

SAO PAULO—BRAZIL.

*See page 15.*

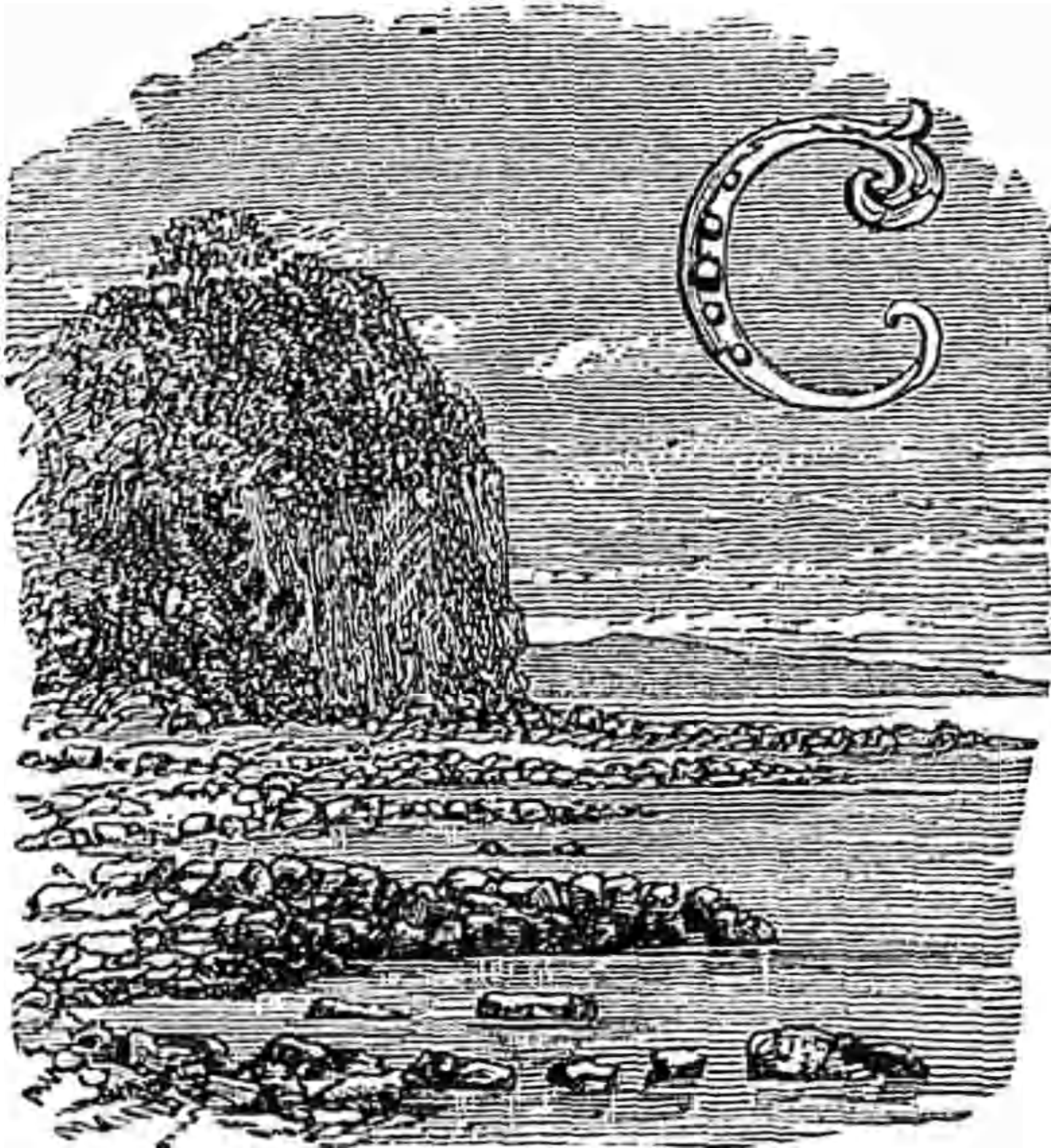
# THE SOUTH AMERICAN

## Missionary Magazine.

JANUARY 2, 1871.

**“The Holy Ghost saith—TO-DAY!”**

(A NEW YEAR'S PLEA.)



LOTA POINT.

CARELESS must be the heart to which the midnight chime is not a solemn sound. Through silence and darkness it knells a departed day to its grave in the dead Past ; it welcomes a new day to bear its part in the living Present. As its reverberations rise to the star-lit heavens, they seem to meet “a voice from the excellent glory,” endowing the infant day with the crowning

honour of those that are gone, proclaiming it “an accepted time,” a day of offered salvation to the perishing, and of joyful and successful service to the believer. “The Holy Ghost saith—To-day !”

But when a day and a year start on their course together, the appeal comes with tenfold force. Let each of us bow reverently to hear His voice, and, hardening not our hearts, respond, as did our Divine Master, “I must work the works of Him that sent me while it is day ; the night cometh when no man can work.”

Christian hearts are warm, and Christian hands not idle, in this our nineteenth century. The Church has roused from her sleep of ages, from her too languid rest in the embrace of her Lord. She has recognised the fact that dreams, albeit of Jesus, are not her vocation. She must work for Him if she would truly know “the power of His resurrection and the fellowship of His sufferings.” The cross upon

her banner is not the standard of the bivouack, but of the march and of the battle.

Never, indeed, has there been a period in her history when devoted men have not gone forth, with Apostolic zeal, to tell the story of redemption to the degraded heathen—to kindle on inhospitable shores “a light to lighten the Gentiles.” Else had Britain herself been still a Pagan land. But only of late has it been recognised that not alone the heroic pioneers, not alone the picked vanguard, but the *main army*, must invade the dominion of Satan. Only of late has organization been added to activity, and each soldier of the cross proclaimed a traitor, however personally loyal, who shall hesitate to bear his part in winning every nation in the world for King Jesus. Like the Reubenites and Gadites and the half tribe of Manasseh, the Church has her rich pastures and her peaceful homes “on this side Jordan,” and yet she hath girded on her armour; she hath seized her weapons of war, because her divine Joshua has proclaimed, “The Lord your God hath given *you* rest, and hath given *you* this land, but ye shall pass on before *your brethren* armed, all the mighty men of valour, and *help them*, until the Lord hath given your brethren rest, as He hath given you, and they have possessed the land, and then” (Oh, promise, redolent of millennium blessing!) “*then* ye shall return unto the land of your possession *and enjoy it.*” Joshua i. 13—15th.

Now, just because we believe that the Church is saying, “Lord, what wilt thou have me to do?” we would echo the Master’s words, “That thou doest, *do quickly.*” Just because she is saying, “The day is near, even the day of the Lord is near, a cloudy day, it shall be the day of the heathen,” we would earnestly and affectionately remind her, that for the offers of salvation the time is—“NOW”; for all acceptable service, “The Holy Ghost saith—To-day.”

“To-day,” then, be our motto, on our knees, in our treasuries, for our service. “Never,” may be the rebellious defiance of the world; “To-morrow,” the lukewarm response of the professing Church; but “To-day” is the watchword of the true and zealous.

“To-morrow  
Is a period nowhere to be found  
In all the hoary registers of time,  
Unless, perchance, in the fool’s Calendar!  
Wisdom disclaims the word, nor holds society  
With those who own it.”

To-day bestows three advantages on the Church's offerings of alms, prayers, and service.

1st.—It gives them reality and substance. Oh, the noble resolutions that have been made, and—broken! the castles that have been built—*en espagne!*—the orchards in perpetual blossom! the reformations lacking both reformers and reformed! the victories that have vanished before the battle was fought! the generosity that has never bestowed a gift! and all because the curse of “to-morrow” rested upon action. How impatiently people gather wealth; how patiently they await the tithe-gatherer! How eagerly they court health, how languidly work, and thousands who would be humbled to think of withholding either God's due, or man's, are serenely content to postpone the payment of both till to-morrow. But let each Christian enquire what can I contribute to-day, and the grand Societies, Bible, missionary, and philanthropic, might extend their operations a hundred-fold. It was computed in 1870 that the sixteen chief Evangelical or benevolent Societies in England, in their aggregate income, did not receive what would equal an income-tax of a penny in the pound! And yet Christ, “though he was rich, yet for our sakes became poor.” What a light! what a shadow!

