

PROPOSED ENGLISH CHURCH, ROSARIO, ARGENTINE CONFEDERATION, S.A.

[See page 6.]

THE SOUTH AMERICAN Missionary Magazine.

JANUARY 1, 1870.

THE NEW YEAR.

“Go thou and preach the kingdom of God.”

“No man, having put his hand to the plough and looking back, is fit for the Kingdom of God.” St. Luke ix. 60, 62.



THESSE consecutive words of our Master, Christ—the word of mission, and the word of warning—suggest a New Year’s message to the friends and supporters of our Cause,—the spread of the Gospel through South America.

Our duty as Christians is plain. Our ‘marching orders’ have never been cancelled. The field is the world; and if well-nigh a whole continent is crying, ‘Come over and help us!’ shall any faithless fears keep us back from doing what we can?

There is much in the present aspect of the Church and of the world to make ‘men’s hearts fail them for fear of those things which are coming on the earth.’ But let *our* attitude be that of *hope*. Let our watchword be, ‘Your redemption draweth nigh;’ ‘Now is your salvation nearer;’ ‘The LORD is at hand.’

Ungrateful, indeed, it were to make light of our present advantages, and to say, “the former days were better than these.” No! ‘Blessed are the eyes that see the things which we see.’ If Science is reaching out its arm from star to star, is not the written and the preached word gaining fresh circulation, and winning new trophies day by day? If Error is girding on its armour for the last conflict, is not the Sword of the Spirit bared through all lands, to pierce that armour through and through?

Let us then go forward, resting on the promise, ‘Certainly I will be with thee.’

And if the tokens of Christ's presence with his Church are clear and encouraging, how unspeakably bright is *the* hope of His people. "Christ, who is our life, shall appear;" "Surely I come quickly." One feature of that Coming is this,—it shall introduce a new era, of unmixed good, of unmingled evil. *Now*, the evil is ever and everywhere mingled with the good; *then*, an eternal separation shall be effected. *Now*, every servant of Christ laments the evil that dwells in himself, in the Church, in the world; his mission is to be a fellow-worker with his Lord in adding to the good and holy, in resisting and rooting up the sinful and unholy. *Then*, the Church shall be pure from every spot, free from weakness, out of the reach of foes. But *then*, also, the kingdom of darkness shall be unmixed evil. The voice of mercy shall no more be heard after the Judge has pronounced the final doom. *Now*, therefore, is the time for us to work; "now is the day of salvation" for the world. If every friend of our Mission realized the true importance of present action, what fresh life would be infused into all our Society's plans and efforts! It is true, our operations among the heathen are as yet but the laying of a foundation; and the ministerial branch of our work proclaims "the day of small things." But if, while obtaining Episcopal superintendence, we deepen our faith in "the Shepherd and *Bishop of souls*,"—if, while *we* designate new labourers, the *Holy Ghost*, in answer to prayer, calls and separates the right men for the various fields,—then our "labour shall not be in vain in the Lord."

The example of kindred Missions is full of encouragement at this time. Witness the truly Apostolic spectacle presented last January at Palamcottah, of the ordination of thirty-two natives of South India to the work of the ministry; witness the ordination at the same time in the Melanesian Mission of one native, and of three more natives at Easter, by Bishop Patteson. Here are "trees of the Lord's planting." "Let *us* not be weary in well doing; for in due season *we* shall reap, if we faint not."

Give us Thy Holy Spirit, Lord; no pride or strife be ours;
 Not Babel-builders may we be, but strengthen Sion's towers.
 So may we in Thy Sion dwell, Jerusalem above,
 Where but one language will be heard, and that one language—LOVE.

C. P. PHINN.

Long Critchell Rectory, January, 1870.

THE OLD YEAR.

(To our Readers.)

IN the preceding article we are told, "let our attitude be that of HOPE," and as a fitting initial letter we have placed a poor Indian on the South American shore gazing over an expanse of sea towards the horizon, where his eye is fixed on the rising sun which is to bring him light and comfort—a fit emblem of the Sun of Righteousness, so needed there for natives and settlers alike. We pray that the New Year now appearing above the horizon of another period of time may prove a bright and happy—a prosperous and encouraging one to our gradually increasing number of readers, and not only individually, in their homes and families, but collectively in their "labour of love" as members of the South American Mission. And at its beginning "let OUR attitude be that of THANKSGIVING for the past,—hope for 1870, but gratitude for 1869.

Doubtless we have had many discouragements during the Old Year. More than one promising Station has failed to realise what was anticipated. Man in his finite wisdom proposed, but God in His infinite has disposed. Earthquake and yellow fever in the West, and drought in the East, have shaken Arica, Tacna, and other centres of usefulness abroad; while at home pecuniary support has not been so promptly nor so generously bestowed as hitherto,—and yet we have had many and great mercies for which to be thankful.

In the first place, Mr. T. Bridges's safe arrival in England, and subsequent ordination on Trinity Sunday by the Bishop of London. After thirteen years' absence, not only has this visit to fatherland been blessed to himself, but to his work; and our readers will be glad to hear that the Rev. Thomas Bridges and his wife arrived safely at Keppel Island on the 11th of October. The ordination of our faithful Catechist is likely to prove of the very greatest value in the development of the interesting but still difficult Fuegian Mission. A letter from the Rev. Samuel Adams informs us that Messrs. Lewis and Lawrence had reached Monte Video, and already sailed for the Falklands, so that, God willing, the missionary party will soon be much strengthened. Here is real cause for

THANKSGIVING ; while the departure of the long-wanted Iron House for the Missionaries' Home in Tierra del Fuego is a matter of some importance, and therefore a subject for congratulation : though we wish we could acknowledge the receipt of its full cost—300*l.*—instead of donations to only 138*l.* 17*s.* 1*d.*

Secondly. To turn from the Missionary to the Ministerial work of the Society. We have need to be grateful for the safe journey of the Rev. W. T. Coombe between Rosario and London, and also for the satisfactory way in which his ministerial duties were performed in his absence by the Rev. E. Thring, who, having been obliged to retire from the Chinchas in consequence of the guano being exhausted, and our station being closed by the ships ceasing to visit the Islands, found a work ready to his hand. After a few months' preparation, Mr. Coombe received priest's orders at the hands of the Archbishop of Canterbury on the 18th of September, and has already returned to his post, the rising city of the Argentine Republic, where it is contemplated soon to erect a neat English Church.* The amount of subscriptions raised on the spot and in England for this house of God proves the growing interest in spiritual matters of our fellow-countrymen in Rosario Santa Fé, even as the need of an iron Mission-house for Tierra del Fuego tells of the expanding work there.

Thirdly. On the 19th ult. Mr. Francis Neville Lett, after a long residence in South America, was admitted to deacon's orders by the Bishop of London, who was so satisfied with his examination as to request him to read the Gospel in the Ordination Service which was held in St. Paul's Cathedral.

These Ordinations in the Old Year are causes for THANKSGIVING, inasmuch as all three gentlemen had served their apprenticeship as catechists in various parts of South America, and so acquired experience for the higher office to which they are now called. And, if we mistake not, this is a wise method to adopt : the younger the men are who go out to such work as our Society finds for them, the more likely are they to be contented and successful (and we may add, blessed) in that work. Messrs. Coombe and Lett find the advantage of having acquired so early the Spanish language ; while

* Of which we give an illustration (see Frontispiece, and also p. 162, vol. iii.), from the excellent drawings of the honorary architect, A. R. Pite, Esq.

Mr. Bridges can only be really useful as he speaks fluently the Fuegian tongue.

It is our bounden duty here to acknowledge the valuable and kind services rendered by the Rev. W. H. Barlow, Rector of St. Bartholomew, Bristol, in preparing all these candidates, as well as the Rev. T. Schmid (of Salto), for the ordination examinations; though we are assured he feels amply repaid at the unusual success that has attended his generous efforts during the Old Year of 1869.

Fourthly. We have the sincere gratification of announcing, as a fit conclusion to the foregoing reasons for thankfulness—

The Consecration of the Rev. Waite Hockin Stirling to the Bishoprick of the Falkland Islands.

Exeter College, Oxford, of which Mr. Stirling was a graduate, conferred on him the honorary degree of Doctor of Divinity on Saturday, the 18th ult.; and on Tuesday, the 21st (St. Thomas's Day), he was consecrated, under commission, by the Bishop of London, and his Lordship's assistants, the Bishops of Ely, St. David's, and Worcester, in Westminster Abbey, together with Lord A. Hervey (Bishop of Bath and Wells) and the Rev. Dr. Temple (Bishop of Exeter). Among the crowded congregation were many old friends of the once despised and struggling Patagonian Mission, who must have had their thoughts taken back to the "day of small things," when not a single clergyman could be found to lead the "forlorn hope" abroad, and but few at home willing to support such a "standard-bearer." But here was one who had only just returned from the spot where the first leader fell—one who had isolated himself among the Fuegians, "to show his confidence in them, to exercise a direct and constant influence over the natives, and to get their children daily within the zone of Christian example and teaching." Here was one who had been called, from this truly heroic work of the Christian soldier, to be raised to a higher rank in the Church militant, and, we believe, to exercise, not merely in Tierra del Fuego or in the Falklands, but on the vast continent of South America, "a direct and constant influence" for good. No wonder the solemn Consecration Service made a deep impression on the hearts of those who have for so many years prayed and laboured especially for this portion of God's world.

The Rev. Dr. Stirling was attended by the Rev. Prebendary Macdonald (Nottingham), the Rev. W. Hockin (Exeter), and the Writer, who acted as the Bishop's Chaplains, while among other friends present, were the Revds. Canon Conway, W. J. Barlow (Bristol), F. N. Lett, Chas. Stirling, C. P. Phinn, S. W. Merry (Peterborough), W. Gray, W. T. Jones, G. H. Stanton, W. Kirkby, J. Kirkman, Major Ditmas, Messrs. Couty, Macandrew, Pite, Hall, J. J. Rowe, &c.

Most heartily did these, as well as hundreds of other worshippers, join in the solemn Litany:—

“THAT it may please Thee to bless this our Brother elected, and to send Thy grace upon him, that he may duly execute the office whereby he is called, to the edifying of Thy Church, and to the honour, praise, and glory of Thy name.”

And in conclusion we will ask all our readers, though not present at this interesting service of the Old Year, to join with us again in the comprehensive words of our Church:—

“Grant, we beseech Thee, to this Thy servant, such grace, that he may evermore be ready TO SPREAD ABROAD THY GOSPEL, the glad tidings of reconciliation with Thee; and use the authority given to him, not to destruction but to salvation; not to hurt, but to help, so that as a wise and faithful servant, giving to Thy family their portion in due season, he may at last be received into everlasting joy: through Jesus Christ our Lord. Amen.”

In remembrance of the past, and in the duties of the present year, let us one and all exhort each other as the consecrating Bishop exhorted the Bishop of the Falklands, on delivering him the Bible:—

“Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. . . . Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy; that when the Chief Shepherd shall appear you may receive the never-fading crown of glory. Through Jesus Christ our Lord. Amen.”

Believe me, dear Readers,

Yours faithfully,

With THANKSGIVING for the past and in HOPE for the future,

The Editor.

January, 1870.

A RESIDENCE IN TIERRA DEL FUEGO.

LETTER I.—BY THE BISHOP OF THE FALKLAND ISLANDS.

ON my return from Tierra del Fuego, you will welcome, I dare say, an outline of proceedings during my six months' sojourn among the Indians. And first let me express my grateful sense of the Divine love which watched over, and caused me to rejoice, while I was permitted to stand as Christ's messenger amongst the heathen of the South.

My health was good throughout, and in a remarkable degree I experienced the gracious and peace-inspiring assurance of a Heavenly Father's guardianship and care.

I need not tell you of the degraded and wretched condition of the Fuegian Indians. They are to all intents and purposes without God in the world, and sunk to the lowest state that our humanity admits of. Their country, moreover, and the climate, do not favour very much the movements of civilisation. The mountains are grand; and the forests, and valleys occupied by the sea, are beautiful indeed; but the resources of the country are poor, animal life is scanty, and the waters almost exclusively furnish food for human subsistence, at least for two tribes of Indians. A third tribe may be considered somewhat better off, occupying as it does the main island of the Fuegian Archipelago, and finding a precarious livelihood by means of the chase. None of the Indians, however, have horses or other domestic animals, except the dog. I am not speaking, of course, of the few who may be considered more or less civilized by their residence on Keppel Island, or by contact with our Mission in their own land. Some of these possess goats, and will shortly, I hope, be in a position to maintain themselves in a civilized manner of life.

But without delay I must now give in outline some account of my stay amongst them. You know in the first instance, when I landed for residence in Tierra del Fuego, I divided my stores and goods for security's sake, as I trusted, amongst certain natives, who promised to take care of them in their wigwams. It seemed to me prudent to do this; for thereby confidence was avowed in their character, and the temptation to attack my hut was less concentrated than if it had been the only or central repository of the goods landed from the ship.

Now I am bound to state that the trustees of my stores faithfully fulfilled their trust, and I had every reason to congratulate my-

self on their fidelity. Just remember that the wigwams are accessible night and day to any who choose to enter, that the natives are a most prying, begging set, and thieves to the backbone, and you will then almost wonder, as I have wondered, that bags of rice and potatoes, barrels of biscuits and beans, spades and axes, pots and pans, &c., were honourably preserved by my native friends. Yet so it was. And this notwithstanding the women had to attend to their fishing, and the men to the work assigned to them by me. The fact was they took a lively interest in the charge they had received, and never left their wigwams without making arrangements for the safe custody of the property within. The responsibility was not a light one, and after two or three months I thought it well to set up a separate store at the back of my hut ; allusion to which I may make further on.

I have spoken of the fishing of the women, and the working of the men. Respecting the former, I may mention that the women were always delighted to furnish me with fish when they had it in their power, that often late at night, and sometimes in cold, snowy weather, presents of fish would be brought up to my hut either by the women themselves or their husbands. In fact I have great reason to speak favourably of the kind disposition of many among this poor people.

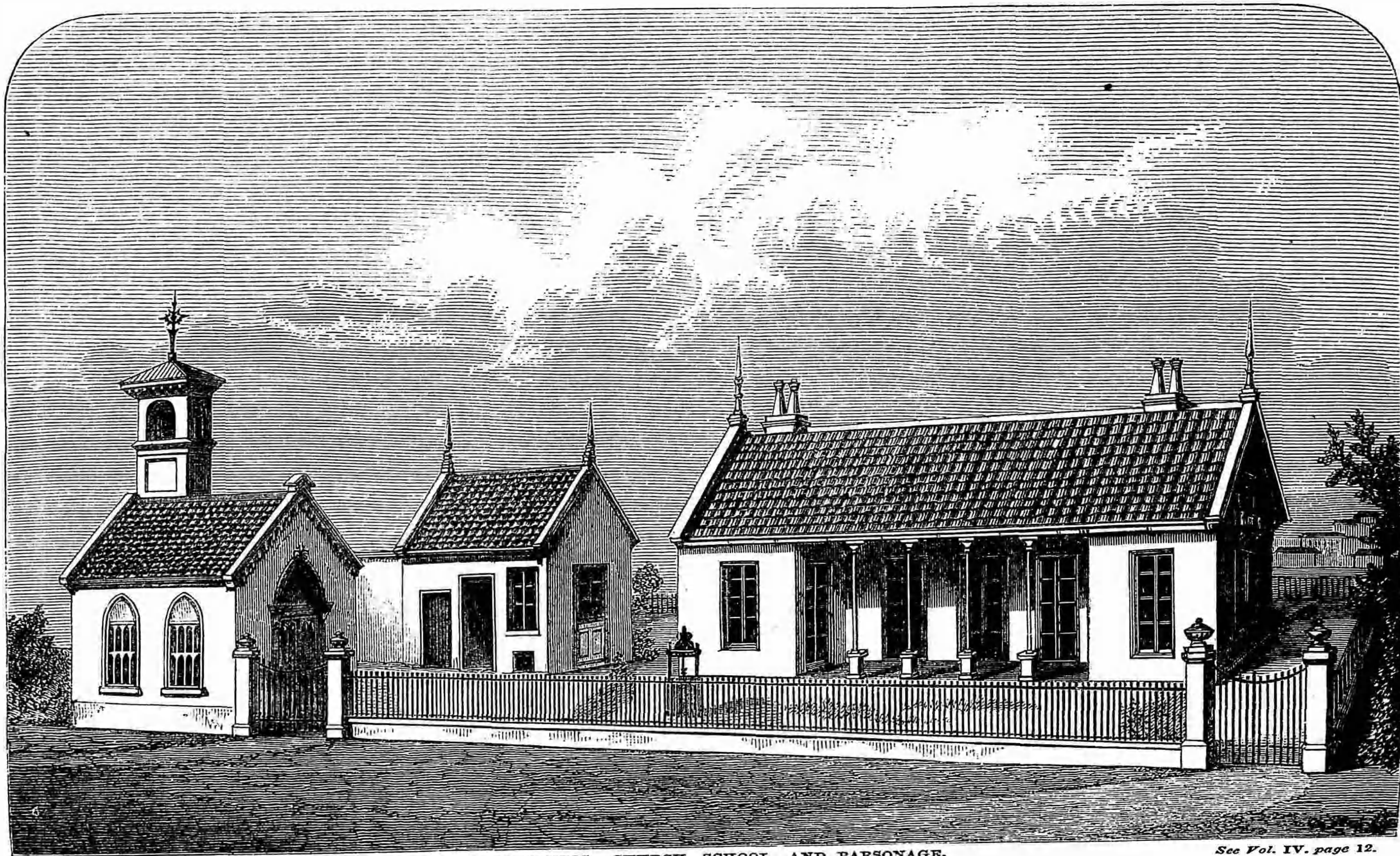
The work of the men alluded to above was not that of their ordinary life. Left to themselves they do little, but contribute a very modest quota to the supply of daily necessaries. Perhaps to-day they may have worked at a canoe, or made a spear, or walked wearily in search of fungus ; but to-morrow they will be idle, and indifferent, and thriftless, regardless altogether of the claims of the hour, and of its bearings on the future. In consequence they are ever needy, and exist in the utmost degradation. The necessity of taking this state of things into consideration became at once apparent on taking up my abode amongst the Fuegians ; and I had to determine what course of action it was best to pursue.

The choice seemed to me to be, in short, between two things ; either, on the establishment of my hut at Ushuwia, to confine myself to the instruction indoors of such natives as could find accommodation in the limited space, or to unite with a certain course of instruction, limited to short periods, morning and evening, a vigorous plan of outdoor work for the purpose of laying out a future and complete settlement. I decided on the latter alternative, and for the present will confine myself to giving an outline of a day's instruction and work. It was our custom to begin work early ; and about half-past seven, or eight o'clock, by the sun, to have prayers and catechising. My little room held but few ; but it was a satisfaction to know that the few were willing attendants. Cleanliness and tidiness, so far as compatible with the condition of their life, were always insisted on, and no one was allowed to enter the hut without giving a proper salutation. I

flatter myself Fuegian manners received a considerable modification and improvement during my stay at Ushuwia. A hymn, followed by the Creed and a portion of God's Word, and prayer, was the service of the morning. The Creed always, the Decalogue frequently, were the subjects of the morning catechising. An intelligent acquaintance with the former, and a willingness to keep the latter, seemed to be the simplest conditions of receiving these natives into the visible Church of Christ. For this purpose I sought to impress them with the privilege of belonging to God's family (the Holy Catholic Church, as expressed in the Creed), and with the duty of observing the laws of the Great Father of all. Few can understand the difficulty, apart from experience, of impressing spiritual ideas on dull, uneducated minds. It is a difficulty everywhere; but specially does it seem great in the case of the Fuegian Indians, amongst whom the religious sentiment has never found any form of expression. The heart and intellect here are indeed benumbed and deadened, giving but slight response to spiritual questionings, and requiring supremely the quickening energy of the Holy Ghost. But God draws men to Himself wisely; and in revealing Himself as the Head of a family in Christ, and inviting men to join His family, He has dealt with them in a way not to be misunderstood, even by the humblest and least enlightened heart. I felt the force of this when daily in contact with the consciences of the heathen; and, beyond the effect of texts of Scripture, or of isolated precepts, was the effect apparent—though not to the extent desired—of dwelling upon the privileges of joining God's family, and of the loving invitation given to all men to join it. It was evident that a reality existed about this, for it was something immediate and tangible, yielding instant results. In order to foster this idea more, it was my habit, morning and evening, to mention by name in our public prayer special friends of the Mission, known by report, if not personally, to the natives. Thus they realised it was not for ourselves alone we prayed, but as members of a great and varied family throughout the world, and for and in behalf of others.

Family life in Fuegia is exclusive. Get outside the family, and relationships are doubtful, if not hostile. The bond of a common language is no security for friendly offices. A stranger and an enemy are almost synonymous terms. Jealousy and suspicion dominate over and suppress the expansion of social life. To be of the same tribe is no guarantee of safety in travelling. Fear and distrust are stronger than tribal affinities, and render impossible all feelings of loyalty and patriotism. Under such circumstances, the Indians are not blind to the blessed bearings of a religion which speaks to them of love to God and love to man, and lays on this foundation a basis of union and prosperity. That there are hindrances to their joining with heart and soul this family of God may be well supposed; but certain it is, this form of attracting them to God and holiness has stirred their hearts more effectually than anything I have before witnessed.

(*To be continued.*)



FRAY BENTOS—CHURCH, SCHOOL, AND PARSONAGE.

FRAY BENTOS.—URUGUAY.



HE Rev. John Shiells, stationed at the above place, writes as follows :—

“ *October 20th, 1869.*

“ After a year of hard work, and most anxious care, we have nearly brought to a conclusion the great undertaking we then commenced. Seeing the importance of the town of Fray Bentos, as a central station for the Uruguay, and the absolute necessity of a resident clergyman, who, while having his headquarters there, might itinerate through the boundless camp districts, or visit the several towns on the Uruguay, we proposed to build a small church, schools and parsonage. With this object in view, I visited Buenos Ayres, Montevideo, and the camp districts, in all of which places we were most kindly received and liberally supported. It is with sincere thankfulness to Almighty God, and heartfelt gratitude to my many kind friends, that I am now able to announce the accomplishment of so great and beneficial a work.

“ As the Rev. Samuel Adams has kindly promised to come up to Fray Bentos to preach for us on Sunday, November the 7th, he will see for himself what we have done and write you a full account.

“ I shall now merely say, that at the inauguration service, on the first Sunday of the present month, the church was nearly full and the people were delighted and thankful.

EXTRACTS FROM JOURNAL.

“ Immediately after the opening, I started on horseback to visit my people in the camp, taking the southern district, distant from Fray Bentos 120 miles. The first day, Monday, October 10th, rode fifty miles on one horse, accomplishing the fifty miles in five hours; was overtaken by a terrific thunderstorm; rode two hours under a most pelting rain, arriving at the Estancia * * dripping wet; and as my outfit consisted of only a few paper collars, a toothbrush, and a razor, I had to borrow a change from Mr. —, who, together with his wife, received me very kindly and entertained me most hospitably.

“ *Tuesday, 11th.*—Weather-bound; still raining; camps flooded; great fears entertained respecting the sheep. While Mr. — is looking after them, fearing they might be swept away by the floods, I occupy my time in the kitchen drying my clothes, preparing to make another start. At night had a very pleasant conversation upon various topics.

“ *Wednesday, 12th.*—Early this morning changed horses, and made a fresh start. Had hoped to reach the Flores to-day, but my horse, having been running loose and idle for a few months, took it into his head to top

about every hundred yards and have a little buck-jump. This he continued to do for six miles and then kindly gave it up—I suppose because he saw further resistance useless. Those who have had any experience of riding such horses know how tiring it is to the rider. This I found, and broke the journey at the end of twelve miles, calling at Mrs. —'s, where I was received with the greatest cordiality. After supper Mrs. — had a fire lighted, around which we all gathered. Mr. — asked me if I believed in the German prophecy about the world coming to an end this year. I told him that there are several German wares that I most thoroughly believed, but the prophecy I had no faith in. However, the little merriment over, we entered upon a most delightful topic, and profitable, I hope, to all, namely, the prophecies of truth, those having special reference to the end of the present dispensation and the coming of our blessed Redeemer. An event so far from being feared, should be looked for, prayed for, hoped for, and lived for,—‘that blessed hope, the glorious appearing of the great God,’ &c. All much pleased, we brought a delightful evening's conversation to a close, retiring to bed at eleven.

“*Thursday, 14th.*—Prepared to make a fresh start. The River Don Estroen dreadfully swollen ; 300 yards of swimming with rapid current. Not having quite so much of the boyish and animal spirits now as I had three years ago, I could not quite see the fun of riding all day in wet clothes, after swimming such a river. I had, therefore, to put my kind friend Mrs. — to the trouble (which she was good enough to call a pleasure) of sending me down a small canoe from her house. Here a new difficulty presented itself—how to manage the canoe, for though able to handle an oar, it is quite another thing to paddle a washtub across a rapid stream with a piece of a stick and pull a horse after it. However, the difficulty was not real, for after sundry attempts found out the true balance. I got the canoe in the right current, and then the horse (that conducted himself so badly the day before) boldly struck out for the other side, pulling the canoe after him. I then paddled it back, delivered it up safely, and swam across to the side where my horse was ; dressed, saddled and started off, greatly refreshed by the swim, my clothes being dry and comfortable.

“After a brisk gallop arrived at the Estancia. Saw Mr. —, and after partaking of refreshment, proceeded on my journey. A ride of three miles brought me to the Arroyo Grande. What a sight! The water rushing down over the tops of the trees, the river apparently half a mile across. But this I found was not so, being able to wade about half that distance. The ferry boat came to meet me ; unsaddled, and in a few moments was in the current again. My horse nobly struck out, actually pulling a heavy ferry boat across the river. I should say a horse in the water, if a good swimmer, will prove more than a match for a heavy boat, pulled even by two good oarsmen. I am now over my difficulties for this day, for though having thirty miles more to ride, and the day far spent, there are no more big floods to contend with. After a brisk gallop of a few hours, arrived

safely at the Estancia, at eight o'clock at night. Captain and Mrs. — are delighted to see me. This is my first visit since I married Mrs. —, on which occasion, so that the young couple might not be disappointed, I rode nearly 150 miles, being three days in drenching wet clothes, swam over thirty rivers, and had two fine horses killed under me by sunstroke. And now under circumstances not quite so bad, I am come to baptize their first-born.

“*Friday, 15th.*—I rest and am thankful. In the evening rode twenty-four miles to the Estancia.

“*Saturday, 16th.*—Start for the Rio Negro, visiting six Estancias. How changed, how wretched, how altered for the worse! What the poor sheep farmers are to do I cannot say.

“At the once flourishing Estancia, where three years ago I witnessed a sight gladdening the heart—people gay and buoyant in spirits, assembling for worship, to be married, and to have their children baptized—when the host and hostess displayed their hospitality with no niggard hand. Now the fences are broken down, the plaister fallen from off the walls. The supper consisting of a little broiled mutton and hard biscuit. And my bed, which was kindly given up by another for my use, had to be shared with three others; I taking the mattress, a second the sheets, and a third the blanket. But why do I mention all this? Simply to show the ruin that has overtaken the sheep-farming interests. Sheep that sold three years ago for 12s. 6d., are to-day offered for 1s. 3d., and some have been sold for less than 1s. This year half the sheep (or nearly half) have died. The country is fine, climate excellent. The natives, though given to war or revolution, are simple and kind, and though through the failure of one industry the country is now plunged into poverty and wretchedness, yet it is to be hoped, through the introduction of new industries, the country will again prosper.

“*Sunday Morning, October 17th.*—Breakfasted with Mr. —, an Eton man, and of excellent family. We had a piece of mutton boiled, and a biscuit. Two other Englishmen rode up, Captain — and Mr. —. My host, in honour of our visit, proposes a game of cricket. I said, Mr. —, what! cricket on Sunday? He replied, I do beg your pardon, Mr. Shiells. Upon my word, I did not know it was Sunday. Captain — said, Is it really Sunday? Mr. —, the third, said, Well really, I had not the faintest idea that this was Sunday. I said to my host, Come now, off with that chirip (or apron), and put on a pair of trousers, and come with me to Captain —'s to service. We galloped over to Captain —, had a nice service, and baptized the little stranger alluded to above.

“*Monday 18th, and Tuesday 19th.*—On my way home, visiting all the places that were in my route, arriving in Fray Bentos early in the afternoon of Tuesday, having ridden 100 miles in the two days.

“Next week (D.V.) I shall start for the Eastern district, and the week after for the Northern; this district extends to nearly 200 miles from Fray Bentos.”

“J. SHIELLS.”



“Thy Kingdom Come.”

WE are truly glad to find that many dear boys and girls continually offer up this missionary prayer for South America. Only the other day, when perplexed with official duty, our heart was cheered by receiving a letter from one of our most valued Honorary Secretaries, the mother of a young family of children, who intimated that, of them, “Edward and Susie had become collectors,” and added, “it delighted and amused me to see the boy yesterday assail our clergyman with a most manly air for a subscription, and he would not take a refusal, but explained fully what the money was for, and still more was I interested when at night the dear child prayed that he might be a ‘GOOD COLLECTOR.’”

To all such little workers and prayer-offerers we wish a Happy New Year, during which we will endeavour to devote a special page to themselves. At this season we cannot desire for them a better present than "the Parents' Gift,"* which is beautifully printed, as it is suitably written and judiciously compiled. The author, who is so well known for his extensive series of family books, wished to place "A Parents' Gift in the hands of his own children [one of whom, by-the-by, is a collector for South American Missions], which might prove a help in early prayer and praise, and so conduce by God's blessing to the formation and strengthening of that bond of union in the home on earth which is a pledge and earnest of an eternal union in the home in heaven."

After a chapter for parents and another for the young are Morning, Evening, and Special Prayers (some most simple), followed by Hymns of Early Praise and Juvenile Poetry, from which we extract the following :—

"THE DAY OF SMALL THINGS."

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beauteous land.

And the little moments,
Humble though they be,
Make the mighty ages
Of eternity.

Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the heaven above.

Little seeds of mercy,
Sown by youthful hands,
Grown to bless the nations,
Far in heathen lands.

Mighty God, our Father,
From Thy heaven above,
On Thy little children,
Pour Thy grace and love.

"LET NOT THE SUN GO DOWN."

See behind the crimson west,
Brightly sinks the sun to rest ;
Gently close the drooping flowers ;
Softly fall the evening hours.

* "THE PARENTS' GIFT" : A help to early prayer and praise. By the Rev. Charles Bullock, Rector of St. Nicholas, Worcester. Price 2s. 6d. gilt cloth. Wm. Hunt and Co., 23, Holles-street, Cavendish-square.

Hushed is every woodland note,
 Bee's loud hum, and linnet's throat ;
 Silent is the liquid breeze ;
 Moonbeams kiss the rustling trees.
 Ere the loving stars arise,
 Ere soft slumber seals your eyes,
 Children, bid contention cease,
 Let the sun go down in peace.

Join not hymns of praise to learn
 While your hearts with anger burn ;
 Kneel not to your evening prayer
 With resentment lurking there.
 God, who bids you dwell in love,
 God, who sees you from above,
 He is grieved your pride to see,
 Every time you disagree.

 Ere the silver stars arise,
 Ere soft slumber seals your eyes,
 Children, bid contention cease,
 Let the sun go down in peace.

The Three Scoffers.



IN a seaport town on the west coast of England, notice was once given of a sermon to be preached there one Sunday evening. The preacher was a man of great celebrity, and that circumstance, together with the object of the discourse, being to enforce the duty of strict observance of the Sabbath, attracted an overflowing audience. After the usual prayers and praises, the preacher read his text, and was about to proceed with his sermon, when he suddenly paused, leaning his head on the pulpit, and remained silent for a few moments. It was imagined that he had become indisposed ; but he soon recovered himself, and, addressing the congregation, said that, before entering upon his discourse, he begged to narrate to them a short anecdote.

“It is now exactly fifteen years,” said he, “since I was last within this place of worship ; and the occasion was, as many here may probably remember, the very same as that which has now brought us together. Amongst those who assembled that evening were three dissolute young men, who came not only with the intention of insulting and mocking the venerable pastor, but even with stones in their pockets to throw at him as he stood in the pulpit. Accordingly, they had not attended long to the discourse, when one of them said impatiently, ‘Why need we listen any

longer to the blockhead?—throw!’ But the second stopped him, saying, ‘Let us first see what he makes of this point.’ The curiosity of the latter was no sooner satisfied, than he, too, said, ‘Ay, confound him! it is only as I expected—throw now!’ But here the third interposed, and said, ‘It would be better altogether to give up the design which has brought us here.’ At this remark his two associates took offence, and left the place, while he himself remained to the end. Now mark, my brethren,” continued the preacher, with much emotion, “what were afterwards the several fates of these young men! The first was hanged many years ago at Tyburn for the crime of forgery; the second is now lying under sentence of death for murder in the jail of this city. The third, my brethren,” and the speaker’s agitation here became excessive, while he paused and wiped the large drops from his brow—“the third, my brethren, is he who is now about to address you! Listen to him!” *

* From “OUR OWN FIRESIDE ANNUAL,” 1869. Edited by the Rev. Charles Bullock, Rector of St. Nicholas’, Worcester. Richly bound in crimson cloth, gilt edges, and illustrated by full-page engravings. Published by William Hunt and Co., 23, Holles-street, Cavendish-square.

This is a beautiful present for any member of a Fireside Circle. The toned-paper series of illustrations are of the first order, especially “Life’s Morning,” “An Old English Homestead,” “Red Deer,” “Family Worship,” and “The Alp-horn Song.” The excellent papers, breathing a truly Protestant spirit, called “Light on Church Matters” are most useful in these days. “Pleasant Readings for our Sons and Daughters” are what every Christian parent would desire; while “Leaves from the Book of Nature,” and chapters on Science, Art, and History, are most interesting.

We would cordially recommend this altogether unquestionable Magazine to all our readers, whether at home or in South America. Its able and faithful Editor deserves all the encouragement so expensive and laborious a periodical and most useful Monthly Magazine deservedly claims from the heads of Christian households.

Mr. Bullock’s large Sheet Almanack for 1870 is as attractive as it is cheap. It is very suitable for the walls of cottages, where it supplies the place of a daily tract.

The Rev. W. T. Coombe, on his return voyage to Rosario, writes on board the City of Rio, October 25th:—

“I have endeavoured to improve the opportunities which have presented themselves on board, by having two services on Sunday, in the morning at 10.30 in the saloon, and on the fore-castle deck at 3.30 p.m., and it is certainly a privilege to be a scatterer of the seed under such circumstances. There are some Cornish miners among the passengers who are going into one of our interior provinces (San Juan), and very earnest-minded fellows they are: if it were only the opportunity of encouraging such to stand firm in a land where they will be exposed to many temptations, I should not feel my voyage to be in vain. On Sunday next I hope to preach for Mr. Adams, and on the following Sunday at Rosario, where, by God’s blessing, I trust we may be spared, not only to *witness* for Him, but to extend His kingdom by the accession of living members. He has given us a ‘South land,’ and we will look for ‘springs of water.’”

PARAGUAY.

(Concluded from Vol. III., page 171.)

EARLY all the men and women wear red ponchos, which are thrown over the white garments of the women, and the white trowsers of the men, and look very picturesque. Nearly every man you meet is a soldier. I have never seen such a percentage of military men anywhere. Seven, out of every ten, is not an exaggerated calculation. The majority are of a dark olive complexion, whose Indian caste of countenance cannot be mistaken. The streets are tolerably regular, but with bad paving, and the side walks are of bricks. The weather continues cold and gloomy.

September 9th.—Conducted public service on board the United States war steamer “Pulaski,” which was well attended by officers and men. The discipline of the ship seemed excellent. I had a most attentive congregation, whilst addressing them on the subject of the Prodigal Son (Luke xv.). I thank God for the opportunity of testifying to the love of Christ, in these incognito waters.

September 10th.—My native friend assisted me to get my gold weighed, which turned out full weight. Independently of the motives which are supposed to exist, to prevent by this step the introduction of base coin, there are others beside. A person arriving here to trade (and I myself am supposed to be one) may, for instance, sell to whom, and as much as he likes, but he cannot take with him, out of the country, the money realized, just as he pleases. No, to export specie, you must pay a duty of 10 per cent. Say, then, as in my own case, I have introduced 25 pieces of gold (which I have, worth between 70*l.* or 80*l.*), and supposing my books realize 2 or 3 more gold coins (which is their outside worth), when wishing to leave the country again, I must account for my original 25 pieces, beside the supposed value of the goods sold. Of course I have to present an invoice, the amount of which indicates the probable extent of my transactions; from which certain officials will agree as to what reductions should be made for probable expenses, and, from the balance that may then appear, a pretty correct idea may be formed of what one actually possesses beyond his original capital. Now, if it be decided to export specie, there is to be paid the 10 per cent. duty referred to, but rather than submit to so heavy an impost, you

prefer buying the produce of the country, say, hides, maté, tobacco, timber, &c., equal to the amount of your sales, which you must, of course, export on your own account and risk. By such means the trade of the country is vastly increased, whilst the gold and silver currency (and there is no other) rarely leave it. True to Jesuitical rule, the Government itself monopolises nearly the whole trade, and you have to buy from Government stores most of the products referred to.

On the other hand, if I am no trader, the money I have introduced into the country may be again withdrawn, without prejudice to existing regulations, and so far the declaration of one's wealth is beneficial to the holder. Respecting my own limited commerce, no investigation is likely to occur, but one has to submit to the rules of the country, and to abide their issue. Well, now about my books. My first expense this morning was to buy a sheet of stamped paper (costing in English money about 25s.), to beg permission for their release from the Customs. Whilst proceeding to the Custom House, I was told of a person who wished to buy all the Spanish Bibles I brought with me, which I regret to know are only fifteen copies. But what price will he pay me? I can't say; two or three times I sought him, but he is not to be found, for everybody between twelve and three o'clock procure their dinners, and afterwards go to sleep. But why do I seek this individual, and not rather possess my books, and dispose of them, as I please? It shall be explained. The Custom House people say it is all very well for this stranger to come here, and popularise his books, but he must pay for his pains. We, the Customs, shall value each Bible at 5 dols. each (20s.), and upon that estimated value we shall recover 20 per cent. or 25 per cent. amount of duties. Thus, by such a mode, our Spanish Bible, costing originally 3s. 6d., is made to cost here 8s. or more. On the books, not in the Spanish language, they are liberal enough to levy a reduced percentage, probably one-half. Before then paying 7l. or 8l. duties (which it amounts to) for a few books, that never cost so much originally, I have lost a day, not knowing what to do.

Nearly all the property in the City belongs to the State; the best buildings, at least, are all in its hands, the rents being paid into the National Treasury. But who represents the Government or State? One man, the President Lopez. And in what school has he been educated? Jesuitism. Nobody is to be trusted. I was introduced to a man, in whom I was told I might confide. He wishes a Bible. Believing him sincere, I was glad to express myself freely, on the

nature of faith, and its gracious results. What followed? He not only denied for himself what I wished him to understand, by citing Voltaire and other infidel writers, but he told me plainly he was quite sure I did not myself believe that which I had tried to impress upon him! My surprise was not only aroused, but my indignation, and sorrow. But, what was it? His own education, habits and thoughts have led him to imagine that everybody must necessarily believe the very opposite of what they are so ready to confess. In fact, he regarded me as a first-rate Jesuit! He afterward invited me to inspect a cock-pit in his house, and smiled contemptuously at my disapprobation of such brutal pastime.

September 11th.—I met the individual who may probably buy the case of Scriptures. I have asked for the lot, in English money, 13*l.*, he paying all expenses of Customs, &c.

There are a great many English mechanics engaged here in the arsenal and railroad, both Government works. President Lopez prizes the mechanical skill of Englishmen, and introduces these men to teach his own countrymen. He has also sent to Europe some of the best youths of the country to acquire skill in the sciences. A leading firm in Rotherham send out our countrymen, and the name "Blythe and Co." appear on most of the machinery. Our mechanics are well paid—indeed high wages, but living is not cheap. Iron is procured from an iron mine, at a distance of about 30 leagues, one of the foremen telling me it was of very good quality.

Mr. Christie, British minister in Buenos Ayres, and afterward of Rio de Janeiro, visited this country not long ago, and was able to procure a site for a small burying-ground for Protestants. No Protestant place of worship is allowed, but our countrymen can meet in private houses, if they like.

September 12th.—I am fearing that the native who promises to buy my books has no real intention to do so. He has not moved yet in the matter. Dr. S——, the chief of the medical staff, gives me much useful information. He has been lately trying to compile a modern Guarani grammar and vocabulary, with the help of some old books published by the Jesuits in 1680 and 1720. He tells me the Bishop is doing the same. The old books in existence are nearly useless, for no one can read ancient Guarani; that which is now spoken is modern, the language may die out, but for some labour in this direction. Now, any six people writing the same word, will spell it differently in their own way. No schools exist where it is

taught. The priests preach occasionally in Guarani, but they or their hearers have never seen it in print or manuscript. Dr. S—— has a strong desire to arrest it from oblivion.

No Chaco Indians cross over from the opposite side. Another tribe exists in the neighbourhood called the Payaguassu, who have long been friendly. I purchased of them some of their rough bows and arrows. Their number is necessarily limited, it appears they destroy their offspring, sparing only the last born, when the prospects of progeny have ceased. No one knows the population of the country, and no one is supposed to inquire about it, not to create suspicion.

September 13th.—At last the native takes my books and pays me the 13*l.* asked ; they cost originally about 8*l.* Whilst I am pleased at the speculation commercially (my expenses are considerable), I have my doubts whether I had not better have disposed of them to the general public, but then I hardly know what might have followed ; now, the books will pass from one native hand to another, which may abate the prejudice always observable.

September 14th.—I am told the President works harder than any man in the place. Not a bill is paid or a letter answered, without his intervention. No native dare leave the country without his express permission, and any one wishing to do so clandestinely would find it difficult because of the strict police regulations, whilst any one doing so effectually could never hope again to return, as he would be a declared outlaw. People cannot marry into any family without his consent ; they have to wait months sometimes for his answer, and then it may be unfavourable. Rich and poor alike suffer. The more reckless, however, care little about it, for they mix together in open sin. I was assured that whilst fifty children were born in wedlock, there were 500 illegitimate births. If a man proposes to build a house, the plans must be submitted to the President's inspection. To have a large gathering in any one's house, permission must be had. Very little education goes forward, and of course ignorance is universal. Everything that occurs, simple or grave, is reported to the President. Some trifling damage that occurred to the "Ypóra," in which I arrived, caused the arrest of both captain and engineer, although it was due to bad weather. Slavery is not actually abolished, but I am told it exists in a very modified form, and any slave may change masters when not satisfied, which is constantly occurring.

September 15th.—The man who bought my books, and paid me for

them, has not yet seen them. There is a mystery in this I cannot understand.

September 16th.—I find there are about 100 Englishmen in the employ of the Government. To-day, being Sunday, Dr. S. arranged that I should conduct service in one of the rooms, in a row of houses apart, where most of our countrymen reside. About twenty-five attended. I thankfully believe God honoured our meeting with His presence. The congregation comprised a fine, intelligent-looking lot of men, as our mechanics are generally considered. The presence of the Anglo-Saxon and the tawny Indian affords a striking contrast. One laments to find our countrymen have no pastoral oversight. It is sad to state that many die of intemperance. The men themselves seem well disposed to support a minister; they do not care to move themselves in what appears so formidable a matter, but they know well their loss. Their children grow up without any instruction. Some distressing scenes were witnessed.

September 17th.—The weather is getting warmer, so the woollen garments of last week are exchanged for cotton; much clothing is not required, but far too little is used to be considered decent. The principal square, where the market is held, is full of people all day long; everything is spread out on the ground for sale; it is a busy sight; piles of fruit and vegetables attract the eye. Tropical productions are very varied; we are within a couple of degrees of the Southern tropic. Boys soon become men, and girls women; from thirteen to fifteen is the marriageable age of the latter, and in early life they have large families: both sexes, however, soon lose their primal vigour. Coffee, cotton, mandioca, sugar-cane, tobacco, &c., grow luxuriantly. Beside the cathedral, there are two churches, of most uninviting aspect, like most things coming out of the hands of Jesuits.

I was detained four or five days following the above date, when I was glad enough to escape the country. Donations to the Bible Society of above 5*l.* were handed to me on my departure. One easily perceives that the absence of all morals and true religion imperils the best interests of life; and not until the Gospel of the free grace of God be gladly proclaimed, and gladly welcomed, will this dark country emerge into light and liberty. The day I left, the books sold were not yet released from the Customs. Months after I heard that the purchaser was unable to make sales, owing to ecclesiastic denunciation.

RICHARD CORFIELD.

OBITUARY.



WE have to record the loss of several attached and warm supporters of our Society ; it is sad to lose such fellow-labourers, but it is most gratifying to be assured that our loss is their gain.

Mr. F. B. REW, at the early age of 46, a Spanish merchant in London, who had lately returned from a visit to Spain, and whose special interest in that country led him to feel deeply the importance of our work in Spanish South America.

Mr. J. GURDON, of Tunbridge Wells, who had acted for some time as Treasurer of our Association there, and had often received our deputations, and given them a hearty welcome for the work's sake.

Lastly, Mr. FELIX LADBROKE, a member of the General Committee, and of whom the following interesting communication appeared in the "Record":—

"It is with sincere regret that we notice in this day's papers the death of Felix Ladbroke, Esq., of 21, Belgrave-road, and late of Hedley House, Epsom, Surrey. In the mention of these two localities there underlies a tale of the vicissitudes and uncertainty of human affairs not often to be met with. The only son of a man of fortune, and born heir to a considerable landed property, he married, first, (Elizabeth daughter of the late Marcus Beresford and his wife Lady Frances Leeson, daughter of the Earl of Miltown), whose death took place in 1857, and afterwards Selina, daughter of James Whyte, Esq., niece to the late Bishop of Kilmore, and cousin to the present Archbishop of Armagh. At the close, however, of the year 1857, the failure of the Calvert Brewery involved him in the loss of his entire property. His (sleeping) partnership might have been disputed, and he might have resisted the claim. At all events, it would have required long and complicated proceedings to make him responsible for the debts of the insolvent firm, but the nobleness of his principles would not permit him to make an effort to retain what he believed that the law of the land had taken from him. At a few hours' notice he quitted Hedley, never to return, and leaving to the creditors of the Calvert Brewery the entire possession of his worldly goods, real and personal. This noble and almost romantic conduct was lamented by his friends, and hardly appreciated by the creditors, but to himself the consciousness of moral rectitude was a consolation for the extraordinary sacrifice which the law would have found much difficulty in enforcing. Mr. Ladbroke after his second marriage resided in Lower Belgravia, and devoted most of his time to visiting the sick and poor ; and in such occupations enjoyed that peace of God which passeth all understanding, and was enabled from his heart to say, 'The Lord giveth, and the Lord taketh away ; blessed be the name of the Lord.'"

ENCOURAGEMENTS BY THE WAY.

PERHAPS, dear friends, these may be discovered oftener than we sometimes imagine. We are apt to exclaim, "All these things are against me," our feet are wounded by the thorns and stones which lie in our way; we "look unto the earth, and behold trouble and darkness;" our difficulties and hindrances seem to increase: those from whom we expected help are taken from us, and we are almost tempted to give up the struggle, but our Father's eye is upon us, our Father's hand is guiding us; He will lead us forth by the right way;" He would teach us to cast our every care upon Him.

We may be called upon to stand almost alone, but "*certainly* I will be with thee," is the comforting assurance.

If God is on our side, why need we fear? He "will work, and who shall let it?" If we are engaged in His work, we must succeed; our faith may, and will be tried; but "in due season we shall reap, if we faint not."

"Since all that I meet must work for my good,
The bitter is sweet, the medicine is food;
Tho' painful at present, 'twill cease before long,
And then oh how pleasant, the conqueror's song."

Let us then go forth in the strength of the Lord God, and commit our way unto Him. The world may call us enthusiasts, even Christians may discourage our efforts, but our Father is ever near. He will smile upon us; we may have long waiting ere we see the desired effect of our labours; but we shall not be sent empty away.

"He who has helped us hitherto,
Will help us all our journey through,
And give us daily cause to raise
New Ebenezers to His praise."

H. M. T.

Quilnaconara, August 20th, 1866.

The foregoing was written in reply to a paper headed "Discouragements by the Way," which appeared in "the Voice for South America," in May, 1866, but it was not inserted in that magazine, as an article on the same subject had preceded it.

It will, to some friends, have acquired a fresh interest now that the beloved writer has passed from this earthly scene.

Little did she think that on the day three years on which she wrote

it, she would be called to her heavenly home, and that these words would then appear like a parting message to those who mourn her loss, and who, owing to the suddenness of her call, were not permitted to receive a word of farewell from her lips.

It is needless to add to words of encouragement so simply and forcibly given, but we would venture to draw from them a WATCH-WORD for the year on which we have now entered.

“In due season we shall reap
If we faint not.”

Are any of us disposed to grow weary of our work? Are we inclined to think that we have done enough, that we have battled long enough against the difficulties of the way; that it would be desirable that some one else should bear the burden and let us rest?

Let us think again.