2ndly.—It makes alms, service, and prayer, simultaneous. A drop of rain may fall—a million drops, one by one, from time to time, and the parched earth thirst on. But beneath the genial shower, all nature revives; woods, gardens, pastures, put on their robes of beauty and gladness. A mass of fallen rock blocks up the highway; every man in the kingdom might try to move it singly in vain; but let a hundred unite their strength, ready, steady, till the signal rouses every muscle for action, and the obstruction is gone. Now such a signal is given, when “the Holy Ghost saith To-day;” and yet the inert mass of heathenism still cumpers coral islands amid perpetual summer—lies heavier than their icebergs on the arctic palaces of everlasting snow—is the curse of millions of hearts and homes, and casts its baleful shadow over whole continents. And why? The command has been given, “Go ye therefore and teach all nations.” The signal “to-day” has been sounded, but the majority of those who should be giving, working, praying, intend to do so—to-morrow.

3rdly.—It makes alms, service, and prayer, certain. “Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.” “Riches take, to themselves wings and fly away,” or, if they remain behind, their dying owners may be compelled to resign their

custody to another. But "to-day" they may be consecrated to God's cause, and transmuted to blessings here and hereafter. To-day the prayer of "two of you," agreeing in your petition, will be granted—what of the united supplication of two millions? To-morrow it may be too late for your voice to swell the chorus. To-day the angel flies "in the midst of heaven, having the everlasting Gospel to preach." To-morrow the "mighty angel" may have sworn "that there should be time no longer."

For the age is full of portents. The atmosphere, natural, social, and political, is dark with clouds. What mean the signs in the sun, earthquake, famine, fire, and flood? What mean the gigantic frauds of commerce, the daring speculations of infidelity, the gorgeous masquerading of superstition? What mean the wars and rumours of wars, the contempt of treaties, the worship of the phantom, glory—a bloodier idol than was ever Moloch? What means it that "men's hearts are failing them for fear, and for looking for those things that are coming on the earth?" They mean that "the time is short." Earth, in her anguish, cries for light and help "to-day." Across the broad Atlantic sounds the plea "to-day." Only let the universal Church reply—"Aye, brothers, To-day—to-day!"—and the golden gates of heaven will fly open, and the marriage of the Lamb will be come, for the Bride shall have proved herself ready.

E. J. A.

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## HOME PROCEEDINGS.

**W**HEN we look back on last year's Home Work, we have reason to "thank God and take courage." Few, if any, places have withdrawn their aid, while thirty or forty additional openings have been secured. In some places the Society was altogether unknown; in others only a vague remembrance of the early Patagonian Mission was retained. In the absence of any startling events to excite public attention, its course had been gradually lost sight of and forgotten. Nor can this be wondered at when we remember what a multitude of objects are promoted at the present time by our Church. Any claim, therefore, however urgent, is sure to be passed over unless it is from time to time directly brought before the minds of home Christians.

The experience of the past year has proved it so in our case. One clergyman, who had more than once received Captain Gardiner, when on deputation work, had lost sight of our Society for nearly twenty years,

and was astonished to find that the small Patagonian Mission had developed into a Society embracing in its grasp the whole continent of South America. A very hearty Meeting was held in his parish, and he has become a warm supporter of our Mission.

At another place in Yorkshire it was found at the close of the lecture that the last time the cause of South America had been advocated there it was by Capt. Gardiner himself.

In speaking of Home Work, we must not forget to mention that during the past year we have enjoyed the great advantage of having our cause pleaded in many places by the Bishop of the Falklands. His long experience in the South American Missionary field ; his solitary residence among the Fuegians ; last, but not least, his position as the Bishop of the largest diocese in the world : all this has tended to awaken a deep, and, we trust, an abiding interest in those places where he has earnestly pleaded our cause.

In reviewing our Home Work, it may be well, for the sake of clearness, to view it under three heads, as carried on in England, Scotland, and Ireland. In the case of England, our method is to visit the several Associations, as expediency may from time to time suggest, and to spend any spare time in trying to get a footing on fresh soil. Thus, amongst other places, Southampton and Poole, Leicester and Oakham, have been entered for the first time.

Dissolving View Lectures have been found useful in awakening interest in South America. They are usually confined to places in the Metropolitan District ; but during the last year they were tried in Norfolk, Suffolk, Folkestone, Eastbourne, Worthing, and the Isle of Wight, and proved eminently successful. So much for our work in England !

Scotland and Ireland lie at too great a distance from our centre to be available for constant flying visits. We give to each of these two annual visits of some weeks, and try to compress into them as much work as possible. In the summer Scotch tour we found much to encourage. Old allies, as for example, Montrose, Cupar Fife, Edinburgh, and Annan, continued to assist us, whilst three new places—Peebles, North Berwick, and Moffat—extended to us a helping hand, and at each of these places a friend was found to become Hon. Secretary to our Society.

The second visit was paid last month, when, in spite of the unfavourable state of the weather, we met with a measure of success. Four fresh places were added to our roll of supporters, viz., Tillycoultry, Dollar, Milnathort, and Forres, and at each of these a friend was found to become Hon. Sec. Sermons were preached at Crieff and Montrose, and successful visits were paid to some of our old Associations, as Paisley, St. Andrew's, and Nairn.

Crossing to Ireland, we find the same warm welcome which has for so many years rewarded our visits there. In spite of the present crisis in her Church's history, Ireland has not slacked her hand in our cause. Dr. Stirling visited

some of the chief towns, in April, and was most warmly greeted. An enthusiasm was aroused in Belfast which we hope will not soon die out.

The second visit was paid in September, when numerous small places in County Cavan received our deputation. Further north, Bandoran, Kinlough, and Enniskillen were visited, and in the extreme south the county of Cork, and it was pleasant to witness the hearty interest displayed by those who attended our Meetings. But perhaps the most encouraging event was the entrance into Limerick, where a goodly number of Christians assembled to hear, for the first time, of the work of our Society. The Dean made a very impressive closing address, and after the Meeting a young clergyman was induced to become Hon. Secretary. Belonging to a household who have long helped us forward in Ireland, he will, we rest assured, do what he can for us in that important town wherein his lot is cast. At Clonmel and Cashel our energetic Hon. Secretary for the S. E. district secured us sermons, and at the former of these, after the Meeting, a young naval officer bore a very valuable public testimony to the work in South America, which he had himself witnessed in several of its branches.

The last evening in Ireland was spent at New Ross, where, for the first time, a South American Missionary Society Meeting was held. Here, in spite of wind and rain, more than 200 assembled, and appeared deeply interested in what they heard of our work abroad. We trust the sermons to be preached there (D.V.) during the current year may prove that the interest was something more than a mere passing emotion. As we took leave of our kind Irish friends, we could not but feel that God will sustain our sister Church in her hour of trial, and vindicate His own word of promise, "He that watereth others shall be watered himself."

In concluding this brief sketch of our home proceedings during 1870 we cannot but express our feelings of gratitude to Him who has put it into the hearts of Christian friends to spend and be spent for the diffusion of light in the hitherto benighted continent of South America, and in looking forward to another year's labour surely we may, we must, feel humble confidence that He who has begun the good work will perform it unto the day of Jesus Christ.

H. SUMNER ACWORTH.

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We add a line to the above paper—(1) to thank especially those clergymen who have allowed during the past year sermons to be preached in their churches. Many pulpits have been opened to the Society for the first time, and we need scarcely say that this is not only the most remunerative, but the most effectual way to promote its interest. We would also take this opportunity of urging the importance of Drawing-room and Lawn Meetings; those held during

the year at Highfield, Southampton ; Shanklin, the Isle of Wight ; Tunbridge Wells, and other places, have been very successful, not only in their immediate, but subsequent results.