Is it *our* work in which we are engaged? Were it so, we might indeed grow faint, and feel the burden oppressive; but it is not so, it is the Lord's. We have undertaken it in His name, and for His sake; and shall we so soon weary of working for Him? Nay, shall we, or should we *ever* weary of it?

His presence is with us; His strength is promised to us—to be made perfect in our weakness—the light of His countenance is lifted upon us, and His blessing rests on our feeble endeavours.

Are we willing to give up the privileges of the worker, as well as the trials?

Surely not.

The men of this world rise up early and late, take rest, so eager and untiring are they in the attainment of their desires.

Shall God's workers be less earnest, less zealous, less devoted? Dear friends, it ought not so to be.

Ours is an object immeasurably beyond theirs, for it is the salvation of souls.

Ours is an end infinitely more important, since we work for eternity.

Ours is a far higher reward, since we receive now that which the world can neither give nor take away, and shall inherit a kingdom and a crown.

“In due season,
If we faint not.”

Not yet a while it may be, but let it not be said that the votaries of this world can give themselves willingly to its service, while we

are unwilling to work for our Master, the little hour of our life, or that we weary of the work He has given us to do.

On the contrary, may this New Year find us more earnest than ever in His work, more devoted than ever to His cause.

Let us who labour for this Mission seek to do so this year, more heartily, more prayerfully, more believingly, than we have hitherto done.

A great work is being accomplished by its instrumentality, but increased means are required to carry it forward. Let us ask the Lord of the harvest to send forth more labourers into His harvest, to bless our endeavours to that end, and enable us in spite of discouragements and obstacles, to go on our way rejoicing, in being permitted to do anything for Him, who has done all things for us.

And let us remember the promise is sure : we *shall* reap

“ In due season,
If we faint not.”

The beloved writer of the foregoing article has experienced the truth of this promise, and it will be fulfilled to us, too,—it may be before the close of this New Year—in any case soon, “for the time is short.”

Let this thought quicken us in our work for God, and lead us to redeem the time for Him.

And then, when the working time is over, and the weary labourer is at rest, how blessed beyond expression will it be to hear a beloved voice saying, even in reference to weak and sinful endeavours such as ours,

“I know thy works, and how thou hast borne, and for my name’s sake hast laboured, and hast not fainted.”

K. J. G.

Donegal, January, 1870.

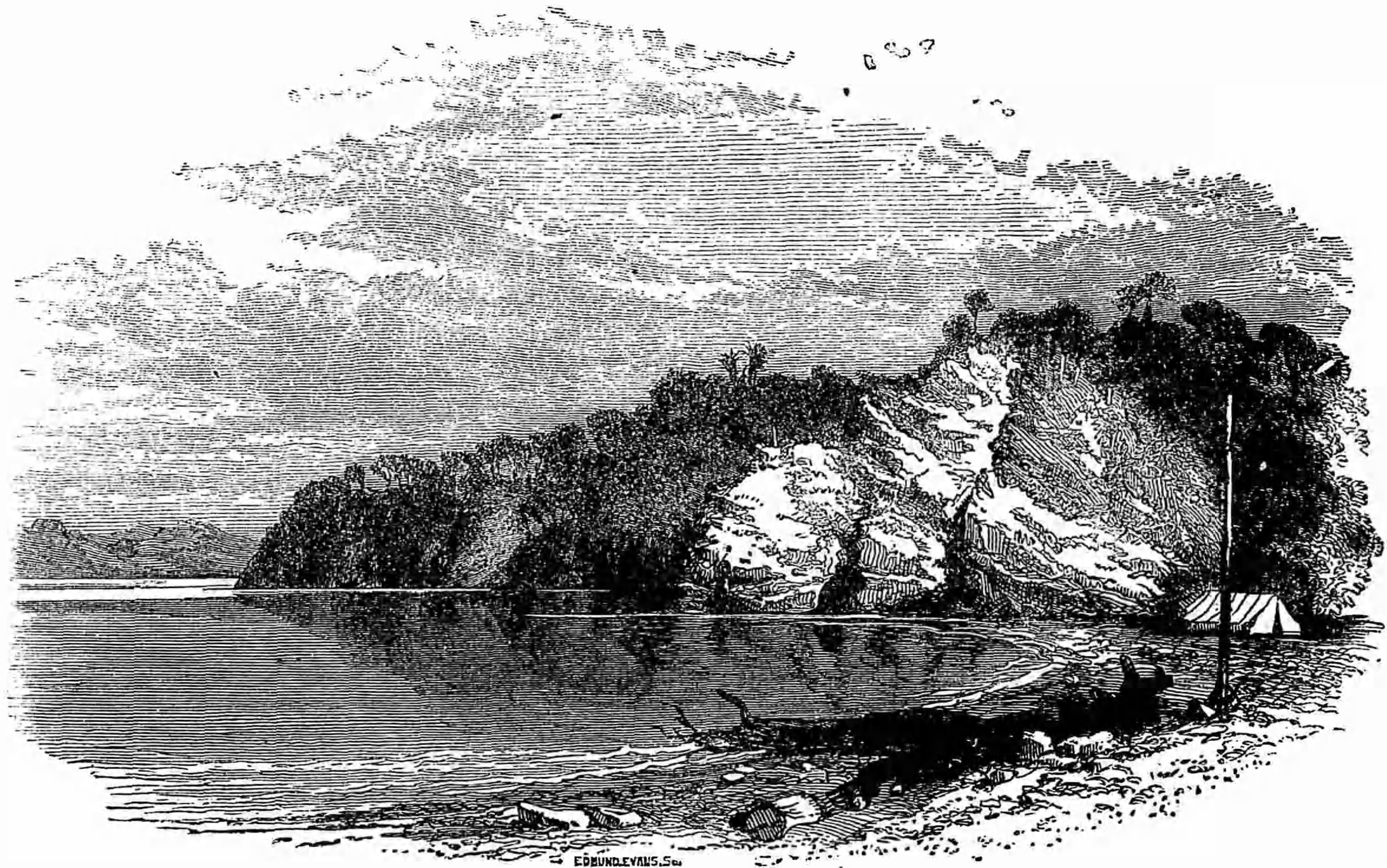
Contributions thankfully received from Oct. 26th to Dec. 28th.

. 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 next Annual Report.

	£	s.	d.		£	s.	d.
Whitchurch, S.S., by Rev. R. Pritchard	1	19	5	Henbury, per Miss Dadswell	5	8	6
L. H. Spence, Esq. (sub.).....	1	1	0	John Longman, Esq.....	10	0	0
Mrs. H. D. Trotter (addl. sub.)	1	1	0	Mrs. Greene (sub.).....	1	1	0
John Swift, Esq. (sub.).....	5	5	0	Miss Wilson.....	0	11	6
Rev. Thomas Pascoe (sub.).....	1	1	0	James Farish, Esq.....	1	0	0
Liverpool A, per Rev. Dr. Hume	100	0	0	Matlock, Bath, per Miss E. Garton ...	4	17	2
G. D. Wingfield Digby, Esq. (sub.) ...	5	0	0	Rev. Charles Clayton (sub.).....	1	1	0
Rev. Dr. Binney (sub.).....	0	10	0	Mrs. Wingfield Digby (sub.)	4	0	0
Mrs. Russell.....	2	0	0	Rev. W. Tennant	5	0	0
In memory of the late Miss Elizabeth				J. T. Jefferiss, Esq. (sub.)	1	1	0
Vawdrey, of Gwinear, Cornwall.....	1	1	0	Messrs. H. Bath and Son (sub.).....	10	0	0
Major C. E., Cumberland.....	2	0	0	Miss Wetherfield (sub.).....	1	0	0
John Bockett, Esq.....	5	5	0	Bampton Lew, Miss K. Joy (coll.) ...	5	5	0
Maidstone, &c., per Mrs. Abbott	11	16	2	Messrs. Richards, Power, and Co. (sub.)	1	1	0
Stonehouse, per Rev. M. D. Dimond-				Rev. J. H. Malpas (five years sub.) ...	2	10	0
Churchward	5	15	6	Capt. J. Lang (sub.)	0	5	0
Carlisle A, per Admiral Pennell.....	14	6	0	W. Macandrew, Esq. (sub.).....	5	0	0
Miss L. Williams (coll.)	11	15	0	Maidenhead, per Miss Atkinson.....	2	7	1
Rev. J. H. Holford (sub.)	1	1	0	Thomas Brassey, Esq. (sub.)	25	0	0
Canterbury A, per Colonel Horsley ..	7	15	0	T. Longueville, Esq. (sub.).....	2	0	0
Weston-super-Mare, per Miss Burridge	36	0	0	Notts A, per Rev. J. W. Marsh.....	25	0	0

			£	s.	d.				£	s.	d.
J. Macandrew, Esq. (sub.)	2	0	0	Miss Alexander	0	7	6				
Leamington A, per Mrs. Mandell	36	11	1	Miss O'Malley	0	10	0				
Rev. Frederick Reade	10	0	0	F. J. Ridsdale, Esq. (sub. for 1868)	1	1	0				
Southsea A, Anon.	0	3	0	Sale of Magazines	15	9	9				
Rev. J. Wason	1	1	0	Do. of Story of Commander A. G.	1	4	0				
Miss J. Matheson (sub. and don. for Lebu)	3	0	0	<i>By Rev. Allen Gardiner, Deputation.</i>							
Miss Pink, per Rev. B. S. Wright	1	1	0	Goring, per Rev. W. H. Stokes, SS. and L, less Ex.	7	8	6				
Weymouth A, per Miss Thring	1	3	6	Maidenhead, L with Dis Vs, less Ex.	3	9	0				
St. Dunstan-in-the-East A; E. A. Brown, Esq., per Rev. N. Dimock	11	0	0	Blandford A, per Mrs. Groves, L, less Ex.	1	6	6				
Miss Kirby (coll.)	0	18	0	<i>By Rev. W. W. Kirby, Deputation.</i>							
Mr. George Machell (sub.)	0	10	6	Cheltenham L, with Dis Vs	20	18	6				
St. Giles A, Norwich, per Miss Cooke	8	3	7	Ross, per Miss Strong, ditto, less Ex.	3	7	9				
Plymouth A, per Miss Fry	4	7	7	Sydenham, per Rev. W. T. Jones, L with M L, less Ex.	4	16	0				
Mrs. Gibson (sub.)	0	10	0	Dawlish, per Rev. Orlando Manley, ditto, less Ex.	3	0	0				
Miss Lambe (coll.)	1	6	6	<i>By Mr. R. Corfield, Deputation.</i>							
Messrs. Thomas Ford and Co. (sub.)	2	2	0	Kingston-on-Thames, per Rev. R. Holberton, L, less Ex.	1	4	0				
St. Matthew's A, Bristol, per John Longman, Esq.	10	8	0	St. James's, Paddington, per Rev. J. Moorhouse, L with Dis Vs, less Ex.	2	3	9				
Clifton and Bristol A, per Major Tubby	70	8	0	Putney A, per Miss Robertson, ditto, less Ex.	5	11	5				
Rev. J. F. Mansel (sub.)	0	5	0	Walham Green, per Rev. W. E. Batty, ditto, less Ex.	0	11	6				
Miss E. Upton (sub. and coll.)	0	11	0	St. John's, Stratford, per Rev. W. J. Bolton, less Ex.	0	2	9				
Rev. E. Over (sub.)	1	1	0	<i>Additional Donations for Missionaries' Home (or Iron House), Tierra del Fuego.</i>							
Church of E. Y. M. S., N. W. Branch, per R. H. White, Esq.	4	6	3	Rugby, per Rev. J. G. Beuttler	10	0	0				
Rev. Edward Maxwell	1	1	0	Rev. Dr. Binney	0	10	0				
Miss Buller (coll.)	1	10	0	Cavan and Donegal A, per Mrs. Gahan	0	10	0				
Selsley, per Mrs. S. Lloyd	13	17	6	Miss Cooper, per Rev. A. W. Gardiner	0	12	6				
Tunbridge Wells A, per Capt. Orlebar	5	10	0	Lady Young, ditto	1	0	0				
Enfield, per Miss B. Jones	3	13	0	Miss Gale, ditto	0	10	0				
Peterborough, per Rev. S. W. Merry	4	18	7	Mrs. Brown, ditto	1	0	0				
Worthing, per Mr. J. G. Rope	8	8	1	Miss E. Rugg, per Miss C. T. Turner	0	5	0				
Wanstead A, per Miss Absolom	10	6	0	Leamington A, per Mrs. Mandell	1	0	0				
Derby A, per Miss Gell	25	8	0	Derby A, per Miss Gell	1	5	0				
Loose A, per Miss C. Hodsoll	4	15	8	Miss C. Sumner, Sale of Photographs	1	0	0				
Exeter A, per Rev. W. Hockin	20	0	0	Mrs. Groves	1	0	0				
Streatham Common A, per Miss Cow	22	14	0	Miss Light (coll.)	0	9	0				
Cheltenham A, per Rev. C. D. Smith	90	0	0	SCOTLAND.							
Folkestone A, per Miss Elwin	31	17	5	Per Rev. W. Acraman	90	9	8				
Birmingham A, per Rev. H. S. Humphreys	130	0	0	Mrs. and Misses Gordon (sub.)	2	0	0				
Miss C. Sumner (coll.)	0	7	9	Greenock A, per R. Shankland, Esq.	11	14	5				
Flushing A, per Mrs. Punnett	5	0	0	Edinburgh, per H. S. A. L. Hay, Esq.	48	8	10				
Colchester A, per Rev. R. T. Burton	11	18	3	Dundee A, per J. Henderson, Esq.	28	11	4				
Rugby A, per Rev. J. G. Beuttler	70	8	11	Montrose, per James Mudie, Esq.	18	1	6				
Brixton A, per Miss M. Haywood	2	15	0	Elgin, per Rev. Dr. Wylie	3	11	2				
Putney A, per Miss Robertson	1	0	0	IRELAND.							
New Malden and Coombe SS., M., &c., by Bishop of the Falkland Isles	11	16	0	Belfast A, per J. Abbott, Esq.	4	5	6				
Northampton, per Mrs. Gale	2	13	6	Cavan and Donegal A, per Mrs. Gahan	80	0	0				
Atherstone, per Miss Power	1	0	0	Ditto, Sale of Work by ditto	30	0	0				
Worcester A, per Rev. C. Bullock	11	6	0	Clonakilty A, per Miss S. E. Townsend	5	0	0				
Wimbledon A, per Miss Hewke	24	5	6	Midleton A, per Rev. Thomas Moore	1	4	6				
Miss M. H. Davies, Himley Rectory (coll.)	3	7	0	Londonderry, per Rev. W. Craig	1	5	0				
Chichester, per Miss M. C. Chambers	15	3	9	Tandragee, per Miss Patton	1	16	6				
Dartmouth, per Miss S. Eales	3	4	0	FOREIGN.							
Southborough A, per Miss Hooper	19	4	6	Pau, France, Rev. W. Tait (sub.)	2	2	0				
St. Barnabas' Offertory, per Rev. Dr. Francis Hessey	4	15	10	<i>SPECIAL FUND for English Church at Rosario.</i>							
Miss Nellie Crouch (coll.)	3	0	0	Mrs. H. D. Trotter	2	2	0				
Sweffling Rectory, per Mrs. Skinner	5	13	6	Per Mrs. Trotter, Edinburgh.							
Rochester, per Miss Drawbridge	13	8	9	Mr. and Mrs. Molison	10	0	0				
Ashton-under-Lyne, per Rev. J. B. Dixon	1	4	0	Misses Watt	2	0	0				
Reading A, per Miss Harris	14	7	9					12	0	0	
Hastings A, per Mrs. A. Gardiner	17	8	0	Per Miss Trotter.							
Miss Vernon (coll.)	17	0	0	Miss Horner	1	0	0				
Totnes A, per Miss Derry	0	12	6	Mrs. Holford	3	0	0				
Master E. H. Paterson (coll.)	1	0	0	Miss Trotter	5	0	0				
Leeds A, per Rev. T. Whitby	13	17	6					9	0	0	
Appledore, per Miss Kingsnorth	0	15	0	Rear-Admiral Strange	5	0	0				
Guildford and Stoke A, per Rev. F. Paynter	5	10	4								
Alicia Stark, per Capt. P. Jackson	1	0	0								





EARNEST COVE, APRIL 29, 1851.

[See page 36.]

THE SOUTH AMERICAN

Missionary Magazine.

MARCH 1, 1870.

A RESIDENCE IN TIERRA DEL FUEGO.

LETTER II.—BY THE BISHOP OF THE FALKLAND ISLANDS.



HEREAS a marked contrast undoubtedly exists between the Indians trained on Keppel Island and those who have hitherto been beyond the reach of daily instruction and Christian influence, it remains to be seen how far, and how soon, the presence of organised Christian influence in the midst of an otherwise unchecked heathenism will subdue and transform a most wretched population. There can be no doubt, however, that the immediate effects of the daily summons to morning and evening worship in my little hut were of a very salutary character. The authority of the Divine word and law—the love of God revealed in Christ—Christ our example, shining like a beacon light across the dark waters of man's guilt and misery—the promised gift of the sanctifying Spirit—could not fail to modify considerably the grossness and ignorance of even Fuegian life, as each day brought round its testimony to these things. In fact, to this teaching constantly enforced must, in a great measure, be attributed the power of self-restraint practised by the natives, and their loyalty to promises of fidelity, and readiness to fall in with one's wishes. Thus, in our morning worship I felt there was a guarantee of an orderly and prosperous day. The discipline of prayer was never more manifest, subjecting as it did the minds of the natives, more or less thoroughly, to duties hitherto

strange and unacknowledged. If the amount of knowledge imparted to them was small, there was yet a higher tone of feeling, and a more definite aim given, than, when left to themselves, they were ever conscious of. Thus much with regard to the character and effects of our daily religious services. I should say, however, that the natives drafted off for work were early at their labours, for the most part; and, in the summer and autumn, they had often been occupying the first bright hours before prayers in the duties assigned to them. But prayers over, then came breakfast for a select number, and this provided by the Mission. I have said my plan was to unite with a certain course of instruction, limited to short periods, a vigorous plan of out-door work, for the purpose of laying out a future settlement. This was not adopted without consideration; for it involved at once the necessity of not only employing, but paying for, labour.

On first taking up my residence in Tierra del Fuego, I fancied my own wants were all I need specially look after, so far as food was concerned. The natives might take care of themselves in their own way. But when details had to be considered, and modes of operation decided on, I was driven to a different conclusion.

My object being to keep a certain number of natives about me, and, by their help, to lay the foundation of a civilized settlement, the question arose, on what terms could this be done? Fortunately, or unfortunately, the Indians could not get on without food, and food was only to be had in their present circumstances on condition of a roving life in the canoe, in pursuit of fish, or seal, or porpoises. A plan of organized industry involved the necessity of supplying those engaged in it with a certain amount of food. In the first instance, and for a few weeks, I shrunk from committing myself and the Mission to this, and as the weather was then fine, and the neighbouring waters at that season were well supplied with fish, the difficulty of securing the presence of the natives, and directing their attention to industrial pursuits, was felt in the least possible degree. Besides, it required a little time to make up one's mind as to what was best to be done, and how to do it; to measure also the dispositions of the natives, and the amount of pressure one might put upon them in the development of any plan of action. But, as I felt my way, and gradually made up my mind about future procedure,

it became apparent that I must assume the character of a regular employer of labour. Indeed, every day revealed to me the multitudinous bearings of my new position. I had come down to teach this people, to teach them with authority, to induce them to abandon many of their established usages, and to impress upon them, by the whole weight of my influence, a deference to the Divine law. Consequently, I was appealed to as law-giver; I was expected to act as judge, jury, policeman, and often executioner. As foreman of works, I was looked to, and expected to arrange the various kinds, and limits, of work to be taken in hand. As a minister of Christ, I was looked up to, whose instruction was to be accepted without any great effort of the verifying faculty, and consequently, perhaps, with more stolid reverence than sympathetic fire. But this is a digression. I was speaking of the employment of the natives in orderly industry. After a little experience, I found it needful, in order to accomplish my purposes, to promise the natives, on condition of steady work under my direction, food sufficient for their wants. The weather became unsettled; the fish migrated to distant bays, and deeper waters, as the cold increased; the novelty of my presence wore off a little, and had less force, when their first curiosity was gratified, to keep the natives in my immediate neighbourhood. Meanwhile, my own mind became more and more impressed with the idea of reproducing in Tierra del Fuego a centre of Christian civilization, such as existed on Keppel Island, and of making, if possible, at no distant date, the settlement self-supporting.

Under these circumstances, I sent the Allen Gardiner to the Falkland Islands for stores sufficient not only for myself, as I thought, but for a certain number of the natives whom I had determined to employ. With what I had in hand, however, reference to which has been made before, I was able to engage at once a limited number of natives. It was a question whether I should give to those employed food (such as rice, potatoes, biscuits) to be taken to their wigwams for consumption, or should have it cooked in my own hut for their use at certain intervals of the day. This latter plan they much preferred; for the number of their friends and associates in the wigwam has a remarkable tendency to increase in proportion to the presence there of anything worth having. This,

therefore, would result often in hunger and disappointment to the weary labourer. It is the custom of the people to divide their supplies of food with those about them. One of the precepts inculcated upon the young when they go through a course of discipline at a certain age, is that they should be generous in the distribution of food to their needy brethren. A seal is always divided at once, in customary proportions, amongst those who take part in or witness its capture, and so on amongst all present. If a guanaco should fall a prey to the natives, this great prize must be shared by all. Suppose the natives are numerous, and the severed portions of the victim do not suffice for all, then those helped first, having thereby gracefully received the courtesies of hospitality, return untouched the portions offered them, and have the satisfaction of seeing the wants of others supplied. This being the custom of the country, it would have been of course invidious on the part of my work-people to refuse the food granted to them for their labour to their friends at home. At the same time, they required it for themselves; and so, to get out of the difficulty, they wished that they might have their meals daily in my hut, which was agreed to.

We thus gradually began to fall into new ways, and to lay out plans for moral and material improvements. The simple fact of these natives submitting to my guidance and authority was in itself a step in advance. A great deal of their past degradation is consequent upon the utter absence of rule and government among them. Each family—each canoe, it might be almost said—represents an independent authority, and carries in it, not the rudiments merely, and not the symbols, but the most complete form of government known among the fisher Indians of Tierra del Fuego. Often I spoke to them on this subject; for it affected our daily life considerably. A piece of work was assigned to a party of Indians. My attention was required elsewhere. Who was to superintend the native labourers, and keep them to their engagements? To be placed as overseer brought at once on a native jealousy and dislike. The office, therefore, was not popular, and generally destitute of authority, and fulfilled with laxity of purpose. Again, this absence of chieftainship gives the violent spirits a better social position than they deserve, and a more dangerous sphere. It is left to individuals to avenge wrongs, at least for the most part; the strength and

composure of a defined public opinion, vindicating right and proceeding to punish the wrong-doer, are only exceptionally known. The law of the strongest prevails; and I had often to protest against it. In England, I would tell them, it was different. In the colonies of England—in the Falkland Islands, for instance—it was different. There we had rulers, who punished the bad and protected the good. Here everything was upside down. The bad frightened the good, and held their own, and even gained a kind of respect as the result of their violence, or skill in wickedness. Things must be changed. Until the good defeated the purposes of evil men, and ceased to be afraid of them, and combined against them, they could never prosper. Life, property, the future, were all insecure. There are men here, you tell me, who are murderers; and I know it. Some of you took part, years ago, in killing Christian men who came, in the *Allen Gardiner*, to do you good and make you happy. But they were strangers, and you did not understand their purposes then. Still there are amongst you at this time lawless and cruel spirits, who keep you in awe; and yet you affect their friendship and are afraid to denounce them.

To this effect, on more than one occasion, I spoke to many of the Indians, as they stood or squatted about my hut; some delinquency, or theft, or other exciting cause, inducing me to upbraid their sluggish moral sense.

Shortly after—perhaps a week, perhaps less,—I was begged to attend, in my medical capacity, on a man who had been nearly stoned to death, and whose arm was broken. I inquired into the circumstances. The man was no other than Jack's father-in-law (Jack has now an English reputation, and I need not specify him further); and his crime, rather an ancient one it proved to have been, was that of killing a native woman. Two or three days passed away, when a friend of my own, in a qualified sense, quietly cast from his shoulder at my gate a load of firewood he was carrying, and then, presenting his arm, asked me to set the bone, which was broken, and protruding. I did my best; and, as I was pulling it about, inquired how it happened. "Oh, so-and-so did it just now in the wood there. He accused me of having, long ago, killed a woman, and instantly struck me with a club. I didn't kill any woman, though." This was his statement. On thinking over these matters, it struck me that my recent lecturings had

something to do with these broken bones, and bruised bodies; and subsequent experience confirmed my suspicions. The people are impressible, and can be directed by superior wills to active manifestations of good or evil.

I have mentioned these incidents merely to illustrate the prostration of all social interests from the want of rule in Tierra del Fuego, and at the same time to show how new and stronger minds find here a field for the exertion of a wonderful influence. But the presence of mere power, of a more vigorous will and intelligence, is not enough, would not satisfy these natives. Such a manifestation would only dwarf them to a meaner manhood. Power tempered by love, directed by love, the power of love itself, is that which Christ revealed, and is that by which His servants are to reveal Him to the world. It is, I feel sure, the confidence of the Fuegian Indian in our good-will and desire to benefit him, as well as his consciousness of our otherwise superior condition, that has so far made him willing to submit to our guidance, and to yield to a solitary European an obedience and fidelity which the ties of blood and country are insufficient to secure among his people. It is an omen for good, a step in advance, that my authority was acknowledged in Tierra del Fuego.

(To be continued.)

“The Corn of Wheat dying and bringing forth Fruit.”

SUCH is the title of a little book, admirably got up and printed, and covered in neat limp cloth, which gives a brief sketch of the life and death of the founder of the South American Missionary Society. The Preface is earnestly and sympathetically written by the Rev. Charles Bullock, who has given in a few pages a most interesting history, compiled from a larger work which we have so many times recommended to our friends, viz., “The Story of Commander Allen Gardiner, R.N.,” by the Rev. J. W. Marsh and the Rev. Waite H. Stirling (now Bishop of the Falklands). The Frontispiece forms page 13 of “The Corn of Wheat,” and originally appeared in one of the most delightful books we ever read—“Hope Deferred, not Lost,” written by that zealous friend (Rev. George Pakenham Despard) who, as it were, took up the sword as it fell from the hand of the dying chief, and led on the small band of followers, if not to immediate victory, certainly in the path of faithful duty. EARNEST COVE was the spot where the Missionary party took refuge in 1851, and is from a sketch made by Capt. Gardiner found at Spaniard Harbour. The flagstaff is now at Keppel Island.

The title is appropriate. The “Corn of Wheat” died, and has brought forth much fruit; the savage land has been the peaceful abode of a faithful Missionary, now a Bishop of our beloved Protestant Church of England; while the savage people have learned to respect him, and some to love his Master. The foregoing letter is a proof that the “Corn of Wheat” has borne fruit. For the sake of the sacred objects of the Society—for the sake of readers themselves—we desire to see thousands of this sixpenny sketch scattered broadcast, and hope that many who read it will desire to learn more, and so make themselves intelligently acquainted with the whole “Story of Allen Gardiner,” and all “the Sketches of Missionary Work in South America.”

THE CHURCH IN BRITISH GUIANA—SOUTH AMERICA.

THE Africans are more primitive in their character than the other negroes in British Guiana. They are not so fastidious in their eating as the Creoles, who have been educated to the tastes of Europeans. They say that tiger (jaguar) flesh makes very good mutton ; they readily eat the flesh of the ant-bear, howling monkey, salem penta.* They are also more simple and docile, and submit more readily to the leading of the white man. Consequently, when they have been initiated into the truths of the Gospel, none form such good material for the missionary to work upon. They are attentive to their religious duties, anxious about the education of their children, and liberal in their contributions towards religious objects—which they can afford to be, since they work steadily for good wages, and the expense of living is not high. Perhaps in no part of the globe is the worldly position of the peasant so enviable as in British Guiana. His house and provision ground are his own, he is free from taxes, and can almost support life without laying out a penny ; and the produce of two days' labour will maintain him for a week. Those, however, among them who make a profession of religion are frequently called on to give outward proof of their appreciation of the value of their religious privileges. The Church in this land is on a very different footing to what it is in the mother country. There are no endowments ; the clergy are paid out of the Colony chest, or by the Bishop, † from funds placed at his disposal. We have no venerable parish churches handed down from generation to generation ; for, with one or two exceptions, all our places of worship are built of wood, and from the nature of the climate, the attacks of wood-ants, &c., require constant outlay, or even to be renewed in the course of thirty years. All the expenses of public worship have to be defrayed by the congregations ; and there are numerous expenses in connection with the schools, the parsonage, the poor, &c., which the clergy have to provide. The amount subscribed for these purposes throughout the colony, year by year, would astonish English folks in some parishes where the congregation is never called upon, except very occasionally for missionary objects ; and it is the more creditable, inasmuch as

* A large lizard—a great scourge to the poultry yard.

† The Bishop of Guiana—Right Rev. Dr. Austin—who has just arrived in England.

there are in British Guiana very few resident proprietors indeed : the middle class is extremely limited, and the bulk of the population are merely in the position of agricultural labourers.

The contributions of these villagers are, to a great extent, paid in kind. The clergyman has to go from house to house to solicit help, fixing a certain amount to be paid by each household. Of course he meets with many rebuffs ; the following dialogue will illustrate what takes place during the canvass :—

“ Well, Mrs. Cuffy, I suppose you know what brings me here this morning ? I want you to give me a dollar towards the new teacher’s house.”

“ Ow, parson ! You be too hard on we poor niggers.”

“ I wish I was as well off as you are, Mrs. Cuffy. However, you cannot do without a teacher for the picaninnies, and the teacher must have a place to live in. The colony pays his salary, and the least the people can do is to find him a house.”

“ You see, parson, me poor widow ; me no husband to work for me. E—v’ry day pay money ! Teacher want money, doctor want money, parson want money !”

“ Yes, we all want money ; but it is not much we get. Come, Mrs. Cuffy, see what you can find for me.”

“ Parson, me no tell lie ; money no dere.”

“ Well, then, give me a couple of these fowls.”

“ A—y, parson ! Dis fowl no for me. Parson, you very good ; me always trow up. Church build, me trow up ; church paint, me trow up ; school-house build, me trow up. Al—ways me trow up. Look, parson, me give you one sucking pig for five guilder,*—three guilder for teacher house, two guilder for meself.”

“ Very good, Mrs. Cuffy ; thank you. Send it down to the boat when water washes,† and I will give you the two guilders.” And so I go on, getting a barrel of corn from one, a barrow pig from another, a goat, a pair of fowls or ducks, a turkey, a bag of rice, &c. ; it being understood that if the article tendered exceed the dollar (4s. 2d.) in value, the giver shall receive the balance in cash. So that when the time of my departure arrives I have accumulated a whole boat-load of stock, which I dispose of in the best way that I can among the people on the sugar estates, where there is always a good market for provisions.—*From “ Mission Life.”*

* A guilder is equal to 1s. 4d. † Flood tide is called washing water.

THE FUEGIAN OR SOUTHERN MISSION.



ANY of our readers will be interested in the following letter from the Society's missionary, the Rev. Thomas Bridges:—

*“The Allen Gardiner, off Port Stanley,
“November 30th, 1869.*

“Many thanks for your kind letter. Messrs. Lawrence and Lewis, with wives and child, have safely arrived. They are all in perfect health and excellent spirits, and are looking forward with pleasure to their life at Keppel Island and Fireland. They had a very pleasant passage out as far as Monte Video, but from thence the passage was rough and comfortless. The Foam has very wretched accommodation. They were delayed ten days in Monte Video. Mr. Adams was away at Fray Bentos when they arrived, and so they were rather perplexed as to what they should do. They were seven and a-half days on the passage from thence to Stanley, which they reached on the 23rd instant. Mr. and Mrs. Bull have been very kind indeed to the catechists. On our way here we anchored in Ship Harbour, Pebble Island, where the Beacon (gunboat) was lying at anchor. When we first saw her we thought she was a wreck, and this determined us to put back, in order to ascertain the truth. It was then 9.45 p.m. Presently a boat came alongside, and we heard that His Excellency and Mrs. Robinson were on board, and would on the morrow go to Keppel Island. The Beacon returned to Stanley early on the 29th inst. On Saturday, 27th inst., we had a very heavy gale from the W.S.W., and having early gone on shore with the captain, we were by its continuance prevented from returning on board till the day following. The Beacon, at Keppel Island, with two anchors down, dragged a long way, and the Victoria, the Government yacht, drifted ashore with two anchors down, and well nigh was wrecked. Several boats were lost here, and a brig dragged a great way. On the morning of His Excellency's return, I called upon him. He professed himself much pleased with his visit. I hear that Keppel Island is considered, and called, ‘The Falkland Paradise.’ Eleven pounds of fresh butter were sold to the officers of H.M. gunboat Beacon, and a quarter of beef sent for the Allen Gardiner. All was well at Keppel Island. The Rev. S. Adams sent me a very kind letter by Mr. Lewis. In it he says, ‘I look forward, D.V., to leave in the Cordillera on the 26th December.’ The rams have arrived safely, in very good condition, and are certainly very choice animals.

“The health of the colony has of late been very bad, diphtheria, scarletina, and rheumatic fever are very prevalent. We brought down here a lot of logs for sale, which Mr. Turpin has bought at 2s. each. One with another, they average thirteen feet long, six inches diameter. The Allen Gardiner requires a new *main boom*, her present one being broken. A piece six feet long,

of the butt end, broke short off in a tide rip off Cape San Diego. The old main boom will be converted into a topmast. Our topmast broke in a gale of wind on the Allen Gardiner's return from Fireland, when in sight of New Island. T. Jones, the captain's brother, when looking on something aloft during that gale, fell from aloft, but I am glad to say he is wonderfully well, able to walk about, and quite out of danger, and the doctor's verdict is that he is not permanently or materially injured. What a real cause for thankfulness this is. This is the second instance of a man's falling from aloft in our vessel, and not hurting oneself. It was from the foretop that T. Jones fell.

“The farm at Keppel Island is in a very satisfactory state. There is a great increase among the sheep. They have not for many months been driven in, but the number of lambs and twin lambs is astonishing. On an average, twenty pounds of butter are made weekly.

“The conduct of the Firelanders at Cranmer has been very satisfactory. They are pretty regular in their attendance at school and prayers, and they are benefited materially thereby. Their services on the farm are valuable. One or other of them drive the cattle in every evening, which is quite two hours' occupation. One of them also every morning drives the horses in, and puts a fresh horse to the stake. They always assist in the cow-house every morning and evening, in milking, tying up, and cleaning. Our cows here are wild and unruly, and most of them require always to be tied, both by the neck and hind legs, before they will submit to be milked. On landing at Keppel Island I was much pleased, and really surprised at the decent and well-to-do aspect, in every point of view, of our Indians. There are now seven at Cranmer. The Allen Gardiner brought back four—two men and their wives. Their names are Cwisenasen, and his wife Cooshinjizkeepa; Liwianjiz, and his wife Pasawulakihhrkeepa. Jacob Resyek [a native of British Guiana] goes on very nicely, and shows great assiduity in teaching the natives, and in learning their language, in which he has made very great progress. I purpose taking him down to Ushuwia when we take Stirling House. He is desirous to go.

“The Allen Gardiner left Keppel Island for Fireland on the 4th October, came to an anchor same day in Burnt Island Harbour. On the 7th she reached Hope Harbour. On the 12th left West Point. On the 15th she passed through Le Maire Strait. On the 17th she anchored in Banner Cove. On the 20th she reached Ushuwia. On the 6th November she left Ushuwia, and anchored in Banner Cove same day. On the 8th she left Banner Cove, and on the 14th instant anchored in Committee Bay. *The natives were in greater force at Ushuwia than ever has been known before; but, notwithstanding, they were quiet and well conducted.* No disturbance arose, and all was very satisfactory. Mr. Bartlett declares himself well pleased with the conduct of the Indians generally, and, in particular, with those who have been to Keppel Island. Lucca steadily resides at Ushuwia, with Ootatoosh, Pinoiens, and Wocuri. Mr. Bartlett, with the assistance

of these men, planted with potatoes three quarters of an acre of land. He says no land was dug up, but only the turf was sliced off. Okokko came across from Liwia, where he has a house and garden, and four goats. Mr. Bartlett was much pleased with him, and gave him some clothes and potatoes, &c. Camilenna, his wife, brought three pairs of knitted worsted socks, of her own workmanship, for Mrs. Bartlett.

“The winters are certainly more severe in Fireland than in the Falklands, but the snow, though much more plentiful, does not lie on the lowlands all the winter; it is evidently necessary to harvest a supply of fodder for cattle, &c., for the winter. In the Falklands the grass stands the winter, whilst in Fireland it perishes. This annual decay of vegetation enriches the soil, and is, I think, a real benefit. Mr. Bartlett deserves all praise for the manner in which he fulfilled his mission to Fireland. At Ushuwia he was indefatigable in working, and inducing the Indians to follow his example. They burned the turf, fenced the land in, and dug and planted three quarters of an acre. The land Mr. Stirling [the Bishop of the Falklands] parted out among the Indians, he estimates to be about seven acres. He thinks well of the advantages of position and soil of Ushuwia. Okokko returned the following day to Liwia. He only spent a night at Ushuwia. He and our other friends were decently dressed. The Allen Gardiner took in wood both at Ushuwia and Banner Cove. Bartlett and the captain describe the weather they had as continually fine; cold nights and hot bright days. They had very heavy dews and hoar frost. The aspect of the country in its fresh spring dress they describe as beautiful.

“Few deaths are reported to have taken place in Fireland; the health of the people generally has been good. Billy Button is said to have killed a woman. Yecife's father, Garoobakun, came to Ushuwia to fetch his son. Sisoiens's father, Hanuetan, has died.

“The chief reasons which induced me to visit Stanley at this time were (1) the expectation of the arrival of the catechists, and the desire to be useful to them, in giving them advice as to what they should purchase, &c.; (2) the necessity of drawing money, and paying expenses, ordering and selecting goods and provisions for the Mission, &c., &c.

“The Beacon is to leave on Monday next for Monte Video, and by her I send this letter.

“When we left Keppel Island (November 25th) the strawberries were in full bloom, as were also the currant and gooseberry bushes. The potatoes were beginning to carpet the ground with green, and the weeds, which are very plentiful, were growing apace. The principal weeds are groundsel, chickweed, grass, and sorrel. The plantation of Fireland trees on the bank of ‘Garden Stream’ are nine feet in height, and the most striking object in the landscape from the harbour.

“I am very much pleased that you have sent out by the Voluna THE IRON HOUSE, with wood and glass, &c., for repairs, a liberal supply of tools, and the long-wanted sewing machine.

“*December 1st.*—We expect the *Voluna* by the end of this month, and I hope in my next letter to report the safe arrival of all the valuable property sent out in her. I intend coming down to Stanley on the 26th or 27th December.

“You say in your letter, ‘Your position will be a difficult and important one’; and such I feel it truly to be. My daily prayer to the Great Giver of all good gifts, is to fit me for the position and help me to fulfil its important and responsible duties faithfully and zealously. I keep a journal, and hope by next mail to send you extracts of same; also of all business transactions. I will endeavour to be regular in keeping notes of same. I thank you for enclosed sheet of the *Ecclesiastical Gazette*, which I value, as it contains a list of the young men and myself who were ordained last June. The many and important events which have transpired since then, as regards myself, make these short six months appear more like years to me.

“I intend, with your permission, to keep a Mission store of clothing, tools, provisions, and the necessaries of life, such as bread, flour, sugar, rice, treacle, &c., from which we can supply the Indians as payment for work done, and can give them the opportunity of bartering their skins on equitable terms. Also from this store such Indian youths or girls whom we shall educate will be supplied. Thus I hope to make use of the kindness of Dr. Ogle, Miss Townsend, and other friends.

“We hope to make our next trip to Fireland with STIRLING HOUSE in January next.

“And now I will go back a few weeks to the time since I last wrote to you (11th October). Since then, up to the day of our departure (November 25th), all things went on regularly and nicely at Cranmer, Keppel Island. Every week-day morning, at 8.45, we all assemble to morning prayers, when we always have a hymn, and read a portion of God’s Holy Word, and engage in prayer and thanksgiving. After prayers, school for an hour for the natives and English lads, sometimes given by Jacob, sometimes by myself. Then the Indians assist till dinner-time at any work that is going on. An hour for dinner, from 1 till 2; work till 5.30. Afternoon school for English children from 3 to 5, given either by myself or Mrs. Bridges. J. Resyek, except in the school-hours, assists at work regularly. The work chiefly engaged in, besides the care of cows, &c., was garden-work and peat-cutting.

“The Indian lads—Giamamowl, Cooshinjiz, and Joe, or Shifcunjiz—are all desirous of returning to their native land, and so we purpose taking them; and hope to send back Ascaupan and Huwutian to supply their place. During my present absence from Keppel, Jacob Resyek conducts morning prayers, daily school, and Sabbath services; and Mrs. Bridges takes the children in the afternoon.

“I think it would be advisable to continue the *Allen Gardiner* in her present useful and necessary services. We have about 280 posts on board,

which will fetch about 28%. This, however, is only half the quantity brought from Tierra del Fuego. The vessel never brought over a better or greater lot of wood.

"Monday, December 6th.—Yesterday, and also on the 27th November, I assisted the Rev. Charles Bull in the Sabbath services, preaching in the morning and reading in the evening. Yesterday there was a large attendance (120). My text was Romans viii. 13; and on Sunday week it was Acts i. 9, 10, 11.

"I am sorry that we have not yet been able to get our good people on board; but they will, if the weather permit, come on board to-day.

"I fear we shall not be ready before Thursday. There is much to be done. Horse and sheep to be got on board; the catechists, their wives, and their baggage and stores; stores, &c., for the parties at Cranmer; ships' stores, &c. The topmast and main boom are yet to be shipped, and sails bent.

"Will you kindly send me out 'The Churchman's Pocket-Book' for 1870, and a Chart of Southern Fireland, together with the Society's publications as they are published, and also three collecting-boxes for our Mission.

"T. BRIDGES."

[Very satisfactory letters have just arrived from Rev. T. Bridges, Dec. 31, and Mr. J. Lewis, Dec. 26th. Mr. Lewis says, "Keppel is far superior to Stanley." It is probable that a young married agricultural labourer will soon be wanted by Mr. Bridges. Can any of our readers be on the look out for a thoroughly Christian healthy couple?—ED.]

CALLAO, PERU.

WE are glad to report that a lay Missionary to Seamen has been appointed to this important seaport. A grant in aid has been promised by the Society, and another by the Pacific Steam Navigation Company. The Rev. T. W. Wilkinson, our chaplain, has had the painful duty of recording the following sad news of the death of Mr. Wood:—

"December 13th, 1869.

"This is indeed a black-letter day. It really seems as if almost every mail was to convey to you some ill news.

"Our poor schoolmaster died to-day, at 6.5 p.m., of typhoid fever. He was taken ill hardly a week ago, but only on Sunday did the symptoms give token of the gravity of his state. Two doctors have attended him; and besides a nurse obtained to relieve his poor widowed

and now childless mother, many friends tendered the best help they could.

“He has been with us but two months, and yet he was so valued that his loss will be much felt both in church and schools. He was most efficient as an organist, and had, by pains with the choir, raised the church service of song. When selected, we little thought how appropriate the hymn sung in church last evening was :

‘ Brief life is here our portion,
Brief sorrow, short-lived care ;
The life that knows no ending,
The tearless life is *there*.’

He joined earnestly with me in prayer last evening at 10 p.m., and has been unconscious of everything since 8 this morning.

“He will be much more missed in the boys’ school. Though he has only had charge of it five weeks, he had worked up the numbers to about thirty ; and yet this time was not too short for some of the parents to perceive an advancement in their children.

“I am happy to say I was relieved the extra Lima duty by the return of the Rev. Dr. Henry on the 9th instant. I must have given it up if he had not then come, as the temperature is rising rather prematurely this year.

“Captain Brooks, Commander H.M.S. Ringdove, called on Friday ; and at his request I conducted a service on board his ship, at 10 a.m. yesterday. The officers and men expressed themselves very gratified, as they have not had a clergyman on board since they were in commission. The ship’s whole company are still feeling very sensibly the loss of their beloved late Commander Percival, when off Central America. They expect to stay in the bay some two months, so I shall visit them again.

“I also visited an American man-of-war, the Kearsage. They have over 200 men on board, and no religious services whatever.

“I have seen some captains of vessels from the Guanape Isles *—good men, who deeply deplore that nothing should be done for the 150 ships which are now always there, and remaining for loading some two to four months !

“T. W. WILKINSON.”

* As the magazine was going to press, we received a very interesting letter of a visit to these islands by Mr. Wilkinson, who speaks of the expressed desire of many captains and sailors for a missionary among them.—ED.

SCHOOL CHURCH, SALTO, URUGUAY.



OUR Missionary Chaplain, the Rev. Theophilus Schmid, writes on the 15th December, 1869, and we give an extract from his letter in reference to the new School Church which has lately been generously erected by one of the few English settlers at Salto :—

“ It gives me much pleasure to be able to send you at last a picture for the magazine. The enclosed is a very good photograph of our school church. The building looks very neat, as you will find, and is also very spacious ; it measures about fifty-four feet by thirty-six feet, and would hold easily 250, if not 300 persons. It has eight large windows : four towards the street, and four on the opposite side. The upper part of each window is made to open, so that it serves as a ventilator. The floor is of tiles ; the roof of zinc. The entrance to the church is by the gate. Attached to the school church you see the parsonage. The door near the fourth window leads into a roomy passage, where there is a door into the church for private use. Behind the building there is a large enclosed space of ground, where, in time to come, a schoolroom and a private dwelling could be built.


“ Mr. R. Williams built the school church, and made it, together with the greater part of the yard behind, over to the congregation as a free gift. This very generous act calls forth our greatest gratitude to the munificent benefactor, and entitles him to our perpetual com-

mendation, especially when we consider the present times of difficulty in business and money transactions.

“It now remains for the congregation to furnish the place for worship ; but there is not a dollar in hand for the purpose, nor is there any hope of getting any, now at least, not even to furnish it in the plainest style. I have begun a subscription for this object, and have about 50 dollars.

“I would willingly and gladly take the whole burden of putting up communion rails, pulpit, and a few seats (for the present number of worshippers is very small), but I cannot.”

ROSARIO.

HE Rev. W. T. Coombe, Society's Chaplain, having returned safely to Rosario, writes as follows:—

“*December 9th, 1869.*

“I am glad now to be able to report myself once more at work ; and, with God's blessing, I trust we may be spared to establish the Protestant cause in this province. Both in the city and in the camp I have received the most cordial welcome, which is very encouraging ; and I am thankful to find the British community considerably increased, especially at Frayle Muerto. Mr. Purdie arrived last week with forty new settlers, and to-day several others have arrived to settle in the vicinity of Rosario. I have no doubt that ere long there will be a large English community in this place. Would that people felt a greater interest in better things ! but, notwithstanding many difficulties and discouragements, the work continues to advance. Last Sunday there were over fifty persons at morning service, and twelve remained for the Holy Communion. If you will nurse this infant Church for a few years, the day will come when we shall be able to render you assistance in return.

“I must thank the Committee for their liberal grant, and will lay their letter before the Rosario Committee as soon as I have something definite respecting the site for the church. The little church (see page 2, January number) will be a great ornament to the place, and the plans have given universal satisfaction.

“W. T. COOMBE.”

THE CHOICE OF MISSIONARIES.

BY THE REV. F. BOURDILLON, RECTOR OF WOOLBEDING, SUSSEX.*

“As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.”—ACTS xiii. 2, 3.

T is the Church at home that sends forth Missionaries to the heathen. The right carrying on of the work, and consequently, under God, its success, depends mainly on the character of the men who are sent. Hence the choice of Missionaries is a most important and anxious duty.

In the case before us the Church at Antioch had the direct guidance of the Holy Spirit. It was not by the exercise of their own judgment that they sent forth Barnabas and Saul, or that the particular countries to which they should go were fixed on. “The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.” Both the work and the workers were chosen by God.

We have not now this direct and special guidance. We are left more to the exercise of our own judgment; yet not in such a way as to hinder us from learning a lesson from what is written here. We are to use our own judgment; but we should still seek guidance. We are to choose Missionaries; but our aim should be that those whom we choose may first have been chosen of God.