(2) We commend the earnest remarks of Mr. Acworth because of the solemn words that form the first title of our Magazine papers for 1871—"The Holy Ghost saith—*To-day!*" During the past month our fellow-labourers and supporters have been reminded of the necessity of working "to-day" and not to-morrow, by the unexpected and lamented death of the Rev. J. H. Ballard, formerly Association Secretary, who, at the age of thirty-four, has been called to his rest. Another clergyman and member of the Society, Rev. J. H. Holford, of Hampstead, who had lately been appointed to a City benefice, has died, aged thirty-nine, before taking possession. To these we must add a Christian layman, as well known for his liberality as his wealth—Mr. Thomas Brassey, the eminent railway contractor. The Editor remembers well, about five years since, calling on the same day on two world-known, busy, mercantile men. One was all hurry and could not listen to a statement of his responsibilities in South America ; the other was calm and patient, and, after thanking the writer for calling upon him, said, "I will give you 25*l.* per annum for your proposed station at Rosario," and at once wrote out the first cheque. He was told, however, that there might be difficulties in finding a clergyman for this place, and on being asked, in that case, should the money be returned, Mr. Brassey replied, "Certainly not ; but as long as I have any interest in South America you shall have the subscription." We are glad to add that when a most suitable clergyman was sent out and had formed a Church of England congregation, he gave the handsome donation of 250*l.* to the proposed English Church.

Mr. Brassey (as "Herapath's Railway Journal" truly says) was of a type of men indigenous to the soil of England—men who make her name known and respected in the uttermost parts of the earth, not by the destruction of their fellows, but by the cultivation of the arts of peace and the development of the resources of the land they work in.

May many more such laymen as Mr. Brassey, connected with the great Continent of South America, take the same *pleasure* in promoting Christian work as that lamented and able financier did ! Rosario is perhaps the most successful of our ministerial stations, and how much depended in 1865 on "To-day" and not "To-morrow" being one's motto we may well imagine !



## LOTA—CHILI.

E continue to receive cheering and satisfactory accounts from the Rev. J. W. Sloan and Mr. Manhood, both as to the prospects of the new church and the present state of the school—the latter of which is very well attended. The following extracts from the Rev. J. W. Sloan's last letter will be interesting to our readers, as indicating a hopeful commencement of our colportage work referred to in a previous number.

“*Lota, Chili, Oct. 8, 1870.*”

“I have been detained from Puchoco longer than I anticipated, having had an attack of intermittent fever, which confined me to the house for some days, and left me rather weak. Yesterday I went to Puchoco and made arrangements for commencing Divine Service on Sunday next, Oct. 9, the same to be continued (D.V.) every Sunday afternoon at 3 p.m.

“I think — will be competent for the work of book distributing without any assistance. I think we shall find our unobtrusive plan succeed, as hitherto it has done. — comes into contact with Chilenos and speaks a word to them, and when he has time visits their houses, having one or two books in his pocket. The Chileno school-master, the other day, found one of our Spanish tracts in the hands of a child, and, reading it, ordered all those who had obtained any to bring them, that he might hand them to the priest. I am happy to say I have not distributed any *controversial* tracts, only those which present religion in a positive form, so the priest will not find anything to annoy, and he may find something to edify him. I wish to give W. all encouragement, and, as he is very hearty in the work, I have thought of providing him with a horse and allowing him the *profits* of the sales for the keep of the animal.

“A horse will be required to carry the books to any distance, and there are some outlying districts where Chilenos would welcome a little sacred light. It is a very difficult thing for an enquirer to preserve his Bible. The houses consist of one or two rooms—no windows, except an open shutter and a door always open. How can the most careful read during the day, and escape the lynx-eyed priest or the treacherous neighbour? One woman keeps her Testament concealed under her bed. At night, when the shutter and door are closed, she can manage to read the Book of Life by the light of her candle or fire without dread of observation.

“Two Spanish Testaments were sold to two Chileno youths.

“Two ditto to a Chileno woman, one for herself and one for a lodger.

“Two to two Chileno men.

“One given to a youth too poor to buy.

“One Spanish Bible was sold to a Chileno man.

“One to a Chileno woman. There is one defect about all our Spanish tracts ; they are most unattractive. This is a great defect, for these people are fond of having the eye pleased, and this is the highway to their hearts. They are fond of narrative, and are delighted with Bible stories.”

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### Testimonial to the Rev. Allen W. Gardiner.



OUR Members and friends will be pleased to learn that the Testimonial to our valued Missionary which has for some time been in circulation has resulted in a purse of 150*l*.

It was obviously impracticable to give more than a limited currency to the circular letter issued on the occasion. We are persuaded, however, that the subject and its details possess equal interest to all ; and we give the paper here, and also the letter with which the purse was accompanied to Mr. Gardiner.

The two papers embrace a just and warm recognition of his services in the South American Missionary Society, and of his zealous efforts to perpetuate and give expression to, those Evangelistic objects for which his noble father prematurely (if we may so write) yielded up his life in Tierra del Fuego.

We rejoice that the strong chain, which binds us together, has thus received an added link ; and when the salt wave that for a time has sundered, shall one day re-unite us, the issue, we doubt not, shall be a yet closer and brighter fraternity of usefulness.

Mr. Gardiner is now with his family far on his way to Australia. A mission to souls, whether west or south, can never lack interest to Christian hearts—wherever the fallen family is located, there the presence of the Gospel Message is a necessity for raising it, and the first cry of those who have felt its power will be, God speed the Messenger.

The stability and growth now developing in the work at Lota are surely grateful proofs that the Lord fails not to bless when we

patiently build upon the Rock ; and the transition period reserved for this new development of life, when the one shepherd is retiring and the other is entering into charge, will be deemed by those who read providences as happily timed to cheer alike the hearts of both pastors.

Like all moral conquests, our advances seem at first tediously slow; and truly Lota has had its waxing and waning epochs ; but if the Leader of Israel's Hosts be over the encampment, the battle, however prolonged, must issue in our favour. And not before the fight was fully won, we may be allowed to say, was Mr. Gardiner called to quit the field? The Gospel Standard which he bore he left securely waving ; the unpretentious Church had gradually matured into a power ; the civilizing mark of it was legibly read upon the face of the community ; and its conquest over their hearts may be satisfactorily traced by its influence over their purses in support of the work.

It was our happiness to have on our staff at this time a successor for Lota who had been labouring to our great satisfaction on the same coast. He had watched by the sick and stood at the graves of the dead until the earthquake and the fever had removed his wife and swept away his flock. Arica lay buried, and the desolated street of Tacna echoed to the lonely tread of its pastor. Thus matured for his ministry in the school of deep afflictions, where the Christian is so often sent to graduate, he has taken up, happily for the people of Lota, the work so auspiciously advanced by his predecessor. May a loving spirit bind them together, and clustering fruits adorn and enrich the vineyard. An Apostle has admonished us, "Look not on the things that are behind, but on the things that are before." "I count not to have apprehended," he says, "but I press towards the mark." The Christian's motto must ever be—Forward. The waiting time for the Lota Church, we hope, will soon be ended, when the season of aggressive action on the heathendom beyond her must begin.

There is a wild and countless people beyond her border, living and dying under the cruel iron bondage of Satan, to whom has not been yet made known the Sun of Righteousness nor proclaimed the glad tidings which is liberty to the captive, and the opening of the prisons to them that are bound. Yet the command is distinct and emphatic, "Go, preach the Gospel to every creature." The obligation is imperative on all who have received the message to send it forward. And its voice to Lota, conjunctively with its voice to this Society, is,

“Prepare ye, in the camp of the Indians beyond you, the way of the Lord ; make straight in the desert a highway for our God.”

Soon we must organize an energetic Mission to these Indians—a Mission planted in the midst of the camp—a Mission not that shall drive them only farther into its dark and blood-stained recesses, but that shall draw them within the charmed circle of the Christian family—the peaceful fold of Christ’s flock—the bonds and blessings of the eternal covenant of salvation. The Lota Church will consult her own spiritual growth by even now engaging in this Mission ; not in its immediate organization perhaps, but by instituting a fund preparatory to it, and appropriating at least one church collection in the year on its behalf.

The life of a Church is seen in its expansiveness.

DAVID COUTY.

[PRIVATE CIRCULAR.]

8, Serjeants’ Inn, Fleet-street, E.C.

October, 1870.

You will be interested to learn that the Rev. Allen W. Gardiner will soon be leaving our shores on his way to ministerial work in Australia ; his friend, Bishop Marsden, having invited him to take service in his diocese.

Mr. Gardiner’s health had suffered much from the strain of his Mission duties at Lota and the climatic fevers of South America. Our prayers will follow him to the more genial climate of Australia, that, his health being now re-established, a way may be opened to him of extensive usefulness. (Exodus xxxiii. 14.)

But we believe that the members of the South American Missionary Society, who have long watched with affectionate interest his career in their own Mission field, will be very unwilling to part with him without some formal expression of this interest.

The Committee had the pleasure, some time since, of putting Mr. Gardiner’s name amongst the Vice-Presidents of the Society ; and more recently, have signified their cordial acceptance of his proffered services as Hon. Secretary to a branch Society in Australia ; but besides these links of unbroken alliance and bonds of brotherhood so welcome to the members and to the Committee ; we feel that the subscribers to the South American Missionary Society generally, will cordially welcome this opportunity to present to the Rev. Allen W. Gardiner a Testimonial Purse, as a farewell tribute of their personal regard, and of their warm esteem of his labours and sacrifices in the South American Mission Field.

From the memorable year 1851, when the noble Captain Allen Gardiner (sole survivor of the devoted seven) fell in the service of his Lord and this Mission—dating his despatches from his stranded boat, and his cheers and his counsels from his impending grave ; it has been the persistent resolve of the South American Missionary Society to give to the Fuegian heathen and the people of the South American Continent, the Gospel of the Lord Jesus Christ.

With the recent disaster to the Mission, came intensified difficulties—in the cloudy day when friends drop off and streams run dry, the Rev. Allen W. Gardiner volunteered himself for the work—the son of such a Sire could indeed have done no less—but his talents his status his fortune, whatever these were, were forthwith embarked in the Mission service. Three epochs of need arose in its history—1856, the infant life of Keppel—1859, the massacre at Fuego—1860, the inauguration of the Lota Mission, when Mr. Gardiner’s help to the Society was tangible and timely.

Lota eventually became Mr. Gardiner’s more abiding charge ; and soon, out of materials most unpromising and rude, all the ecclesiastical framework of a Church successively rose up.

Romish and political obstacles had to be levelled, antagonistic social habits and pastimes to be reformed, schools to be built and opened; a dispensary was established; medical skill was superadded to ministerial influence, and the missionary at once became the impersonation of preacher, doctor, schoolmaster, mechanist, and itinerating missionary amongst the Indians. To these was subsequently added the important charge of the public hospital.

The Lota Mission grew daily in breadth and proportions and usefulness; but with it also grew its details, its responsibilities, and its labours—the bow, too persistently bent, loses at length its elasticity—and the careworn pining exile was abruptly admonished he must flee back to his native air.

But a work, whose foundations were laid in so much faith and love and prayer, will abide and flourish, though the hands that fashioned it should for a season become enfeebled and fail; and we have it written, “one soweth and another reapeth,.....that both he that soweth and he that reapeth may rejoice together.” And most cheering to Mr. Gardiner, and not less so to our friends, will be the last received intelligence from Lota—that the first temple is likely soon to give place to a new one, of improved proportions and better position; that the schools are prospering progressively, and that the ministry has become largely self-supporting. (Is. xxvii. 3.)

Such members and friends of the Society as desire to send contributions to the “Testimonial Purse,” will kindly do so promptly, to the addresses of either of us, or to 8, Serjeants’ Inn; or through their own local Secretaries.

We beg to remain, yours faithfully,  
A. R. PITE, CHAIRMAN OF GENERAL COMMITTEE,  
38, Bloomsbury-square, W.C.  
DAVID COUTY, CHAIRMAN OF FINANCE,  
East Down-park, Lee, Kent, S.E.

*To the Friends of the South American Mission.*

#### SOUTH AMERICAN MISSIONARY SOCIETY.

8, Serjeants’ Inn, December, 1870.

*To the Rev. Allen W. Gardiner.*

DEAR SIR,—We have before had the pleasure of acquainting you, that by a Resolution adopted at the Committee of this Society, a letter has been some time in circulation amongst its members and friends inviting their subscriptions to a “Testimonial Purse,” as a tribute of esteem and affection “to their valued missionary, the Rev. Allen W. Gardiner.”

It is now our pleasing duty to announce to you that the result of such letter is a sum of 150*l.*; and herewith we send you a cheque and statement answering to such amount.

Accompanying this tribute, and as an integral part of it, we send also a copy of the letter referred to, because it summarizes and expresses better and more fully than this note can convey, the zealous service and usefulness which have elicited the tribute, and the gratefulestimation in which the labourer and his work are held by the Society.

When at times, the new fields that are to engage your tillage, shall seem slow in putting forth the blade and the ear which give promise of the gladdening harvest, it may temper regrets and speed the slackening hand, to recall the slow and silent but progressive growth of the Lota field—and if the smiles and cheers of friends at home should seem occasionally faint and wanting, the presence of this last and grateful recognition of your work, may reassure you of that living sympathy between all the members of Christ’s Body, which is ever active and indestructible. (1 Cor. xv. 58.)

We have the pleasure to remain, yours faithfully,  
ALFRED ROBT. PITE, *Chairman General Committee.*  
DAVID COUTY, *Finance Chairman.*

[A list of the names of the contributors, with the amounts, accompanied the letter, and a copy was sent to each person.]

## BRAZIL.

## THE AMAZONS—SAN PAULO.



THE Committee of the South American Missionary Society are directing their earnest attention to the fulfilment of the expectation raised in previous numbers of commencing missionary operations in the vast empire of Brazil. In the north, recent information encourages them to take preliminary steps for ascertaining a suitable station for the labours of some devoted servant of Christ, at a distance of three thousand miles from the mouths of the majestic Amazon. With its branches, this river offers not less than 15,000 miles of waters for steam-boat navigation. Its basin is more than twice the size of the valley of the Mississippi, and would hold forty-nine countries of the size of England. It is indeed a wonder that so many republics and such an empire, fed by it, and teeming alike with mineral wealth and the richest productions of nature, should have suffered such an artery and highway for commerce to have remained so long unutilized.

There is but little change, however, in the habits and manners of the Indians on its banks since Orellana first floated down this inland ocean in 1539 (A.D.). The cruelties, the slave hunting, and the bigotry of their Spanish and Portuguese oppressors have brutalised as well as diminished them. But they are daily becoming more accessible to missionary enterprise and the softening influences of civilisation. Within ten years the export commerce of the Amazon has doubled in value, and the Brazilian Government has opened its waters to all flags. Lines of steamers are about to penetrate to its sources, and the emigrant pioneer is making himself a home at its remote limits; and to quote the words of Messrs. Kidder and Fletcher,\* “at the present time Brazil is in want of nothing so much as pious, self-denying ministers of the Gospel,—men who, like the Apostle to the Gentiles, will not count their lives dear unto themselves that they may win souls to Christ.”

## SAN PAULO.

In the Frontispiece of this magazine we have given a sketch of Sao or San Paulo, a city in the southern part of Brazil, and of which there is a description in the May number of 1869. The

\* “Brazil and the Brazilians,” p. 587.

† “South American Missionary Magazine,” Vol. iii., p. 93.

success of the railway company under English management and engineering skill in surmounting the difficulties which are there no less vividly than accurately depicted, has led to the establishment by local enterprise, and with provincial capital, of new lines to carry further into the interior a railway system from the coast, and so to connect Santos, its port of shipment, with the great coffee and cotton districts of that fine and prosperous province.

The Committee are about to meet the earnest wishes of the English community at San Paulo by appointing a chaplain to supply their spiritual wants, and, at the same time, to embrace in his ministerial supervision Santos, with its English shipping resorting there. The residents will contribute 150*l.* towards his stipend, and have raised about 160*l.* towards the erection of a church; but as they are mostly mechanics, clerks, &c., they will need exterior assistance to carry out the object which they have at heart.