I. It was “as they ministered to the Lord, and fasted,” that the prophets and teachers at Antioch received the command to send forth Paul and Barnabas. It is not only the duty of every Christian Church to spread the Gospel, but it is also a great honour to any Church to be called to take a special part in this work. And never is any Church so likely to be thus honoured as when its members are actively engaged in God’s service at home, and leading a holy, watchful, and self-denying life. When Christians become worldly, slothful, and self-indulgent, they neither care for the spread of the Gospel, nor are they

* From “MISSION LIFE, OR THE EMIGRANT AND THE HEATHEN,” vol. vi., 1869. There is no work that we know which gives so many excellent articles on subjects, general but all important to general Missionary work, as this “Mission Life.” We trust that, now the publication of its monthly numbers is undertaken by Messrs. Cassell and Co., a far wider and greater circulation than hitherto attained will be the result. It is valuable to all advocates of the great and Divine Missionary cause.

likely to be called to the work. Then the cause of Christ languishes both at home and abroad. All zeal for others declines, spiritual religion becomes deadened, and, though the form of godliness may remain unaltered, its life and power are gone. A missionary spirit is not a thing detached and alone ; it is but one part and manifestation of a state of spiritual life and activity in general. Let us be thankful for that measure of life and zeal which God has vouchsafed in our time to our own Church. We cannot look back a hundred years without seeing some token for good in this respect. Yet how much cause for humiliation and prayer do we still find when we consider our present state ! Where is this primitive diligence, devotedness, and self-denial ? For the words, "as they ministered to the Lord, and fasted," seem rather to describe a habit than one particular act or occasion. Has not the world crept in upon the Church ? With much religious knowledge, and great interest in the outward parts of religion, is there not a sad lack of spirituality, devotedness, and self-denial ? The whole body is but made up of its component parts—the Church consists of its individual members : let each Christian watch against the peculiar temptations of the age, and strive to live a life of Scriptural faith, self-denial, unworldliness, and holiness ; that God may be pleased to honour us still, and that more and more, by employing us as a Missionary Church, and by separating from among us men to carry the Gospel to the heathen.

II. Paul and Barnabas were called to the work by the Holy Ghost before they were set apart for it by man. And now, as then, no man can be a true Missionary who has not been called to be one by God. Man may appoint outwardly, but God only can incline the heart to the work, and qualify and prepare for it. But how are they with whom the choice of Missionaries rests to know whom God the Spirit has thus chosen, inclined, and prepared ? The inclination for the work, the readiness to go, may spring from an impure motive. The fitness may consist only in knowledge and in power of mind. With great ability and great readiness, there may still be lacking the true Missionary spirit—a heart devoted to God, a personal faith, a zeal for souls. How is it to be known whether these exist in any man or not ? It cannot be known with certainty. We have no voice that comes to us from above, and bids us separate this man and that man for the work to which God has called them. Yet there are two means we may use for arriving at the truth and making a right choice.

(1.) One we may gather from St. Paul's directions to Timothy as

to the laying on of hands for the ministry. We find them in the 3rd chapter of the 1st Epistle ; and what is there said about Bishops and Deacons is strictly applicable to Missionaries. They must be of blameless life—moral, regular, steady ; free from sensual indulgence, and from a worldly mind ; ruling well their own households ; apt to teach ; not half-taught and inexperienced *novices* ; serious and reverential ; sound in doctrine and holy in life. Such men must be sought for, and such only should be approved, so far as man's judgment can go. Not every one who offers himself for so solemn a work should be lightly accepted. "Lay hands suddenly," says the Apostle, "on no man." Painful instances have sometimes occurred in the history of Missions, in which those who have gone forth have afterwards proved unworthy, and have brought scandal on the cause. It is not possible for man always to judge aright, for such unworthiness does not, in every case, show itself till the choice has been made ; but, on the other hand, "Some men's sins are open beforehand, going before to judgment," that is, to decision. Watchful care should be taken to choose none who are not qualified for this great work by ability, by grace, and by consistency of life. No doubtful, or even merely hopeful, case should be admitted ; careful examination, observation, and inquiry form one of the means we may use.

(2.) The other is *prayer* ; not mere prayer in a general way, but special prayer for guidance in the choice. And for this also we have an example. When the number of apostles had to be filled up after the miserable end of Judas, no direction was given in the first place as to who should be chosen. What did Peter and the other disciples do ? They appointed two, Joseph and Matthias, the men probably whom their judgment most approved for the office ; and then "they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen." Then, believing that God would certainly guide them, "they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles ;" and from that time he was regarded as an apostle of God's appointment as much as the rest. In the same spirit of prayer and faith should God's guidance now be sought ; that no mistake may be made, that no natural gifts or acquired knowledge may be suffered to blind the eyes to the absence of grace and spirituality ; that in some way or another the judgment may be directed to a right choice, and that thus none be sent forth but such as have been chosen by God for the work.

III. This lesson of prayer is further taught us by what the Christians at Antioch did. Though Barnabas and Saul had been expressly chosen by the Holy Ghost, yet they were not sent away till "they had fasted, and prayed, and laid their hands on them." Much more then should *we* pray, who have first to pray for that very guidance which *they* had already received.

But what we learn more specifically from this example is to pray for our Missionaries, even when they have been chosen, and thus to send them forth, as it were, on the wings of prayer. For, however holy and devoted they may be, and however we may believe that they have been chosen by God for the work, yet they are but *men*, with many infirmities and many wants, dependent always on God's grace and help, and about to be exposed to new difficulties, temptations, and dangers. The sending them away to a work so important, so distant, and so difficult, is a most fit occasion for solemn *prayer*—the united prayer of the Church at home on sending forth some of its members to the work abroad, to stand, as it were, "in the forefront of the hottest battle," to be in the van of the army of Jesus Christ in assaulting the kingdom of darkness.*

The laying on of hands here mentioned could not be for *ordination*, as Saul and Barnabas had long been ministers. It was rather a solemn form, assuring them of their Divine appointment to the work, and giving them man's blessing in token of the blessing of God. It must have been an impressive and affecting scene: and such is every dismissal of Missionaries with *us*. Seriousness, solemnity, and Christian sympathy and love mark such an occasion; and the scene can hardly be forgotten by any who are present, least of all by the Missionary himself. In a distant land, surrounded by very different circumstances, and breathing a far different spiritual atmosphere, he will remember this scene. The very room in which it took place, the kind faces, the loving words, the earnest prayers, will come back to his mind; and, when he thinks how he was sent forth, he will be helped to believe that he was indeed chosen of God for the work, and that, amid much outward discouragement, His blessing is with him still.

* The special objects which we would place before our Prayer Union this month, are:—(1) Our missionaries settling in the iron house at Ushuwia—Rev. Thomas Bridges, Mr. Lewis, and others; (2) The new catechist, and his work at Cranmer Station, Keppel—Mr. Lawrence with his wife; (3) The strengthening of Mr. Keller's work at Lebù; and (4) The important, but very difficult work of our English missionary chaplains on both east and west coasts.—ED.

CHRISTIAN LOVE AND LABOUR VERSUS SELFISH EASE.

(From the "Voice of Pity for South America," 1854.)

The Voice of Nature.

Soul, take thine ease.—*Luke* xii. 19.

"Our lips," our wealth, our time, "are our own."—*Psalms* xii. 4.

Thou hast much goods laid up for many years; eat, drink, and be merry.—*Luke* xii. 19.

The Jews have no dealings with the Samaritans.—*John* iv. 9.

Am I my brother's keeper?—*Gen.* iv. 9.

The Voice of God.

Son, go work to-day in my vineyard.—*Matt.* xxi. 28.

Ye are *not* your own.—1 *Cor.* vi. 19.

Send portions unto them for whom *nothing* is prepared.—*Neh.* viii. 10.

There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him. Who will have *all men* to be saved, and to come to the knowledge of the truth.—*Rom.* x. 12; 1 *Tim.* ii. 4.

Thou shalt love thy neighbour as thyself.—*Matt.* xxii. 39.

The Christian's Answer to the Voice of God.

Lord, what wilt Thou have me to do?—*Acts* ix. 6.

O Lord, truly I am Thy servant, Thou hast loosed my bonds.—*Psalms* cxvi. 16.

I am debtor both to the Greeks and the Barbarians; both to the wise and the unwise.—*Rom.* i. 14.

We ourselves also were sometimes foolish, disobedient, deceived. What then? Are we better than they? No, in no wise.—*Titus* iii. 3; *Rom.* iii. 9.

As we have, therefore, opportunity, let us do good unto *all men*.—*Gal.* vi. 10.

Children's Page.

MISSIONARY THOUGHTS FOR CHURCH SEASONS.

DEAR YOUNG FRIENDS,—Do you not sometimes employ yourselves in looking for “Missionary texts” in your Bibles? I hope that you find many, and lay them up in your hearts. Now, hardly a Sunday passes that some verse does not occur in our Church services, referring to this great and blessed work. I will set down a few references to the chapters which will be read during March and April. Will you watch for them week by week, and try afterwards not to “let them slip”?

Ash Wednesday, March 2.—Psalm cii. 15. An encouraging promise! Matt. vi. 16. If you read the parallel verses, Isaiah lviii. 6, 7, you will see what “fast” is pleasing to God.

Sunday, March 6.—Genesis xxii. 18; 2 Cor. vi. 6, 10 (“by kindness, by the Holy Ghost, by love unfeigned;.....as poor, yet making many rich”). Also, Coloss. i. 6, 10, 23.

Sunday, March 13.—1 Thess. iv. 5, “the Gentiles.....know not God;” Luke xxiv. 47; and (an instance of mercy to a Gentile) Matt. xv. 27, 28.

Sunday, March 20.—Ephes. v. 1, 2; the highest motive for works of compassion. John vii. 35; “Will he.....teach the Gentiles?” a question asked in scorn, but answered now in mercy. 1 Tim. iv. 16. Have you no influence?

The Annunciation, March 25.—Luke i. 32, 33. Do you pray, “Thy kingdom come”? 2 Tim. iii. 14, 15. If you wish one day to be a minister like Paul (ver. 10, 11), are you now learning as Timothy did?

Sunday, March 27.—Titus i. 7—9. Pray much for the new *Bishop* of the Falklands, and for his work in South America. John vi. 11. If you are a disciple, Jesus will employ you to distribute the bread of life to others.

Sunday, April 3.—Psa. xvi. 4, 12. What a contrast! The misery of idolaters; the sure hope of a Christian! Psa. xviii. 50. How is this verse applied in the New Testament? Also, John xxi. 15—17.

Sunday, April 10.—Psa. li. 18; liii. 7. Do you care, as Jesus did, for the salvation of the *Jews*?

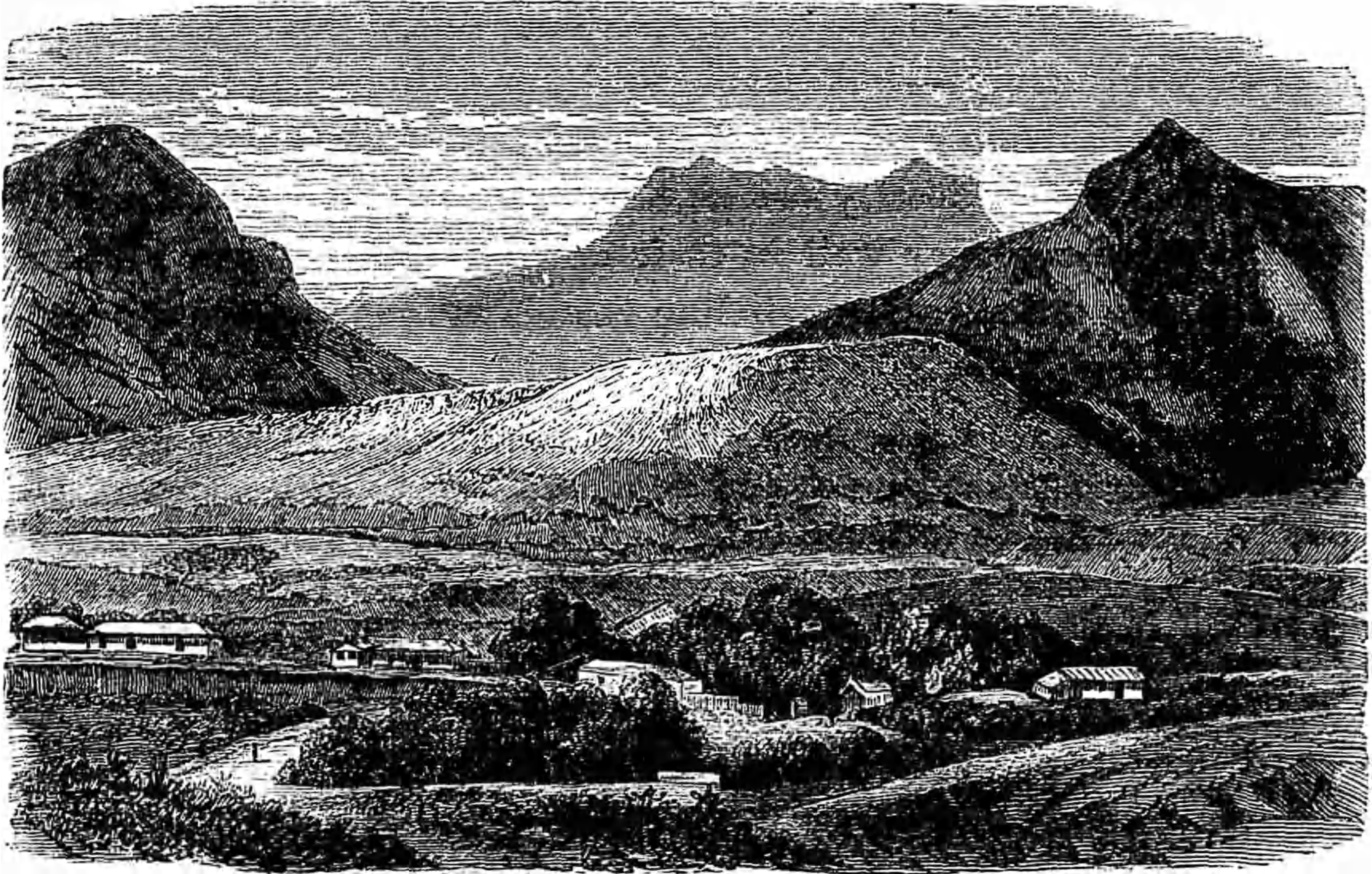
Good Friday, April 15.—See the 3rd Collect, “O merciful God....” John xviii. and xix. The narrative of the sufferings and death of Jesus was the instrument used to attract the first poor Greenlander to Christianity. Why not *Fuegians* and others?

Easter Day, April 17.—Acts ii. 22, to end. The first Missionary sermon, and its fruits. Psa. ii. 8.

Sunday, April 24.—Acts xxi. 13, 19. The true missionary spirit! John xx. 21; the Divine commission for preaching the Gospel to every creature.

C. P. PHINN.

ROBINSON CRUSOE'S ISLAND COLONISED.



General view of the Island of Juan Fernandez, about 300 miles from Valparaiso. The building to the right is the Governor's House. (From a photograph sent by Rev. J. W. Sloan.)



THE following bit of information will be of interest the world over:—At a distance of less than a three days' voyage from Valparaiso, in Chili, and nearly in the same latitude with this important port on the western coast of South America, is the island of Juan Fernandez, where once upon a time Alexander Selkirk, during a solitary banishment of four years, gathered the material for Defoe's "Robinson Crusoe." This island, little thought of by the inhabitants of the Chilian coastland, has lately become of some interest by the fact that, in December, 1868, it was ceded to a Society of Germans, under the guidance of Robert Wehrhan, an engineer from Saxony, Germany, for the purpose of colonisation. The *entrepreneur* of this expedition, Robert Wehrhan, left Germany eleven years since, passed several years in England, served as major through the war of the Republic against Secession, and was subsequently engaged as engineer with the Ceropasco Rail, in South America. He and his Society, about sixty or seventy individuals, have taken possession of the island, which is described as being a most fertile and lovely spot. They found there countless herds of goats, some thirty half-wild horses, and sixty donkeys, the latter animals proving to be exceedingly shy. They brought with them cows and other cattle, swine, numerous fowls, and all the various kinds

of agricultural implements, with boats and fishing-apparatus, to engage in different pursuits and occupations. The grotto, made famous as Robinson's abode, situated in a spacious valley, covered with large fields of wild turnips—a desirable food for swine—has been assigned to the hopeful young Chilian gentleman to whom the care of the porcine part of the Society's stock has been intrusted, and he and his *protégés* are doing very well in their new quarters. Juan Fernandez is one of the stations where whaling vessels take in water and wood.—*San Francisco News.*

It would be very gratifying if the Society could see its way to encourage a German pastor and schoolmaster to settle among these people. We are half inclined to believe that the Boys of England would like to send a clergyman to Selkirk's Isle ; and, out of love for their old friend Robinson Crusoe, support him out of their pocket-money !

HOME PROCEEDINGS.

THE ANNUAL MEETING OF THE BRISTOL AND CLIFTON AUXILIARY,

HELD at the Victoria Rooms, February 11th, the Right Rev. Bishop Anderson presiding. There were also present the Bishop of the Falklands, Revds. W. W. Robinson, R. Henderson, J. Hawkesley, J. Mackie, W. E. Hadow, T. H. Clark, C. Strong, J. Goldberg, A. Rogers, W. Hazledine, H. Waters, J. George, E. Johnson, T. H. Howard, B. Charlesworth, T. G. Smith, R. Knight, J. D. Anderson, F. Wayet ; Dr. Grinfield, Dr. Bartley, Admiral Hay, Colonel Newbolt, Captain Hall ; Messrs. J. Longman, Bird, M. Stow, and a full attendance in the body of the room. The Rev. W. W. Kirby, Secretary of the Society, had been announced, but was not able to attend.

The CHAIRMAN, in introducing the proceedings, observed that the Society had now existed for some years, and they had present among them the newly-appointed chief pastor of the extensive districts comprised in the Society's mission field. Their dear brother, Bishop Stirling, was about to return to his See, and he had already endured hardness as a good soldier of Christ, and also bereavement. He desired their prayers for God's blessing on him and his work, and also some means to enable him to spread the Gospel. He asked those present to afford help, so that the Bishop might be cheered in his onward work.

Major TUBBY then submitted a most excellent though brief Report. The Auxiliary receipts for last year amounted to 214*l.* 10*s.*, less sundry contingent expenses.

The Rev. S. A. WALKER, in moving the adoption of the Report, said he regarded the Society as an old friend, and had always taken a deep interest in it. Difficulties and discouragements had been experienced in the past, but all the evils that had shown themselves had been neutralised, and now the Gospel might be freely sent among the heathen ; and the Bishop's experience had shown that it would be attended with success.

Colonel CHANNER briefly seconded the Motion. He welcomed Bishop Stirling to Clifton, and bade him God-speed in his approaching journey to his diocese.

The Rev. W. H. BARLOW moved a Resolution recognising the Society as commending itself to Englishmen and Christians, touching as it did the interests of Englishmen and also heathens in South America. He said the Meeting might regard the three young clergymen named in the Report (Messrs. Bridges, Coombe, and Lett) as representing the evangelical principles on which their Church, and the Society too, was founded.

The BISHOP OF THE FALKLANDS, in seconding the Motion, said, though removed to London, the Society rested on Christians in Clifton as a foundation, and worked with Bristol instruments. The Committee in London highly appreciated the efforts of Mr. Barlow in preparing for holy orders the three agents who had recently gone out. The Society's work was at once missionary and ministerial. It was ministerial because it sought to provide for the spiritual wants of Englishmen; and missionary in seeking to carry the Gospel to the heathen. His Lordship then gave some particulars about the Society's work in Tierra del Fuego. It was only after a series of years' preparation at a distance that the agents of the Society had been able to go among the people themselves. Sad experience had shown this preparation to be needful. He showed how he himself dealt with the people in seeking to impart to them moral and spiritual instruction, and how to train them to industrial work, that they might be able to support themselves and become a settled community.

The Bishop of the Falklands preached at St. Matthew's Church, Kingsdown; the Parish Church and Christ Church, Clifton; and St. James's Chapel-of-ease. The Clifton Anniversary has been most successful and encouraging; as was also the Annual Meeting at Bath, which was presided over by the Rev. Canon Bernard.

A very satisfactory visit has been paid to Weymouth, where a promising Association has been formed, with the Rev. J. Stephenson as treasurer and Miss Thring as hon. secretary. Birmingham, Liverpool (the Mayor presiding), Exeter (Dean Boyd, chairman), Torquay, and other influential Associations, have likewise been visited by Dr. Stirling.

Contributions thankfully received from Dec. 29th, 1869, to Feb. 21st, 1870.

. 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 next Annual Report.

1869.		£	s.	d.		£	s.	d.
Red Hill A, per W. D. Paine, Esq...	17	5	5		Taunton A, per H. Badcock, Esq.....	18	13	4
Birmingham A, per Rev. H. S. Humphreys	80	0	0		Miss Bushnell (coll.).....	4	3	6
Ditto, per Rev. G. W. Robinson	3	0	0		Clapham A, per Rev. E. S. Greville...	9	12	0
Henbury, per Miss Dadswell	5	8	6		All Saints', Gordon-square, per Rev. A. R. Godson	4	10	0
Tiverton A, per Miss E. Stokes	6	9	4		Battersea and New Wandsworth, per Rev. W. Kirkby.....	2	1	0
Weston-super-Mare A, per Miss Burridge	40	1	0		Wimbledon A, per C. B. Gould, Esq...	4	13	11
Dundry, per Mrs. C. Boutflower.....	3	6	0		Ditto, per Miss Hewke.....	0	10	0
Miss Watts, per Mrs. Abbott	0	5	0		Mrs. Tipping	0	6	0
Admiral Sir J. B. Sullivan (sub.)	2	0	0		W. Price, Esq. (sub.).....	1	1	0
Miss E. C. Fyers (sub.).....	0	10	6		Tunbridge Wells A, per Capt. Orlebar	10	9	4
Miss Birks (coll.)	1	17	0		Ulverstone A, per Miss Butler	3	9	0
Kilburn A, per Rev. Geo. Despard ...	12	6	6		Bishop's Wood, per Mrs. Edwards.....	2	15	0
Chester A, per Miss Weaver	5	15	0		Dover A, per W. Knocker, Esq.....	7	15	6
Ross A, per Miss Strong	7	9	11		Ditto, per Mrs. E. Elwin, jun., L by Rev. A. Gardiner, less ex.	1	11	9
Meltham Mills A, per Mrs Brook	15	4	6		C. B. P. Bosanquet, Esq. (sub.).....	1	1	0
Miss Smart (sub.)	0	5	0		Flushing, per Mrs. Punnett.....	6	0	0
Miss Moyle	0	6	6		Notts A, per Rev. J. W. Marsh.....	25	0	0
Calne, per Miss Henly	2	3	6		Mrs. Riach	0	6	6
Bath A, per Rev. R. Gascoyne	16	6	7		Cloughton A, per C. Harraden, Esq...	6	0	0
F. J. Jayne, Esq. (sub.).....	1	10	0		James Mitchell, per Miss Torr	0	10	0
Wolverhampton, per Rev. J. H. Gregg	5	19	4		A Thankoffering to the Lord for long continued mercies and privileges, per Rev. R. Gascoyne	5	0	0
Mr. Maidment (coll.).....	1	17	6		Ramsgate A, per Dr. Humble.....	10	11	0
Streatham Common A, per Miss Cow	31	9	4		Clifton and Bristol A, per Major Tubby	57	2	8
Reigate, per Rev. G. A. Hayward.....	1	5	0		Christ Chapel A, per Miss Allcard ...	38	8	9
The Misses Haslar (coll.).....	1	9	0		Selsley A, per Mrs. S. Lloyd	1	8	6
Worthing A, L, by Rev. A. Gardiner, less ex.	3	13	3		Miss A. C., Weymouth (sub.).....	0	5	0
Nottingham A, per Rev. T. M. Macdonald	159	9	8		Mrs. Wyse (sub.)	0	10	0
Bideford, per Mrs. Clark	2	5	3		Mrs. H. Hartnell (coll.).....	2	12	0
Long Critchill, per Rev. C. P. Phinn	27	1	6		Mrs F. Ditmas (coll.).....	1	16	7
Exeter A, per Rev. W. Hockin	29	3	6		Southsea A, per Miss Wyatt	11	0	0
Lincoln A, per W. Moss, Esq.....	25	2	6		Hyde Park District, per Miss White...	6	5	9
Shrewsbury A, per Mr. T. F. Poole ...	18	2	1		Chelsea A, per Mrs. Grantoff.....	3	4	0
Leamington A, per Mrs. Mandell	1	0	0		Cheltenham A, per Rev. C. D. Smith	80	19	1
York A, per Miss Crabtree	7	7	0		Eastbourne A, per Rev. W. H. Lloyd	18	9	4

	£	s.	d.
Church of England Young Men's Society, North-west Branch, per R. H. White, Esq.	4	17	6
Torquay A, per Miss Jellard	34	8	0
Ealing A, per Rev. E. W. Relton	2	13	7
Mrs. Pitman (sub.).....	1	0	0
Mrs. Pearce (sub.)	0	10	0
Hastings A, Mrs. Gardiner	0	2	0
Lee and Blackheath A., per D. Couty, Esq.....	19	12	6
Miss Waring	0	7	6
Master S. W. Caldbeck.....	0	10	0
Mrs. Stacey (coll.)	0	13	4
Trinity Church, St. Giles' A, per A. R. Pite, Esq.	20	19	10
Sundridge A, per Mrs. Snell	21	7	0
Miss M. Finch (coll.).....	0	14	0
Miss Watson (box).....	1	11	0
Sydenham A, per Rev. B. C. Huntly	1	6	0
Rev. W. H. Brooks (sub.)	1	1	0
Liverpool A, per Rev. Dr. Hume	85	13	0
Faversham A, per Mrs. Cresswell.....	2	8	6
Miss A. Silvester (coll.)	1	10	0
Andover, per Misses Child and Gerrish	1	1	3
Reigate, pupils of Robert Read, Esq.	1	0	0
Clown Rectory, box, per Rev. T. Hills	1	0	0
Sale of S. A. M. Magazine	18	8	1
Sale of Story of Com. A. G.	0	6	0

SCOTLAND.

Per Rev. W. Acraman	17	7	10
Edinburgh, per H. S. A. L. Hay, Esq.	48	8	10
Stirling A, per Dr. Gibson	11	0	0
Annan, per Rev. W. Acraman	8	14	5
Nairn, per Rev. Dr. Wrenford	15	17	0
Dundee A, G. B. Brand, Esq. (sub.)...	0	10	0

IRELAND.

Dublin A, per Miss Handcock	2	17	0
Ditto, per Mrs. R. C. Lee.....	6	1	0
Ditto, per Rev. F. C. Hayes	23	8	5
Skibbereen A, per Miss Fleming	4	12	0
Kingstown A, per Miss B. Rolleston	24	7	4
Portrush, per Rev. H. Ffolliott	2	8	6
Clonakilty A, per Miss S. E. Townsend	48	13	6
S. Hanna, Esq. (sub.)	2	0	0
Bray A, per James N. Mostyn, Esq....	2	3	9
Cavan and Donegal A, per Mrs. Gahan	67	11	0
Clonmel A, per Miss L. FitzHenry ...	7	12	6
Tramore A, per Rev. Dr. E. Dalton ...	13	17	6
Waterford A, per Ven. Archdeacon Ryland	8	4	7
Stradbally A, per Miss E. Perceval ...	6	13	9
Cork A, per A. P. Aylmer, Esq.	6	1	6

Additional for Iron House, Tierra del Fuego.

Miss Prade, per Rev. A. Gardiner ..	1	0	0
Shrewsbury A, per Mr. T. F. Poole ..	1	0	0
Kingstown A, per Miss Bessie King..	1	4	6
Rev. R. S. Walshe.....	0	5	0
Miss L. Stickley	0	5	0

1870.

Sums marked * are for the past year.

Rev. James Cooper (sub.).....	1	1	0
Miss Atkinson (sub.).....	5	0	0
Maidenhead A, per ditto	1	5	0
John Martin, Esq.	1	0	0
Rev. T. W. Meller (sub.)	2	0	0
Miss Lucy Bigg (sub.)	1	0	0
Ed. Brearey, Esq. (sub.).....	1	1	0
Rev. Robert Williams (sub.)	0	10	6
M. W. Collet, Esq.....	20	0	0
James Foster, Esq.	10	0	0
Rev. J. Russell Stock	1	0	0
Isaac Braithwaite, Esq. (for the Amazonian Fund)	20	0	0

	£	s.	d.
Miss Hunt (sub.)	1	10	0
Mr. J. Morton	0	10	6
M. M. G.	0	5	0
Capt. F. Wall Justice	2	2	0
E. K.	0	2	0
Henry Haslam, Esq. (sub.)	1	1	0
Miss C. T. Tarner (coll.)	5	11	0
Hastings A, per Mrs. Gardiner	33	0	0
Miss Evans, Cardiff (sub.)	1	0	0
Miss Chase (coll.)	8	0	0
Miss Pugh (sub.).....	1	1	0
Rev. A. Coote (sub.).....	1	0	0
Liverpool A, per Rev. Dr. Hume	185	19	9
Brighton A, per Rev. T. Halliwell ...	2	0	0
Miss Evans	5	0	0
Miss Hunt, Chagford.....	0	3	6
Arthur Hall, Esq. (sub.)	2	2	0
An Invalid, Reading	0	16	0
Enfield, per Rev. E. W. Kempe.....	0	8	9
George Beley, Esq. (sub.)	1	1	0
Mrs. Montague Thomas	5	0	0
*Rev. W. Gray (sub.)	1	1	0
*W. T. Charley, Esq. (sub.)	1	1	0
T. B. Garland, Esq. (sub.)	5	0	0
*Rev. B. W. Bucke, per D. Couty, Esq.	1	1	0
Miss Aldebert	1	0	0
Bath A, per Rev. R. Gascoyne	25	0	0
*Sir R. Kindersley, per Miss White ...	2	2	0
Kingston-on-Thames, per Mrs. Holberton.....	2	4	6
D. R., Meeting, per Miss Portal.....	7	0	0
Miss Litchfield, (coll.)	4	12	0
*Woodchester, per Mrs. M. Stather ..	2	7	6
*Hayle, per Mrs. H. T. Rodd	2	5	6
*Derby A, per Miss Gell	1	16	6
Notts A, per Rev. J. W. Marsh.....	106	0	0
Miss Mary Kirby's card	1	6	0
Sale of Magazines	1	3	1
Do. of Story of Commander A. G. ...	1	12	0
Do. of "Corn of Wheat"	2	7	8

By the Bishop of the Falklands.

Holy Trinity, Wandsworth, S, less Ex., Rev. J. Buckmaster, Inc.	24	9	6
St. George's, Campden-hill, S, less Ex., Rev. George Bennett, Inc.	15	0	0
St. Dunstan's-in-the-East S, less Ex., Rev. W. W. Kirby, Rector	7	12	0
St. Stephen's, Westbourne-park, S, less Ex., Rev. W. H. Brooks, Inc.	17	5	5
St. John's, Weymouth, less Ex., Rev. J. Stephenson, Inc.	28	13	10

By Rev. W. W. Kirby, Deputation.

Brasted SS and L, less Ex., Rev. C. T. Astley, Inc.	5	7	7
Kingston-on-Thames, per Rev. A. Williams, L with Dis. Vs., less Ex.	2	1	0

By Mr. R. Corfield, Deputation.

Swanscombe, per Rev. T. H. Candy, L with Dis. Vs., less Ex.....	0	7	11
Hammersmith, per Rev. J. Connell, ditto, ditto	0	2	8
Kilburn, per Rev. G. Despard, do., do.	1	12	10
Beckenham, per Rev. F. Chalmers, L, less Ex.....	1	10	9

IRELAND.

*Blackrock, per Miss A. Stephens ..	2	7	0
-------------------------------------	---	---	---

FOREIGN.

Monte Video, per Rev. S. Adams	41	12	6
<i>Additional for Iron House, Tierra del Fuego.</i>			
Capt. Montague Thomas	0	10	0
Miss Stoneman	0	5	0
Notts A, per Rev. J. W. Marsh.....	14	0	0



THE PLAZA OF MONTE VIDEO, FROM A PHOTOGRAPH.

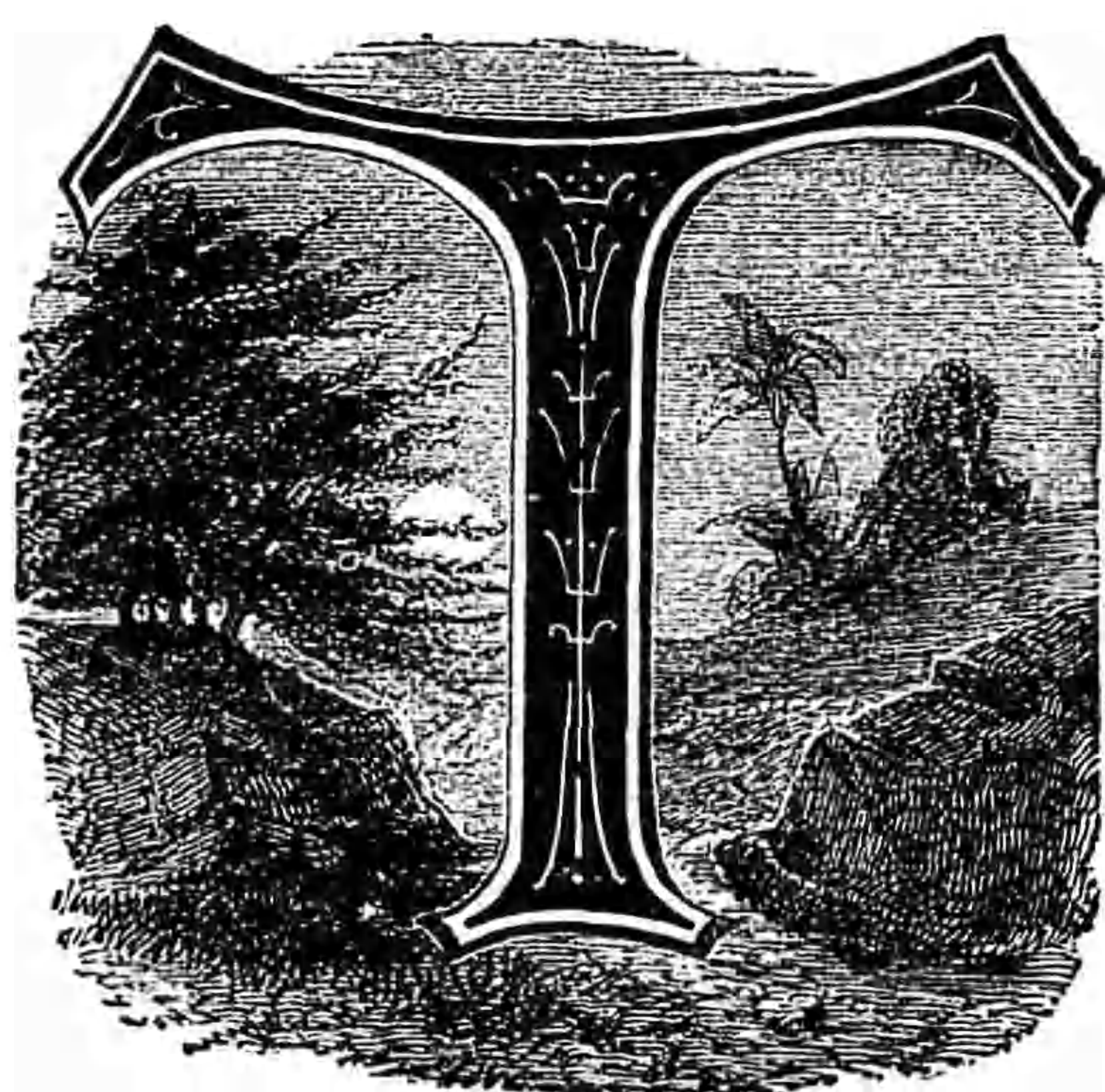
[See page 85.]

THE SOUTH AMERICAN

Missionary Magazine.

MAY 2, 1870.

BRITAIN'S MISSION.



THE rise and fall of nations is one of those phenomena which must strike every careful student of history. It has marked every period of time from the early days of the great Eastern Empires down to the present hour, when we see such Powers as Spain and Portugal fallen from the exalted position they once enjoyed, and superseded by Empires on

which they once looked down with contempt. The deep-thinking Greeks long ago noticed this tendency, and accounted for it in a variety of ways. Some of a superstitious turn of mind held that the Deity regarded with a jealous eye human prosperity, and only permitted a nation or individual to rise high to make the fall the greater. Others of a more sceptical disposition attributed the ebb and flow of national prosperity to the indolence and luxury which good fortune ever breeds in nations as in individuals. The inspired prophets of Israel teach us the true state of the case; they bid us look beyond second causes to the prime cause of all. "The Lord sitteth above the water flood, the Lord remaineth a King for ever." This solves the riddle. He who sways the universe raises up a nation for a particular end, either to punish evil-doers, as was the case with the Babylonian Empire, or to promote the diffusion of His Gospel, which seems to have been the special mission of the Roman Empire. And according to the way in which the instrument carries out the purposes of its author, will it be used or cast aside. If it be disowned and rejected, this is not to be explained, as

Herodotus would have us believe, by saying that God hates to see man prosperous. The rejection takes place because the nation has refused to fulfil its proper work.

It may be asked, what has all this to do with the work of our Mission? It affects us in this way.

God has raised up England by little and little to be the country she now is, to hold an Empire on which the sun never sets. For more than 300 years she has enjoyed the full light of God's truth, while other nations have either been sitting in darkness and the shadow of death, or have had the glorious Gospel partially obscured by the traditions of men. But these privileges entail upon us heavy responsibilities. The same Word of God which has enlightened our own country and made it what it is, enjoins upon us the command never yet cancelled, "Go ye into all the world and preach the Gospel to every creature." And we firmly believe that according as England obeys or neglects this Divine injunction, will she retain or forfeit her exalted position.

The Roman historian Tacitus gives a most graphic description of a triumphant procession which took place in the metropolis of the world more than 1,800 years ago. He relates how Caractacus, one of Britain's bravest chiefs, was led in chains with his wife and child, to grace the triumph of the victorious general Ostorius. We may smile now at the idea of Britain being in bondage to Rome, and her chiefs being made a spectacle to the Roman populace. And the Romans under the early Empire would have been incredulous, had the future of the then despised Britain been predicted to them. They would have viewed such a prediction, much as we should one which foretold a day when Tierra del Fuego should be the seat of world-wide empire, and our country sink into obscurity and contempt. Yet the event has proved in the one case the possibility of the change. And may we not believe that England may be reduced to the same abject condition as Rome, if she loses the grand opportunity God has given her of being the herald of His will to all nations of the earth; if instead of zeal for God, she is swayed by no motives but the lust for wealth and power, and a desire to make all things minister to her own aggrandizement? We may well lament the little hitherto done for God; we may mourn over our past public relations with India and China; we

may sigh to think how the North American Indians have been depraved by their contact with professedly Christian settlers. Yet, as the past cannot be recalled, the best way in which we can show our sense of England's responsibilities, is by earnest efforts both for the spiritual instruction of our countrymen abroad, and the conversion to Christ of the nations amongst whom they dwell. These are the two chief aims of our Mission to the vast continent of South America. It is thus we are seeking to roll away the reproach which has so long rested on us as a professedly Christian people. If the people of England take up the good work, we may look for God's continued blessing on our land; otherwise, may we not justly fear to realise in our own experience Christ's denunciation of the Jews:—"The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

H. SUMNER ACWORTH.

The Strength of the Church.



ARK, the Church proclaims her honour
And her strength is only this:
God hath laid His choice upon her,
And the work she doth is *His*.

He His Church hath firmly founded,
He will guard what He began;
We, by sin and foes surrounded,
Build her bulwarks as we can.

Frail and fleeting are our powers,
Short our days, our foresight dim,
And we own the choice not ours,
We were chosen first by Him.

Onward, then! for nought despairing,
Calm we follow at His word,
Thus through joy and sorrow bearing
Faithful witness to our Lord.

Though we here must strive with weakness,
Though in tears we often bend,
What His might began in weakness,
Shall achieve a glorious end. —*Lyra Germanica*.

A JOURNEY FROM LOTA TO LEBU, CHILI.

THE Rev. J. W. Sloan has paid a visit to Mr. Christian Keller, the devoted and excellent Catechist in Araucania, and thus describes the journey:—

“ On Monday, Dec. 13, I started in company with Mr. Manhood, the Schoolmaster of Lota, for Lebu.

“ The little town of Arauco is situated about half a league from the Carampanga River. The town is now almost deserted; it was formerly a military station, and the soldiers supported the tradesmen. We went to the part of the Plaza where a small hotel stood in more prosperous days, but found the building untenanted. A small Roman Catholic church is in course of erection, but the work is not being carried forward very briskly. Arauco is not likely to become of much importance, not having any river from the interior, nor any harbour. The chief importance of the place just now is due to the residence of some Chileno lawyers who help the Indians, having land for sale, to get rid of their property. We noticed many Indians about the town, some in company with Chilenos, who were apparently anxious to purchase land. The law of conveyancing here requires all the members of the family to consent to the alienation of the particular piece of land, and unless this condition be fulfilled, a law-suit is sure to be the annoyance of the buyer sooner or later.

“ Leaving the town, we travelled along the beach of Arauco, celebrated for some desperate fighting between the Indians and Chileno soldiers in 1860. The beach is more than twelve miles long, very wide and very smooth, affording an excellent area for cavalry. The contest along this beach could be seen through a glass, by persons residing at Lota. During the battle a Chileno gun-boat played upon the Indians. I enclose two photographs which I discovered in Valparaiso, which are said to be very correct representations of the fighting between the parties, and which certainly show the Indian horsemen exactly like the majority of those whom we met on our journey, well mounted, wearing very scanty clothing, and having their long black hair bound round with a scarlet band. We reached Tobal River at mid-day, and incurred some risk in riding through the rocks, the openings being narrow, the holes deep and muddy, and the horses disliking the treacherous-looking road. This river we had to cross twice, a rather unpleasant operation, in consequence of the banks being boggy and soft. After travelling across another extensive plain, we came to a river over which we found a shaky bridge, across which we passed by paying two cents per horse.

“ We came to Carepelun, a farmstead belonging at present to an Englishman named Adams, who kindly received us into his hut, and provided us with a dinner of wild pigeons, wild strawberries, and native wine. We slept on the floor of the hut, and passed a comfortable night, though we had been warned by our kind host not to be alarmed if we should hear foxes barking, or scampering over the roof of the building, and perhaps we might hear a lion roar, as only a day before our arrival two colts had been killed and partially devoured by lions. In the morning, accompanied by Mr. Adams, who lent us two fresh horses, we started on our journey. We crossed some magnificent table-land—plains large enough to hold immense cities, covered with grass and little woods, but apparently without an inhabitant except birds, beasts, and insects. We ascended some very lofty hills during our progress, and certainly nothing in nature can be conceived more splendid than the panorama of mountain and plain, hill and dale. Here indeed may be seen the ‘thousand hills,’ whereon cattle feed. What is wanting, or rather what would make the scene complete, is a good river here and there. We called at the residence of a Mr. Reeves, who farms a place called Rinquel. After leaving his house we got into a heavy shower, which rendered the roads very slippery, and hill-riding dangerous. Lebu appeared in view about 5 p.m., and soon we found Mr. Keller’s residence. Lebu is a very pretty place, the land rising gradually from the Bay to the table-land, and affording ample space for a very respectable town. The principal English residents here are Mr. Mackay and family, engaged in mining operations along the hillsides round the Bay. Mr. Manhood and I remained at Mr. Keller’s house. He did not expect us ; my letter announcing our intended visit not having reached him, though posted at Lota a week beforehand. I was very much disappointed at the size, appearance, and position of the Mission-house. The house is very much like all the houses at Lebu, but they are all only wooden cottages of larger or smaller dimensions. The Mission premises are situated in the principal street, and perhaps the term ‘only’ would describe the street more correctly than principal, for there is only one worthy the name of street. The premises have been divided into two portions, one terminating at the corner is let by the landlord to a storekeeper, so that Mr. Keller has a drinking-place contiguous, which is very unpleasant at all times, especially during festive seasons, and apt to put temptation before the eyes of the Indian youths who are under his tuition and care.”

[Then follows Mr. Sloan’s opinion of Mr. Keller’s work, and the Indians who are being instructed by him. *Vide* Report for 1869.—ED.]

“ There can be no question about the propriety of having a new and suitable Mission-house, entirely removed from the contamination of beer-shops, and scenes not favourable to morality. Land is cheap, and can be bought ; materials are cheap, and labour is not dear. A

building may be erected at Lebu much cheaper now than it will be a few years hence. Lebu will in time prove the very best point from which to reach the Indians. An assistant—not a clergyman—who knows and can speak English, would be of great use at Lebu, in attending to the natives during Mr. Keller's tours into the interior, and performing whatever spiritual duties the people may require, and this new assistant be able to execute. We rode out to the nearest Indian settlement, Curraco, and visited some of the people. The Indians are a very fine race of men, tall, good-looking, and having clear, dark complexions. I saw the fighting Indians belonging to the interior at Santiago, whither they had gone to sue for peace with Chili. They are precisely similar to those in the vicinity of Lebu. At Lebu there are forty-one persons who speak English, and are supposed to be Protestants, of whom sixteen are children; there is therefore a nucleus for a school. Mr. Keller and his amiable wife are very devoted, and doing all they possibly can to instruct the Indians, and to set them a good example; but they labour under great disadvantages, having so limited a space to dwell in, and never being able to obtain that private retirement which, by an effort of imagination, might enable them for a brief interval to forget they are living in the midst of heathens."

EMIGRATION.—ARGENTINE REPUBLIC.

ON returning from FRAYLE MUERTO, and while under the impressions produced by the reception he met with from the English colonists, President Sarmiento is reported to have uttered the following words, one day perhaps to become historical,—“Ten years of peace and two hundred thousand immigrants will make my country the emporium of civilization and progress.” The Rev. W. T. Coombe spends one Sunday each month at Frayle Muerto, *i.e.*, the dead monk, now called Belleville, after Mr. Bell, one of the first settlers at this station of the Central Argentine Railway, 117 miles from Rosario.

It is believed at Buenos Ayres that the visit of Sarmiento to the agricultural colonies in Santa Fe, Cordoba, and Entre Rios, will result in the adoption of a more pronounced immigration policy. The President has subscribed towards the formation of two new colonies in Entre Rios, and a project to plant 400 British families in BAHIA BLANCA would appear to be in a fair way towards practical accomplishment.

Bahia Blanca was once opened as one of the Society's stations, and may again be on our list, not as before for the Indians only, but for the 400 English families for whom, according to the *Times*, a Mr. Webster is arranging for grants of land.

ARAUCANIA.

MR. CHRISTIAN KELLER, Catechist, gives the following account of an interesting visit to the Indians of the interior, made by himself and two of his Indian pupils :—

“LEBU, *December 21st*, 1869.

“From November 24th to December 1st, I have been on a Mission journey among the so called Arribanos, Upper Indians. Antonio Maril and Francisco Ulipan accompanied me. The Indians steal or kill horses ; wherefore it was necessary to have a second man with me, who looked after the horses, whilst the other helped me as an interpreter. After we had left home the weather turned out unfavourably. It took us three days before we could reach the settlement of the first chief of those Indians. The roads were in an extremely bad condition ; but I have now found a better way by the Lake of Lanalhue, which can be passed in a boat belonging to the Government.

“*November 24th*.—After we had commended ourselves to the grace of God, we started from Lebu about 11 a.m. We went by the way of Paicavi : the lads said that it was the best. In Auraco Francisco took another horse, fearing that his own would not stand the journey. Near Tangi we gave some pasture to our horses, whilst we ate a piece of bread. It was already night when we reached the farm called Paicavi. A tenant gave us lodgings. I had told the people who I was, and we got permission to put our horses into good pasture, and where they were safe. A cattle-dealer was also staying at the same house, sleeping in the corridor. He was going to Imperial. I was glad he took another direction to ours, because he carried liquor with him.

“*November 25th*.—Awoke this morning in good time, and felt much better than yesterday ; thanks be to God for His kindness toward me. After we had had some tea, we went our way on through a sandy plain, and then reached the foot of the first range of the Andes. Before we entered the worst part of the hill we gave our horses some pasture, and took our breakfast—*i.e.*, we ate the hen they cooked for us yesterday, with some bread, and drank of the brook in the way. We had not reached the top of the hill when a heavy rain came on, and, with short interruptions, lasted until evening. As soon as we got on the summit, down-hill we went again as deep as we were before. I remembered the different stages of Christian life. Now we climb up to a considerable height of Christian knowledge, and then we go down into deep valleys of humiliation. And all must be passed in order to attain unto the end of our earthly pilgrimage.

“Antonio and Francisco were sorry I met with such bad roads, and that the weather was so unpleasant. As soon as we reached the foot of the mountain, the roads were in good order, repaired by the Government troops. But as the rain continued, and Antonio's horse seemed to be

tired, we asked for and received lodgings with a Chileno family. I did not tell them who I was ; but allowed it to be discovered by our conversation. I found gross ignorance and dark superstition. May God bless the words spoken unto them.