It was at San Paulo that the first captain-general of the Jesuits started a mission (A.D. 1553) which is now represented by an important Roman Catholic university, into which we trust that the growth of enlightened public opinion will open the door for the introduction of religious truth, unalloyed with superstition. As an instance of the advance of religious freedom of thought, the question of abolishing the celibacy of the clergy has been frequently discussed in the Provincial Assembly of San Paulo, and at one time the proposition to make the Brazilian Church independent of the Pope was more than once started, and was finding increased favour with the people.

Our Missionary Chaplain will, however, confine his ministrations to our own countrymen and many of the German settlers who have craved for it, to the circulation of the Scriptures by the employment of colporteurs within the limits of the Brazilian law, and to such evangelistic labours amongst the native Indians as opportunities may make feasible.

Brazil attracted the missionary zeal of the leaders of the Reformation on the Continent, and Admiral Coligny sent forth the first Huguenot colony to labour on its shores; may we hope that the light then quenched in the flames of the Inquisition is about to be rekindled by the quickening agency of the Spirit of Life!

C. R. DE HAVILLAND.

## PIONEERING IN THE PAMPAS;\*

THE FIRST FOUR YEARS OF A SETTLER'S EXPERIENCE IN THE LA PLATA CAMPOS.  
By *Richard Arthur Seymour*. London : Longman and Co.

**D**URING three hundred years Spain and Portugal divided between them (with the comparatively trifling exception of the Guianas) the responsibility of governing the continent of South America. A certain standard of civilisation was soon reached, and for a century or so never passed. In the early part of this century, after severe struggles, these American provinces of Spain and Portugal, bit by bit, managed to establish themselves as independent powers—one empire, that of Brazil, and the rest under Republican forms of Government. Of these, La Plata, or the Argentine Republic, numbering thirteen Confederate States, has, within the course of the last ten or fifteen years, become an increasingly attractive field for the English emigrant. That the Spaniard has not done all that was to be done with the magnificent Pampas of La Plata, is plain from the present existence of thousands and thousands of unreclaimed acres, and thousands and thousands of unreclaimed Indians. Mr. Seymour, in his simple but extremely interesting narrative, mentions incidentally that Entre Rios, one of the States, has been settled by the English [!] for more than ten years. What the effect of the introduction of the English-speaking race, with railroads and gas, into these undeveloped countries may be, we must leave to ethnology and the future; but that there is an opening for enterprising emigrants our "Pioneer" leaves us little room to doubt. The greatest drawback at present is the marauding and murderous Indian.

Mr. Seymour sailed from Liverpool, January, 17, 1865, in the *Kepler*, bound for Buenos Ayres, intending to join a friend who had already been a year and a-half in the Argentine Republic, both hoping to make a rapid fortune by sheep-farming. Arriving at Buenos Ayres on the 2nd of March, he devoted a few days to "lionising," and then proceeded up the River Uruguay to Guleguaycher, with his eyes wide open all the time for all objects of interest in this literally New World. Having found his friend, he proceeded with him on a general tour of observation and inspection, preparatory to determining on a location whereon to exert their energies. Eventually they agreed that Entre Rios, the State between the Uruguay and the Parana, was too much settled already, and resolved to push to the very frontier of civilisation, where there was a better opening for enterprise and activity. Accordingly, they planted their estancia on the southern side of the Saladillo.

Life on the southern bank of the Saladillo is evidently wild and exciting enough to satisfy the most ardent despiser of over-civilisation. Indeed, the greater part of the book reads more like Fenimore Cooper's novels than nineteenth century realities. Still, with better protection from the Government (and much is expected of the newly-elected President, Senor Sarmiento), settling in the Pampas would be not only an enjoyable, but a profitable speculation. Mr. Seymour mentions that, in 1868, a clergyman was sent by the SOUTH AMERICAN MISSIONARY SOCIETY to the Rosario and the surrounding campos, to the great satisfaction of all the settlers; but a hope is expressed that before long they would have a resident clergyman in Frayle Muerto, which, so to speak, is Mr. Seymour's "market-town."

\*FROM MISSION LIFE for the year 1870. Edited by Rev. J. J. Halcombe, M.A. This volume, like its predecessors, contains most valuable information for the advocates of Mission Work at home and abroad, while many of its articles are calculated to stir up an interest among cold and lifeless Churchmen. May its excellent suggestions be adopted, and so earnest Mission life be promoted for "all sorts and conditions of men!"



## ROSARIO.

**T**HE Rev. W. T. Coombe writes on the 26th September, 1870. Speaking of the party of young men who went out with Mr. Henly, he says :—

“They are settled about nine miles from Rosario. I rode there on Sunday week, between my morning and evening service, and held Divine service with them, for which the young men thanked me most heartily, and begged me to come as often as I could, which I fear will not be very often ; at least, not more than once a month. I feel I cannot keep up with two full services on Sunday, day-school, visiting, and a very considerable correspondence, beside the camp. I am thankful, however, to see the work prosper. The school has increased rapidly, and I rejoice in having secured the services of an American lady to assist me. She is an excellent teacher, and the children are very fond of her. And now I look forward, as soon as I have got the new iron church up, to set to work and spread the Word of God and religious literature throughout the two provinces of Sta. Fe and Cordova. It has been my object to consolidate and make sure every step in advance, that I may feel by God’s help that something has been done. An excellent site has been purchased for the future church. The iron church, I trust, will soon be erected. The school in Rosario has become a *necessity*. Four of the native lads who entered the school on the 1st of October, 1868, now speak English fluently. Two of them can assist me in English or Spanish classes. I will send their photographs shortly. After service on Sunday last Mr. McCree, a nephew of Dr. McCree, of Scotland, offered a hundred acres of land on his estancia for the church in the F. Muerto Settlement.”

Under date Nov. 10th, the Rev. W. T. Coombe again writes :—

“It is now twelve months since I returned in priest’s orders, and though it has been in much weakness and through many difficulties and discouragements, I can look back upon the past year with feelings of thankfulness.

“On the 2nd of Nov. I sent out a colporteur with Bibles and Testaments in different languages, which I hope will be another instrument of good. The other morning a French Protestant from the Gran Chaco called and asked for a Bible, and was delighted with the offer of a dozen to take back for distribution among the colonists. I promised him to make a visit to the Gran Chaco, to baptize the children, &c., as soon as the weather and circumstances allow.”

## FRAYLE MUERTO.



THE Editor has received an interesting letter from a settler at Frayle Muerto—one who is most anxious to see the public means of grace established by a resident clergyman, although he himself is a Presbyterian, and who writes as follows:—

*“Rosario, Oct. 12th.*

“I am sorry to tell you that for the present time it is out of the question for us to think of supporting a clergyman. The colony has progressed considerably it is true, the number of Englishmen in the settlement having increased to about two hundred; but the harvest was not so successful as was anticipated, and it is only by extreme economy and hard work that the settlers are able to carry on at all. The want of success is to be attributed principally to inexperience. This business of agriculture being quite new to the country we had to find out everything for ourselves. From sowing at wrong times and in the wrong way our crops have not been so productive as they should have been had we known better; and many of us have brought from England machinery and expensive implements which we find are not well adapted for our purpose here. The settlers, however, can see now the mistakes they have fallen into, and, notwithstanding the misfortunes they have had, are sanguine regarding the future of the colony. In the meantime Mr. Coombe pays us monthly visits, and that the services he holds are generally appreciated is proved by the numbers that attend them. His congregation numbers commonly about fifty. The attendance would be greater, but the estancias are as yet far apart from each other. Mr. Coombe is a great favourite in the colony, and his influence for good is, I believe, very great. . . . I need not give you any description of the colony at Frayle Muerto, as you already know more or less about it, both from Mr. Coombe and myself. From its position, midway between Rosario and Cordova, it is likely to be a place of some importance, and as I have already said, if you can only help us at present, I have little doubt but after harvest we shall be able to raise a small church, and the year after next, if everything goes well, to support a clergymen for ourselves.”