“ 26th.—After tea we pursued our way, intending to take breakfast on the other side of the mountains. On the higher ground it rained again heavily. I was always in a cheerful state of mind, and had peace in my heart as to the reasonableness of the journey, although the weather seemed to be very much against us. I knew that it was the Lord’s will that I should go and visit these Indians. About noon we arrived at Panqueco, formerly an Indian settlement, but now a fort built by the Government troops last year. A few ranchos are there also, inhabited by Chilians or Indians. We took our breakfast here. We heard that most of the neighbouring chiefs were in town. I did not desire to meet them here, and rode on to the one who returned to his farm yesterday. We passed through a beautiful large plain with green pasture, and here and there a small piece of land had some wheat or barley. But where are the inhabitants ? I asked the boys. They pointed me some black burned posts, all that was left of the houses destroyed by the Indians of the interior. These did so to revenge themselves on the others because they had submitted to the Government. They have not yet rebuilt their dwelling-places, for fear of another invasion. They live now in miserable huts on the back of some hill or in another hiding-place. Now most of the revolting tribes have submitted to the Government. Towards evening we reached the house of a chief called ‘ Catrileo.’ Providentially his house is the only one that was not burned. But he lost more than a hundred head of cattle. What an unfortunate people, without the blessed Gospel of the Lord Jesus Christ ! They have land, cattle, money, and many other things ; but in one night they lose all they have, and on the morning they walk about like beggars—and, poorer still, without a living hope and without God. One servant of hell troubles the other. Oh God, have mercy on his people, for Jesus Christ’s sake ! The chief did not receive us himself. He lay on the floor, suffering from a violent headache. I spoke, therefore, only as much to him as was necessary to let him know who I was, and made the customary presents to him, his wife, and eldest son. As he was the senior chief of the district I gave him a shirt, a pocket handkerchief, some thread with needles, and a little tobacco ; to his wife I gave a piece of cloth and a handkerchief. This was, at the same time, payment for our lodgings. About the break of day, one of the chief’s sons very foolishly called out to the people of an island close by that to-night the Indians from the interior would come out again to attack them. And, ere long, the chief’s eldest son, ‘ Domingo,’ appeared under the entrance of our house, accompanied by some other friends, all of them, armed with lances, inquiring about the truth of the cry. He was quite in a fury. The inconsiderate boy received a sharp reproof, and all was over. Francisco

told me afterwards that the chief's son made inquiry what business had brought me to their house. But his father pacified him, in telling him who I was, and that early in the morning he might bring a sheep in order to make a breakfast for me. I commended ourselves to the grace of God, and desired to go to rest. A hide from an animal was spread on the floor, upon which I had to lay my saddle clothes for a bed. The boys took their position under the entrance of the house in order to see after the horses that were tied up close by.

“*27th, Saturday.*—We passed the night without any disturbance from without. After breakfast we began our conversation about the good tidings I was to bring to the Araucanians. The speakers approved highly of the message I delivered ; and several of the bystanders listened with visible attention.

“In order to continue our way safely the chief gave us a guide to conduct us to the next chief ; and who was to tell that one that he must not let us travel alone. The road from Cantrileo to the next chief was very bad, and the small sharp stones cut the hoofs of the horses so much that I could not think of going any further, although I intended visiting four more chiefs, two days' journey further in the interior. We arrived at ‘Linquemo’ towards evening. Its chief is ‘Cheuquemil,’ a quiet sort of man. At present he stays on the slope of a hill under a miserable shade, a roof covering about four yards to six of earth. After the guide had delivered his message, we began our conversation. I understood from the chief's reply, and from his whole behaviour towards me, that he thought much about our intended work. On letting him know my willingness to stay with him over Sunday he made some excuses about it, because he had no house where to lodge us, and because victuals were so scarce. I told him that the Lord Jesus had no house when He was on earth ; and that I should prefer sleeping under the shade of some tree, and that we had some food with us, so that he need not be troubled much about us ; we should eat just such things as he could give us.

“*Sunday, November 28th.*—Awoke, and rose up this morning much refreshed. Before breakfast we had a long, instructive conversation. The three elder sons of the chief had just arrived from the field where they watched the cattle. They listened with attention. When I told them on what occasions, and how, we should show our love and obedience toward God, the father thanked me very heartily, mentioning that they also gave advice to their children how they should behave, but they could not give so good advice as I gave them. He desired his sons to mind it particularly. May God impress His word on the hearts of these poor heathen, so that it may tend to their eternal salvation ! In the evening I made again some remarks about having now spent the first Sunday among them, and desiring that the time might not be distant when all of them should keep Sunday in the right way. [They have no particular names for the days, but count them by numbers and follow the moon.] We were, how-

ever, interrupted in our conversation, because a man came with the message that an invasion was to be expected this very night from the Indians of the interior. The chief told me that on the last year's invasion it was also told them on the evening previous, when on the morning all was destroyed. He wished to hear my advice. As they had some hiding-place in the bushes, I counselled them to secure their families and cattle there, and to send a guard towards the enemy's front, who should bring us word if any movement should take place from that side. They did as I advised them. We saddled our horses, and in the night we went into the woods where there was a safe corner. Here we lay down like Jacob at Bethel and awaited the morning. After prayer I had great peace in my heart, and was assured thereby that nothing bad would happen unto us.

"CHRISTIAN KELLER, *Catechist.*"

CALLAO, PERU.

WE are glad to find that the Lady Superior and the Sisters of the Native Hospital of this seaport, have received at length instructions from the Board of Management, consisting of liberal Roman Catholic laymen, that the Society's Chaplain, as well as the English Consul and Doctor, should be allowed to visit the ward of St. George, wherein our countrymen are placed, at any hour they pleased. This is an act of indulgence or toleration of an official character worthy of note, as it was probably the first case in Peru of the *recognition* in this modified form of religious liberty for Protestants. St. George's is a new and well-ordered ward, and a special key is handed to the Rev. T. W. Wilkinson whenever he applies for it. This, combined with the legal transfer of the English Church to Protestant trustees, is most satisfactory.

TELEGRAPH TO SOUTH AMERICA.

THE telegraphic line between Valparaiso and Buenos Ayres, across the Andes, will soon be erected. Messrs. Clark and Co., of Valparaiso, have succeeded in arranging this most important enterprise ; the first portion of the line is now being shipped in London for Rosario. As the Panama, West India, and Pacific line will be extended to Peru, this will be united with the Transandine line from Valparaiso, and as the Argentine and Brazilian Governments have granted a concession for another cable to be laid from the coast of Brazil to the West Indies, there will be in a short time *a direct communication with the whole of South America*, by two lines. The telegraph between Valparaiso and Buenos Ayres will be constructed entirely with iron poles, and the best materials that can be obtained in England.

THE SOUTHERN MISSION.

WE are anxiously awaiting news of the arrival of the IRON HOUSE. The Rev. Thomas Bridges wrote as follows in the last letter we received :—

“ Port Stanley, Falklands, Dec. 31st.

“ I send you full accounts of all expenditure and income of our Mission. I hope you will find the same satisfactory. I send by this mail all bills and receipts for the same.

“ We left Keppel Island for Stanley on the 27th inst., and reached Stanley on the 28th, at 9½ p.m. We hope to leave again this day. The mail closes at 2 p.m. All were well at Keppel Island. We all spent a very happy Christmas there. As usual we had a morning service, and in the afternoon games of rounders, prisoner's base, &c. On the 21st Dec. the Allen Gardiner (Mission vessel) went to Shallow Bay, West Falkland (ten miles from Keppel Island).

“ When at Shallow Bay I baptized, at Mr. Bull's request, Mrs. Lee's child. On Christmas Eve, Pasawulakirkupa, Liwianjiz's wife, had her first child, a son, whose name is Shookukurtoomabgoon (*i.e.*, one born in the grass house). Fireland Villa (the Indian residence) is by the Indians called Shookukur, which means grass house. It is thatched with grass.

“ The mother and child were doing well when we left. Capt. Jones effected his removal from Garden Cottage to Beach Cottage, which was canvassed, painted, and otherwise prepared for their residence. Mr. Lawrence and his wife are comfortably settled in Garden Cottage, and Mr. Lewis, with wife and child, are settled in Sullivan House.

“ When we left Keppel Island, 300 sheep were shorn, the gardens weeded, and everything was going on satisfactory. The conduct of the Indians has been good.

“ We have promised when next we come down to Stanley to touch at Pebble Island, and bring Mrs. Betts to Stanley. This will be about the end of January, when we intend coming for the Iron House, etc. I am sorry that time will not permit me to write more fully, but I have condensed my matter as much as I could.”

We gratefully acknowledge for this Mission, per J. Wilson Browne, Esq., Birmingham, 20,000 fish-hooks from Messrs. Wm. Bartlett and Sons, Redditch; also some from Mr. Samuel Roberts, Greet; and brass wire from Messrs. R. W. Wingfield and Co., Birmingham. All these will be of the greatest service to Mr. Bridges.

GUANAPÉ ISLES.

IN a letter dated Callao, Peru, January 12, the Society's Chaplain, Rev. T. W. Wilkinson, has sent home an interesting account of his visit to these Guano Islands ; and we are not surprised to find that one who worked some time in the Thames Mission for the benefit of sailors at home should feel a lively interest in our mariners abroad. Mr. Wilkinson writes :—

“ The Commander of H.M.S. ‘ Ringdove,’ now for some time on this station, informed me some three weeks ago that he proposed visiting the above islands, and so at his earnest invitation I thought that besides being thus able personally to report to your Committee the state of things there, I could recruit after one's long double duty, and refit for the Summer campaign.

“ We weighed anchor at 9 p.m. The usual P. S. N. Steamer leaves this port (Callao) for the islands every Thursday, returning from San Jose, and touching at the isles the following Thursday afternoon, gets into Callao the following Saturday. By leaving on the Sunday or Monday, I was assured there was no doubt of arriving in good time for the returning Company's steamer of Thursday ; as the sailing vessels take only forty-eight hours, and sometimes as little as thirty-six. We were, however, peculiarly unfortunate : calms, light winds, and fogs were the rule, and though finally we resorted to steam, we did not anchor under the north island till 5.30 p.m. on Friday, 31st December. Though I telegraphed to Mr. Shaw via Truxillo, he never received it. The run by the log is hardly 220 miles, or 256 by the Company's itinerary. However, they used me as chaplain on board for daily prayers, and for the Sunday a.m. service.

“ Our arrival was hailed by most of the British ships dipping their flags and cheering us. It was the first English man-of-war that had visited them. We counted sixty-two *large* ships at north island, and thirty-five at south isle, to which latter we went on Saturday, 1st Jan., in the steam-launch of the ship ‘ Denmark,’ Capt. Pope, 3,000 tons register. The distance requires about three-quarters of an hour good pulling against stream.

“ The Guanapes lie W.N.W., sixteen miles from Chaco Point. The north, or larger isle, is three-quarters of a mile long, but the south, though smaller, is higher and much richer in guano deposit : it

rises 540 feet above sea level. There are 600 coolies at work at both places, with usual apparatus of scaffolding and shoots. It is estimated that the north isle will last nine months longer, and the quantity on the south isle eighteen months longer. (They have been at work about seven months.) The next island they will work is a small one fifty miles further to the north-west, which they expect to exhaust in twelvemonths. This isle, called Macabi, lies N.N.W., twenty miles from Malabrigo.

“The two last isles upon which the Peruvians possess guano are the two Lobos :—Lobos de Afuera and Lobos de Tierra. Upon these there may be guano for *fifteen years*. The former is forty miles W.S.W. from Lambayeque, three miles long by one and a half broad, and 100 feet high. It is sixty miles distant from the last named (Macabi). The Lambayeque fishermen often spend a month at a time on this island, salting the fish which abound thereabouts. Thirty miles further north is found the largest island—Lobos de Tierra, five and a half miles by two.

“I have chained together these isles to show that we may expect British seamen to continue congregated on our coasts for many years to come ; and I should grieve to think they should there lie huddled together without any spiritual provision for three and four months at a time. 120,000 may be taken as the present and average aggregate tonnage. Many ships from Australia, New Zealand, and Japan, Bombay, &c., only touch here for a few days in ballast, and by a new law they may clear from Payta, or direct from the islands, upon payment of four or five days' demurrage. Seven or eight of the captains had their wives or other members of their family on board. The guano may not be so rich as at the Chinchas, in consequence, as I believe, of the less dryness of the atmosphere (indeed we had two rather smart showers) ; nevertheless 14*l.* a ton, or even half that price there, will probably be an European demand that will cease only when the supply ceases.

“There is no water on the islands, so each ship is bound to supply one ton of water per 100 tons register, or its equivalent value.

“The supplies are very inadequate, bad, and dear.”

Mr. Wilkinson then gives an account of the services for Divine worship which he held, and also of the organization of the “Guanapé Seamen's Christian Union,” which is given in the Report for 1869, page 28.

It has been suggested that a lay missionary should be appointed to these islands for the benefit of the numerous sailors likely to be employed in connection with them. A promising candidate, a native of London, but who has resided five years at Callao, has offered his services. Want of means is alone required to take up this and other such useful Christian missionary work.

Children's Page.



THE GUANACO.

WE give our young friends an extract from a book written especially for them.* We must, however, observe that Patagonia is a large country, and there is as great a difference in the people living north and south as there is in the country itself. In the south only are the Aborigines so very tall.

THE LAND OF THE GIANTS.

If you look at the extreme south of the great continent of America, you will see a country called Patagonia. It is a bleak, dreary country. You see nothing but great plains, one a little above the other.

Grass grows on the plains, though it is coarse and wiry ; and there are some valleys where grass grows as well. And there are bushes and shrubs. But no trees of any size grow in Patagonia.

The climate is very cold. In winter a cutting wind sweeps over the plains. There is a short, hot summer, when all the grass is dried up.

Very little rain falls, and there are not many streams of water. A few springs and pools are found in the valleys, but the water has an unpleasant taste. Still, the natives are obliged to drink it.

Who are the natives ?

A race of savage Indians. They are so tall, they look almost like giants. They wear mantles of skin sewed together. The skins are taken from an animal a little like the llama, and which lives in Patagonia. This animal is very swift-footed, and roams about in herds.

It is called the GUANACO.

The Indian clothes himself with its skin, and he eats its flesh. In fact, it is one of the few comforts he has.

The Indian has thick, coarse hair, which hangs over his shoulders. He has a large head, and high cheek-bones. His face, and indeed his skin is painted all over, and he paints white circles round his eyes.

He lives in a hut or tent made of skins, and open on one side.

His tent is bare and empty. There is nothing in it but a few skins for his bed, and the weapons that he hunts and fights with.

He has a sharp knife like a dagger, and he has the bolas.

What is the bolas ? It is a strap of leather, ten or twelve feet long, which he uses as a sling. He has two great stones, or balls, if he can get them. He fixes one of the balls in his sling, and whirls it round and round his head. All this time he is on horseback, galloping as fast

* The World at Home ; or, Pictures and Scenes from Far-off Lands. By Mary and Elizabeth Kirby, Authors of "Things in the Forest." London : T. Nelson and Sons, Paternoster-row ; Edinburgh ; and New York.



YOUNG PATAGONIANS.

as he can. When the stone has got great force with being whirled, he flings it at the animal he means to kill. Both sling and stone go flying through the air together. The stone knocks the poor animal down, and often kills it at once. If it is not killed, the leather sling winds round and round it, and prevents it from getting away. The Indian hunts the guanaco with the bolas. Often a troop of Indians go out on horseback, and attack a whole herd. Then there is a grand whizzing of the bolas through the air, until a great many of the guanaco are killed. The better an Indian can hunt, the more honour he gets from his tribe. Very often he will hunt the cassoway.

What is the CASSOWAY? It is a long-legged bird like the ostrich, only smaller. It runs over the plain so swiftly that the horse cannot always overtake it. Its flesh is tender and good to eat. The Indian thinks a great deal of the cassoway.

He has plenty of horses, and rides about everywhere. He steals them when he can from neighbouring countries. Horse-stealing is quite a trade in Patagonia. The more horses an Indian can steal, the better he is thought of.

THE NINETEENTH ANNUAL MEETING

Was held on Tuesday, April 5, in the Hanover-square Rooms, and was very well attended. The chair, which was to have been taken by the Bishop of London, in consequence of the Right Rev. Prelate's illness, was occupied by General Sir Arthur J. Lawrence, K.C.B.

Among those present were Sir John Kennaway, Bart., Revs. W. Cadman, B. W. Bucke, Wm. Windle, Oscar Thorpe, Archdeacon Hunter, H. S. Acworth, E. Puttock, G. Graham, C. Stirling, C. J. Fox Taylor, Charles Mackenzie, W. H. Lloyd, W. R. Hurd, Geo. Stanton, R. J. Simpson, J. F. N. Gillman, William Gray ; Mr. T. E. Carter, Mr. J. J. Rowe, Mr. Wm. Macandrew, Mr. David Couty, Mr. Alfred R. Pite, and Major F. Ditmas.

The Rev. C. R. de HAVILLAND having opened the proceedings with prayer,

The CHAIRMAN, after alluding in terms of regret to the cause of his appearing in that position, said he was very glad to have that opportunity of expressing his interest in and attachment to that Society, and most earnestly commending it to the support of the Meeting. A Society which was, he believed, almost the only missionary one for South America, and was labouring not merely for the heathen in that part of the world, but for their own sailors and countrymen, was surely an institution which deserved the sympathy, support, and prayers of all who "love the Lord Jesus Christ in sincerity."

The Rev. W. W. KIRBY, Secretary, read an abstract of the Report.

It commenced by mentioning in congratulatory terms the manifest improvement during the past year, not in a pecuniary sense, but in the Society's position at home and in its working power abroad. The establishment of a missionaries' home in the savage land of Fuegia ; the erection of churches for their fellow-countrymen at Fray Bentos, Salto, and Panama ; the ordination of three experienced missionaries who had been catechists, and the consecration of the faithful missionary superintendent to the highest office in the ministry of the Church, all call, it remarked, for deep thankfulness to Almighty God for the blessings vouchsafed. The Report proceeded to state that in order to relieve the Secretary of some of the onerous duties of his office, the Rev. Charles Richard de Havilland, M.A., of Oriel College, Oxford, had been appointed joint Secretary with the Rev. W. W. Kirby, who retained the home organization, while the foreign department was to be superintended by Mr. de Havilland. The Committee recorded with gratitude the consecration of the Right Rev. Waite Hockin Stirling, D.D., as the Bishop of the Falkland Islands, which took place on St. Thomas's Day, Dec. 21st, in Westminster Abbey.

Instead of an increase, which the Committee had been enabled for five successive years to report, they had to announce with regret the great falling off in the total receipts, both at home and abroad, for the past year, as compared with 1868, of over 1,800*l.*, of which the foreign comprised 1,300*l.* Strenuous efforts, it was observed, must be made this year to place the funds of the Society on a more satisfactory basis, especially as the Committee had been obliged to sell out the reserved fund of 400*l.*

A very interesting item in the Society's accounts was 100*l.* raised and expended at Ushuwia, Tierra del Fuego. This was the new station opened by the Bishop of the Falklands, who, during his seven months' solitary residence with the aborigines, employed them in cutting down trees and preparing poles, which were sold and realised at Stanley, East Falklands, 100*l.* Whether among the Indians or British settlers, the Committee were most anxious to see early and self-denying efforts made towards self-support.

Under the head "Cranmer, Keppel Island, Falklands," allusion was made to the fact that Mr. Thomas Bridges, who was for many years a catechist of the Society, and was ordained deacon at St. Paul's Cathedral last Trinity Sunday, reached Keppel Island in October last, will be the clerical superintendent under the Bishop, residing chiefly in Tierra del Fuego. The Governor of the Falklands, after paying a visit to Keppel, expressed himself thus:—"I was greatly pleased with the station; I thought Bartlett (the bailiff) had everything in excellent order and that his heart was in the work." The Allen Gardiner, a schooner of less than 100 tons, without which it would be impossible to carry on the work and keep up the union between Keppel, Stanley, and Tierra del Fuego, had run the distance, some 300 miles, many times in the past year, carrying to the Ushuwia station, Tierra del Fuego, stores of provision and material and returning natives, and loading back with timber for sale, the produce of Fuegian labour. The annual cost of this vessel was great, but it was the only high road open to the work. Mr. Bridges, at the date of his last letter, was anxiously expecting the arrival of an iron house and other valuables, when he intended at once proceeding in the Allen Gardiner to Ushuwia. Here the missionary party would consist of the Rev. Thos. Bridges and Mrs. Bridges, Mr. Lewis, catechist and carpenter, and Mrs. Lewis, together with Jacob Resyek, a converted native of British Guiana.

"The Rev. G. A. Humble, M.D., continued his duties as medical missionary at Patagones. It was now nearly six years since this station was opened by the present Bishop of the Falklands. During that time the schools had been established and well attended, the dispensary constantly resorted to, and a church built where the Gospel was preached both in Spanish and in English.

"Mr. and Mrs. Keller were labouring at Lebu, Araucania, with much effect and in great patience and self-denial. Seven Araucanian youths had been residing with them, being taught all that was useful in time and good for eternity. Owing to the great demands of existing operations, the Committee had not yet been able to launch the Amazonian Mission. Several donations had been paid into the Society's funds for this special object.

"In December last year the Committee requested the Rev. Allen Gardiner to take charge of one of the stations at Lota, Chili, but he was unable to accept the office. Mr. Gardiner established the Lota mission, and the best days of his life had been generously dedicated to the interests

of a Society which his noble and beloved father lived to promote and died to establish. The Rev. J. W. Sloan had lately paid Lota a visit, and in his letter of December 2, 1869, spoke highly of the manner in which Mr. and Mrs. Manhood conducted the school. He said, 'All the English families send their children to the school, also some German and Chilian children attend. The number of scholars at present is forty-six, twenty-two girls, and twenty-four boys.'

"At the earnest request of the Society's chaplain at Callao, Peru, a small grant in aid had been made towards the salary of a lay missionary to seamen, thousands of whom visited that port every year. While a large fleet was employed at the Chincha Islands, Peru, which were depositories of guano, the Rev. E. Thring officiated as missionary to the seamen; but in March, 1869, the need ceasing to exist, he was directed to proceed to Rosario, and there officiated while the Rev. W. T. Coombe came to England for priest's orders. Before his leaving the Chinchas, the captains, mates, and others assembled on board one of the largest ships, and presented him with an address, accompanied with a purse of 600 dollars. Mr. Thring is now officiating at Monte Video, during the absence of the Rev. Samuel Adams, who, after eleven years' residence and incessant employment in South America, is visiting England for a few months for the benefit of his health.

"After giving some painful details of suffering at the mission stations at Arica and Tacna, Peru, including the death of the wife of the missionary, the Rev. J. W. Sloan, who at the date of his last letter was at Valparaiso, supplying the place of the Consular chaplain, the Report referred to the station at Fray Bentos, Uruguay, and stated that the Rev. John Shiells had had a most anxious time there during the past year, owing to the ruin that had overtaken the sheep-farming interests. The Committee, appreciating his valuable services, has been obliged to increase their grant in aid. Salto, Uruguay, had, it was stated, suffered with all other towns in that part of South America, from the depression of business, and the Rev. T. Schmid had felt its inconvenience. Amid the depression Mr. Schmid was encouraged by the generous gift of a new school-church by Mr. R. Williams, who had made it over to the British Government for the use of English-speaking settlers. Both Mr. Coombe and Mr. Thring spoke in the most satisfactory terms of the church community at Rosario, and at Frayle Muerto, or Belleville, in the Argentine Confederation. At the latter place the chaplain holds services on the fourth Sunday of each month, but this arrangement it was hoped would soon be superseded by the regular duties of a fixed resident clergyman. During the past year and at the present time very valuable assistance was rendered to three of the Consular chaplaincies in South America; those established at the important cities of Lima and Valparaiso on the west coast, and Monte Video on the east. The usefulness of the Society in this respect was manifest, and added another reason why all the cities in South America should liberally support its exchequer. The Committee were glad, they said, to hear that the Rev. W. H. Lloyd, M.A., Oxon, Incumbent of Christ Church, Eastbourne, had been appointed to the important consular chaplaincy at Valparaiso, and congratulated the community there on obtaining the services of a clergyman so long respected at Eastbourne for the faithful performance of all his ministerial duties."

The Rev. SAMUEL ADAMS, Consular Chaplain for eleven years at Monte Video, moved the adoption and printing of the Report, and the appointment of the Committee for the ensuing year. He said, having

lived for many years near the scene of the Society's operations, and having been in some measure personally connected with them, he had no hesitation in declaring his cordial sympathy with the Society in its objects, in its principles, and in its operations ; and he heartily desired that it might please Almighty God graciously to bestow a large measure of the spirit of wisdom and sound judgment on the Committee, so that the usefulness of the Society might, under His blessing, be widely extended. The object of the Society was of a twofold character : it aimed at sending Christian missionaries to the heathen, in a field which no other Society had entered, not having been in a position to do so ; and it also aimed at extending aid to those of their fellow-countrymen who, being located in different parts of South America, were desirous of having the ministrations of resident clergymen of their own Church. It appeared to him that this last work was one which must commend itself to every Christian heart, the command of Christ in reference to it being so plain that no one could evade the obligation to obedience. Then, again, there was the heathen world, sunk in the very depths of social, moral, and physical degradation ; the ties of brotherhood being forgotten, even the claims of offspring or a mother's care being disowned ; the people living in sensuality, cruelty, and uncleanness, "without God and without hope in the world." It was impossible for any real Christian who cast his eye upon the picture of the heathen world, with 4,000 persons hourly passing into eternity, not to have a feeling of love and pity stirred up in his heart by such a spectacle, and not to be led to pray earnestly to the great Head of the Church that He would "cause his way to be known upon earth, his saving health among all nations." Then, again, there was the encouragement arising from the privilege of their being "fellow-workers with God." The more they had of that mind which was in the Father when He sent His Son on His great errand of saving mercy to our world, and of the mind that was in the Son Himself when He said, "Lo, I come to do thy will, O God," the deeper interest would they feel in the work of Christian missions. He had met with Christians who seemed to stand aloof from that Society on the ground that mistakes had been committed and disasters met with. Where was the great enterprise which had succeeded in the long run that had not its record of mistakes and disasters in its commencement ? Electric communication between the Old and the New World was certainly not accomplished in a day ; it was only after mistakes and disappointments that the scheme was carried to a

triumphant conclusion. So it was with regard to this Society. Experience had to be gained, and for want of experience some mistakes were made, and some of the agents of the Society exposed themselves unduly to contact with the natives, with disastrous results. Now experience had been gained, and mistakes consequently were avoided, and God had overruled evil for good. He felt quite sure that the Committee by whom the Society's operations were conducted were men whose hearts were most truly devoted to the work, and who aimed at the adoption of the wisest and soundest measures in fulfilment of the great trust committed to them. Since he arrived in this country he had found the strongest desire on their part to obtain sound information. He could testify that that Society had already done, and was now doing, a great work in South America. He had not seen much personally of what had been done among the inhabitants of Tierra del Fuego, but had seen quite enough to satisfy him that a work had been done there, and not only done, but, through God's blessing, done effectually. Many persons present might remember that four or five years ago four Fuegian youths were brought over to England. On their return to the River Plate he saw those youths. They came to his house, and he invited some English residents to come and see them that they might judge for themselves, and they were all delighted when they heard those natives speaking in simple and correct English of what they had seen and heard in Great Britain during their stay there, and also when they heard them repeating correctly and with feeling passages from the Word of God, and afterwards joining together in singing hymns to the praise of God. One of those youths—the eldest—was pronounced to be dying of consumption. He was, in consequence, brought on shore and placed in lodgings at Monte Video, and at the request of the Superintendent of this Society's Missions, now the Bishop of the Falkland Islands, he (Mr. Adams) went down frequently to visit him, partly in order that he might be able to form an opinion as to his fitness to receive the sacrament of Baptism. After having seen him several times, and had a great deal of conversation with him, he had not the slightest hesitation in joining with the Bishop in baptizing him, being confident that he was a sincere believer in Jesus Christ. Nor could he help feeling that that youth was a rich reward for the earnest and devoted labourer who had watched him in his sickness, tended him with all the kindness of a parent's love, and given up his own berth to him in his cabin. He could not help looking forward to

a time when that poor sick youth would rise up with the redeemed in glory, and pronounce his benefactor blessed. Another of those boys acted as steward on board the missionary schooner, Allen Gardiner, and performed his duties in the most satisfactory manner. Even if there were no other results, these would be satisfactory proofs of the value of the Society's operations among the natives. But they were by no means all. There was a time, as he had intimated, when it seemed injudicious for the missionaries to come into close contact with the natives. But great progress had been made in that respect during the last three or four years. The Bishop of the Falklands had resided among the Fuegians for no less than six months, having no European near him, and it was evident that missionaries in that part of South America could now trust the natives, and that mutual feelings of sympathy and confidence existed. But there was another part of the Society's work to which he wished to allude, that of aiding the British population in South America to provide for themselves the means of grace. Of the work on the west coast he could not say much, having no personal experience of it, but as regarded the east coast, and especially near the River Plate, he could testify that the work was being done thoroughly and effectually. The results of Mr. Coombe's labours in that district were most satisfactory. The people gathered round the minister, sent their children to the schools, and attended the religious services with great earnestness. At Rosario and other towns in the Argentine Confederation where there were British residents a large amount of good had been effected. The Rev. T. Schmid had laboured most usefully at Salto. There were at that town, which in that part of South America stood next in importance to Monte Video, a number of German and French Protestants, as well as of English residents, who desired to have a clergyman among them, and Mr. Schmid was happily able to address them all in their own language. The Rev. John Shiells had lately had to contend with great difficulties at Fray Bentos, in Uruguay, in consequence of the depression referred to in the Report; but he was a great favourite among the people, and some time ago he (Mr. Adams) saw his church full from end to end. The works of the Liebig Beef Extract Company were situated there, and there were about 100 British residents. What he had said showed that the work which the Society was doing in South America was a substantial and real work, and that it well deserved the sympathy and support of British Christians generally. The Meeting had been told in the Report that additional funds were

greatly needed, and he could not believe that the appeal made would not be responded to. Could those who remained at home leave their countrymen in South America without the means of grace, without anything to remind them of the Sabbath, or any one to tell them of the things that belonged to eternal peace? Let them all remember, too, that Christ died for the poor Fuegians and other natives of the South American continent, as well as for themselves, and let them cordially aid the Society by their money and their prayers in the great work in which it was engaged.

The Rev. W. H. LLOYD, in seconding the Resolution, after alluding to the fact that he was going out as Consular Chaplain to Valparaiso, said that although his first duty would be to minister to the British residents in that city, he hoped to be able to render some aid to that Society in connection with the work of Christian missions in South America, especially as it was during his stay at Valparaiso that Mr. Gardiner was led to form a central mission among Europeans at Lota, the success of which led to the formation of similar missions in other parts. His interest in the Society's work was, moreover, increased by the fact that when he was at Oxford, and the news first reached England of the death of the Society's founder, his chief friend at college was the only son of that founder, who afterwards devoted himself to the work of the Society, and became his brother-in-law; and it was further heightened by his having relatives who had lived in South America, one of whom was concerned with Admiral Fitzroy in the Admiralty survey of the coast, and still had his name standing on the list of the Committee, Admiral Sir J. B. Sullivan. He knew that the Committee were most careful to send out only men who, on the one hand, were free from any tendency to add to the rites and ceremonies of the Church of England, and to teach doctrines which were directly protested against in her Articles, and, on the other, were not likely to do anything that tended to shake the foundation of our faith, the inspired word of God.

The BISHOP of the FALKLANDS moved the next Resolution, viz., "That this Meeting desires to acknowledge, with grateful thanks to Almighty God, the measure of success which has attended the efforts of this Society, amongst both the aborigines and English colonists in South America." The Right Rev. Prelate said he was glad that they were enabled to join in that expression of gratitude, for there could be no doubt, after what had been stated, of the comparative success of the Society's agencies. Of course it was not to be expected that

such a work could be carried on without the slightest error or disappointment, for in all human affairs there were errors and disappointments ; but looking at the work in its length and breadth, he thought they might say that it had been successful, and had done good in the best sense of the word in the great continent of South America. That Society had already established a character, had already achieved certain results. When it was originated there were seven consular chaplaincies representing the Reformed Church of England in South America ; now, owing in a great degree, directly or indirectly, to its agency, the number of clergymen was nearly quadrupled, and there were also a great many lay agents. In fact, if they examined the history of its work they would find that the Society had adapted itself to the circumstances of the people with whom it had to deal in different parts of the continent. There were diversities of operation and of machinery ; there were clergymen here and lay agents there, and there were in some cases clergymen and lay agents associated together ; they had a mission-farm in one direction and a mission-ship in another. But all these were working together for one great end,—the salvation of souls for whom Christ died, and the glory of the Great Head of the Church. But the Society was important not only on account of what it had done, but also for what it intended to do, and he trusted that the success achieved in the past might be regarded as a guarantee for success in the future. There were a great number of members of the Church of England already settled in South America. The English-speaking population scattered over that continent could scarcely be less than 300,000. Many of them had no power of attending a place of worship, or at least none connected with the Church to which they belonged ; and was it right that they should be left in a position in which they must either be deprived of religious worship, or attend a form of worship which they could not approve ? The number of our countrymen in South America was not only a large but an increasing number. English interests were not stationary there. When he left England in 1862, there was but one line of steam-vessels to that part of the world ; now there were several, and one of them not merely went to the east coast, but passed through the Straits of Magellan, and ascended the west coast as far as Callao. All that tended to augment the British residents in South America and the Church at home ought to take a lively interest in the work set on foot there. Moreover, if they desired to do good to the people of South

America generally, they must try to do good to their own countrymen, who, wherever they went, formed a most energetic element in the community, manifested a great deal of vigour for good or for evil, and exercised a vast amount of influence over those around them. At present in many parts of South America the name of Englishman was almost synonymous with drunkard, and that of Protestant with infidelity; and he heartily desired that instead of being a reproach to the nation, those names might in future redound to the credit of our race and religion. As an illustration of the tendency of the English population to increase, he might observe that from the "Times" of the previous day it appeared that it was expected that in one district alone 400 English families would soon be located for agricultural purposes. As had just been intimated by Mr. Adams, there was now in some parts of South America great depression amongst the English settlers, and that fact rendered it especially necessary that there should be an increase of the grants in aid which had hitherto been made by the Society, lest the people should be deprived altogether of the ministrations of religion. He regarded that Society as a most important helper to himself and his future work. It must be recollected that the whole Church system of South America was carried on upon the voluntary principle. The clergy there had no endowments, and had therefore to depend on the liberality of the residents for the time being, and of those Christians at home whose hearts were interested in the work. As one who was to be the chief pastor in South America, he naturally felt a deep interest in that Society, and he trusted that it would receive liberal support, particularly as it was the only Society which provided for the spiritual wants of English residents. Before speaking briefly of the missionary work among the heathen, he wished to observe, as he did with great pleasure, that he had just attended an important Meeting of the Society for Promoting Christian Knowledge, and that a Resolution was passed on that occasion for granting 1,000*l.* towards providing an endowment for his own bishopric, in the hope that through the liberality of the Christian public at home, 9,000*l.* more would be subscribed for that purpose. Now there were three points at which the Mission work among the Indians of South America was being carried on—one in Chili, another in the north of Patagonia, and the third in the Falkland Islands and Tierra del Fuego, where the work might be regarded as virtually the same, although they were 300 miles apart. There was a double action going on at those two places. There were Fuegian

natives sojourning at the Falkland Isles, who were being trained in Christian knowledge and civilization, and there were the natives in Tierra del Fuego whom the Rev. Thomas Bridges was labouring to instruct and elevate. Mention had been made of mistakes and disappointments. He was happy to say that at the present time the work was proceeding satisfactorily and producing good fruits. There was a period when it was utterly unsafe for any European to go ashore in Tierra del Fuego, owing in some degree to the fact that the natives were not treated with common humanity by many Europeans who went there; but that state of things had, of late, been greatly altered. The natives had learnt to respect life and even property. For months together it was his happiness to reside among them, and he found them loyal to their promises, and full of affection for himself. The effects of the missionary work in that respect had been of the most beneficial character, and the natives now felt that what English Christians desired was not their own aggrandizement, but the temporal and spiritual welfare of themselves. When he went to Tierra del Fuego he was compelled to take with him a large quantity of stores, and though many of them had to be deposited in native huts which were open to any one, and though the native ideas of property differed greatly from our own, he had no cause to complain. This moral improvement among the natives of Tierra del Fuego was owing to the fact that at the Mission Station at the Falklands many of them had been taught that it was their duty to be honest. Let the Meeting recollect, too, that this change had been brought about among a people who up to a very recent period were thoughtless and degraded, who had not even the first elements of civilization, and who had no kind of religion, and no idea of a Deity unless it were one arising from guilt and fear. A people, who had been thus destitute of spiritual instinct and whose language was without the very name of God, were happy to attend morning and evening services in his little hut for the purpose of receiving religious instruction. He had spoken of their honesty as one of the direct results of Christian teaching. In point of fact, everything was brought to the test of the law of God, and many of the natives had learned to guide their conduct by its precepts. The work of which he had been speaking was a mere specimen of what was being done through the agency of that Society. The whole continent of South America lay before them, and it depended upon the love and activity of that Society, and the wisdom of those who guided its affairs, whether the future of that continent should be marked with

God's blessing, or whether it should be dark and forbidding. He would ask them, living as they did in the midst of great Christian privileges, and in the midst of a great and wealthy city, to show the power of the grace which God had given them by liberally upholding those who were engaged in the work, and contributing from their resources to its further development.

The Rev. W. CADMAN, in seconding the Resolution, said the supporters of that Society had made for it a chapter in the Church's history. Future generations would there read the great lesson of obedience to the Saviour's command. There was a great work to be performed on the continent of South America, and other missionary Societies being unable to undertake it, that Society did so in obedience to the Saviour's command, "Go ye into all the world, and preach the Gospel to every creature." That was a lesson which was most valuable for British Christians, and for all with whom they had to do in the way of Christian privilege and duty. Again, there was a lesson, a great lesson, of faith. Those who went forth experienced great difficulties and privations; but they had a firm trust in the presence of Him who said, "Lo, I am with you alway, even to the end of the world." God honoured faith, though He might try it, and the honour which He had put upon it in that case, was a valuable lesson for the Christian Church. Then there was the lesson of prayer. The conductors of that Society had undertaken and carried on their work in that spirit of prayer which was the strength of Missions, the great secret of the success of Christian ministers, whether at home or abroad, and without which all their efforts and wisdom would go for nothing. Perseverance was another lesson which the Society had taught. He admired the persevering manner in which its conductors had acted in the spirit of the words, "No man having put his hand to the plough and looking back is fit for the kingdom of heaven." Nor had the work been in vain, either among the heathen or among our own countrymen who resided in or had visited South America.

A. R. PITE, Esq., proposed, and J. J. ROWE, Esq., of Liverpool, seconded a cordial vote of thanks to General Sir ARTHUR LAWRENCE, for having presided on so short a notice, in the unavoidable absence of the Bishop of London. After the hymn

"Thou, whose Almighty Word,"

had been sung, the Bishop of the FALKLANDS closed the proceedings by pronouncing the Benediction.

MONTE VIDEO.

OUR Frontispiece this month represents the Plaza and best portion of the city of Monte Video, the capital of the Republic of Uruguay, commonly called the Banda Oriental. The Cathedral (Matriz) has on its left the Cafe de los Pyramides, with the Prison in front, in the upper rooms of which the Chambers (las Camaras) meet. The houses have flat roofs, as in India. In Vol. II. of the Magazine, page 141, is an engraving of the English Church. The Rev. Samuel Adams has been eleven years the highly-esteemed Consular Chaplain, and while actively engaged in promoting the best interests of those of our fellow-countrymen who have located themselves at this important city, he has also been most diligently assisting others living outside Monte Video (for instance, at Salto and Fray Bentos) in obtaining the services of a resident clergyman of the Church of England. The testimony of such an advocate at our last Annual Meeting was specially valuable. Monte Video is situated on the left margin of the River Plate, and contains upwards of 50,000 population. It is well built, and presents a picturesque appearance. Standing on a neck of land which juts out into the river, and which gradually slopes towards the water from a centre ridge, its situation is highly conducive to health. We are thankful to have an Association of our Society at this Consular Chaplaincy, with the Rev. Samuel Adams as the Hon. Secretary.

OUR EASTER APPEAL.

BUOYANT with hope from Easter thoughts and aspirations, with our zeal quickened by the retrospect (through Divine goodness) of the past success of the South American Missionary Society, which relieve the darker shadows of its chequered history, we earnestly desire to draw the attention of our friends to the three distinct branches of the important work in which it is engaged.

The first is, to supply spiritual provision for the religious wants of our countrymen in South America.

The mechanical genius of the Anglo-Saxon intellect, which is cleaving a path through fastnesses hitherto impervious to axe and hammer, girdling precipices with an iron band, and enmeshing this mighty continent with a network of railways—likely soon to rival the kindred victories of science in its northern hemisphere—no less than the spirit of commercial enterprise, the inalienable heritage of Englishmen, are grouping together in every variety of locality thousands of our countrymen as instruments to subdue and utilise all things to the sole end of gain.

It is obvious to any careful observer that we are just at the rise of the emigration tide in a broader and more teeming current; and South America—portions of which are as the very Paradise of Nature, but bestrewn with the saddest tokens of man's moral ruin—attracts pre-eminently the eye of those whom the social necessities of a contracted and

crowded area at home are compelling to secure for themselves a livelihood in another country.

It is enough for our purpose to select one illustration from a credible authority,* which states that in Buenos Ayres—a province which is the great centre of foreign immigration, and possesses our two important stations, Rosario and Fray Bentos—the foreign population is estimated at 250,000, of whom 70,000 are computed to be Italians, 70,000 Basque and French, 70,000 of Spanish, German, and other nationalities, whilst there are 40,000 English, Scotch, and Irish. It has been calculated that there are above 300,000 of our countrymen in South America. Christian reader! does not thy heart yearn for these souls perishing for lack of knowledge when you meet with such a record as this? Hast thou no son, no friend, or can you say that you never shall have some dear one in that land of strangers, of whom it might be written that there was no Minister of Christ to speak the word that would have checked him in a career of sin, and under God have saved him from the everlasting burning; no qualified teacher to remove the doubts raised by the subtle poison of the infidel; no bearer of a message from the Divine Comforter to soothe the anguish of the sufferer on his dying pillow? Or what more fearful wrench can there be to a parent's feelings than to hear that, through the total absence of all religious advantages, a son has become a victim of the great Apostacy?

Now it is the object of this Society to establish stations with a faithful and efficient ministry wherever our countrymen may be found. Let our friends freely communicate to the Secretaries the requirements of any such assemblage of them, and the appeal will meet with immediate response and sympathy, as well as such counsel as experience enables the Society satisfactorily to give.

The second branch of our work is directed to the conversion of the heathen.

Here there is good ground for encouragement and hope. The spring-bud of religious life is appearing above the surface. Whilst these pages have been preparing for the press, a deeply-interesting letter from our devoted missionary at Lebu announces the sudden death of one of the Araucanian Indian youths under his charge, a lad who would "go apart to pray," lead the family devotions in the absence of the Catechist, and drink in with avidity the precious message of the Word of Life. He has just been garnered by his Lord. Have those prayers been fruitless? Passed on, as it were, from the courts above, they have come to us with the force of a command; and it is the Committee's intention, if possible, after a personal investigation by the Bishop of the Falklands, to make Lebu a basis of extensive operations for carrying the Gospel into the hitherto impenetrable interior of Indian Araucania. But who is sufficient for these things?

Truly it is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts," that the heart of the heathen melts beneath the rays of the

* Handbook of the River Plate, Buenos Ayres, 1869.

Sun of Righteousness, that the dense forests and waving selvas, which fringe the banks of the Amazon as it flows peerless among rivers, shall cease to be empurpled by the gore of the victims of cannibals, and be changed into a domain of the Prince of Peace.

It is the break of day in that land of darkness. The Fuegian, cruel and suspicious, has checked his hand, and stood to listen to the new and wondrous utterances of a stranger in his own tongue. The oppressed and degraded Brazilian slave of centuries can hear of another freedom as approaching, besides the striking off of fetters from his wearied and tortured frame. The Roman Catholic priest hardly dares any longer to incite the popular frenzy against a heretic; and freedom of religious worship, legally sanctioned, has just enabled this Society to be associated with the establishment of the first Protestant Church in the Republic of Peru. Yes, blessed be God, it is the break of day. Where are the Lord's servants now? Slumbering and listless? With loins ungirded, and indifferent to the work given them to do for a time swiftly passing beyond recall? Why, then, droops so long our Amazonian Mission, for which the Lord has disposed a few prayerful friends to lift up their voice so pleadingly? Where is the Christian heroism, which has bestirred the vigorous and the opulent in times past, to give of their strength and their abundance to the service of Christ; counting that to win souls from the power of Satan is a nobler trophy than the highest prize that can be secured in the arena of the world?

What we need then is—Increase of funds for the maintenance and establishment of stations for resident and itinerating missionaries at the most desirable and accessible points—God-fearing, soul-loving men, who by daily contact with the heathen shall bring them steadily under Gospel influences; whilst the ulterior object in view must be the transformation of heathen villages and tribes into Christian, with the ultimate organization of a native ministry as at Sierra Leone and Tinnevely in Africa and in India.

The third branch of our work will be the systematic circulation and distribution of the Holy Scriptures by a properly-organized arrangement of depôts and colportage, in connexion with all the stations of our Society. The facility, economy, and advantages of such a plan, must be self-evident. To enter, however, further upon this point would require more room than space will allow, and the discussion of it shall be reserved for a future number.

In conclusion, we again earnestly ask our supporters to second our efforts with concurrent prayer, renewed sympathy, and generous assistance; as if there were life and depth and power in their fervently expressed longing for the universal sway of the risen Lord of glory.

C. R. DE HAVILLAND.

Contributions thankfully received from Feb. 22nd to April 22nd.

* * 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 next Annual Report

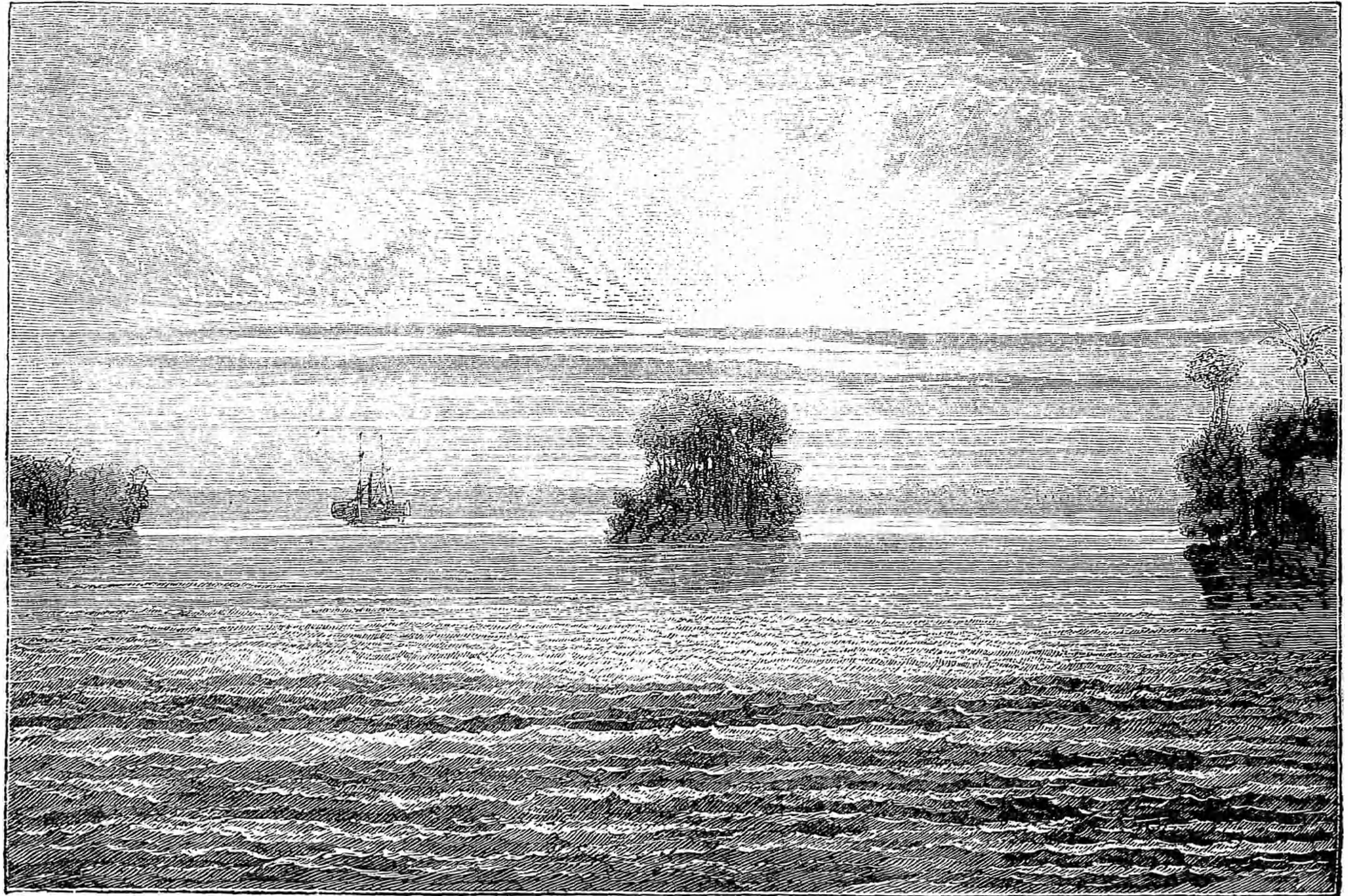
Sums marked * are for the past year.

	£	s.	d.		£	s.	d.
*Lock Chapel A, per G. F. Abraham,				Liverpool A, per Rev. Dr. Hume.....	64	7	5
Esq.	4	11	0	*Ditto	2	2	0
Jas. T. Jefferiss, Esq. (sub.)	1	1	0	Ditto, P. S. N. Company, for Callao			
Mrs. Allenby, sen. (sub.).....	1	0	0	and Mission to Seamen	350	0	0
Clifton and Bristol A, per Major Tubby	72	0	2	Mrs. McAuley (sub.).....	0	10	0
*Wimbledon A, per Miss Hewke	0	2	6	Mrs. F. B. Rew (sub.)	1	1	0
*Derby A, per Miss Gell	1	1	0	*Clevedon A, per G. J. Braikenridge,			
Tunbridge Wells A, per Capt. Orlebar	8	0	0	Esq.	6	1	0
E. S. N., per Rev. H. S. Acworth	5	0	0	Miss C. E. Russell (sub.)	1	1	0
B. Shaw, Esq., per Arthur Hall, Esq.	5	0	0	Miss M. W. Russell (sub.)	1	1	0
Exeter A, per Rev. W. Hockin	40	0	0	Rev. R. T. Lancaster (sub.)	2	2	0

	£	s.	d.		£	s.	d.
Guernsey A, per Capt. Baynes	10	12	7	Islington Branch Ch. of Engd. Young			
Rev. David Hunter	10	0	0	Men's Society	0	10	0
Miss G. M. Grant (sub.)	0	10	0	Weymouth A, per Miss Thring	10	0	0
Miss Fletcher	0	3	0	Sale of S. A. M. Magazines	4	7	0
Miss Jacombs, per Mrs. Widdrington	0	15	6	Ditto, "Story Com. A. Gardiner"	1	14	6
Miss L. Stickley.....	5	6	0	Ditto, "Corn of Wheat"	8	1	11
*Cambridge A, per R. E. Thomas, Esq.	3	8	0	<i>By the Bishop of the Falklands.</i>			
*Rev. A. Povah (sub.).....	1	1	0	Teignmouth S, per Rev. J. Birch	3	15	4
Admiral Sir J. Hope (sub.).....	5	0	0	Torquay A, per Miss Jellard, S and M	60	0	0
Mrs. Warner (sub.)	0	10	0	Bournemouth, per Admiral Sir J. B.			
Miss Worthington (sub.)	0	5	0	Sullivan, L	8	14	10
Mrs. Lanfear (coll.)	4	0	0	Tunbridge Wells A, D. R. Meeting at			
Mrs. Ladbrooke (sub.)	5	0	0	Miss Tatton's	11	7	0
Rev. H. F. Burnaby (sub.).....	1	1	0	Christ Church, Camberwell, S and			
Worcester, per Rev. H. Taylor	1	0	0	address, also S by Rev. R. O.			
Edith (coll.), per Rev. C. Bullock.....	0	7	0	Thorpe, Vicar, less Ex.	17	15	3
Mrs. Puckle	10	0	0	Tiverton A. per Miss E. Stokes, SS.			
*Huddersfield, per Rev. D. Hume.....	2	13	6	and M, &c., less Ex.....	12	10	10
Colonel Caldwell (sub.).....	1	1	0	Cambridge A, per A. E. Humphreys,			
Rev. J. L. Longmire (sub.).....	0	10	6	Esq., M, and Rev, W. W. Kirby,			
Miss Bickford (coll.) per Miss Torr ...	0	10	0	with Dis. Vs., less Ex.	6	4	9
Mrs. Hamilton.....	0	10	6	Southborough A, per Miss Hooper, M			
Miss Hamilton	0	2	6	and Subs., less Ex.	9	4	5
Miss Chase (coll.)	4	17	6	St. Paul's A, Clapham, per Rev. Eden			
G. D. W. Digby, Esq.	2	0	0	S. Greville, SS, and Rev. S. Adams,			
Misses Keating and Green's Young				less Ex.	27	6	9
Ladies	1	2	0	Streatham Common A, per Miss Cow,			
Rev. R. Callender (sub.)	0	10	6	SS, and Rev. S. Adams, less Ex....	37	1	0
Mrs. Wyllie (sub.)	1	0	0	Brighton A, per Rev. T. Halliwell, SS			
Miss Charlesworth (sub.).....	1	1	0	and M, less Ex., printing small bills	31	12	3
*Maidstone and Neighbourhood A, per				<i>By Rev. W. W. Kirby, Deputation.</i>			
Mrs. Abbott.....	1	0	0	Colchester A, per Rev. R. T. Burton,			
Miss Harvey Andrews (sub. &c.)	4	12	0	M and L with M Lant., less Ex.....	4	4	3
Weston-Super-Mare A, per Miss Bur-				Little Guildford-st. Schools, per Rev.			
ridge	5	10	0	H.R. Blackett, L with Dis Vs, less Ex.	0	10	0
*Long Critchill, per Rev. C. P. Phinn	0	10	0	Ch. of Eng. Young Men's Soc. L with			
Per Mrs. Lloyd, G. F. Playne, Esq.				Dis Vs, in St. Dunstan's in the West			
(sub.).....	2	2	0	Schoolroom, less Ex.....	1	6	1
R. R. Whitehead, Esq. (sub.).....	1	1	0	<i>By Mr. R. Corfield, Deputation.</i>			
Mrs. Whitehead (sub.).....	0	10	0	Christ Church, Isle of Dogs, per Rev.			
J. D. Whitehead, Esq. (sub.)	1	1	0	W. J. Caparn, less Ex.....	0	8	10
Charles Lamb, Esq. (sub.)	1	1	0	Winchester A, per Miss Ludlam, less			
*Rev. E. Auriol (sub.)	1	1	0	Ex.....	3	6	0
Miss F. Straton (sub.)	0	10	0	Fareham A, per Rev. W. S. Dumergue,			
Eastbourne A, per Rev. W. H. Lloyd	5	9	0	L, less Ex.....	1	16	6
Mrs. Erskine	10	0	0	Royston, per Rev. J. Whiting L, less Ex.	1	18	7
M. W.	0	13	0	St. Paul's, Bermondsey, per Rev. S. M.			
H. H. Jacombe, Esq.....	2	2	0	Mayhew, L, less Ex.....	0	2	11
John Fair, Esq. (sub.)	5	5	0	St. Stephen's, North Bow, per Rev. R.			
Augustus W. Franks, Esq.....	4	0	0	Parnell, L, less Ex.	0	10	7
London Orphan Asylum, per Rev.				Ongar, per Henry Gibson, Esq., L, in-			
A. F. Houlston, for the Bishop's				cluding 1/2 don. by A. Soares, Esq..	11	10	0
work in Tierra del Fuego.....	6	0	0	SCOTLAND.			
Leamington A, per Mrs. Mandell	16	0	0	Per Rev. W. Acraman	4	9	0
The Misses Grut.....	0	10	0	Portobello, Thos. Gibson, Esq. (don.).	3	0	0
Captain Caldbeck (sub.)	1	1	0	Dundee, Miss Baxter (sub.)	1	0	0
W. Hughes Hughes, Esq., jun.	1	1	0	FOREIGN.			
Annual Meeting (April 6th), less Ex.				*North Goulburn, New South Wales,			
hire of Large Hall 10/2.....	12	2	6	St. Nicholas Sunday-school, per the			
*Louise and Alice, per Miss White ...	0	8	6	Superintendent	3	10	0
Lee and Blackheath A, per D. Couty,				Valparaiso, Rev. W. H. Lloyd (sub.) .	1	1	0
Esq.	20	0	0	<i>Additional for Iron House, Tierra del Fuego.</i>			
Mrs. Mower (sub.).....	2	2	0	Mrs. Moody, per Capt. Orlebar	2	0	0
J. C. Brown, Esq.	10	0	0	*Risbrook, per Rev. H. F. Burnaby ...	1	4	0
Henry Treacher, Esq. (sub.)	1	1	0	Mrs. Harvey, per Miss B. King.....	0	6	0
*Clifton and Bristol A, per Major				Miss Harvey Andrews	2	10	0
Tubby	3	6	6	Lady Thomson, per Miss C. T. Tarner	0	5	0
G. Gibson, Esq.	1	0	0	A Tarner, Esq., per ditto	0	10	0
The Directors and Solicitors of the				Brighton, collected at St. Mary's Hall,			
Central Argentine Railway Company				per Rev. E. B. Elliott	2	0	0
towards Chaplain's Fund at Rosario.	50	0	0				
Offertory, St. Edmund the King	0	5	9				
L. W. Reynolds, Esq. (sub.)	2	0	0				

SALE OF WORK.—Miss Eleanor Stirling's sale of useful and fancy work will be held in July next. Parcels will be thankfully received at the Rectory, Long Critchill, Wimborne, Dorset.





MOUTH OF THE AMAZON.

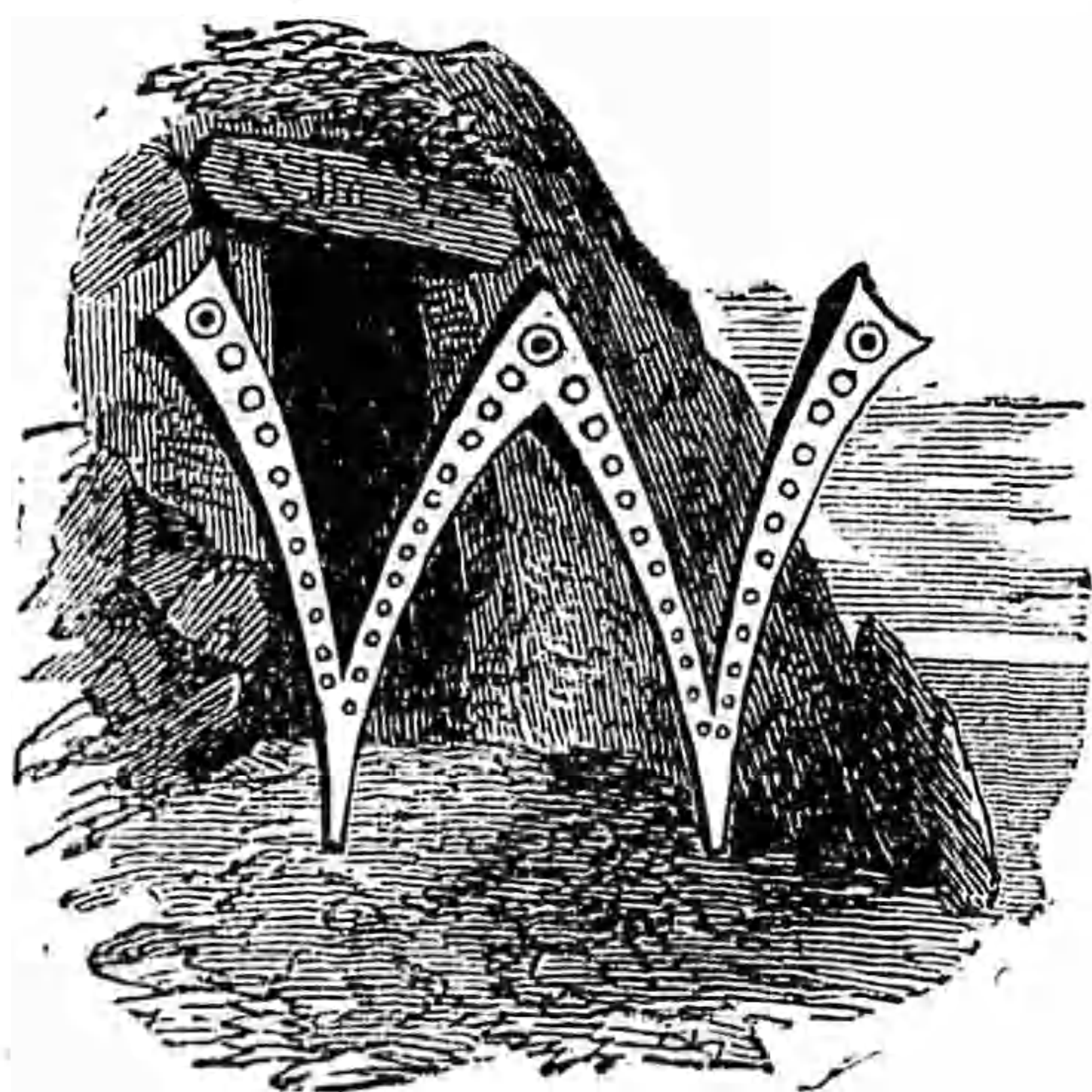
[See page 94.]

THE SOUTH AMERICAN

Missionary Magazine.

JULY 1, 1870.

THE SCRIPTURES FOR SOUTH AMERICA.



HEREVER the eye may rest, the spiritual conflict between the opposing forces of darkness and light is seen raging with unabated virulence. Its moral issues are so momentous that they are intently watched by the shining ranks of countless seraphim above. And when rightly realizing his own share in it, the Christian soldier, whether at his distant outpost amidst the perils of heathen vindictiveness and rage, or dwelling in lands of higher privilege and profounder knowledge, yet assailed unceasingly by his sceptical and superstitious foes, needs now more than ever to present an undaunted front, and to be confident that the weapon in his hand is true. It seems again the crisis of a struggle. The "sword of the Spirit" is still keen and piercing, though some would wish to blunt its edge. But let the Christian for his encouragement recall the long roll of conquests which testifies to the marvellous success of the Gospel of Christ, and which illustrates the superhuman and triumphant energy it exhibits in destroying the best defended of Satan's strongholds. The Christian must accept no compromise. The purity, the integrity, the inspiration and authenticity of the Word, its adaptation to the needs and cravings of humanity, its hallowing and elevating influences are the potent elements of those appeals which carry conviction to the conscience, warmth to the heart, life to the dead, and in which lie the Missionary's strength, and joy, and glory. He notes the hidden wisdom which to guard its preservation keeps pace with the march of science, so that whilst yesterday it unearthed the buried witnesses of Nineveh and Babylon, to-day it makes the very stones of Moab and Jerusalem cry out in testimony to its truth.

Since our last issue, one Missionary states that the Scriptures he had sold as soon as received had been seized by a Jesuit priest and committed to the flames, but Bible-burning now will no more arrest its circulation than did Bishop Tonsal in the dawn of the Reformation, when he bought up and burned in Cheapside the early editions of Tyndale's translation of the Word of God. But another Missionary cheers us enough to advance with earnestness and intrepidity when he on his part implores us in the following words:—"I hope the Society will seriously undertake some work towards the promotion of a pure and true Christianity among the Roman Catholics of this country. There is nothing to hinder us, there is everything to encourage us in such a work."

It is obvious that the experiment of transporting colporteurs from England, whose passage has to be paid and personal expenditure met under every contingency, must necessarily be attended with great cost. But in adopting the course to be presently referred to, the Society wish it clearly understood that it does not in any way depreciate, but thankfully recognises efforts independent of their own which have been made in some localities for the dissemination of the Scriptures; it is, however, conscious of alone possessing an organization *ready to hand*, admitting of being utilized to an indefinite extent by the systematic expansion of that branch of their operations which for some years has been frequently brought under the notice of the public in the Society's periodicals.

The Committee have, therefore, sought co-operation; and rejoice to have it in their power to record the liberal and cordial response given to their proposals by the British and Foreign Bible Society, the Society for Promoting Christian Knowledge, the National Bible Society of Scotland, and the Religious Tract Society. They are in consequence enabled to carry immediately into effect the plan which after careful consideration they have decided on, viz.,

I. To establish, at every station belonging or affiliated to the Society, depôts for the sale of the Holy Scriptures in the current languages of the neighbourhood, as well as for the distribution of tracts and sale of religious publications in different tongues.

II. To engage earnest, zealous, simple-minded men, with a single eye to God's glory, to itinerate as colporteurs in each district for a period of two to four months at a time, and under the superintendence of the Chaplain or Missionary of the central station to which they are attached.

III. To open a special fund for defraying the expenses of colportage, the purchase of Scriptures, of religious publications, and for the purpose of facilitating translations according to the judgment of the Committee.

Some may be disposed to question the probability of fitting agents being forthcoming for the work ; we do not. The Lord has raised up instruments at His will—weak and feeble men it may be, not endowed with worldly wisdom, but with an heroic, self-denying devotion to the cause of His truth—to endure hardness and brave difficulties hitherto deemed insuperable as colporteurs in Spain, Italy, and France ; and is His arm shortened that He cannot, will not, if we ask Him, single out in South America faithful servants to do this honoured, well-tested work for the Saviour whom they love ?

But the affinities of race between the populations of Europe and South America, the striking parallelism of their present historical circumstances, the awakened spirit of inquiry—contagious as at the Reformation, and spreading from the domain of literature and science into that of religion—and their new-born constitutional freedom, encourage us to anticipate a similar reception of the Word of Life in South America to that which has been and continues to be witnessed on the Continent of Europe. The natives of our island-home have set up their habitation alongside the Portuguese, the Basque, and Vaudois emigrant, and mingle in the avocations of the hour with the Spaniard in his counting-house and estancia, or with the German and Italian in the mart, the pampas, or the mine ; and who shall say there is not a vast harvest of immortal souls to be gathered from amongst them through the organization which the Society contemplates ? A thousand ships may carry their fertilizing or golden freights from the Peruvian coast to ours, or supply nourishment for the feeble from the wild hordes which roam the vast Argentine plains, or they may add to our luxuries articles of commerce, transient at most in value, but no argosies were ever so richly laden as those which are about to bear two thousand copies of the Word of Life, each one a priceless mine of wealth to the owner, for distribution by our agents in South America.

In conclusion ; often before now, the stray text which fell from a preacher's lips, haphazard as it seemed, has stricken a blasphemer mute, or melted a heart of iron in the Refiner's furnace ; often before now, when no human solace could stay a bereaved heart from breaking, the leaflet with its enshrined flower of paradise breathing the

fragrance of heaven and a language not of earth has revived, strengthened, and restored it ; often before now, the retentive memory of childhood cherishing long beneath its soil the good seed sown in faith by a yearning mother, has borne fruit at last even beneath a wintry and declining sun. Why then should any one despair ? Christian reader ! Hast thou misgivings about the work before us ? Pray for more faith, and trust. Art thou too confident of success ? Then ask at the foot of the Throne for the grace of a Christ-like lowliness and humility. Is thy love grown cold, thy zeal relaxed, or thy soul fainting in presence of the prevalent scepticism and abounding iniquity of the world about you ? Then gird up thy loins as a Christian soldier should, throw thyself heartily into the conflict, and aid to the utmost this organized assault on the strongholds of the prince of darkness. There is no more impressive signal to the believer of the approaching return of his triumphant Lord than the rapid fulfilment of that significant farewell prophecy of the Redeemer to His Church—and blessed is he who shares in the glory of promoting its fulfilment—“ This gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come.”

We well know, alas ! the spiritual perils which encompass in a strange land the man who has no firm grasp of the saving doctrines of the Gospel ; how very soon those “ in time of temptation fall away,” who, no longer restrained by the conventional safeguards of home, fall more completely under the vassalage of Satan, through instability of character, irresolution of purpose, lack of wise counsel, and the evil bias of an unconverted heart. Yet, must they be left to perish for lack of knowledge ? Surely not. The only effective instrument for arresting a career of sin, stirring the stagnant conscience, and kindling a sympathy with the true spirit of Christianity is the ample dissemination of the Scriptures as an inspired announcement from the Throne of God. We therefore solicit contributions towards the formation of

A SPECIAL *BIBLE FUND* FOR SOUTH AMERICA.

C. R. DE HAVILLAND.

THE AMAZONIAN MISSION.

WE gladly notice an increased interest in this contemplated work, and believe the time is close at hand when both the preached and written Word will be sent up these mighty waters. Our Frontispiece represents the mouth of the Amazon near the land of Pará, and the large island of Marajo.

THE FUEGIAN OR SOUTHERN MISSION.



E select the following extracts from the interesting letters of the Rev. Thomas Bridges, Clerical Missionary :—

*“ Sullivan House, Cranmer, Keppel Island,
“ March 2nd, 1870.*

“ I wrote to you last from Stanley at the close of the year, and then I told you of the safe arrival there of Messrs. Lewis and Lawrence. All has been going on well since then. Mr. Lawrence lives in Garden-cottage, where he and his wife are very comfortable. He now keeps the store accounts, and gives the children every day school from three till five p.m. ; on Sundays also, from ten till eleven, he gives them religious instruction. At other times he employs himself at any work that may be on hand. Lewis finds plenty of work to employ himself profitably upon. I have given these fellow labourers some lessons, so that they are now, with the books I have given them, able to make progress in acquiring Yahgan [one of the three Fuegian languages.—ED.].

“ Twice a week Mrs. Bridges, Mrs. Bartlett, and Mrs. Lawrence, meet for two hours, in order to make up clothes for the Indians. The Indian women also come, and are put into the way of making and mending clothes. The general health has been very good, and I may say that a spirit of contentment, order, and love prevails among all parties. Jacob Resyek shows great constancy and zeal in his work of teaching the Indians and labouring, and also in studying Yahgan. The Indians are doing well and benefiting by the advantages they enjoy.

“ Since I last wrote the Allen Gardiner has paid two visits to Stanley.

“ Having determined to take the wool down this time, we waited till the remainder of the wool could be shorn. We have about 1,300 sheep, 860 of which are shorn. The total weight of wool is 4,430 lbs. It is a great relief to get our produce off hand as early as possible.

“ We left Keppel Island on the 24th Jan. for Stanley. The Allen Gardiner was quite filled with the wool. My dear wife, anticipating my speedy departure to Ushuwia, determined to accompany me. We reached Stanley on the 25th, at one p.m. Called on his Excellency the Governor, and received our mail. His Excellency was, as he always has been, most kind, and always asks after the welfare of our mission party.

“ Mr. Dean made us welcome to the hospitality and shelter of his house during our stay at Stanley, and accordingly we took up our quarters there till the 21st February, when we left for Keppel Island, making twenty-seven days. This was a long stay, but unavoidable. First we had a great deal to do, and secondly, we had very stormy and contrary weather.

“ The first thing to be done was to get the wool out of the vessel, and to learn what to do with it. Hearing that Mr. Dean had a press at Stanley, he, on being asked, placed it at our service. I asked the Governor for leave to press the wool, and leave it on deposit at the Government Store, being the only convenient place. He readily assented. Now, before we could do anything, the press had to be taken down, and carted to the Store, then to be put up again ; then we had to make our wool bags into square packages to fit the press. The weather was very wet, so that we were much delayed in bringing the wool on shore. Having finished with the wool, we had to discharge so much of our ballast as to make room for some bricks, wherewith to build the foundation of Stirling House, stone being very scarce and difficult to work at Ushuwia. However, the ballast was at length removed, and 9,600 bricks were taken in and stowed. Then we were further delayed by the Voluna being alongside the jetty hulk, into which our goods had been placed. At length she removed and we took her place, and in three days took in so much (half) of the iron house and other goods as the Allen Gardiner would hold. Then we also took in a deck-load of materials for roofing in Fireland-villa. On the 14th February we were quite ready for sea, but successive gales from the N.W. detained us till the 21st.

“ We are sorry that, owing to the Allen Gardiner want of carrying capacity, we are necessitated to make two trips instead of one to Ushuwia. I expect for the first visit to be only three weeks away. We shall go straight to Ushuwia, encourage the well-disposed Indians, replenish their supplies of wood at Picton Island, and then back to Keppel, then to Stanley, settle up the quarter's accounts up to the 21st March, then back to Keppel Island, and then on to Ushuwia for good, accompanied by Lewis and Resyek. I hope to be at Ushuwia the second time in the third week of April, when we shall at once begin putting up Stirling House. We feel the steps we are about to take most important ; we feel our need urgently for Divine grace and guidance. We wait upon the Lord ; the work is His ; we trust he will acknowledge it, and encourage the hearts of

His servants by granting them success. Our prayer is that God, who has, as we trust, called us to this work of preaching the Gospel of His grace to the heathen, will fit the work for us and us for our work.

“The winters in Fuegia cannot be severe. Last July (midwinter) there was continuous fine weather, and our men roofed in and shingled a house at Ushuwia, which they could scarcely have done in the Falklands. Again, Mr. Stirling slept in his hut there with his windows open, so we have no cause for anxiety through the lateness of the season.

“I must now tell you something encouraging. Whilst we were in Stanley we had a sermon for the Society, and collections at the door, which amounted to 2*l.* This, together with 1*l.* 1*s.* by Capt. Drury, R.M., is for the general funds of the Society. G. M. Dean also gave us a guinea towards the Iron House, to which we add another, thus making 2*l.* 2*s.* for the Iron House fund. Jacob Resyek gave 2*l.* 10*s.* to the general funds. On the 14th February the U. S. ship of war ‘Lancaster’ came into Stanley. The officers responded heartily to Mrs. Bridges’ appeal, and subscribed 6*l.* 12*s.* towards a sewing machine, and promised to make up 14*l.* for same, if only Mrs. Bridges would go on board. But the weather forbade, and so, on the advice of Admiral Lanman, the 6*l.* 12*s.* were handed over again to Lieut.-Commander Manly, and he, in the name of his brother officers, promised to purchase a good sewing machine for Fuegia at the first opportunity, either at Rio de Janeiro or New York. They requested that the machine should be called ‘The Lancaster Machine,’ and we were led to expect it in four months’ time. They will raise among themselves the purchase-money. They were much interested in the accounts we gave them of the mission, and of the Fuegians, and I found the sermons by Rev. J. W. Marsh, and the Magazine, and ‘They have done what they could,’ very acceptable to these officers. They requested to be remembered, and that they would be very glad to become more acquainted with the work and its agents, and would like our Magazine sent to them.

“The Chaplain, Rev. W. O. Holway, was very interested, as was also Capt. Trenchard, who will both remember the work before God. It would be well to send a few magazines, &c., to the Chaplain’s house, as he requested.

“On coming out of Stanley on the 21st inst., we came up round the Lancaster’s stern, and the good people gave us a hearty farewell,

waved their handkerchiefs, dipped their flag, and did us the honour of playing, just as we were passing them, our National Anthem.

“All the goods sent out in the *Voluna* have been received in good order. [The value of which, including the Iron House, was nearly 500*l.*—ED.]

“There is every promise of a good yield of potatoes. Cranmer is now quite a sight, and we are all proud of our station. Mr. Bartlett and his family are all well. He is deserving of all praise. Twenty-five pounds of butter are being made weekly. The work of the station is decidedly in a forward state. A good supply of peat cut and dried, and much of it stacked.

“I have written to Mr. Albion Snell, and told him of the safe arrival of the goods he sent. The seeds from Sutton and Garaway have also been received, as also some clothing for the Indians, &c., &c. I shall write to Miss Williams, Islington, to thankfully acknowledge the receipt of the books she has so kindly given us.

“I must now tell you that the American officers could not speak too highly of the good qualities of the *Allen Gardiner*, and of the way she was managed by Capt. Jones.

“At Stanley, in answer to an appeal from the pulpit, three parcels of old but serviceable clothing were given to the Society. The school-children have also collected a large quantity of iron-hoops for the Indians, who value them highly.

“The roofing-in of *Fireland-villa* will cost about 50*l.* We purpose next month, when we go down to *Ushuwia*, to take down with us at least six months' provisions, in case of any accident or delay occurring to our vessel, so that no anxiety need be felt on our account. *Resyek* and *Lewis* are both quite willing to go, and I trust we may do some good to the poor Indians. Governor *Robinson* expects in a few weeks to be relieved. He and Mrs. *Robinson* have given their open support to our mission and its agents. They have our warmest affection and sincere regards.

“We have all the plans for the Iron House, and I doubt not all will go on well. We daily pray for the Committee, that it may be Divinely guided and blessed.”

“*Stanley, March 5th, 1870.*”

“We left *Keppel Island* at 4.15 p.m. the 3rd inst., and reached *Stanley* yesterday at 11.40 a.m. All goes on well. Mr. *Cobb* has engaged to freight our wool home to London, in the *Victoria Latham*. The nett weight of the wool, as weighed at *Cranmer*, is 4,430 lbs., made up into twenty-seven bales. [This has just arrived in London—ED.]

“THOS. BRIDGES, *Clerical Missionary.*”

There is much in the above letter to call forth devout thankfulness to Him "who gathereth the wind in his fists and bindeth the waters in a garment." The safe arrival of Mr. Lawrence to labour at Keppel Island, both in the school and farm; also of Mr. Lewis, to impart to the Fuegians at Ushuwia a knowledge of carpentering, as well as to assist in teaching them better things; these arrivals, together with that of the Voluna, and all its valuable property for Fuegia and Keppel Island; the gradual progress Jacob Resyek, the native of British Guiana, is making in the Fuegian tongue, together with the cheerful and earnest tone of Mr. Bridges, impel us to offer our grateful thanks to the God of all Providence and Grace. It is but twelve months since, on Trinity Sunday, that Mr. Bridges received Holy Orders at St. Paul's Cathedral. At that time the Rev. W. H. Stirling (now the Bishop of the Falklands) was living alone with the Fuegians at Ushuwia, occupying his lonely hut on the coast of Tierra del Fuego. Now, we anticipate that the Iron House is erected, and Mr. Bridges, Mr. Lewis, and Jacob Resyek, as faithful missionaries, residing therein! We look forward with humble confidence, and yet strong faith, to the arrival of the next letter from Ushuwia.

THE SETTLEMENT AT USHUWIA.

THE substance of a letter addressed to the Bishop of the Falklands by the excellent Bailiff of Keppel Island Industrial Farm, Mr. William Bartlett, will not be out of place here. He says:—

"The 'Allen Gardiner' anchored in Committee Bay, Keppel, on Sunday, the 14th of November, after an absence of forty-one days, of which eighteen were spent at Ushuwia. Previous to our arrival there, Penience and Wageradego had left in search of whales, but they returned again in ten days; being successful, they had not dug up any of the ground since you left, but they had put up a carrol for the sheep, and commenced the cow-house and yard. I worked on shore fifteen days; during that time we dug up and planted with potatoes all of Lucca's ground that he had taken the sod off, and about two-thirds of Wageradego's garden we dug and planted; there is a quantity of stone in the ground which makes the digging of it rather difficult, but the soil is good. I think you will be able to grow fruits and grain in the sheltered valleys. The ground we planted measures 150 perch. I gave the natives instructions to fence in the

entire piece of ground to the outside boundary that you had marked off for them, which measures nearly nine acres. *The natives behaved themselves exceedingly well*; we counted over forty canoes, there were about 250 persons; they made many inquiries about you, and are anxious to know when you are coming back again. Ococco came across to see us just before we left; he had some potatoes given him to plant his garden. Cammalenna had been very poorly, and could not accompany her husband."

In a letter to the Editor, Mr. Bartlett says:—"The natives, during my stay at Ushuwia, behaved themselves exceedingly well. I should liked much to have stayed with them during the summer, and have helped them in their gardens. They wished me very much to bring my wife and children and live with them. I shall be very glad indeed when a settlement is formed there. I have just received a hamper of seeds from you which is very acceptable."

Alluding to the arrival of Mr. Lawrence, who is to conduct the school at Keppel Island, Mr. Bartlett adds:—"Myself and wife return you and the Committee many thanks for having taken the education of the children into consideration. We appreciate this kindness very much."

So long as Keppel is the Society's head-quarters for the Southern Mission, it is most important the school should be kept open, not only for the Fuegian natives, but the children of the Society's employés.

BAHIA, BRAZIL.




WE have received a most gratifying letter from the Rev. G. A. Caley, British Consular Chaplain at this important seaport, where the R.M.S. Packets touch after calling at Pernambuco, and before reaching Rio de Janeiro. Mr. Caley writes:—

"I am indebted to some kind friend for sending me out a copy of the 'South American Missionary Magazine' for January last, and for which I beg to return my sincere thanks. I am very glad to find that this country has been thought of, for I assure you, from my knowledge of it, there are few parts of the world which require more attention. . . . Now I have funds placed in my hands sometimes for missionary purposes, and I am desirous of knowing a little about your Society, and having its origin and manner of conducting it brought before me. . . ."

Of course the duties of a Consular Chaplain are strictly ministerial (as Mr. Caley himself implies), but we cannot but feel thankful whenever such an influential minister of Christ gives his encouragement and support to a Missionary Society like ours that works in so many places far less favoured than Bahia. We trust soon to have a flourishing Association here.

ARAUCANIA.

HE Society's German Catechist, labouring among the Indians of this country to the South East of Chili, writes as follows :—

“Lebu, February 5th, 1870.

“By the grace of God we have again been permitted to enter another year. May it prove a useful one. May the germ of the seed of the mustard plant come to a visible growth in the hearts of the Araucanian Indians. I gave holidays to our lads from the 31st December, 1869, until after harvest, *i.e.*, the month of April. Food has been very dear and scarce here the last five months ; and a great trade in bark for tanning is going on, so most of the lads asked for permission to work for a few weeks, in order to earn some money towards the support of their parents. Therefore I thought it better to give up the school until April. For the sake of repeated disobedience, I obliged Antonio Huilcaman to leave our house a few days before the others asked for their holidays. He would not humble himself to carry water, which all the others agreed unto. I told him that, unless he should give some proofs of a changed will, he could not be received into our house any more. Manuel's mother is willing to send a second of her sons to school next winter. I shall take him, because he seems to be of a very quiet disposition. I know not the number of pupils yet for next winter ; but I should be glad if the Committee would make an allowance toward house and food for twelve Indian youths. About a year ago I mentioned to you how good it would be for us if we had a tract of land, either rented or bought, in order to found a sort of an Indian colony of such who would be willing to remain with us under Christian instruction. I trust that, thus acting, we should not only be enabled to plant as much as the whole family would require, but would also cover the rent that had to be paid for the land. So the support of the youths would fall upon the Society no longer. Besides, there would be much less temptation for the boys. I am sure that several of the youths had good impressions when staying with us last year. Yet I see now that they cannot deny their father, mother, brother, sister, and so on, on occasions when they ought to take a determined stand.

“A fortnight ago I prepared for another mission journey into the interior ; but when I went for a passport I was strongly advised not to go just now, because the upper Indians had broken their word for

submission, and were gathering themselves against the Government troops. So I have to give up my plans for distant journeys during this summer, and to limit them for the Indians of the neighbourhood, which I am now doing. I am also occupying all my spare time in preparation for holy orders. Mr. Sloan promised to find me as many useful books in Valparaiso as he could for this purpose, and the rest I might perhaps get through the Society. May God continually lead us, so that we can know and do His good will in the right way, and in His good time.

“P.S.—I had already finished my letter when I became informed of the sudden death of our first lad, Jose Huaiquivil. On February 1st he breakfasted with us, Pedro Huenul and three others being with him. The youths came for a visit, bringing some new potatoes with them. No one would have expected that, two days after, he should be found dead on the field of his settlement, as the case really was. I went to visit his deeply afflicted parents, brothers, sister, and so on. They were sitting in and about the house silently, scarcely answering the questions put to them. Pedro Huenul, who also was there with me, said to me that Jose often spoke to him how he always ought to say his prayers, and that Jose did read the New Testament very often. When at our house he always said his prayers with much devotion, liked to read and to listen to the Word of God. During my absence he always acted for me, praying with the others. I spoke to and several times prayed with him in private, because he wept often over his spiritual misery, and his little efforts in loving God. Satan tempted him repeatedly through inconsistency. And we could only rejoice over the progress of his Christian life, with fear and trembling. Yet I can scarcely think that He who has begun the good work in these youths could leave it unfinished unto that great Day of Judgment. I am led to apply the words of 1 Cor. xiii. 12, to this case, ‘Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.’ Lord, make us only faithful in Thy service!

“*Lebu, March 21st, 1870.*

“Your very welcome letter of January 18th has duly reached me, and also the Magazines and Almanacks. I thank you for all of them, and also for your kind wishes for our family. At present the Indians are occupied in reaping their crops. I have promised reception to *eleven*, trusting that the Committee will be enabled to defray their expenses. Antonio Huilcaman, the youth who had to leave our house for disobedience, promised to submit to our orders, wherefore I re-


ceived him again. There is a twelfth boy coming, but the father of this one, being a German married to a Chileno woman, has to pay for his board. One of the new comers, a lad of twenty summers, seems to have a mind for becoming a Christian. Some ten days ago he had been baptized by the priest from Arauco, who had been here on a mission.

“Last spring there had been a certain friar on a visit with his parents at A——, who gathered the people for religious services. I have been told that he desired people to bring whatever religious books they have had of me, in order to deliver them up to be burned. Some did so as he said; others told him they would if he should replace them with other ones; whilst, again, others said that they would not do so, because they had such very nice stories.

“The Valparaiso Bible Society has made me a welcome present of twelve New Testaments, and six spelling-books, in Spanish. I require some more of these. I hope the Bishop of the Falklands’ visit will be during the summer months, because it is only a chance that the steamer can hold at Lebu during the winter months. His journal about his stay among the Fuegians is very interesting, and at the same time instructive. I have made the Bible History the basis of religious instruction for our youths, reserving the Ten Commandments and the Creed till a later period. I am glad the Rev. Mr. Sloan is going to occupy Lota. His sober and reasonable judgment on mission-work has already led me to place much confidence in him.

“CHRISTIAN KELLER, CATECHIST.”

LOTA, CHILI.

HE following extracts from the last letter received from Mr. William Manhood—the painstaking schoolmaster at this station—will be read with satisfaction, especially that portion which refers to the continued interest felt in the public services of the Church, though a successor to the Rev. Allen Gardiner has not yet been able to take up his residence among the people:—

“*Lota, April 26th, 1870.*”

“I am pleased to inform you that the past month, March, has been the best since we opened the schools. Fifty-three children attended. One above twenty years of age. Our efforts are beginning to be

more appreciated every month. Mrs. Manhood has in one class the children belonging to Chileno, French, German, Norwegian, Dutch, American, and English parents. They all speak their mother tongue, but the conversation is generally carried on in Spanish. In all their out-door amusements nothing but Spanish is heard. A lady passing remarked that it was an English school, but nothing was heard outside among the children but Spanish.

“Mr. Matthews, the churchwarden, has left Lota for England to purchase machinery for a brickmaking establishment in Santiago, of which he has been appointed manager. We thus lose another of our congregation and five school-children. Previous to Mr. Matthews' departure, a collection was made amounting to 113 dols. to purchase a testimonial to the Rev. A. W. Gardiner. The idea was started one Monday morning and carried through the same day. I shall be very glad when the Rev. J. W. Sloan returns to Lota, as I find the work very hard. There are still above forty Sunday scholars, ages from two years to sixteen. It takes all my time to instruct so large a number varying in attainment. I have tried to get help from the young persons who were confirmed, but they appeared shy, and preferred being instructed to instructing.

“On Thursday evening last week, at about twenty-five minutes to nine, we had two severe shocks of earthquake. The mortar is started from the chimneys, and the bell of the Chileno church was heard to vibrate three times. This makes the third earthquake we have experienced in twelve months. The first took place one morning. I fancied that a child standing by me was shaking the bench upon which I was seated, looking over some exercises. The next took place one afternoon about two o'clock as the children were preparing to enter the school-rooms. One native boy was sitting upon a bench when the shocks were so severe as to throw him down. Mrs. Manhood thought that some one was digging under the flooring, when a quantity of dust from the roofs of the schools fell upon her head, at first fancying that some one must be throwing at her, when I heard her call for me. I had just left the house by the other door when I saw all the buildings move to and fro three times. The foreign children making their way to school cried, “An earthquake, an earthquake,” and continued walking to school. The native boys were paralyzed with fear. This strongly brings to our minds the words of the Psalmist, ‘The earth moved and shook withal.’

“Last Sabbath day there were seventy at Divine service. *Considering the time that there has been no resident clergyman at Lota, it*

shows the zeal that many of this people continue to have for the service of God. Several come regularly from Puchoco and Coronel.

“Last Sabbath morning I read a discourse from 1 John v. 12, ‘He that hath the Son hath life ; and he that hath not the Son of God hath not life.’ The attention from beginning to end was most marked. At the close I was myself astonished at the interest the subject (Life in Christ) had created upon those present. We pray that God by His Holy Spirit will impress it upon all their hearts, that they may indeed be doers of the Word and not hearers only. Thanking our heavenly Father, the Father of all good gifts, for the health we enjoy, I am, &c.,

“WILLIAM MANHOOD.”

Children's Page.

THE CHILDREN'S AMERICAN CHURCH MISSIONARY SOCIETY.

FOR some time past, the Secretaries have been busily engaged in perfecting the arrangements for these interesting Meetings. They are to be held this year in New York, Brooklyn, Philadelphia, Baltimore, Washington, Wilmington, Del., Newark and Elizabeth, N.J. A tasteful programme has been prepared for these places, so that all the children will sing the same hymns and tunes. The music will be under the direction of Mr. George S. Weeks, Director of Music in the Church of the Holy Trinity, New York. Mr. Weeks' speciality is with the children. The first of the Series was

THE BROOKLYN MEETING,

on Saturday, May 14th, at the Academy of Music. The day was auspiciously fine. At half-past two the children began to assemble, and by three o'clock over two thousand were quietly seated in the places previously assigned to them. There was also on the platform a select choir of twenty-five little girls who were to take part in the interesting exercises of the day. The Meeting was presided over by the Rev. Dr. Schenck, Rector of St. Ann's, on The Heights, who welcomed the children to the Anniversary.

The Anniversary Hymn, written especially for the occasion, was sung, after which the devotional exercises were conducted.


The children then sang with great spirit the well-known hymn, “Far out upon the Prairie.”

The Rev. Mr. Langford, Rector of St. Paul's, Englewood, N.J., was the first speaker. His subject was the great thing needed for the success of the missionary work. He asked the children if they could tell what it was. Some answered prayer, others gifts, others money, others work. But the speaker said the thing that he thought of was not any of these, and yet it contained all of them. It is *heart*. No one can be successful in anything unless he puts his

whole heart in the work. A live Church and a live Sunday-school are a success only so far as the members are heartily interested. The same thing was true of a Missionary Society. The speaker then went on to illustrate his subject by several interesting stories, and concluded by urging the children to get their hearts in the cause.


The beautiful hymn, "The Water of Life," was then sung with great effect, after which, Colonel Slipper, the Superintendent of Christ Chapel Sunday-school, addressed the children. He told them the story of a little bugler in one of the engagements of the late war, who, when his regiment became demoralized and were in retreat, rushed to the spot where the colours were abandoned, and sounded the call "to the colours." Whenever this alarm is given, every man's duty is to fly to the protection of the flag, and the result was, that the frightened men, hearing the rallying cry, became brave again, and rushed back to the standard, and fought bravely by it all the day. "Now," said the speaker, "a bugler in a regiment is the lowest in rank; he is not even a private, and is generally a boy. So the children in the great army of Christ's soldiers are the buglers; and, like the little bugler, can often accomplish by their lives and actions as much for Christ as the little soldier did for his country." He closed by telling the children that they must not try to be colonels, or captains, or privates, but just simply buglers in the Christian army, and the best and bravest buglers that they could.—*The Register of the American Church Mission Society.*

WRECK OF THE CHILDREN'S MISSION SHIP.

 HE "dear and beautiful missionary packet, 'Morning Star,'" as it was affectionately called by the missionaries, which was built by the contributions of children, at an expense of 25,000 dols., and sailed from Boston for the Sandwich Islands, November 12th, 1866, was wrecked at Strong's Island, Micronesia, October 18th. It has had a useful history, having been employed in conveying missionaries and supplies between the Sandwich Islands and the stations in the Marquesas and Micronesian groups.

Dear children, how thankful we should be that our dear and beautiful missionary packet, the "Allen Gardiner," is still preserved to us, though she has been for sixteen years engaged in a most dangerous work in the stormiest seas of the world. That your hearts may be thoroughly given to missionary work, and your efforts be as successful as those of the "little bugler," is the prayer of your affectionate friend—THE EDITOR.

ROSARIO, ARGENTINE CONFEDERATION.

E give brief extracts from the letters of our Missionary Chaplain, Rev. Wm. T. Coombe, and are glad to hear that the Central Argentine Railway is now completed and opened as far as Cordova—247 miles from Rosario:—

“*March 10th, 1870.*”

“Since I last wrote to you we have received the reply from the Foreign Office refusing to make Rosario a Government chaplaincy. I enclose a copy of the reply. Several of the people were very much disappointed. . . . When we can save the present rent there will be no difficulty, but, with God’s help, we mean to go on. We have given ourselves to the work, and by His grace will not look back until we see the cause fairly established. There is no lack of work; people are arriving every day, and each month brings with it an increase of work. I think you will observe a considerable increase in the quarterly return, if you compare it with some former ones. The congregation has more than doubled, and the monthly offertory has increased to 8*l.*; on several occasions it has reached 10*l.*, and the attendance at service in the camp has likewise improved. The service in January was the most interesting I remember for a long time; it was at a central estancia; there were fifty-three present; three children were baptized during the service, and the singing and responses were well sustained by the whole congregation, some of whom had come ten and even twenty miles. Service was held in the large dining-room, which was well filled, and for the time, one could forget that we were in the open pampas, which, six or seven years ago, were the property of marauding tribes of Indians, who have now retired before the onward march of civilization. I am sorry the Estancieros have not been as successful as could be desired, but we may hope they will do better in years to come.

“Their kindness and hospitality are very great, and I must say I always return refreshed for my work in the town.

“Respecting a treasurer for the ‘church building fund,’ none has been appointed yet, but I will get some one appointed at the next committee-meeting, when they meet to arrange the purchase of the site, which I have at length obtained for 400*l.*”

MONTE VIDEO.*



THIS engraving represents the principal square of Monte Video, called Plaza de la Constitucion. The only buildings in it which are worthy of note are the Cathedral and Cabildo, or Town Hall. The Cathedral is of course a Roman Catholic one, and is, as our picture represents it, a very handsome edifice. It is open daily for services, and is well filled on Sundays and holidays. It is a place of fashionable resort. Within the Cabildo is the prison, and many tales are told of how prisoners often lie there for a long time, without being brought to trial.

The square is intersected by two walks, cutting it into four triangles. Trees are planted along these walks, and an abundant supply of comfortable seats provided. A band plays in the square every evening in summer ; and it certainly is very delightful and refreshing to saunter about in the Plaza, after the sun has gone down, breathing in the sweet sea breeze, which invigorates and strengthens you for the heat and toil of the morrow.

Starting from the Cathedral, and proceeding in a straight line past the Cabildo, you come to, after a walk of about 500 yards, a fine old archway, the remains of a strong wall, built in 1726, by the Spaniards, to protect the town from assaults by land. Passing through this archway, you open out into a magnificent wide street, planted on each side with trees ; a short distance down this street is the house occupied by a very good friend of our Society, the Rev. Samuel Adams. He is greatly beloved by the English community of Monte Video, and most justly so, for he thoroughly enters into and sympathises with the wants of his flock in all things. He truly weeps with those that weep, and rejoices with those who have gladness of heart, and in all cases he points them to Him "who doeth all things well."

A little further down this same street is situated the English Cemetery, where many of our countrymen lie awaiting the resurrection of the just, blessed fruits of Mr. Adams's ministry.

Beyond the Cemetery is open country, so we will again return to the Cathedral, and making it our starting point, proceed along its front, keeping it on our right, to the sea about 600 yards distant. This brings us to the English Church, a plain stone building, but

* This article, written by an English settler, came too late for insertion in our last number, whose frontispiece represented a portion of this city, taken from an excellent photograph sent us by Rev. S. Adams.

very substantial, with a handsome portico supported by Corinthian pillars (see Vol. II., page 141). It is built on a rock, against which the waves dash in rough weather, scattering the spray of the ocean over the church, and causing such a roar that on stormy Sundays the clergyman has hard work to make himself heard. The church boasts of a very handsome stained-glass window, erected by public subscriptions, to the memory of the late Mrs. Samuel Lafone, wife of the gentleman at whose expense the church was built.

The British Hospital is another building, which ought to interest our readers. It, too, is built on the margin of the sea, and is situated a little nearer the port than the church is. It is self-supporting, but the old building being too small for the requirements of the place, the present most suitable edifice was erected. The cost has exceeded by about 3,000*l.* what was estimated to be sufficient to build it, and what was collected. An effort to wipe off this debt is being made, and a bazaar, with this object in view, is to be held in Monte Video, in the autumn. The Rev. Mr. Adams has collected donations during his late stay in England, and has succeeded to the extent of about 800*l.* The British Hospital at Monte Video is a great boon to our poor sailors, to whom we owe so much, and for whom we do so little. It is also much appreciated and used by the young English and other foreign gentlemen there when they are ill, private wards being provided for their benefit.

Monte Video being the South American port which has direct communication with our mission-station on the Falklands, a short history of it may be of interest to our readers.

It was first discovered by Hernando Magellan, on that wonderful voyage of his round the world in 1520; a few months later he discovered the Straits leading to the Pacific, and which will evermore bear his name, the Straits of Magellan. Monte Video derives its name from a conical-shaped hill on the other side of the bay, on which the city is built. The man on the look-out for land spied this headland, and cried out "Monte vidi." Although discovered in 1520, it was not populated till 1726, when the Portuguese tried to establish a rival town there to the Spanish town of Buenos Ayres on the opposite side of the River Plate. Zavala, the Governor of Buenos Ayres, resisted this, and established instead a Spanish settlement there, building then the wall of which we have before spoken. As the population increased, the space inside this wall became too small for their requirements, and a town sprang up outside, so that now in Monte Video there are the old and new towns, but so intermingled

since the wall has disappeared, that a stranger could scarcely tell when he left one and entered the other.