The Rev. W. T. Coombe also writes from Rosario, Nov. 10th, 1870:—

“At a Meeting of estancieros held at F. Muerto on the 29th of Oct., it was resolved to accept 100 acres of land offered by Mr. McCree, and to enclose eight acres for a burial ground, in which the estancieros (though at present struggling with difficulties) have shown considerable interest, and many have solicited help from their friends at home. I trust, with God’s blessing, to be able to do something towards building them a church next year.”

## SALTO—REPUBLIC URUGUAY.

HE Rev. T. Schmid writes encouragingly :—

“Sept. 22nd, 1870.

“It is with no small satisfaction that I take up my pen to give you some hopeful and encouraging news on the prospect of the ministerial work here. The Lord, whose we are and whom we desire to serve appears to have heard our prayers and moved the hearts of several friends to assist us in the work of preparing the church for the orderly and proper performance of Divine service. Accordingly, our little church [see Vol. iv., p. 45] is now being suitably fitted up. The building, which was originally one large room—viz., fifty-four feet by thirty-six—has been divided into several rooms. A brick wall lately made between the third and fourth window (reckoning from the gate) through the entire width of the edifice gave two more rooms to the adjoining parsonage, which are well ventilated and lighted. A decent partition between the first and second window (carried likewise through the entire width of the original room) divides the schoolroom from the church, so that each part is now separate. The centre part, therefore, of the building which we are now furnishing as our church, has four windows, two towards the west, looking out on the street, and two towards the east. The width of the room—thirty-six feet—we have made the *length* of the church, which, therefore, is thirty-six feet long by twenty-four. The communion-rails have been placed on the east side of the building, for the sake of convenience as well as correctness. The little church will hold about seventy persons, and will therefore be large enough for Salto for some years to come, unless a most unexpected influx of English should take place.

“A desk, lectern, and seats have been ordered, and when these are finished we purpose opening our church, which (D.V.) will take the second Sunday of next month.

“The church, though in ecclesiastic architecture a plain building, will look very decent and neat when finished. I hope to be able to send you a photograph of the interior in due time.

“Thanks to the generosity of various friends, the expense of furnishing the little church does not fall heavily on the congregation. Mr. John Williams, brother to Mr. Richard Williams, the generous donor of the school-church, has received two handsome donations for fitting up our place of worship (one from another brother and one from a friend). On my applying to Mr. Giebert, in Fray Bentos, I

got 50 dols. (about 10*l.*) Mr. J. Williams, who is a warm supporter of the cause, and by whose earnestness and zeal I am much encouraged, together with our worthy Secretary, Mr. Dickinson, have been making a collection from the congregation and others. Two native residents contributed of their own accord also.

“I think that some few of the natives may attend at least occasionally, and that so the way may be opened to preach the offers of mercy and peace to the natives in their own tongue. Some have expressed their desire to attend, but there being no place set apart for the purpose, hitherto they have not done so. There is a great dislike in the minds of the natives to come to a private house to worship, but when our little church is once open they may (and I believe they will) sometimes attend, and it may please God to bring home a word spoken some time or other.

“I think that our beautiful Liturgy will be appreciated by intelligent and unprejudiced natives when they hear it in their own tongue. It may be that I shall open our church with a Divine service entirely in Spanish. I shall be guided by the number of attendants on that day. How happy and joyful should I feel at the prospect of increased usefulness ; at being the first minister of Christ to preach here the unsearchable riches to attentive listeners, however few they may be at the first ; and though some time may elapse before God may permit us to see any result of our labours, we would not be discouraged, but patiently persevere in our labours, knowing that God’s Word shall not return unto Him void, but shall accomplish that whereunto He has sent it.

“It is not a little remarkable, and it will interest you to know, that our church stands on the ground on which was a building used as the first Roman Catholic church that existed since Salto became a town.

“*Sept. 23.*—Your letter of Aug. 17 arrived to-day, and in answer to your proposal of my employing a man to go about as colporteur, permit me to state that at present there is very little prospect of finding a suitable man, and great risk attached to the undertaking even if a man could be found, on account of the existing revolution. This poor country is in a most distracted and disjointed state, politically and financially. It would be impracticable, therefore, under present circumstances, and certainly attended with risk, to send a man about with books. Murders are being committed in the interior by marauders on a rather alarming scale. I hope, however, that ere long there will be quietness and peace.

“I think I could dispose of a Spanish Prayer-book occasionally, but it ought to have better type and binding than those now in circulation. I have had often enquiries about Spanish Bibles and Prayer-books.”

## THE SOUTHERN OR FUEGIAN MISSION.

ON BOARD THE ALLEN GARDINER.

*Good Success Bay, Tierra del Fuego,**Saturday Evening, October 1st, 1870.*

**I** MUST now go back to the date of my last communication home. I wrote to you last from Stanley, on September 8th. We were then ready for sea, and left Stanley for Keppel Island that day at three p.m. We had, through God's good will, a favourable and speedy passage to Keppel Island, where we arrived on the 9th Sept. at 10 p.m. We spent fifteen days at Keppel Island preparing for the passage and stay at Ushuwya. What kept us so long was the A. G.'s sails, which required repairing, especially the mainsail. We found all well at Keppel Island, when we arrived, and all was as we could have wished when we left, this day week. We have on board all the requisites for a stay of six months in Fireland, in the shape of provisions and other necessaries for the welfare of a new settlement. We were detained at Shallow Bay by contrary winds till Tuesday. On Tuesday night we lay becalmed in Byron Sound, near Carcass Island. On Wednesday night were becalmed off New Island, and to-day, at 10.45 p.m., we came to an anchor in this place, the wind blowing strong from the westward. We have had wonderfully fine weather since we left Keppel Island, whereas during the fortnight we were there we had a continued series of southerly and south-westerly gales (equinoctial gales). We found the Tilton (schooner from Stanley) lying at anchor here, and this evening the Irene, small schooner from Stanley, came in just for the night, and to-morrow is likely to leave direct for the Falklands; and by her I send you these lines. We hope to sail hence on the first slant towards Ushuwya, where I trust and hope we shall find all well, and experience, as we daily pray, that our heavenly Father has been there before us, and prepared the work for our hands, and our hands and hearts for the work we are sent (by Him we trust) to do in promoting the knowledge of His mercy and His truth.

“We have three Indians on board returning to their own land, which is the country near the Clay Cliff Narrows, Beagle Channel. Their names are Giamamoul (who has now been some thirty months at Keppel Island, a clean, tidy, well-disposed lad, who has learned much that is improving to the heart and manners), a youth of about nineteen years; Quisenasan and his wife, Cooshtnjizceepa, who were brought over last November. I hope that these, with Cooshinjis, will prepare their country people to desire better things. And now, with earnest desires for God's best blessings on this, His work, in all its branches.—I am, &c.,

T. BRIDGES.

## CRANMER, KEPPEL ISLAND, FALKLANDS.

August 15th, 1870.



It is with much pleasure and thankfulness that I now write. We feel we cannot sufficiently praise God for the past mercies and blessings we have received at His hands.

Since we have been at Keppel we have received much kindness from the Rev. T. and Mrs. Bridges, also from Mr. and Mrs. Bartlett. I feel it quite a pleasure to render Mr. Bartlett all the assistance I possibly can in his arduous duties, and I trust it will ever be the same as long as it is our heavenly Father's will we shall labour together.

I am very much pleased with the conduct of the Indians who are residing at Cranmer. It is very evident that the instruction they have received has not been in vain; and though they often ask for things they never receive anything without expressing their gratitude. They are generally very regular in their attendance at morning prayers and school, and it is not very often their places are vacant at the Sabbath services. It is a delightful thing to me to hear them singing the praises of God, and repeating some of the sweet and precious portions of His Holy Word. We earnestly pray that the Holy Spirit may dispel the darkness from their minds, that the light of Heaven may beam upon their souls, that they may see themselves to be sinners in the sight of God, and feel how much they need the precious blood of Jesus to cleanse them and make them pure and holy in His sight. I heartily desire to make known to them the love of Christ in their own language; but as I know this cannot be done immediately, I give them a little instruction in English, with the assistance of the Fuegian dictionary.