Monte Video added another to the long list of British victories in 1807. It then mounted 160 guns, was strongly fortified, and had a garrison of 6,000 Spaniards. The English, under General Auchmuty, to the number of 3,000, attacked it, opened a breach on the spot where the English church now stands, and effected an entrance, before daybreak, on 4th February. Seventy Spanish war vessels fell into our hands by this victory, and a treasure ship was blown up to prevent its sharing a like fate. We restored Monte Video to the Spaniards that same year, by a treaty of peace.

In 1810 the Banda Oriental, of which Monte Video is the capital, joined the other Plate republics in the war of independence, but was the last to achieve it. Wearied with perpetual strife, the distracted Orientals, in the hope of thus obtaining peace, incorporated themselves in 1825 into the Empire of Brazil; but this step did not procure them the rest they sought. Thirty-three patriots declared that no king should reign over them; they inspired their countrymen with a similar spirit, and on 18th July, 1828, were enabled to declare the Banda Oriental del Uruguay a free and independent republic.

Unfortunately, party feeling runs high in the Banda Oriental, and as each party seeks its triumph by arms instead of, as in this country, by constitutional measures, revolutions are continual, and the poor Orientals still sigh in vain for peace.

The population of the Banda Oriental is about 300,000 to an area of 64,000 square miles. Monte Video absorbs about 70,000 of this number. The occupation of the people is essentially pastoral. About 8,000,000 cattle, 14,000,000 sheep, and 2,000,000 other animals feed on its plains. Many young English gentlemen are scattered over these plains as farmers: Before our mission was established there, our fellow countrymen were almost entirely without ministerial guidance. Through the goodness of God stirring up the hearts of friends to assist us, we have been enabled to establish mission stations at Colonia, Fray Bentos, and Salto; but our assistance from these places has lately fallen off in consequence of the great distress existing in the Plate. Can the wealthy of us at home not make an effort to succour with spiritual food these our brethren on a foreign soil? Let us try. "Freely ye have received, freely give."

E. D.

HOME NEWS.

DURING the past six months many of our most important Associations have been visited, and in both Great Britain and Ireland a hearty welcome has been accorded to the Bishop of the Falklands. Wherever he has advocated the cause of Missions in South America, we are assured that the greatest interest has been excited, and we believe substantial results will follow.

Sermons have been preached in some London and other churches hitherto not opened to us. Meetings have been held at Hastings, Clifton, Bath, Liverpool, Birmingham, Exeter, Torquay, Peterborough, where a sermon was preached in the Cathedral; Tunbridge Wells (Drawing-room Meeting at Misses Tatton); Lee, when the Rev. B. W. Bucke gathered together a crowded room at his Parsonage; Cheltenham, Dr. Walker in the Chair; Weston-super-Mare; Leamington (the Bishop of British Guiana presiding); Rugby, and many other places. In Ireland, the Archbishop of Dublin, the Bishops of Derry and Kilmore, and Lord F. Conyngham, presided at Lectures given by the Right Rev. Dr. Stirling. While in Scotland an Association has been re-formed in Glasgow, where a most cordial reception was given to the Bishop as well as at Edinburgh, so much so that we believe many, who have never felt an interest in our work before, will see it is their duty to support a Mission that in various places in South America benefit the English and Scotch settler alike.

The Annual Sermon of the Society was preached by the Bishop of the Falklands at Portman Chapel, Baker-street (text, Luke xvi. 9), on Ascension-day.

As appropriate to the subject, we give the following independent testimony of the Society's work, and its late kind Deputation:—

THE BISHOP OF THE FALKLANDS.

[*From the Irish Ecclesiastical Gazette, May 23, 1870.*]

DURING the month of April not a few Meetings assembled in various parts of Ireland to welcome the last consecrated of our missionary bishops, the brave-hearted Dr. Waite Hockin Stirling, who was consecrated on Dec. 21st, 1869, in Westminster Abbey, as first bishop of the Falkland Islands.

It is much to be regretted that from various causes so little is known by Church people in this country of the South American Mission, of the labours of which the consecration of the new bishop may be taken as one of the first fruits. Nor should any one who possesses a map ridicule the notion of a bishop of the Falklands. No doubt the islands which give the name to the new bishopric are

in themselves small in extent and population, and comparatively insignificant in importance. But Bishop Stirling has for his diocese the entire of South America, excepting the English Colony of British Guiana; the total number of British settlers scattered over this vast region being estimated at not less than 250,000 souls.

Up to the present time no Episcopal supervision had been provided for all these. Some thirty clergymen were to be found labouring within these regions and the Falklands, but if a deacon was to be admitted to the higher order, or a catechist to be ordained deacon, the individual in question was obliged to resort to the mother country across the wide waters of the Atlantic for the purpose.

Such a Church could scarcely be considered Episcopal—of Episcopal supervision in the true sense of the word there was none.

The difficulty has at length been removed, and Bishop Stirling hopes—should circumstances permit—to return to South America during the course of the present summer.

For the benefit of those who have not as yet made acquaintance with the patient and interesting labour of the South American Mission, we must give an answer to the question which some may ask:—“And who is Bishop Stirling?” We very much wish that all who value this inquiry had met with him while he spent a few weeks among us. Few could see him and converse with him without thinking, “That man was born to be a bishop.” Few could hear the story of his labours without the further conviction, “This man was born to be a missionary.”

The early years of the South American Mission were years of bitter trial, sorrow, and almost despair. Formed some twenty-six years since under the name of the “Patagonian Mission” by the late Allen Gardiner, Commander R.N., the little missionary band was annihilated by starvation on the inhospitable shores of Tierra del Fuego. Revived some years later, a second fatality occurred in 1859, when a new missionary party, venturing in an hour of unsuspecting rashness on the same shores, was massacred by the savage Fuegians. A faith, a love, a patience, which have not been exceeded in the annals of Christianity, urged the supporters of the deeply-tried Mission to send forth to the Falkland Islands—a safe station under British protection—a third series of labourers, of whom Mr. Stirling (the successor of the Rev. G. Pakenham Despard) has long been known as the leading missionary, as a man who has brought to his work a rare combination of intelligence, boldness, and Christian zeal and love. In an article like the present, which appears not in a missionary magazine, but a paper of general Church intelligence, we must trespass no farther on the attention of our readers than to say that the new bishop has given the best test of the missionary qualifications we have enumerated by undertaking alone, and unprotected, and carrying out to a successful issue, a seven months’ residence on the dreaded shores where two missionary parties had already perished. He lived alone where Allen Gardiner fell; he trusted the native tribes and won their confidence. He began to teach them some of the elements of civilization, and has returned to this country to receive a higher commission as a missionary bishop, not only for native converts as they are slowly brought into our Church, but for the scattered settlers

throughout South America. Teaching the Fuegians, who had no notion even of a Divine Being, "that there is a God who has spoken to man and called some of all nations into his family," for so Mr. Stirling always set the idea of the "Catholic Church" before them, he has been rewarded by their confidence, and in some few instances already—few but deeply real—by a faith in Christ which spoke forth in a good confession by word and by conduct.

It is outside our purpose to enter further into a description of the Mission, but no more excellent missionary publication can be read than the "South American Missionary Magazine," published every second month. Our present object is to ask, even at this time of many home claims, which must justly demand our first attention, *some* help from Irish Churchmen in aid of the endowment sought to be provided for the Falklands Bishopric.

Those who have heard Dr. Stirling declaring that he had rather live in his lonely hut on the barren shore of Tierra del Fuego, than plead the cause of his own Mission as a deputation at home, will doubtless honour the man who loves the practical part of his work so well, and yet feels so averse to the unpleasant task of begging. But the standard-bearer must be supported by those who enjoy so many privileges at home, and we cannot believe that some hearts will not be urged by love and duty to strengthen the Church, and further the cause of Christ's Gospel in South America, by sending such aid as they are able to give for the endowment of this bishopric.

BUENOS AYRES.

WE rejoice to hear that the Rev. F. N. Lett has quite recovered from the severe attack of yellow fever which brought him to death's door on his arrival at Buenos Ayres. The Rev. J. Ford, the Chaplain who attended Mr. Lett in his illness, has been since suddenly removed in the mysterious dispensation of Divine Providence. It is gratifying to find that a very liberal collection has been made in behalf of the bereaved widow and children among the British residents and others living in the city of Buenos Ayres. The filling up of this most important consular chaplaincy in South America should form one of the subjects of our United Prayer Union.

We add an extract from the letter of the Rev. F. N. Lett, requesting earnestly a supply of tracts:—

"I am much in need of a supply of the Society for the Promotion of Christian Knowledge tracts, and hope some may be obtained and sent out as soon as possible, for there is much need of such. Any of the *narrative* tracts will be most acceptable. Also tracts containing prayers, the Catechism with Scripture proofs, as well as all their Spanish tracts."

TO THE HONORARY SECRETARIES OF THE SOUTH AMERICAN MISSIONARY SOCIETY.

“Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.”—1 Cor. xii. 4—6.

IT would, at first sight, seem untrue to say that the spirit of the age we live in is irreligious, for at no period has there been more general attention paid to the externals of religion. We see new churches and schools arising in every quarter. Charities which have long existed are found insufficient, and fresh ones are starting into existence. We are constantly hearing of large sums of money being given as thankofferings by those on whom fortune has smiled; and during the past few months, while the so-called May Meetings have been going on, we have perhaps congratulated ourselves on the vast multitude and variety of good objects which, as a nation, we support. But, numerous as are our religious and philanthropic Societies, how few do they appear when compared with the various organizations at work for the acquirement of wealth! Or, again, compare them with the work they have to accomplish, and they at once sink into insignificance. Once more, place their aggregate income by the side of our income, as a nation, and it will appear trifling. But we would not now speak of the money given for religious purposes; that is no sure sign of the religious tone, either of a nation or a neighbourhood. To some the giving of money involves no sacrifice. Others are content to make the sacrifice for ostentation's sake. The expenditure of time and strength in promoting the cause of our religious Societies would seem a truer criterion of our religious state than the mere readiness to contribute money when called upon. Take, for example, the work of an Honorary Secretary of such an organization as our own. It is confessedly a disagreeable work, to be continually begging money of one's friends and neighbours. All who have tried it feel more or less a shrinking from it. And there is little in the work which can gratify self, for, as a rule, the amount any one such Secretary can raise is not sufficient to attract general

attention. Nor is the work in itself of so spiritual a character as to stamp the worker with the reputation of heavenly-mindedness. Yet the earnest and energetic collector for mission-work probably does as much real good in his or her generation as the district visitor, Sunday-school teacher, or lay preacher, and who shall say which will meet with the greater reward from Him who seeth in secret, but rewardeth openly? May we not well believe that the Christian who has gone through a round of labour, allowed by all to be unattractive in itself, shall be more highly honoured than those who have undertaken work more or less congenial to the human heart, if not actually ministering to natural vanity?

In saying this we would by no means underrate the importance of any labour of love. To do this would be to run counter to St. Paul's words prefixed to this article. All we plead for is, that Christians should not regard active labour for such a Society as ours as a mere serving of tables, but rather view it as one of the highest works in God's vineyard. And for the encouragement of those who are trying to help us forward, and yet seem able to do but little, we may mention an incident lately told at a Church Missionary Society Meeting.

A clergyman went some miles on a rainy night to deliver a missionary address in a remote Yorkshire village. His audience amounted only to three, and he felt much cast down, and even annoyed with himself for having attempted to hold a Meeting on such a night. Imagine his surprise on receiving some months afterwards a request from the son of a farmer that he might be allowed to go out as a missionary to the heathen, and learning that he had been present on that wet night, and had been so much struck by what he heard, that he resolved to dedicate his life to missionary work. He became a student at the Islington Training College, and proved one of the most valuable missionaries of the Church Missionary Society.

Surely this may teach us never to be cast down by apparent failures, but in our work for South America to look beyond immediate results to the promises which can never fail, being made by Him who cannot lie. Every chapter, indeed, of our Society's history has only served to confirm and illustrate the words of the wise man, "Cast thy bread upon the waters, and thou shalt find it after many days."

H. SUMNER ACWORTH.

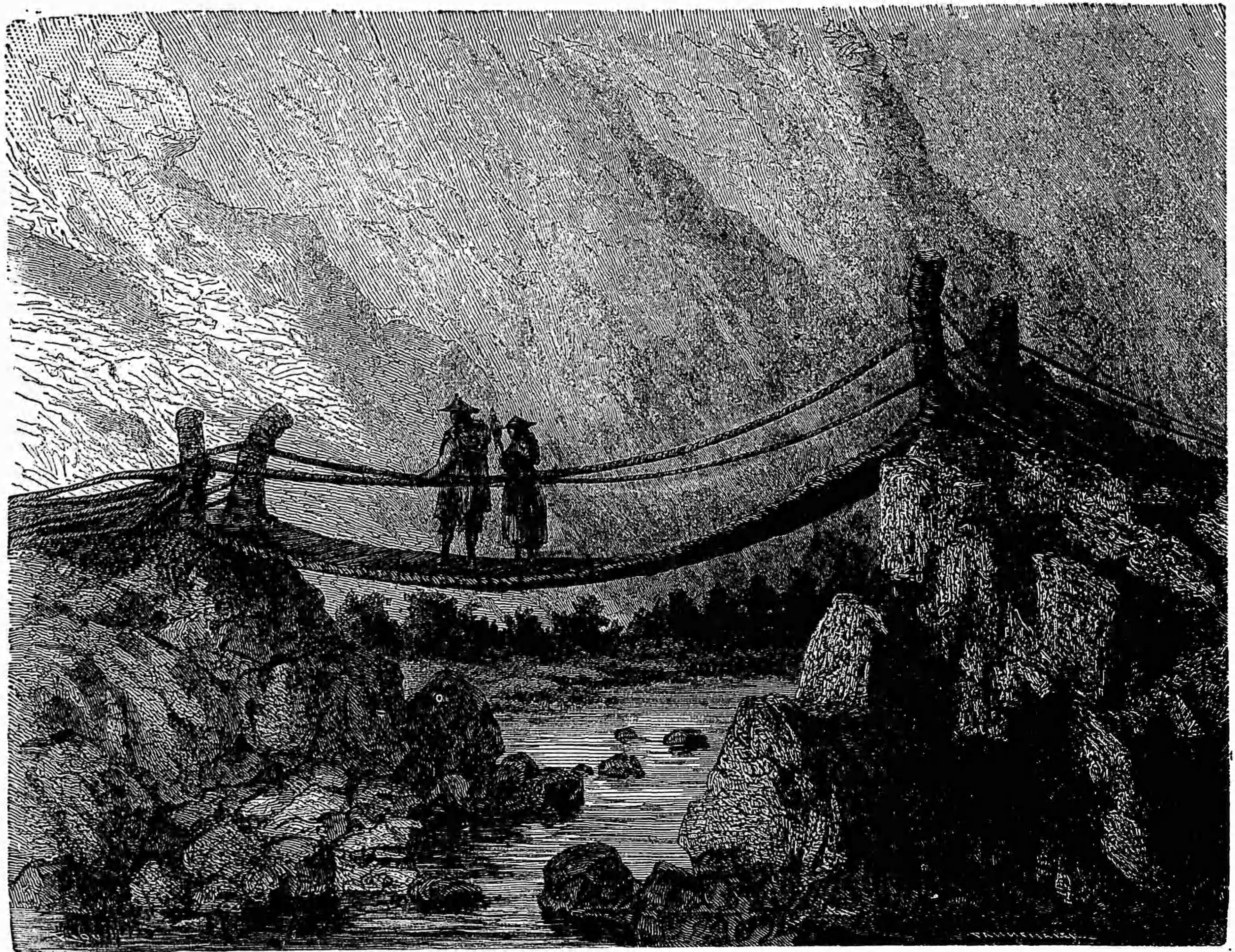
Contributions thankfully received from April 23rd to June 22nd.

. 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 next Annual Report.

			£	s.	d.				£	s.	d.			
Miss Robertson (coll.)	6	1	6											
Cloughton A., per C. Harraden, Esq., S Christ Church, by Rev. S. Adams	24	18	0				<i>By Rev. W. W. Kirby, Deputation.</i>							
Rev. A. Doolan (sub.)	1	1	0				Bishop's Wood, per Rev. T. H. Ed-	3	7	3				
The young Misses Hayward	0	3	7				wards, SS, less Ex.	2	14	5				
Miss Maurice	0	2	6				Woodchester, per Mrs. Col. Stather, L. &c., less Ex.	2	14	5				
Bishop of Antigua	1	1	0				Wellington Heath and Ledbury, per Rev. Geo. Elwin, L. &c., less Ex.	2	1	2				
Hyde Park District, per Miss White	0	10	6				Louth A, per T. F. Allison, Esq., L.	20	9	2				
Maidenhead A, per Miss Atkinson	10	0	0				Lincoln A, per Mrs. Moss, M.	6	3	8				
Exeter A, per Rev. W. Hockin	6	0	0				St. James's, Clapham, per Rev. Aubrey Price, L, less Ex.	2	7	0				
W. H. Valentine, Esq. (sub.)	0	5	0				St. Dunstan's-in-the-East:—							
A Friend	0	4	0				Mrs. R. Witherby, "In Memoriam"	25	0	0				
Liverpool A, per Rev. Dr. Hume	80	10	0				Miss Charles (sub.)	1	1	0				
Isaac Braithwaite, Esq. (sub.)	5	0	0				Mrs. Bird	0	5	0				
Blandford A, per Mrs. Groves	4	9	0				<i>By Rev. H. S. Acworth, Deputation.</i>							
Mrs. Trotter, for Rosario	2	2	0				Farnborough A., SS	4	7	0				
Miss C. Seymour (coll.)	0	12	6				Rev. W. and Mrs. Acworth	1	1	0				
Rev. R. T. Lancaster	10	0	0				Rev. E. Davys (sub.)	1	1	0				
Miss Gertrude Knight (sub.)	2	0	0				Rev. H. Jones 10s., Rev. G. Morgan 5s.	0	15	0				
Weaverham, per Mrs. Burgess	2	4	6				Plumstead, per Rev. A. Robertson, S, less Ex.	7	18	3				
Mrs. Daniel (sub.)	1	1	0				Mrs. Bannerman and Family	2	0	0				
Major Dodd, per Rev. C. D. Marston	1	0	0				Mrs. Horrocks	0	10	0				
Milbrook Rectory, Moiety of Proceeds of a Sale, per Rev. H. Vachell	3	0	0				Miss West	0	5	0				
Miss C. T. Tarner (box)	1	7	1				Rev. T. S. Scott	0	10	6				
Miss Hill, per ditto	1	1	0				St. James's, Holloway, Offertory, after week-evening S, less Ex.	0	10	8				
Lady A. M. Tollemache (sub.)	3	0	0				Archibald Fox, Esq.	1	0	0				
Rev. Frederick E. Woodcock (sub.)	0	10	0				Miss Oswald (sub.)	1	1	0				
R. H. Smith, Esq. (sub.)	1	1	0				Oxford.—Rev. C. P. Golightly	2	0	0				
Mrs. E. M. Lett, "A Thankoffering"	3	0	0				C. D. Lawrence, Esq.	0	10	0				
Douglas, Isle of Man, per Mrs. Elliott	5	0	0				Rev. H. Linton	0	5	0				
Mrs. Stanley (sub.)	2	2	0				Rev. T. P. Garnier	1	0	0				
"B." per "Record"	0	10	0				St. Paul's, Kilburn, per Rev. H. V. Macdona, SS, Revs. C. R. de Havil- land and H. S. Acworth, less Ex.	10	1	9				
Tunbridge Wells A, per Capt. Orlebar	3	5	0				<i>By Rev. C. R. de Havilland, Deputation.</i>							
Miss C. Parker (sub.)	1	0	0				Wallington, per Rev. J. Williams, L.	2	3	0				
Miss Lambert	5	0	0				Rev. W. S. Ward, Iver (don.)	2	0	0				
E. J. Esdaile, Esq., per Hon. A. Kin- naird	10	0	0				Maidenhead A, per Rev. T. J. Ling- wood, SS	8	0	0				
Lock Chapel A, per Ed. Woods, Esq.	36	2	0				SCOTLAND.							
Brighton A, per Rev. T. Halliwell	14	10	0				Aberdeen S, per Rev. W. Acraman	1	10	0				
Miss Owen (coll.)	10	9	6				Dundee A, per J. Henderson, Esq.	0	4	0				
Sale of S. A. M. Magazine	3	15	4				Glasgow, Robt. T. Gibson, Esq. (don.)	10	0	0				
Ditto of "Story of Commander Allen Gardiner"	0	4	0				Greenock A, per John Macphail, Esq.	2	6	6				
Ditto of "Corn of Wheat"	3	9	10				Ditto, per Rev. J. J. Bonar	0	7	0				
<i>Additional for Iron House.</i>														
Dublin A, Mrs. R. C. Lee	1	0	0				Miss Leslie, Portobello (coll.)	10	0	0				
Miss C. T. Tarner	0	10	0				IRELAND.							
Henry Tarner	0	10	0				<i>By the Bishop of the Falklands, Deputation.</i>							
<i>By the Bishop of the Falklands, Deputation.</i>														
Peterboro', per Rev. S. W. Merry, SS and M, less Ex.	25	15	6				Kingstown A, per Miss Rolleston, M, less Ex.	5	13	6				
Glasgow A, per Miss Ritchie, S and M and subs., less Ex.	58	0	0				Waterford A, per Ven. Archdeacon Ryland, S in Cathedral, less Ex.	5	7	0				
Weston-super-Mare A, per Miss M. Burrige, M S, &c., less Ex.	24	15	0				Clonakilty A, per Miss Townsend	15	0	0				
Leamington A, per Mrs. Mandell, SS and M and subs., less Ex.	46	11	3				Cavan and Donegal, per Mrs. Gahan	50	0	0				
Annual Sermon, Portman Chapel	20	10	1				Antrim, per Mrs. Greene, for Rosario	4	8	0				
Christ Chapel A, Ann. M, less Ex.	7	14	2				FOREIGN.							
Edinburgh A, per H. S. A. L. Hay, Esq., SS and M	50	0	0				Napier, New Zealand, per Messrs. Dixon and Co.	4	12	6				
Cheltenham A, per Rev. C. D. Smith, M, and S by Rev. J. Venn	29	17	3				Bay of Islands, per H. Williams, Esq.	16	10	0				
									Jas. Shepherd, Esq., Bay of Islands (sub.)	2	0	0		

PRESENTS FOR THE FUEGIAN MISSION are thankfully acknowledged from:—

Mrs. Bothamley, Weymouth, a large parcel of new and suitable Clothing, for men, women, and children; Mrs. Abbott, St. Alban's, parcel of clothing; Miss Williams, Islington, parcel of books, Magazines, &c.; Mr. A. Snell, box of beads.



THE BRIDGE OF MIMBRES—ANDES—PERU.

THE SOUTH AMERICAN

Missionary Magazine.

SEPTEMBER 1, 1870.

THE FIRST DUTY OF BRITISH PROTESTANT SETTLERS IN A FOREIGN LAND.



COMPASSIONATE Saviour was moved when he saw the multitudes who were “scattered abroad, as sheep having no shepherd,” and, like a good Shepherd, was ever anxious to gather them into the fold, that, going in and out, they should find pasture. All the disciples of Jesus are imbued with the same feelings; it was this sentiment that led the late Captain Gardiner, nineteen years ago when suffering hunger and thirst on Fuegia’s shore, to lay down plans for the

preaching of the Gospel to our fellow-countrymen in South America, or as he called them “those poor scattered sheep in the Buenos-Ayrean provinces.”

In addition, therefore, to missionary operations among the heathen, the Society undertakes a ministerial work among the various English-speaking populations. To extend this work the Committee are bending their most strenuous efforts; but, while doing all in their power, they are anxious to see these efforts earnestly encouraged and vigorously supported by the various British communities who are found in our mission field.

There cannot be a question but that professing Christians should honour Him after whom they are named; and that Protestants in a foreign land should continue to enjoy the spiritual privileges which they have been taught to value in their fatherland. The observance of the Lord’s Day and public worship of God, with the due administration of the Two Sacraments ordained by Christ

Himself, were among these privileges. We desire, therefore, to enforce upon all British settlers, on making a new home in South America, the paramount importance of at once seeking to establish among themselves the public ministrations of their religion; and for those places where at present there is no such Christian ministry we would earnestly suggest something like the following course for consideration, fervently praying that the result may be a prompt and united effort to honour God, and so in their exile bring down upon themselves and children the richest blessings.

Suppose from twenty to fifty, or it may be a hundred, English-speaking people find themselves settled at some town on the east or west coast of South America, or in the camp (i. e., country) bordering on such town or city. If any of them are Roman Catholics, they will find their religion, in some form or other, established. We need not speak of this; the condition of Roman Catholicism in Spanish or Portuguese South America is pretty well known; but what are Protestant settlers to do? Will they neglect, as soon as they leave their native hearths, the religion of their fathers and the instruction of their mothers? When setting out for a new and perhaps hazardous means of livelihood, are they so strong, so wise, so independent of Providence as to forget that

“Them that honour me, I will honour, and

“They that despise me shall be lightly esteemed?”

We will, at least, presume such is not the case, but that they determine to establish among themselves the public ordinances of religion, and to act up to the exhortation of the Master's sermon: “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

It may be that some of the Protestants are members of the Church of England, others are Nonconformists, and many among the Scotch settlers are Presbyterians. Now it is not possible, even were it expedient, to have very many forms of public worship in such small communities and in such a Roman Catholic country as South America. The British settlers must, therefore, decide among themselves for what ministerial help they will seek. Presuming that there are sufficient piety, earnestness, and zeal among a few—possibly only two or three—to make an effort to procure an Evangelical ministry, and that to be of the Church of England, whose

liturgy has been often thought so appropriate and useful for Protestant congregations in a foreign land, then we would earnestly recommend the few who are anxious for themselves and their brethren—

I. To converse with and interest as many as possible *privately*.

II. To call a Public Meeting, to be opened (after the election of a chairman) with prayer and the reading of an appropriate portion of God's Word.

III. For some one to lay before the meeting the great importance both of a Christian education for their children and a public ministry for themselves.

IV. Due consideration as to the necessity of one or both—a clergyman and a schoolmaster, or a clergyman who would act as schoolmaster, with clear statements as to what the annual stipend or stipends should be.

V. To open a subscription list for church and school fund; appointing a Committee with a treasurer and honorary secretary.

VI. Bearing in mind that the South American Missionary Society does not give grants to the support of schools, but is always ready to help those who help themselves in providing a minister of Christ—let a proper application to the Committee of the South American Missionary Society be drawn up, stating—

a. Whether a married or single clergyman be wanted.

b. The amount of salary considered sufficient for the settlement.

c. The proportion guaranteed by the local Church Committee for three years.

d. The amount of grant in aid solicited of the Society.


e. Whether a house can be had and at what rent.

f. What provision is made or contemplated for the education of the young.

These rules, or some of them, may be thought unnecessary, if not trivial, but we have often found in starting something new the great advantage of having a definite order laid down, which, when expedient, can be easily altered. Our single aim is to instil into the minds of our dear fellow-countrymen and women settling in such a country as South America, as they value their souls' welfare and their temporal happiness, not to lose a moment's time, but at once to PRAY and WORK till they have among them one who will "preach Christ, warning and teaching every man in all wisdom;" one who can administer "the most comfortable Sacrament of the Body and Blood of Christ"; and one who will baptize their offspring, marry the living and bury the dead.

That some such efforts may be put forth in all new settlements in South America, or in old ones where such are required, and that they may be crowned with success by God the Holy Ghost, is the earnest prayer of

PATAGONES.

HE Rev. Geo. A. Humble, M.D., the Medical Clergyman at this station, writes as follows, on the 13th of May last:—

“I take advantage of the starting of the steamer to send you the last quarterly statement and my journal. As you will see from the former, I have been enabled to earn a good sum for the Society; it is my wish to make this station self-supporting as far as possible. I purpose this quarter paying myself 50% towards my salary out of the money I have in hand. And in two quarters’ time I hope to be able to do the same again. I think it possible I may be able to earn about half my salary in the place, and if so it will very much reduce the expense of this station, especially as there is now no schoolmaster to pay. The demand for my medicine service has increased of late, especially among a class able to pay. Those who are very poor continue to receive their medicines at the dispensary free of charge.

“You will be pleased to hear that our Sunday congregation has increased, in fact it has outgrown the church, and frequent complaints have been made of persons being unable to procure sitting room. To remedy this state of things, I have taken the school-room and a wide passage into the church; this was easily and cheaply effected by the partial removal of two partition-walls, substituting large arches in lieu thereof. At the same time, by means of curtains or folding doors, a division can be made and the rooms used repeatedly as heretofore. The church is now one fine long building and will give the congregation plenty of room to grow. The part available for sittings is now quite doubled, and for some time I do not expect to hear any more complaints of persons not being able to find seats. Before long I shall probably have to procure some more benches with backs to them; but I am sure the Committee will not object to that trifling expense in so good a cause. If for some time to come I am not able to report a *full* church you will please to remember the fact of the recent enlargement.

“With regard to mission work among the Indians, being single-handed and unable to leave the mission-house for long, I am obliged to confine my attention to those Indians who live near; these are frequently visited, and a fair number of them come to church. These Indians seem to regard me as an old friend, receive me most cordially, and presents of small value are frequently exchanged between us.

“The Romanists of the place are also getting more and more friendly disposed towards us, and evince their sympathy by a more or less regular attendance at divine worship. To keep them up to the mark, they need, like some congregations at home, a continuous looking up. The few Protestants who reside in the place are, upon the whole, very regular worshippers, and some of them are also communicants. At present the service is partly in English and partly in Spanish, but I anticipate the time when we shall have *two* services, one in English and the other in Spanish. You speak in your letter of the probability of Dr. Stirling paying a visit to Patagones. It will be an advantage to this and the other stations to have the benefit of episcopal counsel and support, especially from one who has a practical knowledge of missionary work among the Indians.

“I am in want of some Spanish Prayer-books. Please also send me a few dozen more of the Bishop of Kingston’s excellent work (in Spanish) on the doctrine and discipline of the Church of England. Some recent Spanish tracts will also be most useful. The sheet-almanacks you sent me are all gone, and were much appreciated; I was only sorry I received so few.

“Mrs. Humble and the children are quite well. Rosa and her companion Antonia [Patagonian children.—ED.] are being educated in the nurture and admonition of the Lord, and I think will show and are showing that our labour has not been bestowed in vain.—
Yours, &c.,

“GEORGE A. HUMBLE.”

Dr. Humble’s journal commences March 17; we give a few extracts:—

“*March 19th, Saturday.*—The steamer left the town for Bahia Blancos and Buenos Ayres. A Paraguayan soldier, wounded by an officer, came to the mission-house. The officers in this country frequently strike and wound the common soldiers. Went out on horseback and paid a few visits. Prepared my notes for to-morrow’s service.

“*20th, Sunday.*—Good congregation. Preached from 2 Tim. i. 12.

“*21st, Monday.*—Some Indians came here, and took the baby and nursed it for a long time. Went some way down the river in my boat to visit a family. Several persons came to the dispensary; received fifty paper dollars for the Society. Gave away one of the Bishop of Kingston’s works and an illustrated almanack.

“*22nd, Tuesday.*—Morning wet and windy. One of the widows of the late Indian chief Chingoleo (he had *two* wives) came to the dispensary for medical assistance. It seems they have lately been killing another Indian

up the river, an act of vengeance for a murder committed by the deceased. When one Indian kills another, the friends of the deceased think themselves bound to avenge the murder ; and they seldom fail to do so, sooner or later. Crossed the river to the north side and paid two visits.

“ *25th, Friday.*—Feast-day, being the Annunciation of the Virgin Mary. In this and other Romish countries the feast-days appertaining to the Virgin are more strictly observed than those in honour of Christ ; in fact, in the estimation of Romanists, I believe the Virgin Mary occupies a higher place than our Lord.

“ *26th, Saturday.*—Had some Indians at the mission-house. Was summoned to visit a Welsh woman.

“ *27th, Sunday.*—Had divine service as usual ; very fair congregation. Preached from John iii. 16. Some Indians were present.

“ *28th, Monday.*—Very busy in the dispensary. Several persons came from the other side of the river to see me. Received 120 dollars for the Society. Visited a few sick at their own homes.

“ *29th, Tuesday.*—A messenger from Bahia Blancos brought news last night of there being a great many Indians (about 200) near the river Colorado, with the intention, it is feared, of robbing. There have been several Christians killed lately at or near this river ; a man came to the dispensary to-day who was lately nearly killed by the Indians ; he had some twelve or so spear-wounds in all parts of his body. If a portion of the money now spent in fighting and subsidizing the Indians were spent in endeavouring to civilize and Christianize them, I think it would give a much better return. Visited to-day among the Indians.

“ *Sunday, April 3.*—Good congregation in church to-day. Preached from John vi. 51. I trust the subject may be blessed to those who were present. The congregation composed as usual of various nationalities.

“ *5th, Tuesday.*—Busy painting part of the mission-house. A missionary in this country has to turn his hand to many things, which in England would be considered *infra dig*. A fine gentleman in this country finds himself somewhat in the position of a fish out of water. Performed one or two minor surgical operations.

“ *6th, Wednesday.*—Shot an eagle near the banks of the river. These birds are plentiful in this country. Some Indians came to the mission-house ; treated them to some fruit.

“ *Friday, April 8.*—Paid a visit to some Indians living near ; found them very friendly and glad to see me. Received 120 paper dollars for the Society, chiefly from some Italians.

“ *Sunday, April 10.*—Church quite full. I think it will be necessary to enlarge the church by putting large folding doors between it and the school-room.

“ *Monday, April 11.*—Received a present of some fruit and vegetables from an Indian who lives near. Although the present is of little value, yet it is gratifying as an evidence of good feeling towards us.

“ *Wednesday, April 13.*—Had a long conversation with a bricklayer respecting the difference of doctrine between the Church of England and the Church of Rome. I hope what I said to him may open his eyes to the unscriptural teaching of the Romish Church.

“ *16th, Saturday.*—My servant found two men in the garden last night stealing fruit. On going up to them, and inquiring what they were doing, one of them drew a revolver and fired, happily without effect. There are many desperate characters in Patagones, men who were transported here for great crimes, some have committed several murders. For this reason I do not consider it safe to leave the mission-house for long together, at all events without some trustworthy man on the spot. Several Indians came here to-day ; invited them to church to-morrow. Rode out into the camp to visit a sick man.

“ *17th, Easter Sunday.*—Although the morning was wet, we had the church full. After the service, I administered the Sacrament to the Protestant part of the congregation ; the Indian and Romish part of the congregation remained to witness the ceremony. One or two Indians from a place called ‘Las Manzarias,’ about two hundred leagues up the River Negro, were also present. The offertories amounted to ninety-five paper dollars.

“ *19th, Tuesday.*—Mrs. Humble making a new flag for the mission-house ; every Sunday, half-an-hour before divine service, we hoist a flag to give notice to the neighbours, and then five minutes before the service we ring the bell. One of the firemen from the steamer came here to-day ; asked him to church on Sunday. Gave some Spanish tracts to an Italian who called here.

“ *22d, Friday.*—Two Englishmen have just bought a farm on the north side of the river, lower down than the town, for which they have agreed to pay no less than 230,000 paper dollars, which sum includes the stock on the farm. I hope their coming will lead to more English settling here. There are plenty of farms still to be had, many much cheaper than the above.

“ *23d, Saturday.*—Prepared my sermon for to-morrow. Rode out into the camp and visited two families. Prescribed for several who came to the dispensary. Gave away a Bible and two Testaments.

“ *26th, Tuesday.*—Two young Indian women came here, and Mrs. Humble had a long conversation with them.

“ *27th, Wednesday.*—An Indian woman gave me a present of some vegetables ; I made her a return present of two little books with coloured pictures. Paid a visit to a Welsh family.

“ *May 1, Sunday.*—Had a very good congregation to-day. Preached from Eph. iv. 1. Visited a black family, and two other sick persons, to whom I was summoned.

“ *2nd, Monday.*—Having the church enlarged by the partial removal of two partitions which separate it from the schoolroom. I am sure the Committee and friends at home will be glad to hear of such enlargement being required.”

ARAUCANIA.

"LEBU, *May 5, 1870.*

"Mrs. Keller was safely delivered of a little daughter on the 22nd of March. We baptized her on Good Friday, and called her Mary Elizabeth. Very much do we rejoice over our two little children.

"In my last I mentioned that I would call the lads into our house to teach them as soon as Mrs. K.'s health would permit it, and so I did. I went and told the nearest ones that they might all come on Saturday before Easter, and to the three more distant ones I sent Antonio Maril, who brought word that they were glad they could soon come ; but to this date they have not yet arrived. Antonio Huilcaman was with us for a few days, but was called away again to assist in fixing the boundaries of some land belonging to him. He will, however, be here again ere long. Francisco brought his clothes, and at the same time asked leave for three days more in order to settle some affairs about letting land. Since then his weak health failed again, and he went to one of their medical women to be cured by her in some magic way. I got no notice of this till he had already gone to that woman, else I would have asked him to come into our house immediately. I do not think that this youth will live for many years more. His lungs are affected, and he is spitting blood. I am therefore anxious to communicate the saving truths of Christ unto him as much and as soon as possible. Of the others, the one has to assist his old father first in thatching the roof of the house, another has not yet finished harvesting, a third will come when the potatoes are all out of the ground, and a fourth sends word that he could not leave the house until his father's return from a journey, and then they had still to make some cider. So, you see, I am awaiting our boys, as the Captain, ready for sail, is waiting for fair wind. Several times, when my patience was severely tried, and I went to see why they did not come, I returned more calm than I went forth, because I saw the reasonableness of the delay. One must forbear with this uncivilized people. But every such journey gives me the opportunity of speaking to some about Jesus Christ.

"For want of room I am obliged to remove the schoolroom into one of the storerooms on the back building. It is not a very comfortable one ; but as I hope that the time will not be very distant when we shall have our own Mission-house, I shall willingly bear all the disagreeableness. Some carpenter's and mason's work which were necessary to be done for its convenience, I did all alone, which saved us several dollars in the expenses. Besides, I was obliged to superintend the work to the end ; so I preferred doing it myself."

CHRISTIAN KELLER, *Catechist.*

THE FUEGIAN OR SOUTHERN MISSION.

Stanley, Falklands, April 30th, 1870.

NEW LABOURERS.

T was early in March when I last wrote to you. We were then at Stanley, preparing for a first visit to Ushuwia, *via* Keppel Island, with the Iron House. On March 11th, at ten a.m., we set sail, and cast anchor in Committee Bay, at one p.m., Sunday, 13th. We had a quiet and pleasant passage, and at our usual afternoon service we worshipped the Lord with gladness of heart. I preached from Luke xxiv. 45. Jacob Resyek, who is very indefatigable in his endeavours to teach the Indians, took them this afternoon from two to three. Every Sabbath morning he goes down to their house to instruct them. Also in his out-door work helping Bartlett, he is a very efficient aid. We like Mr. Lawrence well—a truly conscientious, gentle man he is; he and his wife a very pattern of neatness, cleanliness, and order to all. In this respect they will be very serviceable to our Indian pupils, who I trust will follow in their steps. Our friends, Mr. and Mrs. Lewis, are active, cheerful, and strong, and so suited for our pioneer work in Fuegia, besides being more skilled in various branches of labour. On the whole I am very pleased with our new helpers, who have already, by commencing to learn the Indian tongue, and taking their share in the multifarious duties of our Cranmer life, started well.

On Friday, the 18th March, we left Keppel Island for Ushuwia, having taken in a good supply of beef. We set sail at 11.50 a.m., with a fair and stiff breeze from the N.E. Cooshinjiz and myself were the only passengers. I did not take Lewis, as he can now be of greater service at Cranmer, and as we cannot in one trip take all the house materials, and consequently cannot put it up, and his visit is to be but a hasty one, as I intended G. W. just to land and safely stow away what we now take down, which are principally the cases of corrugated iron, the frame (all heavy packages), the flooring, the cases of doors, and windows, and most of the lining boards, the pillars, and other pieces of iron and other things. All was well at Cranmer when we left. The wind was still strong from the N.E. when we came to in Hope Harbour. The captain anticipated a bad night, and so we came to here. Went ashore in the forenoon, and obtained a good

supply of geese for the vessel and for distribution among the Indians. On Sunday had prayers at 10 a.m. and 7 p.m., when in place of a sermon I expounded the Second Lesson. William Osmotherly (seaman) had a very bad face with tooth and immense inflammation, and very sore throat, so that he was quite laid up for some days. During the voyage, as opportunity offered, I gave reading lessons to John L—— (seaman), a very peaceable, well-disposed, and steady man, and possessing great physical power. I also instructed Cooshinjiz, our steward. This Sunday evening, after service, he repeated the Lord's Prayer to me, which I explained to him, and asked him to pray to God his Father on his knees every day.

On Tuesday afternoon, 22nd, we sighted Staten Land. Yesterday and to-day till 4 p.m. the weather was truly delightful, and so quiet has our voyage been, that the smallest boat could have crossed from the Falklands to Fuegia with the most perfect safety. Indeed only a few weeks ago a party of shipwrecked sailors crossed over in a boat from Staten Land to Stanley. Owing to a thick mist and contrary south wind, we were not able to pass through Le Maire's Strait on the 22nd, and so bore away towards Cape Penas all that night till 12, when we turned the ship's course towards the Straits. We saw nothing whatever on the coast, and at noon on the 23rd we passed through the Strait, in company with two ships.

March 25th was rather a rough day. We cast anchor at 5 p.m., in Banner Cove. This afternoon we first saw Indians, and when we came to we found four canoes there.

THE DIFFICULTY OF A SAVAGE LANGUAGE.

In 1863, when Dr. Stirling and I paid our first visit to Fuegia, we anchored here, and found one canoe belonging to a man for whom we have often since inquired, but never till now had I heard of him. His name struck us as singular. It was, we thought, Chinpalyne, but it now turns out to be Unchumpalahgoon, which we converted into Chimpalyne. And this is a sample of the manner in which we misheard and misspelt at first not only proper names, but words generally of this language. This I know by experience in myself and others. It is utterly impossible at first to get hold correctly of the pronunciation of a new language from the lips of a savage. He cannot before he is taught pronounce words of his own tongue slowly and distinctly. Often have I, till I was ashamed, made the Indians pronounce words so frequently, that they have called me deaf, being un-

able to satisfy my mind as to whether I had it correctly, and after all been forced to write it down when dissatisfied with my pronunciation, and consequently my spelling of the word. Ascapan, formerly at Cranmer, was here at Banner Cove. We heard that the rabbits landed here three years ago are increasing. The Indians, as usual, came alongside, when we had anchored, and were much less noisy and craving than usual. Cágashaniacun, Ascapan's father, was very desirous his son should go with us, and Mr. Bartlett requested me, if possible, to bring him, as he is such a quiet and good working fellow. The people belonging to Picton Island (Shookiáhgoo) comprise only four families, and are the most wretched looking of any Indians we have yet seen in Tierra del Fuego.

Our plan is to call in here on our way back to the Falklands, and then to pick up Ascapan, and in case we find it not convenient to wood at Ushuwia, to wood here, and so I had asked Ascapan to cut down suitable wood for rails during our absence; therefore I put a good handle of coast wood into his handless axe. In the afternoon went ashore with Ascapan, in his father's canoe, had a talk with the Indians, and then took a walk with Ascapan. Returned on board at six p.m. Read at evening prayers the 1st ch. Proverbs. Head wind all day and strong. Fine clear weather. The evening very calm. The high lands I never saw so clear of snow as now. The next day (Sunday) there were twelve canoes here, which represent about seventy people. In the forenoon preached from Gen. xii. 1, 2, 3; in the evening from Ps. lxii. 8. In the morning eight were present, and in the evening all the ship's company.

A FUEGIAN CONGREGATION—THE REV. THOS. BRIDGES, THE
PREACHER.

In the afternoon, after having given Lyons a reading lesson, went ashore with Cooshinjiz to teach the Indians. The weather was most beautiful, so instead of entering the wigwams I sat down in a clear place outside, and presently a good number gather round. After prayer I spoke to them for a long time, with great desire to profit them. I told them of our relationship to the great God above as His dependent creatures and his children, of His goodness, holiness, and requirements of us, our duty to obey, love, and fear Him, our wickedness in resisting His will and doing what was plainly wrong; I spoke to them of God's love and concern for men, and the consequences of sin; then I pointed out Jesus as our Saviour and our best friend, the

sinner's only hope and refuge. Then I told them of other things, varying my subjects so as not to weary them. I spent thus two hours very pleasantly with these poor people, who were well-behaved and attentive. I opened out more fully to them our objects in coming here, and they wished very much we would settle here. The next morning, at six o'clock, we left Banner Cove, on our way to the westward.

MULTITUDES OF FISHES AND BIRDS.

The whole channel, called "the Narrows," appears to be alive. The waters are full of the most beautiful jelly fish, and little lobster-like things and other kinds of fishes, on which numberless birds of different kinds feed, principally mollies and Towwisuwa, a black sea bird confined to the Fuegian waters. So numerous were the mollies, that when we looked across channel from our anchorage in Banner Cove, the sea on the offside appeared to be violently disturbed with a strong wind or rush of tide into numberless wavelets, each with a white crest, and these were the mollies with their white breasts. There must have been tens of thousands of them. To-day, as we were going along, we saw several canoes out in pursuit of these birds. No sooner had we cast anchor than six canoes were alongside. We heard a bad report of the Indians here from Dr. Stirling. They are reported to entertain evil intentions towards us by the Ushuwians. They were very clamorous and rude, demanding this thing and that, so I had occasion to speak very sharply and firmly to them. I told them also plainly of their treacherous and wicked purposes towards us, and showed them that we were their friends, and only came to do them good. That we had always treated those with kindness that had visited Keppel Island, and that they ought to love us; that we, though we had the power, had never done them any harm, neither intended to, though we knew their purposes. Excessive covetousness and selfishness alone have suffered them to entertain such purposes, and the Rous Peninsula people are reported to have uttered threats against us, moved by the like feelings. We gave them all round some geese and penguins, and they were afterwards very much ashamed and quiet. I spoke to them of the good Being above, whom we know and love, and of whom we desire to tell them, that He commands us to love one another, to do good to one another, to be kind, gentle, and forgiving to all men, even as He is to us, and that we who obeyed Him tried to be loving to all, and because we saw and knew them to be ignorant, wicked, and miserable, naked and poor, though they were very far off

from us, and complete strangers, in obedience to God's command came even here to them to teach and help them. Cooshinjiz's brother was among them, for this is his country, and I hope he may by his stay among them do them much good, and make them more reasonable.

After the canoes left us Cooshinjiz told me he had made up his mind to leave us, because he had now been a long time from his country, and the people were very urgent upon him to live with them a while ; he also intends getting a wife. Accordingly the next morning we put him and his goods ashore, whilst it was yet twilight. The Indian men, his friends, were on the shore ready to receive him, whilst their wives and daughters, at this early hour (5.30), were out fishing in the canoes. Having kindly wished him good-bye, we returned to the A. G. Cooshinjiz is an intelligent, energetic, and tidy youth, and if spared he will do much good to his people, and prepare them to receive us and to benefit by our teaching.

Wednesday, March 30th.—A lovely day throughout. Thermometer at noon in the shade stood at fifty-four deg. At four a.m. we came to in the outer harbour, which we will henceforth call Port Ushuwia. The men and officers who had been up all night then went to bed. Breakfasted at 9.30 ; at 11 we removed into the inner harbour, henceforth to be Ushuwia Harbour, at the western end of which there is an inlet, which we call Ushuwia inlet. Early in the morning Lucca Woguri, Mateen, Ootatoósh, with other Indians, came off to us. I talked with them a long time, making inquiries after the welfare and the conduct of the Indians generally. None of them could tell me the number of goats they have, although Lucca can count well. We afterwards found they had 17. Okokko, with his wife and family of four children, all Keppel Island born, arrived here from Liwya only the day before we arrived. He had planted his garden there, which yielded very well, and a sample of potatoes he showed me was very fine. Very lately whilst he and his wife were out in their canoe fishing some one set his dwelling on fire, and this determined him to come over here for good ; so having dug up his potatoes and pitted what he could not at once bring over, he came here. Pinoiens and Jack, and all the Yahga tribe, were away, and during our stay at Ushuwia there were only about forty Indians there. As we had much work to do this was a very great advantage.

FUEGIAN GARDENERS.

The people at Ushuwia have not been much troubled by the other

Indians, but have been able to get on well in their work. The garden, entirely enclosed with stout posts and partially with rails and palings, is 168 yards square, has an easterly aspect, a good soil, as is indicated by a luxuriant growth of excellent grass where it has not been dug up, and a good crop of potatoes where it is planted. About a quarter of the whole is planted, and I should think it will yield over two tons of excellent potatoes. The garden has been well cared for, and has been well kept, and though for a long time they (the Indian proprietors) might have had potatoes, yet on our arrival, 30th March, they had not used a bucket full. Some among us said that they would have used them all, but they know well that by letting the crop come to maturity it will be more plentiful and good than when immature. And they were able to deny themselves.

INDIAN SETTLERS.

The settled Indians now at Ushuwia are—Okokko, wife, and family; Lucca, his wife and daughter, also born at Cranmer, who live in Stirling Cottage; Woguri, wife, and son, occupying a second room next Okokko; Mateen or Gigoolatoon, his three wives and children; and Ootatoosh and his wife. The two latter men occupy the two back rooms looking N.W., whilst Woguri and Okokko occupy the other two rooms of same house which look S.E. All these were in good health and spirits, clothed and living apart by themselves in their own rooms. Lucca keeps Stirling Cottage quite to himself. We found these dwellings tidy and clean. The four-roomed house I have called Islees House, on account of the many isleesa or openings between the roughly hewn slabs of coast wood of which its sides are built. Each room has a loft, where the occupiers put their clothes and goods out of sight. The floor and roof are of boards, the latter is shingled. Stirling Cottage lies about fifty yards from Islees House to the westward, and about half a mile from the landing place. I suppose Bishop Stirling must have fully described the features of the country to you, wherefore I will now only add that I think very well of it. It is a most suitable place for our first mission station in Tierra del Fuego. It is central, has excellent harbours, plenty of water, and an endless supply of wood, a fine extent of excellent pasture and tillage land; the people also are friendly and desirous for improvement. The work done by the Indians above mentioned since Bartlett's visit has been the cutting, bringing, and putting orderly and firmly into the ground about 168 stout posts, putting up

150 yards of rails and palings at the upper end of the garden in front of the two dwellings immediately by the highway, made last winter from the beach right up to Stirling Cottage, by slicing off the turf and laying down a sprinkling of shingle. They also turfed up the side of the cowhouse and stable, hoed up the potatoes, and cared for the goats. I was exceedingly pleased with the place, and trust that with God's help and blessing we may soon have a flourishing Christian Indian settlement here.

AN IMPORTANT COMMUNICATION.

Went on shore at noon to have a first survey of the place and to speak to our people. I told them to tell all the Indians to meet me after dinner up in the settlement, as I had much to tell them. Accordingly at two o'clock I went on shore, and all the men and youth of the place assembled. The weather being beautiful we sat down on the grass, and then kneeling in prayer before them I asked God to make me wise to teach them and to tell them what I had to say, and also to help them to understand and value the knowledge I desired to convey to them, and to bless us in our work here. I then stood up and spoke to the people. They all promised heartily to assist us and to take care of the house materials. I got full permission from the natives of Ushuwia to take possession of any land for house and gardens. Next time I intend giving them something as a small acknowledgment. I told them plainly that should they get tired of us they must not expect to drive us away and get the land back, that the land belonged not to this or that one, but to him or them who lived upon it, cared for it, fenced and made use of it; and that if we should go to the trouble of fencing, planting, and building on the land, that land became ours. I told them that in England all the land was privately possessed, whereas here no man could point to any piece of land and say "that is mine." I directed my address specially to the different classes around me, encouraging the settled to perseverance, constant industry, order, cleanliness, mutual goodwill, and assistance; that without pains they could have no gains, without goodness no happiness, without God no true prosperity.

LANDING THE IRON HOUSE.

Seeing the disposition of all to be towards us, and having enlisted their ready co-operation, gave orders for the house to be landed, and having engaged the assistance of all the able-bodied men, we set heartily to work carrying the packages up to the settlement and

bestowing the same safely away. I superintended the operations ashore, assisting the bearers to the burdens and in carrying the same. When I was on the shore doing this I set either Okokko or Lucca to see to the safe and orderly stowage of materials in the Islees House, into which we put all the perishable and nearly all the materials. That afternoon we carried up twenty-eight packages, many of which required five or six men to carry them. As the men worked I sought to enliven and cheer them in every possible way, and by example, for I can safely say I worked harder than any of them. Every morning at ten I treated the workmen to a pint of tea and half a pound of biscuit, again at two p.m. gave them all round some biscuit and beef, and again after work the men received two or three pounds of bread each. Generally we had about twelve at work.

A MISSIONARY TAILOR.

March 31st, Thursday.—A perfect day! Began preparing clothes at spare times when not employed ashore for our settled Indians and their wives. Finding the sleeves of the coats 10s. each and the legs of the moleskin trowsers 13s. each to be too long for our big-bodied but short-limbed friends, I shortened them. At 10 a.m. went ashore with bread and tea for the workmen, who numbered sixteen able men. Then till 1.20 p.m. busy on shore with the Indians, and again from 2.20 till 5.40. The men work well. After we had finished stowing and carrying up all the house the Indians and I rejoiced together, and gave three great shouts of hip! hip! hip! hurrah! ahah! I then went over the garden, measured it, and inspected the place more narrowly.

April 2nd, Saturday.—As on the two past days so to-day went ashore at 7 a.m. to get the workmen together, only this morning I chose fewer, as there is only the wood to be cut. Ran up to Islees House and got up the four men who live there. These, with some five others, were all I engaged. The boat was ready on the shore to take us across to the wooded side of the harbour, where we did a good hour's work before breakfast—cutting and carrying poles. Left Lucca in charge of the settlement. Took on shore early this morning five packages of clothing, each containing a new coat, trowsers, smock, and shirt for the men, and a chemise, jacket, and petticoat for the women.

A FUEGIAN SERMON.

3rd, Sunday.—A most peculiar day; wind most fitful, blowing

a good breeze for a few minutes from one direction, then calm, then wind from another quarter, and so on. Divine services as usual on board, morning and evening. In the afternoon, after giving a reading lesson to J. Lyons, went on shore to instruct the Indians. The wind being then strong and cold, we met together in Okokko's room. After prayer in the *Indian tongue*, I spoke to them of the sinfulness and bitterness of sin as committed against a most holy, wise, and gracious God. Then I pointed out Jesus to them as their willing and almighty Saviour, who in our stead bore the wrath of God and suffered and died. I then told them of the certainty and nature of the future resurrection, from the example of our Saviour. They were all very interested, and afterwards I gave them some exhortation and encouragement. We then went for a walk together, and the weather became very pleasant, and most thankful I feel for the capabilities of this place. May it soon be a place not only of worldly prosperity, but one where the love and fear of God and his dear Son and the fruits of righteousness abound. Let us hope, and labour, and pray for the day of good things for these long degraded and impoverished people.

4th, Monday.—Went ashore at 7 p.m. to collect and embark to the north side of the harbour our wood cutters and carriers. I engaged ten. The day was very fine but rather chilly. I fear that late and early frosts will much damage potatoe crops here, but corn will, I think, do better than potatoes. I worked in the wood the whole day with the Indians.

April 5th.—Employed as yesterday. At 5.30 came down to the shore with the Indians ready for shipment to the other side. The wind blew hard from the S.W. and the sleet fell in abundance, so we went up into the wood to wait for the boat, which we wondered did not come, and sat round a fire. At last the boat came, when it was getting dusk, and we embarked. I had promised the men to take over some firewood for them, but it now blew so furiously and the drifting sleet was so severe as to prevent this, so having got the men in I steered for the south side, in the wind's eye, where after we were all thoroughly drenched by the spray and sleet the men were safely landed. We then went on board, when I heard the reason of the boat's long delay. The last boat was very heavily laden, and when the man who steered it off, whilst it was being towed by the gig, moved to get up, the boat surged and over she went, keel up, pitching the man and the logs broadcast on the water.

After having given our workmen at 10 a.m. their refreshment, I definitely fixed upon the site for Stirling House. I got Lucca, who is left here in charge, to show me over the garden, and to tell me how it was divided, &c. Then went on board and made a wooden square; afterwards I put lines round and marked off the foundations.

6th, Wednesday.—At 11 a.m. the vessel's load was completed, and so as per agreement I gave the workmen a knife each and some more biscuit. The site of our settlement is really TUSHCAPALAN; Ushuwia, as its name indicates, being only the name of the water and of the whole coast here. Well, at 11.30 we were landed at Tushcapalan, and immediately the five settlers and I began at the foundation, a square of ten yards, which we intend bodily removing to the depth of one yard, to serve as a cellar, store, and carpenter's shop. We worked at this till 4.30 p.m., when I went on board with Ushigyananjiz, a youth of eighteen or nineteen, whom we purposed taking to Cranmer. He is brother to Woguri's wife and nephew of Threeboys' mother, a well-grown, good-looking youth. Him and Ascapan only we purpose taking this time. Many wanted to come. After having cut his hair and washed him I gave him his clothes and boots, in which he appeared very awkward at first. The work I gave the five to do during our absence was finishing the foundation, cutting and placing rails and palings round the three unfinished sides of garden, and digging up more land. The crop of potatoes is to be equally divided. Every day they supplied us with goat's milk, and during our present voyage only three Indians have put foot on our decks. They did not ask to come on board, and the less they do so the better. Hitherto they have only desired to come on board to get what they could. I desire to cultivate in them a generous and independent spirit, one of self-respect. Having given them all necessary advice and counsel went aboard, and on the morrow at nine a.m. we set sail on our return voyage.

I gave the Indians no sugar, tea, or coffee, raisins, currants, &c., telling them that the Mission could only supply them with necessaries; that if they want these things they must purchase them. At 10 p.m. we anchored in the narrows, having been becalmed the greater part of the day. I told the Indians I hoped to be back in four weeks, and promised the five rewards if we find the materials intact on our return. We have every reason to be confident that all will be well.

9th, Saturday.—Last night it was very rough as we passed along

the south coast of Staten Land. From 4 a.m. till 11 a.m. there was very little wind. At 11 a stiff breeze sprung up from the N.W., at sunset we were still in sight of Staten Land.

12th, Tuesday.—At 11.30 a.m. sighted Weddel Island, passed through West Point Pass at 9 a.m., *13th*, and came to in Committee Bay, K. I., at 2.30 same day, and found to our great joy that all was and had been well during the twenty-seven days we had been absent. Thus has God been gracious unto us, and we were most grateful for all his mercies. Our late voyage has been a happy and successful one in all respects.

On the *20th April* we were ready again for Stanley with two and three-fifths tons potatoes, seventy pounds butter, and nine hides for sale, and 125 logs due to Mr. Dean. We got under weigh at 3 p.m. Mr. Lewis and self being the only passengers. But unfortunately, through the vessel getting a wrong cant, she got on shore on the north coast of our bay. The wind was very strong and the vessel light, so that she drifted very fast, and before they could get her head fairly out of the bay she was aground. Lewis and I were put ashore in the inlet at 9.30 p.m. and walked into the settlement. The wind blew hard all night, but the following day was calm and fine. Discharged the potatoes on the *21st*, but being neap tides, which at this time of the year rise higher in the night than in the day, but could not get the schooner off. Towards evening a N.W. breeze sprung up, and the A. G. floated off nicely at midnight when the tide was up, and in the morning we had the happiness of seeing her safely at anchor in mid-bay. Fortunately she was aground in a good place, and though it blew hard she has received no perceptible damage.

26th, Tuesday.—Set sail at 7 p.m. and came to in Port Stanley 9.40 p.m. The next morning received your letter, with many thanks, together with enclosed invoices of goods shipped in the E. Brown last year, &c. Was introduced by Dr. McClinton to his Excellency Colonel D'Arcy and Mrs. D'Arcy.

We are very glad to hear of Dr. Stirling's consecration, and hope soon to see him here. Accept my thankful acknowledgments for your kind fulfilment of my wishes in sending out so nicely the different things I have ordered. Many thanks for the magazines and fireside almanacks, which I distribute among the friends and labourers of our Mission.

THOS. BRIDGES.

[N.B.—The above letter is rather long, but we believe our readers will read it with interest, as showing the daily work of our devoted and excellent missionary, the Rev. Thomas Bridges.—ED.]

STANLEY—FALKLAND ISLANDS.

WE copy the following from the *Stanley Advertisement Sheet* of May 30th, sent us by the Rev. Charles Bull, Colonial Chaplain :—

“Her Majesty’s birthday was loyally observed in Stanley. The school children to the number of nearly one hundred marched in procession to the Government House, where they were entertained till a late hour of the evening by his Excellency, Colonel and Mrs. D’Arcy. The little folks seemed delighted with the festival provided for them.

VISIT OF THE DUKE OF EDINBURGH.

“His Excellency the Governor has received an intimation from the Secretary of State, that His Royal Highness the Duke of Edinburgh will visit the settlement early in February, 1871.”

ROSARIO—ARGENTINE CONFEDERATION.



THE Rev. Wm. T. Coombe, writing in May last, speaks of the distress existing in the Camp, especially in Frayle Muerto—several estancieros being ruined. Still he speaks hopefully, and trusts that among the new comers may be many who shall take a real interest in religious matters. On the 18th the Central Argentine Railway was opened to Cordova, a large city, where, no doubt, many of our fellow-countrymen will soon settle. Mr. Coombe writes :—

“I took the opportunity of the presence of so many foreigners in the city to hold Divine Service on the Sunday previous to the inauguration. The arrival of the line of railway to this point is of immense advantage, and brings us from Rosario within a day’s journey of Cordova. Whilst it has drafted off a few of the people from this city, it opens up a fresh sphere of usefulness, and I hope to make four visits a year for the purpose of holding Divine Worship.

“I felt a peculiar interest in Cordova, as being a city in the very heart of South America, to which our Society’s founder had carried the light of God’s Word many years ago. I asked the Bishop, who is seventy-three years old, if he remembered Captain Allen Gardiner, but he said he did not.”

Mr. Coombe then requests that all sums received in England for the Rosario English Church may be forwarded to F. S. Weldon, Esq., Manager of the River Plate Bank, Rosario, who has been appointed Treasurer to the New Church Building Fund.

SANTIAGO—CHILI.

REFERRING to Chili, the Panama "Star" lately observed that Chili has now "constructed several important railroads, established a good system of popular education, made many improvements in the old system of agriculture and mining, and reached the path of intellectual and material progress. It is the only Spanish State which has avoided serious civil war for thirty years; and although it grants the rights of suffrage to only about one-twentieth of its adult male citizens, the institutions are free, and the administration creditable. The majority of the people are poor and ignorant, but their condition is improving. The silver mines of Copiapo and the copper mines on the border of the desert of Atacama are among the richest known, whilst the wheat fields of Chili are the most productive in South America.

We have had to record in past years the intolerance exhibited by both the authorities and the inhabitants of this province, and therefore rejoice to meet with an indication of a change for the better taking place. Soon after Easter this year (we find from the "Valparaiso Record") a colporteur was arrested at Santiago for distributing tracts in the public streets and taken to the station. On the following day, when the superior officer had heard a full statement of the case, he reprimanded his subordinate, and remarked that the colporteur had only exercised his free right in distributing tracts, and was in no case to be interfered with.

As the Society may soon commence operations in this important capital of the Chilean republic, there is cause indeed for deep gratitude to the Divine Head of the Church for opening so important a door of entrance for the admission and circulation of his Word.

BIBLE AND TRACT DISTRIBUTION.

THE Committee announce with pleasure that a large portion of the generous grant of 2,000 Scriptures made by the British and Foreign Bible Society to stock the depôts, and for purposes of colportage in connexion with the different stations of the South American Missionary Society (as projected in the magazine for July), was forwarded by the last mail steamer to South America. The grant of 10*l.* made by the Society for Promoting Christian Knowledge to meet 10*l.* advanced by the South American Missionary Society has been chiefly expended in Prayer-books, especially Spanish, for which (the Society's Missionaries have often written) there is a considerable demand. These have accompanied the Holy Scriptures, together with 10*l.* worth of English and foreign tracts, generously given by the Religious Tract Society, in Spanish, Portuguese, Basque, Italian, &c.

May many an earnest prayer and petition ascend to the Throne of Grace for an abundant blessing upon this precious freight!

We desire to thank the donors to our "Special Bible Fund." The expenses of colportage will be considerable, and therefore we solicit contributions to the "Fund" without delay. C. R. de H.

DEPARTED FRIENDS.



It is with deep regret we record the fact that within the last few months our Society has lost from amongst its patrons two Bishops of the Diocese of Kilmore.

The interest of Bishop Verschoyle was first truly awakened in our cause when, in 1864, Mr. Stirling visited Ireland accompanied by a Fuegian boy. Tears stood in the eyes of our friend as he heard the beautiful 23d Psalm repeated with solemn earnestness, and portions of various hymns sweetly sung by the poor lad, who had been but a few months under Christian instruction. He was evidently struck with the reality of the Mission work, and from that time became one of its firm supporters.

It was his hope during the present year to have received Bishop Stirling, and have given him a meeting in his house, but God willed it otherwise. After a brief illness he was taken to his rest, and the Church of Ireland was called on to part from one to whom she would naturally have looked for assistance and counsel in her hour of trial.

A short period having elapsed, the Right Rev. Dr. Leslie was appointed to the vacant post, which he appeared eminently qualified to fill.

Soon after his consecration (on the 5th of May last) the Bishop of the Falklands visited Cavan for the purpose of holding a Meeting there. Bishop Leslie was requested to take the Chair, and kindly consented to do so, although overwhelmed with pressing occupation.

It may not be out of place to transcribe here a few words from his opening speech (as reported in the local paper), since it is expressive of the kindly and cordial feeling of our departed friend:—

“The Right Rev. Chairman said he would address a few words to the Meeting, but only a few, because, he deeply regretted, he was as yet unacquainted with the history of the Society in whose behalf they had assembled; but he hoped to listen with much interest to the particulars about to be laid before them by his Right Rev. Friend and Brother (if he would permit him so to call him), and not only with interest, but also, he trusted, with instruction and profit. All present were (his Lordship said) aware they had just entered on a new and painful era in their Church’s history; one full of trial and difficulty—if indeed it did not sound effeminate to call their prospective trials, *trials* at all, when compared with those endured by the labourers in the Mission field which now lay before them. It had struck him (his Lordship added) that when about to face these lesser difficulties and

dangers, it might be useful to hear of those who had to go through far greater difficulties and to encounter far more real dangers ; it might make them feel theirs light and trifling in comparison, and help them to go manfully forward to endure trial, like good soldiers of Jesus Christ."

Only two short months had elapsed from the time this meeting was held, when the good soldier of Jesus Christ was called on to lay his armour down, and pass into the presence of his Lord. The call came suddenly, but not too suddenly, for the waiting servant. Kept in peace, resting on his Saviour, with gladness and rejoicing he entered into the King's palace.

Again, the Irish Church is bereft of a guide and counsellor—again has our Mission been deprived of a friend and patron. But it is and must be well. "Well" for those who have reached their everlasting home. "Well" for us who remain to mourn their loss. "Well," for the great Head of the Church can make no mistakes. "He doeth all things well."

May we seek to follow our departed friends as they followed Christ. May we, through their removal, be aroused to more earnest and instant labour in the Lord's cause. Soon may our summons come to the Heavenly Home and rest. Soon may the Bridegroom's voice be heard, calling us to go forth to meet Him. Up, then, and let us be doing, seeking to "occupy" till the Master comes, for "the time is short."

"Ages have rolled, and one by one
The watchers have passed away.
They heard the call on their glad ear fall,
And they hastened to obey.

And in their place their children stand,
And still their vigil keep.
They watch and pray for the dawn of day,
For this is no time for sleep.

Courage, ye servants of the Lord,
The night is almost o'er ;
Your Master will come and call you home,
To weep and to watch no more."

K. J. G.

[We regret to announce the death of another friend, though in a more humble way, namely, that of an Hon. Secretary of the Society, in a country parish, one of whose last expressed wishes was that some lady might be found who could take up the work of Christ in South America, and so succeed her in the duty of collecting. We are happy to be able to state that one was immediately found to carry on the good work.—ED.]

WORK!

“**H**H, SHE WORKS HEAVEN AND EARTH, you know,” said a friend, in reference to a lady celebrated for her large annual collections in behalf of various charities.

“ ‘Works heaven and earth.’ Would that we all did likewise ! ” thought one present.

Some of us who are engaged in promoting the extension of God’s kingdom do indeed, so to speak, “work earth.”

We belong, it may be, to Committees, to Dorcas Societies, or Penny Clubs ; we hold or gather meetings, we make collections, or call in subscriptions ; we work our friends’ fingers to the bone in behalf of charitable sales, or tax their ingenuity and our own to the utmost to produce money ; and thus, busy, energetic, and stirring—whatever our name or grade, whatever the section of Christ’s Church to which we belong—we all agree, dear friends, in “working earth ;” and we are right. The earth will not yield to us unless we expend our labour upon it ; and Christ’s work must be done through human instrumentalities. It needs, therefore, that we “work earth,” aye, and as hard as we can. “Whatsoever thy hand findeth to do, do it with thy might.” The Christian worker will be no drone ; he will labour in no half-hearted spirit ; we shall not find him seated with his hands before him, lamenting the state of things in general, yet hoping that somehow all will turn out for the best. No, he will exert himself in God’s cause unceasingly, untiringly, devotedly ; and thus, like the lady of whom we have heard, he will, to the utmost of his power, and with all his heart, “*work earth.*”

But it will not do to follow the lady’s example so far only. We must also, and with greater earnestness, zeal, and devotion, seek to walk in her footsteps ; and, with all reverence be it said, “*work heaven,*” which, according to our interpretation, means, begin, continue, and end every undertaking with prayer. They will best “work earth” who begin their work in heaven. The time spent in seeking guidance, strength, and help from above is not lost time in regard to our earthly work. It will be as the stream to the mill, as the oil to the machine. No work for God can prosper which is not set going from heaven. Many, it is to be feared, are willing to “work earth” who have never worked heaven. Such begin at the wrong end. Some few, on the other hand—minds of a contemplative turn—are satisfied with doing the heavenly part of the work, and leaving the earthly to more active natures. They err on the right side, it may

be, yet certainly they err, for praying and working must ever go hand in hand. If we are told by our Lord to "pray, and not to faint," He speaks with commendation of those who, for His name's sake, had "laboured, and had not fainted;" and His apostle commands us not to be weary in well doing—to be "steadfast, unmovable; always abounding in the work of the Lord."

Let us, therefore, dear friends and fellow-workers, seek, during the remainder of the year, not to work earth less than we have done hitherto, but to work heaven more. Let us not use fewer means for raising money, but let us pray more. Let us consecrate our service by prayer; let us ask our Master to work with us, in us, and through us; and then, indeed, our labour will not be in vain in the Lord.

Labour! the time is short,
The night draws nigh;
But mid thy labours seek
Strength from on high.

Work! In this sin-sick world
Work earnestly;
But while thou work'st rejoice
That Christ stands by.

Labour with all thy might,
Though weak thou be;
Yet in thy weakness know
That strong is He.

He calleth thee to work,
But not alone;
For his Beloved on earth
And He are one.

Cast thou thy work on Him,
Cast all thy care,
And cast thy weakness too
On Christ in prayer.

Call not the cause thine own,
But thy dear Lord's;
And labour in the strength
Which He affords.

To thee to live be Christ,
To work be joy;
Count it thy bliss to be
In His employ.

Soon shall thy labours cease,
Thy work be o'er;
Soon shall thy soul find peace
For evermore.

Therefore, in earnest work,
The time speeds by;
Seek not on earth thy rest,
Heaven draweth nigh.

Yet in this thought find rest,
And peace Divine—
Thou and thy work are Christ's,
And He is thine.

K. J. G.

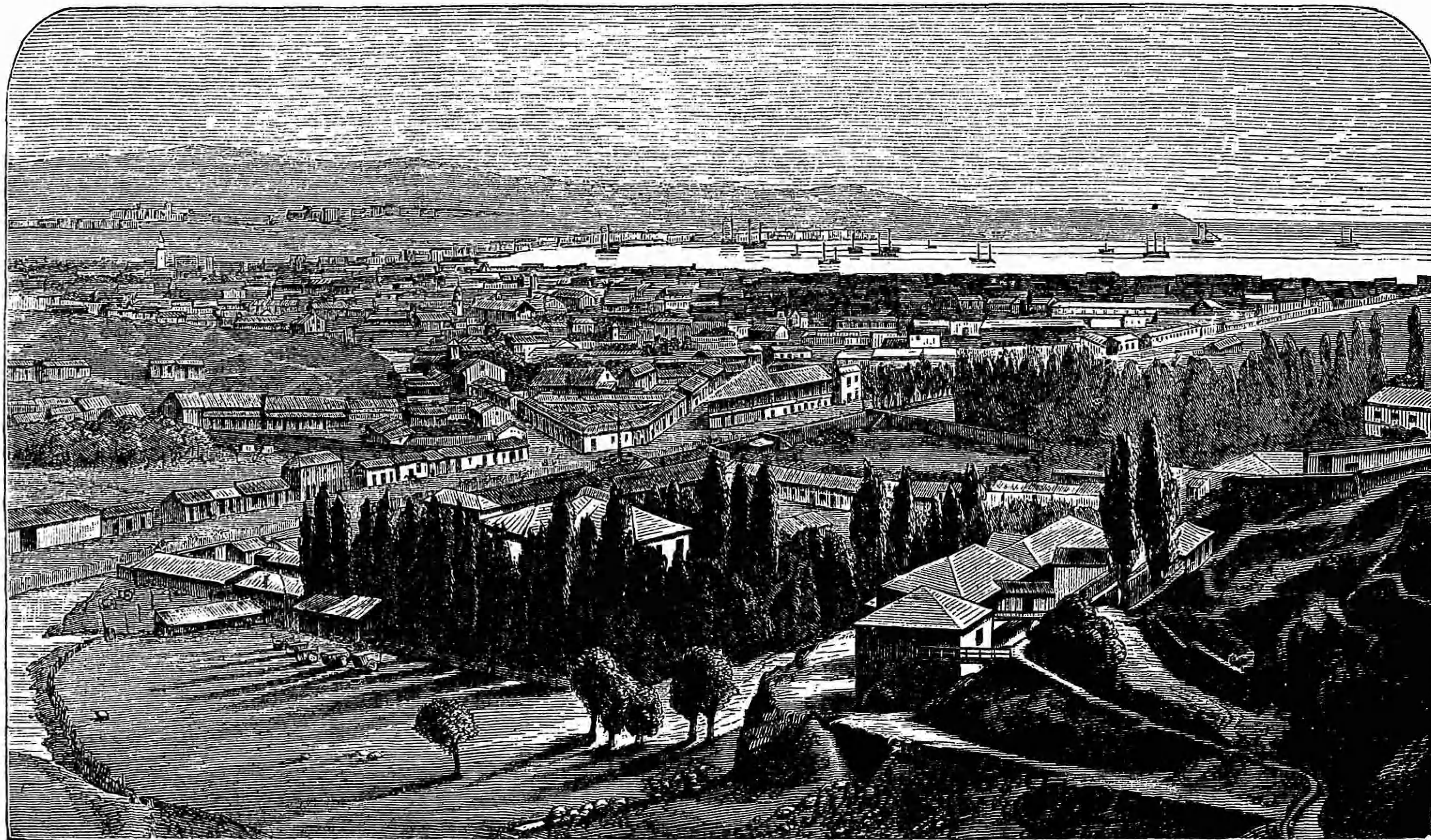
ENDOWMENT FUND FOR THE BISHOPRIC OF THE FALKLAND ISLANDS.

WE are glad to state that 2000*l.* are already paid, or promised, to meet the conditional grant of 1000*l.* made by the Society for Promoting Christian Knowledge. A printed circular and list of subscribers will be sent on application to the Rev. W. W. Kirby, 19, Woburn-square, London.

Contributions thankfully received from June 22nd to Aug. 20th.

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

	£	s.	d.		£	s.	d.
ANNUAL SUBSCRIPTIONS.				Plymouth, per Mrs. Edlin.....	6	2	6
Conway, Rev. Canon	1	1	0	Putney, per Miss Robertson	6	1	6
Curme, Rev. Thos.	1	1	0	Rugby, per Rev. J. G. Beuttier, SS			
Edwards, Rev. Thos.	0	10	6	and M, &c., by the Bishop of the			
Greene, Mrs.....	1	1	0	Falklands	43	1	10
Heywood, B. A., Esq.	1	1	0	Shrewsbury, per Mr. T. F. Poole, M,			
Jackson, Capt. P.	2	2	0	&c., by Rev. W. W. Kirby, less Ex.	9	17	0
Lea, Geo. Harris, Esq.	2	2	0	St. Dunstan's-in-the-East—			
Shadwell, Miss A.	1	0	0	Miss Holm (sub., &c.)	2	13	0
Shadwell, Miss M.	1	1	0	St. Paul's, Clapham, a Friend, after			
Trotter, Mrs. H. D.	2	2	0	L, by Rev. H. S. Acworth	3	3	0
Von Heyden, Mdle.	0	10	0	Stratford, per Rev. W. J. Bolton, S.			
X. Y. Z., per W. Yandell, Esq.	10	0	0	at St. John's, by Rev. H. S. Acworth,			
				less Ex.	3	1	7
DONATIONS.				Streatham Common, per Miss Cow,			
Bosanquet, S., Esq.....	2	2	0	S, M, &c., less Ex., by Revs. C.R.			
Burnley, W. F., Esq.....	5	0	0	de Havilland and W. W. Kirby.....	26	4	6
Chance, Henry, Esq.....	5	0	0	Tunbridge Wells, per Mrs. Snell, S at			
Moore, Joseph, Esq.	2	2	0	Christ Church, by the Bishop of the			
Orr, Mrs.....	0	10	0	Falklands—Rev. R. J. Ridgway,			
Rose, Mr.	0	5	0	Inc.....	22	10	0
Sanger, Miss, per Miss Torr	0	3	0	Lawn M, at Mrs. Snell's, by the			
Taylor, William, Esq.	1	11	6	Bishop of the Falklands	8	2	0
Trench, Rev. Francis, Islip Rectory..	2	0	0	Wanstead, per Rev. G. S. Fitzgerald,			
Varder, Mr. and Family	1	0	0	SS by Rev. H. S. Acworth, less Ex.	17	15	0
				Worcester, per Rev. C. Bullock, SS in			
SPECIAL DONATIONS.				St. Nicholas, by Rev. Charles Evans	14	1	9
<i>Additional for Iron House.</i>				Weymouth, per Miss Thring	5	0	0
Desborough, Miss, per Miss Hunt.. ..	0	5	0	Sale of S. A. M. Magazines.....	2	6	0
Lea, George Harris, Esq,.....	1	1	0	Sale of "Corn of Wheat".....	0	15	6
Routh, Rev. J. O.	0	2	6				
<i>For Bible Fund and Colportage.</i>				COLLECTIONS.			
Bevan, C. J., Esq.	5	0	0	All Souls', Langham-place, per Rev.			
Evans, Miss.....	1	0	0	Canon E. Wilmot, SS by Revs. A.			
Ellice, William, Esq.	10	0	0	R. Godson and C. R. de Havilland,			
ASSOCIATIONS.				less Exp.	15	14	5
All Saints', Gordon-square, per Rev.				Boott, Miss (card)	0	13	6
A. R. Godson	0	14	4	Garland, Miss F. A. (card)	0	17	6
Beckenham, per Rev. F. C. Chalmers,				Grantham, Miss E. (card)	0	5	8
Lawn M by Bishop of the Falk-				Iver, per Rev. W. S. Ward, SS by			
lands, less Ex.....	6	3	0	Rev. J. H. Ballard.....	9	9	0
Brixton, per Rev. S. Bott, S to				Johnson, Miss A. (card)	1	9	6
Children at St. Matthew's, by Rev.				Rockfield, per Rev. R. Everett, after			
C. R. de Havilland.....	2	1	0	S by Rev. H. S. Acworth	3	13	6
Christ Chapel, per Miss Allcard.....	11	6	6	Rye, per Rev. B. S. Wright, after L			
Clifton and Bristol, per Major Tubby	20	0	0	by Rev. W. W. Kirby, and Offertory	3	17	5
Derby, per Miss Gell, SS and M, &c.				West Wickham, per Rev. J. T. Austen,			
Dep. Revs. W. W. Kirby and H. S.				after SS by Rev. C. R. de Havilland	7	15	3
Acworth.....	53	6	2				
Islington, per Miss Williams	11	1	0	SCOTLAND.			
Folkstone, per Miss Elwin, SS by Rev.				Glasgow A, per C. H. Bousfield, Esq.	25	16	0
C. R. de Havilland.....	5	14	1	Portobello A, per Miss Leslie.....	0	2	0
Leamington, per Mrs. Mandell	12	8	6	IRELAND.			
Liverpool, SS, &c., by Bishop of the				Bandon, per Mrs. Matthews	3	0	0
Falklands and Rev. Dr. Hume	135	18	10	FOREIGN.			
Loose, per Miss C. Hodsoll, SS by				Keppel, sale of wool.....	100	0	0
Rev. W. W. Kirby	4	8	0	Paris English Church, Rue d'Agues-			
Matlock Bath, per Rev. R. P. Pelly,				seau, per Rev. E. Forbes, S by the			
L by Rev. W. W. Kirby, less Ex....	3	7	11	Bishop of the Falklands	10	0	0
New Malden and Coombe—				Stanley—Falkland Islands.			
Miss Fergusson (coll.)	0	9	1	<i>Paid to Mr. Dean.</i>			
Norbiton, per Rev. R. Holberton, S,				By Dr. McClinton (coll.)	22	16	0
by Rev. C. R. de Havilland	6	0	0	By Rev. C. Bull (sub.)	1	1	4
				Offertory	0	13	



VALPARAISO, CHIILI (FROM THE SANTIAGO-ROAD).

[See page 152.]

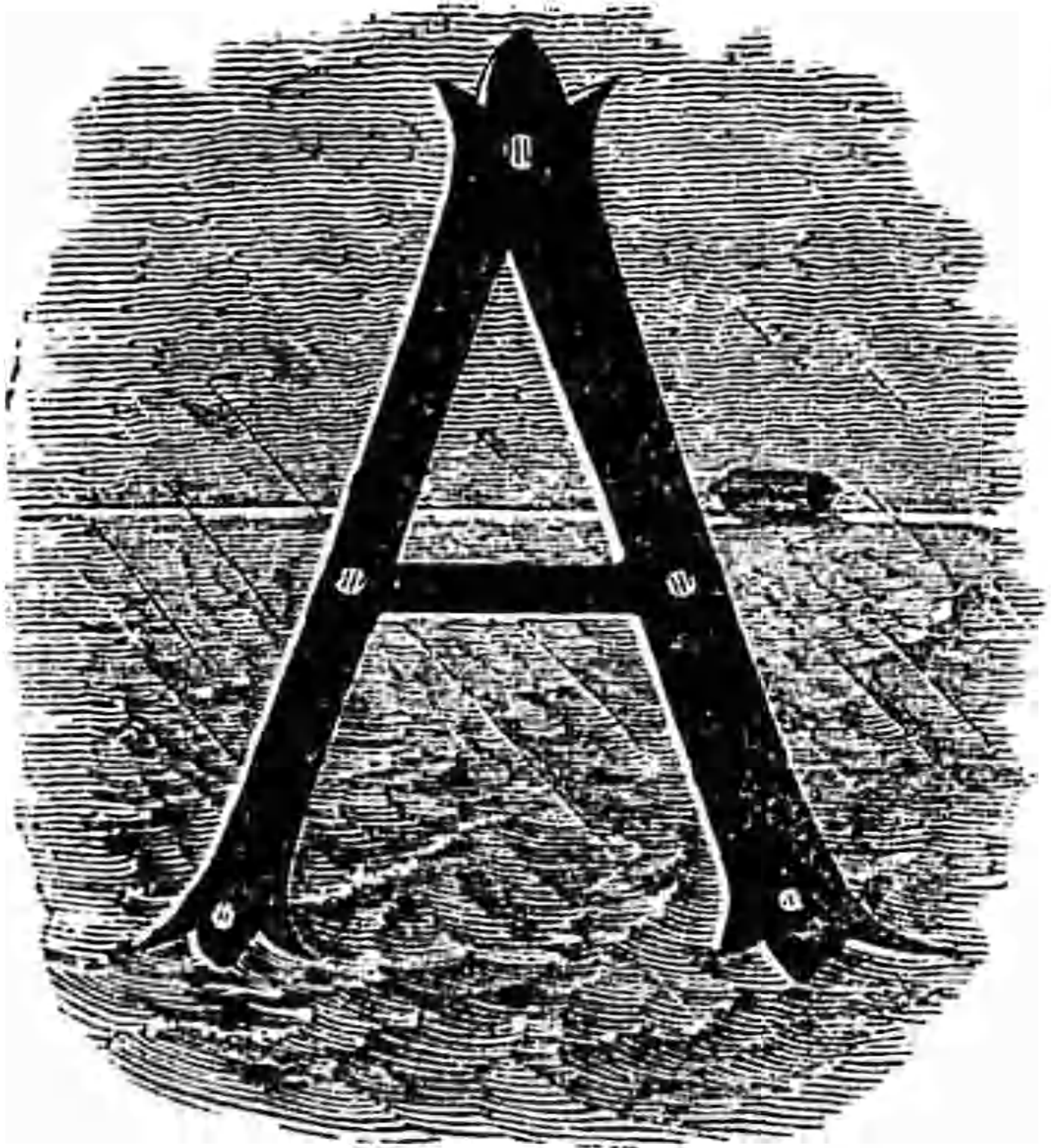
THE SOUTH AMERICAN

Missionary Magazine.

NOVEMBER 1, 1870.

A RESIDENCE IN TIERRA DEL FUEGO.

LETTER III.—BY THE BISHOP OF THE FALKLAND ISLANDS.



QUESTION has often been asked me whether or not the conduct of the natives ever gave me cause for special anxiety? A glimpse at my first few hours ashore may sufficiently answer the question. In my former letters I have spoken of the docility of the Fuegians, and led my readers to believe that confidence has been established between the missionary and the

Indians of Tierra del Fuego. This is certainly the case within certain limits. The Fuegians of a large district have given practical evidence of their desire to have a Christian Mission established amongst them.

At the same time it must be allowed that the impulsive, ill-regulated, nature of savages is a poor guarantee for the security of life and property; and my first few hours ashore, after the departure of the *Allen Gardiner*, proved, if I wanted any proof, how excitable were the elements over which my influence had to be exerted.

My landing had been a little hastened in order to get the *Allen Gardiner* off to Stanley with the least possible delay, as a native lad, on whose foot I had operated, seemed to require the skilled attention of a surgeon. His case naturally caused me some anxiety, for I had submitted him to a severe operation; and for

his sake, no less than my own, as well as not to weaken my position among his people, I anxiously desired that the lad's health and usefulness, not to say life, might be preserved. Fortunately this was the case, and I gained a good character in the end as a practical surgeon; but for the time I was victimised by a restless, uncomfortable, sensation lest my first serious operation should terminate unfavourably. The *Allen Gardiner* was, therefore, despatched rather suddenly from Ushuwia to Stanley, my hut now erected ashore being barely ready, and my goods being in part huddled into it, and in part still left upon the beach at the landing-place.

We had much to do to get things in order, and to distribute as I thought best for security and comfort the various items of my property. Many things, as my readers know, were consigned to the charge of natives in their wigwams, and the residue had to be stowed away in my narrow hut. It was not once only that we paused in the midst of our work to gaze on the little Mission vessel pursuing her course eastward down the Beagle Channel; but at last she dwindled to the size of a top on the dim horizon, and again when we looked she was gone.

In the midst of the bustle and excitement of the departure of the *Allen Gardiner*, and the carriage and stowage of my goods, no thought had been given to dinner; and, as evening drew on, I stopped the work, and searched for some tea and biscuits, and eggs and bacon, to prepare for a first meal at home in Tierra del Fuego. Jack was installed as cook, and the table having been got ready, and cups and plates, I invited certain friendly natives (natives who had previously been on Keppel Island, and were now my chief helpers), to share my provisions with me. Grace was said, and we all sat down on chairs, or hastily constructed benches, or on the floor as it might be, as cheerily and orderly, and with as much regard for the proprieties as if the repast had been in England, and not Fuegia. The strangeness of the scene to native eyes could not be disguised; curious glances were cast through the window by first one native and then another from without. Generally, indeed, great self-control was exercised by the natives on my first taking up my residence on shore; they seemed to check their curiosity in order not to annoy me. Still there are Fuegians

and Fuegians ; and some with by no means the most prepossessing, or reassuring, countenances seemed to hang about one the most, were the most prying, met you most frequently in out-of-the-way places, and were seldom absent when you least wanted them.

One such I had been specially warned against as a dangerous character, a great thief, of violent temper, a woman killer ; his name, Urupuwiah. This choice specimen of Fuegian manhood I noticed peering in at the window as he passed and repassed during tea time ; but I rather felt surprise that there were so few besides him indulging their curiosity, than inclination to condemn what was so much to be expected. It did not occur to me there was "a chiel amongst us taking notes." I felt so benevolently towards this man, and his people, and was so fortified by notions of my own generosity, because I had already issued invitations to some fifty adults to an *al fresco* meal on the following evening, that the last suspicion in my mind then was that I was exciting the jealousy of any human being. My mistake became soon apparent.

Our meal over, I again directed the attention of my native friends to the work of bringing up my goods from the landing-place, distant not much less than half-a-mile from my hut. As custodian of this, I remained at home ; but when half-an-hour had passed without any signs of more goods arriving, I began to wonder what had become of my allies. In the course of time I saw some Fuegian women approaching in Indian-file, and as they passed me at the hut door I enquired what was the cause of the delay in bringing up my things from the beach. A fight was going on, they said, and they had come up to fetch down the wives of some of my native friends to help their husbands in the fray. This rather startled me for a moment ; and I had to decide whether it was more prudent to remain in charge of my dwelling and its contents, or to go down and throw my influence into the scale in favour of my friends.

I adopted the latter alternative ; and, far from my satisfaction, as I advanced towards the scene of strife the shoutings of the natives sounded more and more terrible, suggesting all kinds of violence and disaster. Arrived at the brink of a steep embankment, from which a view of the beach was obtained, I witnessed a confused and exciting scene,—natives rushing to and fro, brandishing clubs, and spears, and axes, while threats and defiant shouts rose wildly through the evening

air. It was evident, in a moment, that the few Indians who had come to Ushuwia to settle with me, and who by their previous training at the mission station on Keppel Island were well-fitted to form the nucleus of a civilized settlement, had become the sudden objects of attack by the natives of the place and others, who had been excited to jealousy against them.

It was by no means re-assuring to distinguish amongst the assailants of my friends a leading native belonging to Ushuwia, in whose good-will I had placed confidence, and who had promised not only to behave well himself, but to give a favourable turn as far as possible to the feelings of his people. The little Mission vessel was now far beyond recall, speeding with a fair breeze to Stanley, and I felt all the responsibility of being face to face with a savage and excited multitude.

The moment was critical; but, with complete confidence in the gracious providence of the Most High, I walked firmly and rapidly towards the beach, where to my great satisfaction and surprise I suddenly saw the ringleaders in the strife beat a hasty retreat, leaving the scene of hostilities occupied by my friends and their disordered and excited adversaries.

My appearance, even at a distance, had worked a marvellous change, and at once I appreciated the force, and acknowledgment by the natives, of moral influence. I knew, once for all, that I had an ascendancy over them which was of priceless value. Strong, therefore, in the sense of an acknowledged authority, I proceeded to the wigwams of the ringleaders, there to rebuke them for their violence and to examine into its cause.

The explanation was very simple. The hard-visaged savage, Urupuwiah, not having shared my hospitality that evening, and jealous of those who had, quickly returned from my hut, through the windows of which he had cast so many wistful looks, to his people in their wigwams, and there excited their cupidity and jealousy by reporting what he had seen, and denouncing the partiality I had shown to the natives whom I had brought with me there, and whom I regarded specially as my friends. The invitation which I had in fact given for the following evening had been perverted by this man to mean the then evening; and so thoroughly had he persuaded the Indians of this, attributing

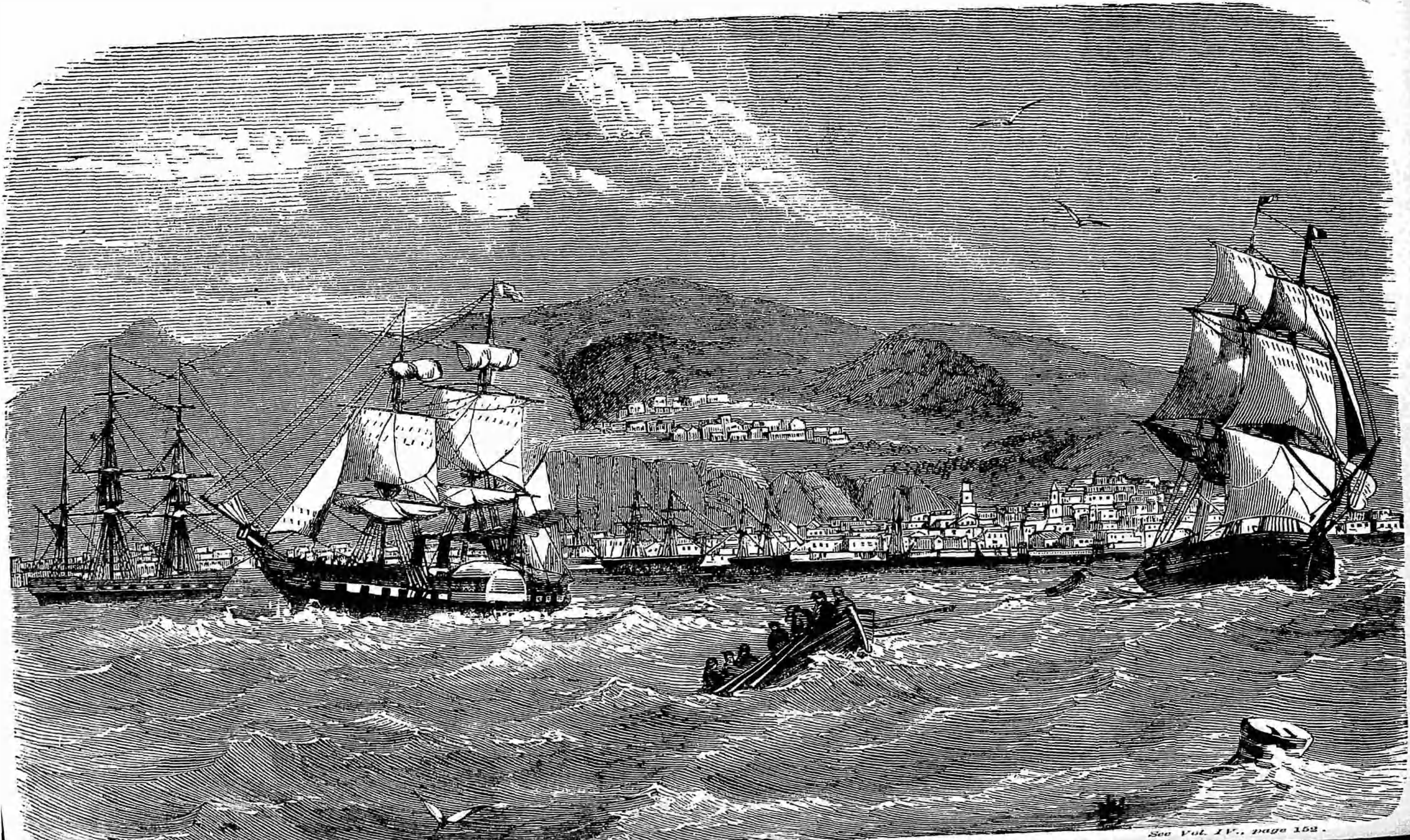
their disappointment to the intrigues and counter-influence of the natives I patronized, that a frenzy of indignation was excited, and my friends regarded as intruders and meddlers, nearly became the victims of the rage of their countrymen.

The outbreak did not last long, and the evening closed in on us peacefully and hopefully as we gathered within my hut for prayer and praise, a little band of about fifteen, committing ourselves trustfully, with a remembrance of past mercies, to the watchful care of Him who never slumbers nor sleeps.

And yet the night was not a quiet one. A party of Indians from the opposite shore of the Beagle Channel landed with a view to plunder; an incessant and wearying barking of dogs, a rushing about of natives, and much excitement among my friends, forbid anything like tranquil sleep, and kept all on the *qui vive*. The morning, however, dawned graciously upon our little settlement, and we met again in peace to acknowledge the goodness and loving-kindness of the Lord.

The experiences of the past evening and night tended to draw the little community at whose head I stood more closely together. Our interests were mutual. To bear up against the pressure of quickly excited jealousies, and the covetousness of needy adventurers, it was necessary for all who wished well to the projected Christian settlement to hold loyally together. Every show of violence, or attempt to frustrate our wishes, helped to strengthen, not to weaken, our union. The Indians are timid, and easily inspired by fears and suspicions one of another. But, with confidence infused into them by a single firm will, they grow into a corporate strength and show a fidelity which are the best safeguards against external danger. Thus, day by day the newly-introduced and civilized, or partially civilized, element acquired force and consistency, and began to make itself felt as a beneficent influence in the midst of the surrounding barbarism.

Christian precepts were now promulgated; familiar sins were denounced; industry and honesty and purity of life were illustrated, and their cultivation promoted; plans for the future benefit, physical and moral, of the people generally were published and talked about; visions of material prosperity were presented to the eyes of all desirous of profiting by the new instruction, until



VALPARAISO.—CHILI.

See Vol. IV., page 152.

amongst an ignorant and besotted race the pulsations of a new hope and a higher life began faintly to be felt.

It was just at this crisis of expectation that I was summoned to England for consecration. But, while regretting the break thus caused in the steady continuance of the plan of action, and regretting, above all, that my personal share in this work was, at so intensely interesting a moment, suddenly interrupted, I yet rejoice to know that the Rev. Thos. Bridges is eminently fitted to develop the plan of the Mission, and I look forward hopefully, under the Divine blessing, to an era of Christian prosperity for the hitherto wretched tribes of Tierra del Fuego. Certainly, in view of my future widely-spreading and deeply interesting duties, I am ever conscious of a warm affection for the Fuegian Mission; and among my most ardent hopes is that of again personally sharing to some extent in the labours and the privileges of this branch of Christ's work.