In the absence of the Rev. T. Bridges the services on Sundays are conducted by Mr. Lewis, Jacob Reysek, and myself; also morning prayers, and the school for the Indians. The afternoon school for the English children is always conducted by me.

May grace and wisdom be given me that I may faithfully discharge the various duties devolving upon me with satisfaction, and to the glory of God.

JOHN LAWRENCE, *Catechist.*

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We are enabled to add an interesting letter of thanks received from the shipwrecked mariners of the *Alto*, referred to in our last Magazine—November, 1870.

*Stanley, Falkland Islands,  
July 27th, 1870.*

To Mr. Bartlett,

South American Mission, Keppel Station, F. I.

Dear Sir,

We, the undersigned American seamen, lately belonging to the wrecked American barque "*Alto*," take this opportunity of acknowledging the deep obligations under which we labour. We came to your settlement destitute of everything, and you in the kindest and most hospitable manner furnished us with all that men could wish for—plenty to eat and drink, and a place to sleep, and, not knowing any other mode of showing

our appreciation of your kindness, we have taken this method of sincerely thanking all on the Keppel Station for the great kindness and hospitality extended to us.

We are,  
Very respectfully yours,

H. GRAHAM.  
THOS. TAYLOR.  
LOUIS I. KING.  
W. F. ROBBING.  
FRED. WINTER.  
JOHN ADAMS.

J. R. ROGERS.  
HENRY GEORGE.  
WILLIAM WATT.  
WILLIAM MURPHY.  
HENRY STEELE.  
WILLIAM GRIFFITHS.

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THE FALKLAND ISLANDS' ASSOCIATION OF THE  
SOUTH AMERICAN MISSIONARY SOCIETY.

We are glad to find in the nearest British colony to South America an earnest effort is made to support the Society. The Rev. T. Bridges has forwarded to us a statement of the past year's receipts. He regrets the loss in Stanley of Dr. and Mrs. MacClinton, but adds that Lieut. Drury has kindly undertaken to fill the position they have so long a time satisfactorily occupied as regards our Mission. Their last act was to present a quantity of new and old clothes, with other useful things, for the Indians. Governor D'Arcy has promised to be an annual subscriber of 5*l.* A very interesting missionary meeting seems to have been held at Keppel Island, when the collection, as recorded in the following statement, appears to have been very good:—

THE FALKLAND ISLANDS' ASSOCIATION.

1870. *Collections and Subscriptions for South American Missionary Society.*

KEPPEL ISLAND.

	£	s.	d.
Collection after Meeting, August ... ..	6	0	0
Mrs. Bridges' Mission Box ... ..	1	0	6
Ellen Bartlett's Mission Box ... ..	0	17	6
	<hr/>		
	7	18	0

STANLEY.

Collected at Trinity Church, Whit Sunday, per Rev. Chas. Bull ... ..	1	15	7
Mr. and Mrs. Earnest (don.), per Rev. T. Bridges ... ..	1	0	0
Mr. Hurst (don.), per Rev. T. Bridges ... ..	0	10	0
Offertory, Trinity Church, per Rev. C. Bull ... ..	0	19	9
	<hr/>		
	4	5	4
Subscriptions, &c., per Mrs. MacClinton ... ..	23	4	6
	<hr/>		
Total ... ..	£35	2	6

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## PATAGONES.

**W**E select from the daily journal of the Rev. G. A. Humblé, M.D., further illustrations of the varied work in which he is engaged, and which we trust, in the Lord's good time, will bear fruit to our Master's glory. We are glad to notice in a collecting card for 6*l.* 17*s.* 8*d.*, received from Patagones Association, a contribution of twenty paper dollars from Rosa, the Christian Indian girl.

"*May 8th. Sunday.*—Had Divine service to-day in the church for the first time since its enlargement ; the portion available for seats is now as large again as it was before. The enlarged church was of course not full, but we had a good congregation as usual.

"*12th.*—Several Englishmen called on me ; some of them are settlers for Bahia Blanca. There is quite an English colony there now, consisting, I think, of about fifty English. Some of them have expressed their regret at their being deprived of all pastoral supervision or the means of grace. Should the colony thrive, I hope the time will come when the Society may be able to do something for them. I have told some of them that if they could guarantee a certain income for a clergyman among themselves, very likely our Committee would come forward to help them.

"*21st, Saturday.*—Some Indians (Tueldres) arrived at Patagones for trade ; two of them came to the mission-house to inquire for Mr. Hunziker. I told them he had left for the Falklands. They belong to the tribe with which he and Mr. Schmid travelled.

"*22nd, Sunday.*—Had a most encouraging congregation. Had the church not been recently enlarged there would not have been nearly enough room for all. I think I must soon get some extra benches. Several remained after church to consult me medically.

"*23rd, Monday.*—Crossed the river to the north side and paid a few visits. Had a conversation with a Welsh boatman. He thinks there are many on the north side who would like to come to our church on a Sunday, but are detained by having to pay the boat hire ; we have therefore arranged that he shall make one trip at church time and bring over gratis all those from the north side who like to come to church, and also take them back again. In order that he may not be out of pocket I have agreed to pay him a small sum weekly for his trouble. I hope the plan may succeed. Visited to-day among the Indians.



“*24th, Tuesday.*—Mr. M——, a lieutenant in the Royal Navy, arrived here to-day, and paid us a visit. He has been travelling with some Tuelche Indians in the south for about a twelvemonth, under the guidance of Casimero, the same cacique with whom Messrs. Hunziker and Schmid travelled for some time. Mr. M—— left Sandypoint about a year ago, and has been slowly journeying northwards until he reached the Rio Negro. He speaks favourably of the conduct of the Indians, and says they treated him very kindly.

“*27th, Friday.*—Weather bad. Blew a dust or sand storm, and afterwards rained. These dust storms are very dangerous to persons travelling in the camp, as they sometimes lose themselves and perish. I myself was once caught in one. The sister of the Indian chief came here for medicine. I think I attend all, or nearly all, the Indians of the place. Invited her to church on Sunday.

“*29th, Sunday.*—Had a very good congregation. The church was, I think, fuller than I have yet seen it. Congregation very mixed, as usual, consisting of English, Welsh, Scotch, Spanish, Indians, &c. Amongst others were present the mother and sister of the Indian chief at St. Xavier. After service paid a visit to an Indian family living near.

“*June 7. Tuesday.*—Went out some seven or eight miles into the camp, and paid several visits. Visited also an Indian child whose mother was killed by another Indian, because he thought she had bewitched his son, who died of consumption. Such cases of murder are, alas! too common among the Indians. An Indian woman whom I have lately attended brought us a present of half a sheep, a proof that the Indians are not all so selfish as is commonly supposed. I frequently receive presents from the Indians, and I do not fail to make them presents in return.

“*9th, Thursday.*—Was much occupied in the dispensary. Received 140 paper dollars for the Society. Visited among the Indians living near. It seems the Indians up the river had been fighting, and four were killed. The numerous violent deaths which occur among the Indians make one long for the time when they may be brought under the blessed influence of the Gospel of Christ.

“*10th, Friday.*—An English person, a widow, called here to inquire if she could be married to a German (a Protestant) in our church. I explained to her that she would have to get out certain papers in Buenos Ayres first, and then I should be in a position to perform the ceremony. It is very hard upon Protestants that they cannot be married without sending or going all the way to Buenos Ayres. It seems to me that the laws of this country are framed so as to place obstacles in the way of the marriage of Protestants.

"13th, Monday.—The Justice of the Peace called on me about the new street. I have succeeded in getting it made on the limits of the mission grounds. This is much better than cutting right through it. The municipality will put up a wire fence. Several Indians came here to-day.