With a very earnest heart I implore our long-tried friends to allow no slackness of zeal on their part to interfere with the enlarged and vigorous prosecution of this work; and I devoutly pray that an increasing number of God's people may be led to recognise the magnitude of the Christian interests committed to the care of the South American Society, and that, with a liberality commensurate with these interests, they may do what they can to confirm and extend the agencies already employed.

VALPARAISO—CHILI.



THE Frontispiece of our present number is engraved from a photograph, and represents the most important sea-port on the west coast of South America. Valparaiso is 114 miles by railway from Santiago, the inland capital of Chili. By coach road the distance is only ninety miles—when the traveller has to traverse four ranges of hills and mountains which gradually ascend, though fertile and picturesque valleys are passed on the journey.

Previous to 1820, when the natives, assisted by Lord Cochrane at sea, established their independence of Spain, Valparaiso was only a small fishing town of 5,000 inhabitants. The population is now 100,000. Of the Natives—the not very numerous aristocracy alone are pure

descendants of the Spaniards ; the rest are of mixed blood—Spanish and Araucanian. The foreign-speaking population, exclusive of a large number of sailors, is from eight to ten thousand, of which 4,000 are Germans, and the remainder English, Americans and Italians.

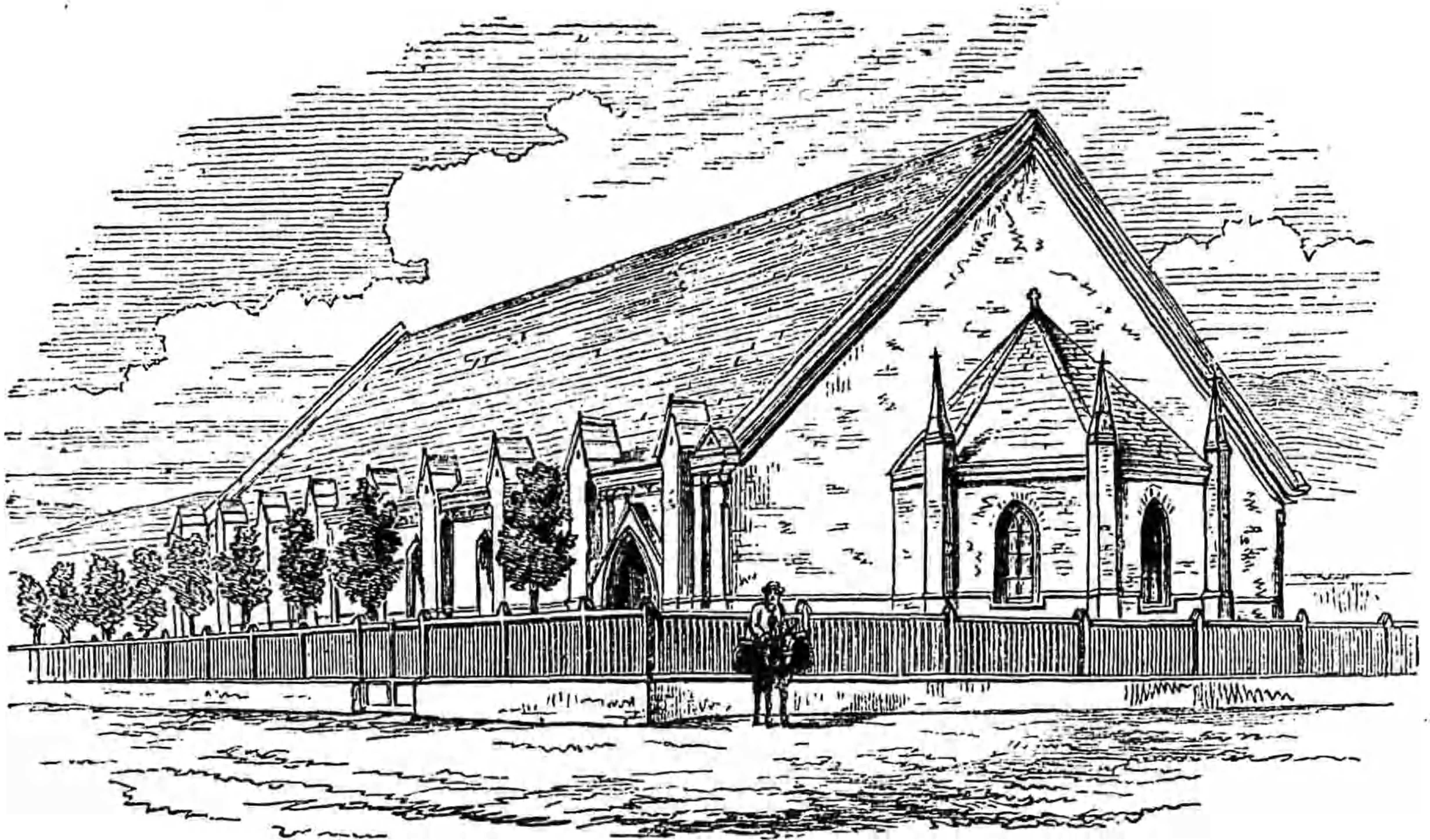
The foreground of the engraving is the Almendral and pleasure gardens ; on the other side of the water is the Port, with extensive Chilean Government bonded warehouses. The houses do not exceed two stories in height, in consequence of frequent earthquakes by which the town has been severely shaken and injured. The last destructive earthquake was in 1851. The hills overhanging "the port" are about 200 feet, but beyond they rise to the height of 1,500 feet, and encircle the whole town.

Chile is the granary of the Pacific ; wheat, barley, and flour, therefore, are largely exported from Valparaiso, not merely along the coast line to the extent of 3,000 miles north, but even to England. The town is purely mercantile. Honey, wax, hemp, good country made wines (red and white), and all kinds of dried fruits, are exported ; but the chief wealth of Chile lies in its mineral productions, which appear almost inexhaustible, and include copper, silver, gold (to a small extent), and coal of very excellent quality, especially from Lota, Coronel, and Lebu in the south. The Chileans are also devoting much attention to the cultivation of the mulberry tree, in order to increase the number of silk worms and so promote and extend their silk-trade.

Valparaiso, like the capital and the country itself, is well governed. Chile, though a republic, is oligarchical in its form, governed by a President, Senate, and Chamber of Deputies—the latter being elected by the people, who enjoy a limited franchise, viz., 100 dollars annual income and ability to read and write. Freedom is allowed the press and public meetings, and justice is honourably administered. There have been only two or three disturbances that in any way imperilled the Government during the past thirty-seven years. The finances have been admirably conducted, and the railroads are made and managed by the Government.

THE RELIGION

Is of course Roman Catholic—that of Chile's first conquerors. The greatest bigotry and intolerance formerly existed, but we are glad to say there are now freedom and liberality. Public opinion sanctions even what some of the still unrepealed laws do not. This is in a great measure owing to the action of the Government during the last twenty or thirty years in establishing schools in all the large towns. Where Protestants were once molested in the churches and chapels they are now left not only uninterrupted, but in some cases joined by the natives. In Santiago there has been for some time a Protestant service conducted in Spanish. In Lota—south of Valparaiso—there is a marked difference in the position of the Society's clergyman and schoolmaster to what existed in 1861.



THE ENGLISH CHURCH—VALPARAISO.

This Church, situated 180 feet above the Bay which it overlooks, was opened in 1859 for members of the Church of England, who, prior to that date held Divine worship in a large detached room, which, proving too small, measures had to be taken for building the present edifice, to seat 600, at a cost of 8,000%. Charles Rowe, Esq., a distinguished English Merchant, to whom the Editor is indebted for some of this information, acted as Treasurer. The first Consular Chaplain was appointed in 1841. The British community guaranteed a certain annual income, which was doubled by the English Government. There are seven such Consular Chaplaincies in South America. The present clergyman is the Rev. W. H. Lloyd, M.A., who is already held in high esteem. There is a Sunday-school attached.

A Presbyterian Church has also existed for nearly twenty years, under the charge of the Rev. Dr. Trumbull, of the United States, whose ministry is valued by his congregation, and who used to meet at their church in the "The Port," but a new church having been lately built on the road to "The Almendral," the Presbyterians have made over their late church to the German congregation, who have a pastor of their own.

There are large day-schools in Valparaiso, managed by two Boards, one of Germans and the other of English and Americans. They are partly supported by general contributions, but chiefly by the school fees. A German master, with several assistants, conducts one; Mr. Mackie, also assisted, conducts the other. In each there are 200 to 300 children—boys and girls—nearly all of foreign parents.

Let us pray that the "inestimable love in the redemption of the world by our Lord Jesus Christ" may be freely preached in this important town, and that God's blessing may accompany "the means of grace," so that thousands and tens of thousands in Valparaiso may really possess "the Hope of Glory."

THE FUEGIAN OR SOUTHERN MISSION.



OUR readers will be pleased to receive further news of the Rev. T. Bridges. Another and longer visit has been paid to Ushuwia, and though the amount of work to be done at the Mission station, Keppel Island, and the winter season prevented the erection of the iron house, yet we have every reason to join with the zealous missionary in his feelings of gratitude as expressed in the following letter written after a fortnight's stay at Ushuwia:—

‘ Port Stanley, Falklands, July 28, 1870.

“ We arrived here on the 26th inst, have discharged the wood, and are now ready for sea, but there is no wind. We have had a very successful trip, no accident of any kind to property or person. All our intercourse with the Indians has been peaceful. We found all well at Ushuwia, the health and spirits of the Indians good, and the houses and house materials, &c., left in their care, were uninjured and untouched.

“ I send you extracts of my journal since I last wrote, from which you will learn all particulars. Our most hearty thanks are due to Him who claims the confident trust of His servants, to whom His command is, ‘ Fear not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee. I will uphold thee with the right hand of my righteousness.’ We are indeed thankful to our God and Father, who has greatly helped and blessed us, and thus encourages us to go onward in His work. We left Keppel Island for Ushuwia on Friday, June 24th. On Sunday afternoon we passed through Le Maire Straits. On Sunday night and Monday we had a contrary gale from the S.W., which drove us far to the E.N.E. We were much delayed by calms, but reached Ushuwia at 4 a.m. on Thursday, July 7th. We were ready for our start back on the Tuesday, the 19th inst. . . . The results of our voyage are good, the Indians have been further instructed and directed, the necessary wants supplied, their hearts and nerves strengthened, and their industry stimulated, and £65 of wood brought over. We rejoice and give thanks.

“ T. BRIDGES.”

EXTRACTS FROM REV. T. BRIDGES' JOURNAL.

“Keppel Island, June 5 (Sunday).

“Performed Divine service morning and afternoon. In the morning I preached from John iii. 8. In the afternoon gave instruction to the Indians, who assemble at 2 p.m., on the ringing of the bell, in the library at Sullivan House. Messrs. Lewis and Resyek were present. They first repeated distinctly the hymn, ‘There is a happy land,’ which I tried to explain to them. We then sang it together, when I engaged in prayer, seeking wisdom and grace both for teachers and hearers. I then catechised them on the history of our first parents, on which I had spoken to them the Sunday before. They answered some of my questions. I then continued my account, making it as simple and practical as I could, chiefly aiming to enlighten their minds and hearts on the nature of sin and its consequences, if not repented of and forgiven through Jesus our ransom, who, though perfectly free from sin, yet paid the sinner’s debt. The weather lately has been very tempestuous and wet, so that the camp is in a very bad state. The health of Ascapan slowly improves.

“*Tuesday, 7th.*—Ground covered thickly with snow. Assembled, as usual, on the ringing of the bell at 8.45 to morning prayers, after which the Indians remain to lessons. I must now speak of a complaint—a very painful one, but not dangerous—to which these Indians are very subject both here and in their own land. They call it Ullan-a-patoo, or Oopookoo, which means burning. It certainly is infectious, for when one gets it the rest are sure to catch it, more or less. It appears first in the shape of very numerous pustules, which form and reform very rapidly, till the whole skin of the part or parts affected becomes one mass of scab. It is generally confined to one part of the body, *i.e.*, when it is in the face the rest of the person is clear, when on the arm the rest of the person is whole, and so on. It is very irritating, and takes a long time to heal.

“*Monday, June 13th.*—At 1.30 p.m. the A. G. arrived from Stanley, bringing us our budget of letters. The A. G. was away eighteen days, a long time for so short a passage ; but sailing vessels are entirely dependent on the winds, and our vessel has been ten days before now on her passage from Stanley here.

“*Saturday, June 18th.*—The routine of life is so regular at Cranmer that there is but little of interest to mention. The weather has been very trying lately. Though the cold is not great, as indicated by the thermometer, yet one feels it much, owing to the air being generally in rapid motion and laden with moisture. The soil everywhere is thoroughly saturated. The work of instruction goes on very orderly ; the Indians being taught sometimes by me, sometimes by Resyek, sometimes by Lawrence. The latter regularly

conducts the instruction of the children from three to five every afternoon, and also on Sundays from 10 to 11 a.m. The Indians decidedly improve in reading and writing, and also in the more important knowledge of their duties to God and their neighbour; in the knowledge of God's mercy in Jesus Christ; of the holiness, truth, and justness of His character; and also, I trust, in self-knowledge and in the knowledge of geography, to which lately I have specially directed their attention. The health of them all is certainly improving. Ascapan is quite himself again.

Friday, June 24th.—We are now ready to start for Ushuwia. All at the station are very well, and all things are going on orderly, happily, and satisfactorily. I directed that each of the three catechists should take his week in conducting morning prayers and in teaching the Indians, and on Sundays they should all share in the services. Joe is the only passenger this time beside myself. A lot of stone has been taken on board to serve as ballast when we take the bricks out, as Ushuwia is a bad place for ballasting. The A. G. is quite full with stone, and various supplies for the five settled families of Indians. We started about noon, having a very fine wind from the N.E. At 4.30 we passed through West Point Pass, and presently it became quite dark. Mr. Wootton, our first mate, is very poorly with a chill in his face, causing him very acute pain. Our speed is about seven knots; the square-sail is set, and there is every promise of the wind lasting. Had evening prayers at 7.40, our usual time. Read Psalm xxxiii.

Monday, June 27th.—Last night and to-day it has been very rough; a strong head wind (S.W.) and a high sea. No land in sight. This morning a large barque passed us, homeward bound and heavily laden, named the Rosamond, from Liverpool. She was coming rolling along before the breeze right towards us. She passed close to our stern, so that we could readily hear the messages notwithstanding the wind. Towards the evening the breeze moderated, and it is now, 10 p.m., quite calm. We are about thirty-five miles further from our destination than we were this time yesterday. We always, morning and evening, open our worship by singing a hymn. This evening read Psalm cxii. Spent the day, which was very cold, in walking the deck. We cannot have a fire in the cabin unless the vessel is running free, or is in harbour, or it is calm. Have been reading the wondrous life of a wonderful man, even Rev. W. B. Johnson, the Apostle of Regent's Town. What wonders the love of souls and of Jesus enabled him to do there. Reading such a life of Christian devotedness puts me to shame. Oh! may the same devotion characterise our labours ever more and more.

Tuesday, June 28th.—Mr. Wootton still incapable of doing duty. Spent the day in walking and reading.

Wednesday, June 29th.—A wondrously fine day. No wind. We are close to New Island. Spent the day in getting clothes ready for the Indians, by shortening legs of trousers, mending, &c. Joe helped me much. At morning prayers I am reading in order the

Book of Proverbs ; at evening prayers I read the Psalms, but not in order. All things go on pleasantly. We have a nice quiet crew and officers. Capt. Jones is a very thoughtful and watchful officer. Attendance on the means of grace is regular, and orderly, and hearty.

“ *Tuesday, July 5th.*—A fine day throughout. Saw some Indians for the first time. A steady westerly wind all day. At 9.30 p.m. the wind ceased, and we lay becalmed the rest of the night. Only one canoe came alongside.

“ *Wednesday, July 6th.*—Calm all day. At nine this evening we are still about three miles from Ushuwia. Have seen no signs of Indian life to-day. The scenery is strikingly beautiful in its winter aspect. The men are now towing the vessel in ; we cast anchor at one o'clock.

ARRIVAL AT USHUWIA.

“ *Thursday, July 7th.*—A lovely day, bright, calm, and mild ; yea, hot in the sun. Much more snow and ice here than I expected after so long a continuance of fine weather. Rose at 5.30 a.m., and, after reading and prayer, began preparing clothing for the Indians, and putting it up in separate bundles for them. After morning prayers (when we thanked the Lord for our safe arrival and the happy state of affairs here, and also more particularly sought His blessing and guidance during our stay here) the vessel was towed further in. Some Indians came off this morning, and in answer to our questions we learned that the general health is and has been good, the houses and materials for Stirling House stored here are untouched, and that all has been going on peaceably. The potato crop has been gathered in, and was pretty good. Pinoieus had been here, but had left again, as also Jack. They had been expecting us a long time, and had been left pretty much to themselves. Okokko, Lucca, Wiyellin, Mateen, and Ootatoosh are the five men whom we left in charge. They were all here. Others properly belonging to this place were also here. The principal are—Mecungaze, Palahlaan, Oosiahgooloom, Lasapouloom, Yatulahtoon, Wanigulashan, Wopanunnacan, and Lumunasáhpan. Sisoiens is here ; he has grown very big. Went ashore at twelve, and had an earnest talk with the Indians, who all appear very well-disposed.

Landed six bags of bread, seven bags of potatoes, two hundred weight of beans, and some clothes. These things all the men helped to carry up. To each of the five settled families I gave a bag of bread, one of potatoes, and parted the beans among them. To the other Indians I distributed one bag of bread and one of potatoes. I told them all how happy I was to find all well, and hoped they would continue to help us, and show themselves worthy of our confidence and friendship. I explained the causes of our long absence (three months) and told them that we fully intended returning early in spring to put up the house, and to live among them, and teach them. I told them

what we now wanted to do, and selected those whose assistance I wanted. Gave a blanket to Okokko, Lucca, Wiyellin, Mateen, Ootatoosh, Meecongaze, Palahlaan, and Oosiahgooloom. Went over the place, and paid visits to the different families, encouraging the women to love and honour their husbands, showing them that this was the way to please God, and to earn their husbands' respect and love.

"*Friday, July 8th.*—A very fine day, as yesterday was. Very heavy hoarfrost. 2,400 bricks landed and stacked. The Indians readily help. Made some pads (5) to protect the men's shoulders when they carry wood for us. This morning Sisoiens brought me a letter to read. It was one from Miss Heather, with whose brother he, Jack, Threeboys, and Uroopa lived when in England. She and her sister sent two Testaments for Sisoiens and Jack, which I did not give them last visit, as neither of them were here. But yesterday I gave Sisoiens his, and gave him Jack's also, that he may give it to him as soon as he sees him. Well, Sis. found this letter in his Testament, and handed it to me, that I might make him understand its contents, which I accordingly did. I also gave Sisoiens a good axe and knife for himself, and same for Jack, a present from Mr. Haywood, of Clarboro', who gave me ten shillings to spend for the lads. I hope poor Sisoiens may become very useful as an assistant in school. Though wanting in physical energy, he has good mental power, a good clear voice for singing and speaking, a very accurate English pronunciation, much gentleness of disposition, and, oh ! that I could say love for Christ and the things of Christ. Let us hope that in due time dear Sisoiens may also be Christ's, and desirous of making Christ known and loved by His people. There are still fourteen goats here.

"*Saturday, July 9th.*—A wet day. Wind strong from the west. Frequent falls of sleet during the day. Went in Palahlaan's canoe to find a good wooding place. Gave his wife some bread for her trouble. Palahlaan carried me in and out of his canoe. These canoes, if the beach is at all shallow, cannot approach sufficiently near the water's edge to enable one to step ashore, as they have a greater draught than boats. The Indians invariably step out of the canoes into the water, knee deep, and wade ashore ; but they have no boots nor socks to take off, and trousers to tuck up. 2,200 more bricks landed to-day. Self employed on board in making the bucks or sawing frames.

"*Sunday, July 10th.*—A wet day throughout. The snow has almost all melted on the low lands, and also the ice, but the soil is still frozen hard. Preached in the morning from Ps. lxxxix. 15, 16 ; in the evening from Eccles. viii. 12, 13. No canoe has been off to-day, and the people are wonderfully quiet on shore. Went ashore at 2 p.m. to instruct the Indians, notice of which I had given them yesterday. Wiyellin's room being the least cumbered, we had our meeting there. Those present were the five settled men and their wives, Sisoiens, Joe, Ucatulagoonjiz, Hamacananjiz, and many

others. We were rather crowded. We who could sing sang 'Praise God, from whom all blessings flow.' Having first repeated it, Sisoiens leading the way in his clear voice. I then prayed with them in their own language, beseeching God to give them His Holy Spirit, to teach them to know and love His commandments, to hate and forsake sin of all kinds, to make them know and love the Lord Jesus Christ. Those who could then repeated the Lord's Prayer twice, Sisoiens still leading. I explained the petitions one after another, and illustrated them by many examples, dwelling particularly on the duties of prayer to God and its success, and of the duty of loving and forgiving one another.

"*Monday, July 11th.*—Light wind from the S.E., accompanied with frequent falls of snow. The trees are heavily laden with it, thus affording a pleasant prospect for the cutters of wood. Completed the second buck to-day, and made some bags and braces for the Indians. All the bricks were landed to-day, and are all stacked. Visited the five settled families, giving the wives and mothers such advice and encouragement as I thought would benefit them.

"*Tuesday, July 12th.*—A most lovely day. Went ashore at 10 a.m. to get my men together whom I have engaged to cut and carry wood. Their names are Wiyellin, Mateen, Ootatoosh, Meecongaze, Palahlaan, Oosiahgooloom and Oowylim. Our plan is to embark them every morning to the wooded side of the harbour in our boat, at ten, and bring them back at 4.30. To give them daily a good dinner of meat, bread and tea, and bring them a supply of fuel, which they get ready for themselves against the time of leaving off. I lent a pair of boots to those that had none, as it is very bad to carry loads over snow partially frozen, which often allows the foot to sink through it, thus chafing the ankle bones very badly.

"*Sunday, July 17th.*—A most beautiful day, and very mild. Divine service on board morning and evening. Went ashore at two p.m. to teach the Indians. I first entered a wigwam, and sat down. I brought a 'Band of Hope,' which I showed to the people, who were much interested. I then went on to speak of God's truth. From thence I went to the settlement, and had a meeting in Stirling Cottage. I got Lucca, Okokko and Sis. to read to me part of the 6th chapter of Matthew, from v. 24 to the end. I interpreted it verse by verse to them and those who were present. I then prayed to God to enlighten them to know, love, and obey His Word. Returned on board at four.

"*Tuesday, July 19th.*—We are now quite ready for sea, sails up all day, and anchor hove short, but no wind. In the afternoon, seeing there was no hope of going, I took a long walk to see the celebrated lake at Yiu-uoh-ah-ga, with which is connected the Indian tradition of the deluge. It is about six miles from the settlement. Lazapowloom was my guide. Around it, as I had been told, I found rank bulrushes, some seed of which I gathered. I then ascended a hill to get a good view. This is my first long walk here. I find a good deal of available land for pasture and tillage. Returned much

pleased with my walk, and reached the *Allen Gardiner* before dusk.

“*Wednesday, July 20th.*—Started this morning on our return voyage, but owing to the wind being very light and dead ahead, we returned to the entrance of the harbour. Much snow and sleet to-day. I forgot to mention that Lucca has constantly supplied us with milk.

“*Thursday, July 21st.*—Left Ushuwia at 7 a.m., with a S.W. wind. Weather very dull and cold, occasional squalls of snow. When in the Narrows four canoes came off to us, Cooshinjir and his brother Garatouwun were in one of them. He was thoroughly dressed, and the only thing he asked for was a shirt. He did not offer to come back, and said he is getting on very well. He looked well, but somewhat thin.

“*Saturday, July 23rd.*—Last night passed through Le Maire Strait. Had a good breeze all day right aft, the vessel accordingly rolls tremendously. Now it is calm at 8 p.m. Weather cloudy and cold. Walking and reading all day.

“*Sunday, July 24th.*—Calm till 4 p.m. Much rolling all day.

“*Tuesday, July 26th.*—Anchored in Port Stanley shortly after noon, thus bringing another voyage to a safe close. We are truly thankful for the blessing and protection of our God and Father, who has so manifestly been with us. Went ashore after dinner, and made a series of calls, received our mail, and acknowledge with thanks the receipt of May numbers of Magazine and Reports for 1869. The McClintons have been ordered home, and are now expecting a man-of-war to take them to the Mount, from whence they go to England by the mail. They deserve our best thanks for their good will and help. I received a letter from my dear wife from Keppel Island. It is dated July 15th, and I am most thankful to hear of the good health and prosperity of all at Keppel Island. It was brought here by some shipwrecked American whalers, twenty-six in number, who called in at Keppel Island, where they stayed three days. They speak in the highest terms of the kindness of all. A cow was killed specially for them, they were supplied with potatoes and bread, and on Monday, 18th, they resumed their way towards Stanley, which they all safely reached. We are thus glad to have an opportunity of requiting the kindness of the officers of the United States Ship *Lancaster*. We have not yet received their sewing machine, but expect it by the *Foam* next month.

“*Wednesday, July 27th.*—All the wood discharged on board the Company's hulk, 650 pieces, at 2s., 65l.

“*Thursday.*—All day on board writing. Wind-bound.

“*Friday, July 29th.*—Wind west. Ready for sea. All well. Hope to start to-day. In our morning readings we have reached the 29th chapter of Proverbs. *Farewell.*

“T. BRIDGES.”

CRANMER STATION, KEPPEL ISLAND.



It will be remembered by our friends that Mr. Lewis has been lately sent to the Fuegian Mission to act as carpenter and Catechist. We gladly insert the following letter from him, and will only call the attention of our supporters to the very different result that might have attended the landing of this shipwrecked crew on Keppel Island sixteen years ago, to that which they have now, by God's providence, received.

“July 14th, 1870.

“I send this by a shipwrecked crew to Stanley. The Rev. T. Bridges and the *Allen Gardiner*, we hope, D.V., are on their voyage from Fuego to Keppel, viâ Stanley, having left Cranmer on the 24th June with provisions. As far as we can judge in our uncertain climate, they had fair winds for the passage to the coast.

“We were much excited to-day at 12, noon, by the sight of boats under sail making for the station. Fears for the safety of our hitherto divinely-guarded little vessel in this dangerous part of the world arose in our minds, but were soon dispelled on her behalf as the boats neared us. They were four large whale boats. Mr. Bartlett soon run up the colours that welcome all unfortunates (sailors especially), and we anxiously awaited their arrival as they beat into Committee Bay. They proved to be from the barque *Alto*, a whaler, C. White, of New Bedford, United States, twenty-six hands all safe, returning home from a thirty-seven months' cruise, having sent home 600 barrels of sperm oil, and having on board when wrecked 475 barrels of whale and 500 sperm oil. She went ashore on a reef, marked in our chart (but not in Captain White's) 'Jason West Cay,' about twelve miles to the west of Steeple Jason, each being due west of Keppel; they struck at about 6 p.m. during an eclipse of the moon; they happily were enabled to take to the boats, and pulled for Steeple Jason, which they reached at 12 that night. Next day pulled to Carcass Island, moored the boats out to the kelp; started from Carcass Island this 14th at half-past five a.m., saw a man on horseback at Rapid Point, West Falkland, who directed them to Cranmer Station, for which they then made as they thought. When Willey B—— first sighted them they were steering for Pebble Island, thinking the station there situated, until one of them sighted Sullivan House. They arrived here at half-past twelve p.m. We are of course short of room, the houses being full of people, and the stores full of potatoes, but, directed by Mr. Bartlett, Mr. Lawrence and I partially cleared the loft, and made a tolerably good dormitory for the men; the four officers took up their quarters with Mr. Bartlett and myself, and a sick man is being cared for by Jacob. They soon had plenty of potatoes, and a goat, the only meat remaining 'under weigh.' Two of the Indians went for the cattle to provide some beef for them. Poor fellows, they are glad to get under shelter after sleeping, or rather sleeplessly lying cramped for

two nights in open boats in a hard frost of the severest part of our winter. I cannot steady my hand as I write in the house with a fire even, it is so cold. The officers with the captain were talking to-night of leaving to-morrow for Stanley. We have just returned thanks to God together for their safe deliverance, and implored a blessing on their perilous journey to Stanley in open boats.

"During the absence of the Rev. T. Bridges, the Sabbath services, morning prayers, and teaching of the Indians, are conducted alternately by Mr. Lawrence, Mr. Resyek, and myself; the Indians behave very well.

"It was a great disappointment to us our being unable to proceed to erect the house at Fuego this winter, having hoped that if it pleased God we should have been settled there long ere this. I have, however, been enabled to do much that will expedite the erection of the house, having made ladders, work-benches, sawing benches, pair of steps, framed the grindstone, set and sharpened the pit, crosscut, and other saws; made a small portable tool box to prevent, if possible, temptation to steal, and inconvenience from loss of tools by locking them up as we use them, and taking the box to and fro with us as we work, all necessary for the speedy erection of the house, and ushering civilization into Fuego. I have also been enabled to do much for Cranmer, as I have no doubt the Rev. T. Bridges has informed you.

"I spend an hour each day in studying and copying the language. Rev. T. Bridges has kindly given Mr. Lawrence and myself ten or a dozen lessons therein. I could find plenty to do at Cranmer for a year or more. I hope to (D.V.) proceed to Fuego early in the spring, and I trust that God will vouchsafe His presence with us and prosper the efforts put forth in His name, for Christ's sake.

"9 a.m., July 18th, 1870.

"The shipwrecked men will leave in an hour, having been detained by adverse weather. We mustered nearly fifty at the morning service conducted by myself, and the men seemed to thoroughly enjoy the service, and we hope it may prove a blessing to their souls. We are going to furnish some, who are desirous, with Testaments (and parts of ditto in Spanish). Many of them (in the curious assortment which constitutes a 'whaler') are Roman Catholics, and had never seen Protestant worship before; we have rendered every assistance in our power. Weather at present appears propitious, we have solicited Divine assistance and protection, and trust they will realize the same. They have set some canvas on the gunwales of the boats. I have lent them some, which they will return when they arrive at Stanley. They are furnished with ample provision, and are very grateful and very thankful that the South American Missionary Society has a station at Keppel Island, a fact which was farthest from their thoughts, before they saw the Indian on horseback and the British ensign flying from our flag-staff.

"J. LEWIS."

ROSARIO—ARGENTINE CONFEDERATION.



ANY of our readers are interested in the English settlers at this city of rising importance, and will be glad to hear that the Rev. W. T. Combe writes that he has been enabled to purchase an iron church to seat 150 persons for 250*l.* This will be a great saving, inasmuch as the English congregation were paying 120*l.* rent for a room. A free site has been granted for this iron church, which will be occupied till the contemplated stone church is erected, when it may be used either for a school-house or for a church elsewhere. We are glad to announce that the eminent and liberal contractor, Thos. Brassey, Esq., of the Central Argentine Railway, has given 250*l.* donation towards Rosario Church.

Mr. Combe speaks gratefully of the kindness and sympathy he met with during the illness of his wife and child, the latter dying on the 29th June, and in an interesting letter recording his spiritual work adds:— . . . “ Few persons in England know the temptations to which young men are exposed in this country. Apart from the grace of God, it requires no small amount of resolution and self-government for a young man to exert. I have no reason to be discouraged, though I sometimes feel cast down that I do not make more permanent headway in building up, for it seems at the present little more than keeping the light burning. There is no doubt the native Church and customs have a very deadening influence. . . . It is my rule, directly I hear that anyone is sick, to go and see them and converse with them, endeavouring to make the occasion profitable; for it is often the only opportunity I have of speaking to them *personally* about the concerns of the soul. . . . ”

 LOTA—CHILI.


HE Rev. J. W. Sloan, LL.B., the Society's Missionary Chaplain at this place, continues to give interesting and full particulars of the work here, which, in connection with both the church and schools (the latter, under Mr. and Mrs. Manhood), is progressing in the most satisfactory manner. We give a few extracts from Mr. Sloan's letter, dated August 26th:—

“ In my last letter to you I mentioned every important event which had transpired since my arrival at Lota, and especially the wish of the people to procure a new site upon which they may erect a more convenient and healthy place of worship. . . . I have to add another case of breaking in to those already mentioned in former letters. When I went down to the church on the morning of Sunday, July 24th, I discovered a pane of coloured glass smashed in the

entrance door of the church, and on proceeding along the side aisle found the lower half of the window last but one entirely removed, and the fragments of glass and splinters scattered within and without the building. This time the thieves made a clearance, taking away the best Prayer-books, Hymn-books, Bibles, including the Service Bible and Prayer-book, and a small stool used at the Communion-table. The small boxes attached to some of the seats for the purpose of holding books were smashed to pieces. This is the third time within a few months our church has been plundered.

1. The font and harmonium were carried off and ultimately recovered ; found hidden in bush, being too heavy for carrying away immediately.
2. The harmonium was broken from its fastenings and carried off, the thieves leaving behind the treadles only.
3. All saleable books have been stolen, besides the injury done to the building.

“It is my intention (D.V.) to continue the morning service at Lota, and start about 2 o'clock for Puchoco every Sunday afternoon. Coronel is two miles nearer Lota than Puchoco, but the majority of English are resident at the latter place.

“During the three months I have been here I have had regular morning service every Sunday morning at the church, and administered the Holy Communion the first Sunday of every month. I have taken the Sunday-school along with Mr. Marchmont from two to three on Sunday.

“I have had a lecture on Tuesday at Watts' house, and on Thursday at Millar's house, the hour being 3 p.m. We remain together about an hour at Watts' house. I take the Epistle for the preceding Sunday, and the Gospel at Millar's.

“I have baptised seven children, and received one into the Church. I have also interred four persons.

“One of the infants' mothers is a native. On Sunday I am to baptise another infant, whose mother is also a native, and receive two of her children into the Church. The fathers are English and Protestant, as a matter of course. It is worthy of notice, that while those who have cast aside religion, . . . allow their native wives to lead them farther astray and connive at the errors of Romanism, those who retain in some measure the religious impressions of home, bring over in time their wives, or at least allow them to see that marriage is not apostacy. The working men, too, have in some way been 'kept.' They have had the tract or heard a minister of the Gospel, and having availed themselves of the opportunity, however occasional, the salt has not entirely lost its savour ; the light enkindled at the hearths and altars of England has not been extinguished.

“I shall be glad when your promised supply of Bibles—especially the Spanish *Testaments*—and Prayer-books arrive. This week I have parted with the only Spanish Bible I had left, and the seven new Spanish Testaments remaining from the dozen given me by the

Bible Society. Many Spanish tracts have been distributed among the native miners this week by a member of the Church and the 'El Dhruo.' It is a curious fact that natives purchase Spanish Testaments and re-sell them to their own countrymen at a large profit. Certainly these people do not buy books to throw them into the fire. The member above referred to told me a dying Roman Catholic had purchased a Spanish New Testament, and the priest, seeing it on calling at the dying man's house, seized it and took it away, though the sick man had the courage and grace to entreat him not to do so. The Spanish *Bible* is not so much enquired for as the Testament. If there is any succinct Bible history in Spanish the natives might receive it. It might be as 'the dew of Heaven,' where the 'rain' might excite suspicion. . . ."

We are glad to find that the Lota community have appreciated the spiritual services rendered by Mr. Manhood, by presenting a testimonial to him "in appreciation of his services to the Lota Church during the absence of a clergyman."

TACNA—PERU.



OUR readers will remember that the Rev. J. W. Sloan, in consequence of the terrible effects of, first, the earthquakes of 1868, and then the yellow fever of 1869, was obliged to relinquish the charge of this town, though not till he had faithfully done his work through both afflictive dispensations, and had seen the end of them. A letter from a gentleman now resident at Palermo, Argentine Confederation, has just come to hand, the following portion of which may be interesting to some. He was at Tacna when Mr. Sloan arrived.

"I often said that I did not think you could remain long in Tacna. I am very sorry, for my countrymen's sake, also for other Europeans. Many, very many, would laugh at *my* writing this ; they would, however, admit that I am no hypocrite, and not afraid to sustain my opinions. If ever I trepidated for a moment as to leaving Tacna, it was owing to your arrival there ; it was to Mrs. _____ (the writer's wife) and self a blessing and inducement that few earthly advantages could have held out. I never could have supposed it possible for an English clergyman to settle in Tacna in my time. I look upon it as one of the wonders of the age in which we live. If ever I regretted not being rich and in a position of influence, it was when you arrived."

LEBU, ARAUCANIA.

Lebu, August 5, 1870.

THROUGH the infinite mercy of God we have been permitted to pass another six weeks in working in the Lord's vineyard among the heathen. The number of Indian youths already entered our house is seven. But as yet they have never been here together at one time. As it is sowing time, some have been and others are still at home at work. I received word from the chief Huerraman that one of his grandchildren was sick, and therefore they would come a little later. I learned, however, from one of our youths, that only the grandfather, but not the father of the lads, was willing to send them to school. Francisco Huenchuleu, of Cupano, a lad of some sixteen years, arrived last week. His father wanted to bring him last year, telling me that he had been at some school in the country already. But on examining him, he was unable to spell any word of two or three letters, so that I thought he would do better to wait for another year. And now, on the evening of the day of his arrival, I heard him reading from the Bible history almost as fluently as the others; so I joined him with the last year's class.

The following are some items from my journals:—

June 23.—As there was a change expected in the weather, I chose this day for visiting Mrs. — in Ranquil, some eight miles distant from Lebu. She had been dangerously ill for several months. Left some English and Spanish papers and tracts there. Soon after my return home came a number of boys from the Chilian school, asking me for some tracts. It had been made known that I had given away some small books in Spanish, and now every boy desired to have one.

June 25.—Our distribution of tracts ran like a quick fire through Lebu, and not the schoolboys only, but even some other persons, desired some of the papers I had. A boy said that he should like to have the Gospel, and as I had a few Gospel tracts left, I gave him one. Within eight days I distributed about 200 papers and tracts in Spanish. May God bless the reading thereof to many a soul.

July 2.—Prepared for Divine worship in German. Our boys could not do much work to-day. Three of them complained of illness. Antonio Huilcaman wanted to go home until he is well again. After I had been in prayers with my wife, I spoke seriously to him over the state of his soul, and also told him that I could not let him go, because God's Word did not allow me to give him leave [being a poor orphan]. I understood from his expressions that he thought he would be a burden to us during his illness.

July 6.—We have had very unhealthy weather for two weeks, during which time I suffered a great deal from headache, which was increased by the unpleasant smell emanating from the Indian youths. But, thanks be unto God, I feel much better now.

July 9.—Mrs. Keller is so much suffering that she is unable to leave

her bed for more than an hour or two a day. This brought the duty upon me to look after the whole household work, as well as attending to sick ones. Manuel's mother is still with us, sick. Besides six visitors we have had for several days, there came three more persons in the evening; but left again soon, seeing that there were so many already. I made as many of the people come in for prayers as were able to do so, on account of their health. I spoke to them from John ii. of the necessity of eating spiritual food.

"*July 12.*—Thanks be unto our gracious God for recovering my wife from her illness. Had morning prayers with our household over Matt. xi. 25 to 30. After telling them that our sins were the burden which the Lord Jesus is asking to bring unto Him, I questioned one after another whether he had some sin too. To my great surprise three of them said that they did not know it. Only Antonio Huilcaman said he had sins. Upon this, I told them that all of them were sinners, &c. Oh! that the Spirit of God would soon fill them with a desire after those things that are spiritual, heavenly, and everlasting.

"*July 16.*—Visited one German and two English families. Read Col. iii. and prayed with one of them. Left religious papers with all.

"*July 18.*—Finished reading off 'La Piedra,' and learned that it had found a liberal reception. Understood from our Indian youths that a certain Chilian, into whose hands had come some of those tracts I distributed lately, had burned them because they said nothing of the Virgin Mary. The schoolmaster had also told the boys that they should take no more books from me, because they were not good, and Manuel told me that some Chilian had said I paid fifty dollars to some one that he might punish the holy Virgin. All this led me to speak a great many things to the lads about the errors of the Romish Church, and of their idolatry.

"*July 25.*—Manuel received word that his mother had become dangerously ill again. He asked for and received permission to go home for a few days.

"*July 26.*—Francisco Huenchuleu has arrived with his father. May God bless his stay with us, so that he might become a citizen of that house with many mansions. We took a Bible text for him—Rom. xi. 22, 23.

"*July 30.*—Went to see a Chilian gentleman, but found only his brother at the house, who is there on a visit from Concepcion. He spoke favourably of the paper 'La Piedra,' and said that I might send it as often as I received it. He also spoke with esteem of the Protestants, and said that the time of religious liberty will be enjoyed ere long in Chili, yea, that even proposals had been made for separating the Church from the State.

"*July 31.*—Had Divine worship with our household, and spoke on John v. 28, 29. Learned that a priest had arrived for Lebu to-day. He is a Belgian, and I knew him at Lota and Coronel, where he had been stationed formerly.

"CHR. KELLER."

1870.



ARK! the loud war trumpet sounding,
Shakes the nations great and small;
Like an unstrung bow rebounding
To their normal state they fall.

Twice three thousand years of slaughter,
Blood-stained planet, thou hast seen,
Friend from friend, and sire from daughter,
Have till now divided been.

Like the poor dumb creatures moaning,
Weary, panting, outstretched necked,*
All creation, deeply groaning,
God's Redemption Day expect.

Now the night, but soon the morning,
When the sounds of discord cease,
We expect the glorious dawning
Of the Sun of Righteousness.

Prophet bards in glory resting,
If so lowly ye may bend,
See these mustering hosts attesting
Of your words the truth and end.

Souls of martyrs 'neath the altar,
Now for vengeance no more call;
Lo! it comes, and will not falter,
That dire bolt which sums your all.

Virgin saints in patience waiting,
Fill your lamps with holy oil,
From His promise naught abating,
Jesus comes to end your toil.

Work ere yet the midnight cometh,
Gather souls to deck His crown;
Blest is he who overcometh,
He shall sit with Jesus down.

ADA.

* Ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν των υἱῶν τοῦ θεοῦ ἀπεκδέχεται.



Contributions thankfully received from Aug. 22nd to Oct. 22nd.

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

			£	s.	d.				£	s.	d.
ANNUAL SUBSCRIPTIONS.											
Brassey, Thomas, Esq.....	25	0	0	L with Dis. Vs., by Rev. A. W. Gardiner, less Ex.....	5	1	8				
Ellis, Robt., Esq., M.D.	3	3	0	Miss Couty's sale of work.....	1	1	0				
Kirkpatrick, Miss	1	1	0	Leamington, per Mrs. Mandell	3	2	10				
Langmead, Mrs.	0	5	0	Liverpool, per Rev. Dr. Hume	42	0	0				
Langmead, Rev. G. W.....	0	10	6	Long Critchill Rectory, per Rev. C. P. Phinn, Miss Stirling's sale of work	16	12	3				
Laurent, J., Esq.	5	5	0	Notts, per Rev. J. W. Marsh, including Mrs. Heathcote's sale of work, 2d con.	35	14	6				
Luck, Mrs.	1	0	0	Plymouth, per Mrs. Edlin	2	14	10				
Luck, Miss	0	10	0	Seething, per Miss Barrow	5	15	9				
Matheson, Donald, Esq.	2	0	0	Southampton, per Rev. F. E. Wigram, L at Holy Trin., by Rev. W. W. Kirby, Rev. A. Barton, inc. less Ex.....	3	15	2				
Smith-Bosanquet, H. J., Esq.	2	0	0	Highfield, Lawn, M and L, with M L, Bishop of Falklands and Rev. W. W. Kirby, Deps, less Ex.....	11	10	7				
Spence, L. H., Esq.	1	1	0	St. Dunstan's-in-the-East—							
Swift, John, Esq.	5	5	0	Miss Keating's col.	1	3	0				
Tucker, Joseph, Esq.	1	1	0	Ellen	0	5	0				
Upton, Miss E.	0	6	6	Sweffling Rectory, per Mrs. Skinner	13	5	0				
Webb, R. T., Esq.	2	2	0	Totnes, per Miss Derry	2	0	6				
DONATIONS.											
A Friend, Ardrossan	1	1	0	Tunbridge Wells, per Mrs. Snell	14	0	0				
Cartwright, Miss	2	0	0	Weston-super-Mare, per Miss Burrige	13	0	0				
Dighton, Rev. J. L.	1	0	0	Sale of S. A. M. Magazines.....	10	8	0				
Evans, Mrs. A. E.	10	0	0	Sale of "Story of Com. A. G."	0	6	0				
Hoare, John, Esq.	1	1	0	Sale of Corn of "Wheat".....	0	12	2				
H. G., per T. Taylor Griffith, Esq. ...	1	0	0	COLLECTIONS.							
Inman, Wm., Esq.....	5	0	0	Biscester, per Rev. J. Watts, L by Rev. H. S. Acworth, less Ex.....	1	16	4				
Shaw, Miss	25	0	0	Elmton, per Rev. Thos. Hill's Harvest Thanksoffertory	2	3	9				
Luck, P. F., Esq.	1	1	0	Islip, per Rev. Francis Trench, L by Rev. H. S. Acworth	2	0	4				
Wastell, Rev. J. D.	2	0	0	Lyonsdown, per Rev. G. Yeats, SS by Rev. C. R. de Havilland, less Ex... ..	5	0	6				
SPECIAL DONATIONS.											
<i>Additional for Iron House.</i>											
Beeker, Miss, per Rev. C. Evans	0	10	0	Miss R. Chase	2	0	0				
Evans, Rev. C.	1	0	0	Playden and East Guldeford, per Rev. C. M. Ramer, SS by Rev. C. R. de Havilland	3	17	2				
Kirkpatrick, Miss	0	10	0	St. Stephen's, Walbrook, per Rev. W. Windle, SS by Rev. C. R. de Havilland	3	15	4				
<i>Maintenance of a Fuegian Girl.</i>											
Snell, Mrs. (coll.)	12	0	0	St. James's, Stratford, per Rev. A. Doolan, SS by Rev. C. R. de Havilland	2	1	10				
<i>Frayle Muerto.</i>											
Seymour, Rev. R., by	11	0	0	SCOTLAND.							
ASSOCIATIONS.											
All Saints', Gordon-square, per Rev. A. R. Godson, SS by self and Rev. C. R. de Havilland, less Ex.	6	0	1	<i>Deputation—Rev. H. S. Acworth.</i>							
Bampton Lew, Miss Kate Joy's Collection.....	6	10	6	A. Mitchell, Esq., Glasgow.....	1	1	0				
Birmingham, per C. B. Cooper, Esq.	50	0	0	Annan, per Rev. Geo. Gardiner.....	9	10	0				
Brasted, per Mrs. Snell	7	16	0	Cupar Fife, per Rev. G. W. McKenzie, SS	10	1	7				
Brighton, per Rev. F. Reade, SS in St. John the Baptist, Hove, by self.....	47	1	4	Crieff, per Rev. E. L. Hutton, L	1	13	0				
Cheriton, per Rev. R. B. Knatchbull Hugessen, M L, L by Rev. W. W. Kirby, less Ex.	2	13	1	Moffat, per J. Lawrence, Esq., L	6	19	7				
Chichester, per Miss M. C. Chambers (M. and Subs.), Bishop of the Falklands dep.	12	17	5	Mr. J. Fleming (sub.)	0	5	0				
Clevedon, per Rev. G. W. Braikenridge.....	5	2	9	North Berwick, per T. Woodrow, Esq., L, less Ex.....	3	9	9				
Clifton and Bristol, SS, at St. Mary-le-Port, by Rev. C. R. de Havilland	4	15	4	Peebles, per Rev. T. Wyer, L, less Ex.	4	0	0				
Darlaston, per Miss S. Sansom	6	11	9	Portobello, per Miss Leslie	7	3	0				
Dorchester, per Rev. E. W. Pears, Wednesday S, by Rev. W. W. Kirby, less Ex.	2	0	6	IRELAND.							
Dover, per Rev. G. A. Rogers, Wednesday S and L, with Dis. Vs. by Rev. W. W. Kirby, less Ex.	3	1	2	<i>Deputation—Rev. H. S. Acworth.</i>							
Farnham, per Miss Piper.....	3	15	0	Aghadown L	1	17	10				
Flushing, per Mrs. Punnett.....	3	1	0	Belfast	8	10	0				
Folkestone, per Miss Elwin, A M, with Dis. Vs., by Rev. W. W. Kirby, subs., less Ex.	18	1	2	Cashel, S in Cathedral	5	10	3				
Lyminge, per ditto, M L, L by ditto...	1	6	4	Cavan and Donegal, per Mrs. Gahan, including 40l. for Sale of Work....	90	0	0				
Lee and Blackheath, per Rev. B. W. Bucke, SS at Holy Trinity Church, by Rev. A. B. Carpenter and C. R. de Havilland, less Ex.	9	17	5	Clonakilty, per Miss S. E. Townsend	30	0	0				
				Clonnel, M	4	10	0				
				Limerick, per Rev. J. H. Townsend, M	4	8	0				
				New Ross, M	1	15	3				
				Skibbereen, S	5	11	3				
				Tramore, per Miss L. Hickey	10	1	10				