"17th, Friday.—A Dutch captain came to ask me to visit two sailors who were ill on board. Accordingly I went in my boat and saw the men. Invited the captain to church on Sunday. Gave the Psalms in Spanish to a sailor who came to the Mission-house. Received 140 paper dollars for the Society.

"20th, Monday.—Was much occupied in the dispensary. Paid two visits in the afternoon. A gentleman paid me a visit, who is the son of a beneficed clergyman. He has a farm up the river on the north side. He promised to come to church on Sunday next. There is another son of a clergyman also farming up the river, and it seems that a third is expected by the steamer. The number of English here is decidedly increasing; unfortunately, they are nearly all single men. I should like to see a few families come out. The single ones cannot get married here, except to Romanists.

"July 1, Friday.—A party of Indians came here to-day with several children. I offered to take some of the children and educate them. The father of one little girl about two years old promised to send her when old enough. The Indians are very fond of their children, and do not like parting with them, especially to strangers.

"2nd, Saturday.—Had some Indians at the Mission-house again to-day. One of them renewed his promise of sending us his little girl when old enough. Went some distance down the river in my boat, and visited a family living on the banks. Visited also a man badly wounded by the Indians.

"11th, Monday.—A widow called here respecting her being married to a Belgian Protestant. I gave her a certificate to send to Buenos Ayres in order to procure the civil license. If she succeeds in getting the licence I propose marrying them in our church; it will be the first marriage celebrated therein.

"15th, Friday.—Crossed the river in my boat and called on the Justice of the Peace, whom I found ill in bed. Saw some Englishmen on the north side. I invited them to come to church on Sunday. Visited the child of the Indian Chief. It is very ill with inflammation of the lungs. An Italian came from thirty miles up the river to get some medicine for his sister.

"Aug. 1.—Weather most tempestuous. Sent some illustrated Spanish tracts to an old man living up at St. Xavier. Very high tide, the garden completely under water. Persons say that so high a tide has not been known for fourteen years.

"8th.—Received a visit from the Justice of the Peace and one of the municipality. They were very friendly and kind. I took the opportunity of showing them the church, which they had not seen since its enlargement. Visited three or four sick children. Received upwards of a hundred dollars for the Society.

“14th, *Sunday*.—Very good congregation ; nearly all the seats were occupied, although only last week the carpenter made six new benches, with backs, for the church. During the service three cannon-shots were heard from the fort on the north side ; this is always a sign of the coming of Indians with hostile intent. Some of the male part of the congregation immediately left the church to see what was the matter. I concluded the service as usual. After service I heard that some Indians had been seen on a hill overlooking the town. About thirty armed men on horseback started soon after in the direction of the Indians, who are said to be very discontented, and to be meditating an attack. They scarcely ever attack towns, but only isolated houses in the camp, and drive off all the cattle they can find.

“16th, *Tuesday*.—No more news of the Indians ; the town seems to be regaining its wonted tranquillity. Received 340 dollars for the Society. This is nearly equal to three pounds sterling.

“29th.—Yesterday the Indian Chief’s wife came to the dispensary for some medicine, and to-day she sent for more. She complained to me of her husband having taken a second wife. Many of the Indians call themselves Christians, and will bring their children down to the town to be baptized ; but when it suits them they will take part in any heathen rites, and even practise polygamy. These half-and-half Indians are, I believe, more difficult to deal with than actual and genuine heathens. It often happens that with the little Romanism they have learnt they have also initiated a dislike to Protestants. For my own part, I think it would be easier, with God’s blessing, to convert a genuine savage than one of these half Romish, half heathen characters.

“*Aug. 30*.—The feast of Santa Rosa, who is the patron saint of South America. The people say there is always a storm about this time, either a few days before or a few days after. Had a conversation with a Romanist on the subject of the patron saints. I told him we Protestants did not attach importance to having patron saints ; that God was the best Patron, and that, having Him, we needed no other patron. He apparently quite agreed with me, as the Romanists here nearly always do, out of politeness.

“The Indians have lately been giving great trouble in the southern part of this Republic, robbing thousands of cattle and killing some Christians, and making others captives. In this particular place they have robbed only to a small extent. If the Argentine Government, instead of exterminating the Indians, could be prevailed upon to Christianize and civilize them, I think it would be sounder policy, and more in accordance with the Spirit of Him who told Peter to put up his sword within his sheath, and who claims the heathen as His own inheritance.

“GEORGE A. HUMBLE.”

## RESURRECTION OF CHRISTIAN MISSIONARIES.



LEST sight ! not unobserved by angels, nor  
 Unpraised,—that day, 'mong men of every tribe  
 And hue, from those who drank of Tenglio's stream,  
 To those who nightly saw the Hermit Cross,  
 In utmost south retired,—rising, were seen  
 The fair and ruddy sons of Albion's land,  
 How glad ! \* \* \* \* \*  
 \* \* \* \* \* denied to self, to earthly fame  
 Denied, and earthly wealth, who kindred left,  
 And home, and ease, and all the cultured joys,  
 Conveniences, and delicate delights  
 Of ripe society ; in the great cause  
 Of man's salvation greatly valorous—  
 The warriors of Messiah, messengers  
 Of peace, and life, and light ; whose eye, unscaled,  
 Saw up the path of immortality,  
 Far into bliss ; saw men, immortal men,  
 Wide wandering from the way ; eclipsed in night,  
 Dark, moonless, moral night ; living like beasts,  
 Like beasts descending to the grave, untaught  
 Of life to come, unsanctified, unsaved ; \*  
 Who strong, though seeming weak ; who warlike, though  
 Unarmed with bow or sword ; appearing mad  
 Though sounder than the schools alone e'er made  
 The doctor's head ; devote to God and truth,  
 And sworn to man's eternal weal—beyond  
 Repentance sworn, or thought of turning back ;  
 And casting far behind all earthly care,  
 All countryships, all national regards  
 And enmities, all narrow bournes of state  
 And selfish policy ; beneath their feet  
 Treading all fear of opposition down,

\* From LYRA RESURRECTIONIS.—A collection of sacred poetry. By Issette Teresa Torr. Published by Simpkin, Marshall, and Co., London. Should any profit be derived from the sale of this work, it will be given to the South American Missionary Society, and to assist other missionary efforts at home and abroad.

All fear of danger, of reproach all fear,  
 And evil tongues—went forth, from Britain went,  
 A noiseless band of heavenly soldiery,  
 From out the armoury of God equipped,  
 Invincible, to conquer sin ; to blow  
 The trump of freedom in the despot's ear ;  
 To tell the bruted slave his manhood high,  
 His birthright liberty, and in his hand  
 To put the writ of manumission, signed  
 By God's own signature ; to drive away  
 From earth the dark, infernal legionary  
 Of superstition, ignorance, and hell ;  
 High on the pagan hills, where Satan sat  
 Encamped, and o'er the subject kingdoms threw  
 Perpetual night, to plant Immanuel's cross,  
 The ensign of the Gospel, blazing round  
 Immortal truth ; and in the wilderness  
 Of human waste, to sow eternal life ;  
 And from the rock where sin, with horrid yell,  
 Devoured its victims unredeemed, to raise  
 The melody of grateful hearts to heaven :  
 To falsehood, truth ; to pride, humility ;  
 To insult, meekness ; pardon, to revenge ;  
 To stubborn prejudice, unwearied zeal ;  
 To censure, unaccusing minds ; to stripes,  
 Long-suffering ; to want of all things, hope ;  
 To death, assurèd faith of life to come,  
 Opposing. These great worthies, rising, shone  
 Through all the tribes and nations of mankind,  
 Like Hesper, glorious once among the stars  
 Of twilight : and around them flocking stood,  
 Arrayed in white, the people they had saved.

POLLOK.



FRAY BENTOS—URUGUAY.

“ Nov. 9th, 1870.



RECEIVED the Bibles, Prayer-books, and tracts, some little time ago. I delayed writing so that I might be able to give some idea of our progress in disposing of them. I had some little difficulty in finding a suitable person for the purpose. You will be glad to hear that we have met with very encouraging success, and in less than a month I hope to be able to say we have disposed of all and to write for more. I have been sorely hindered in my work through those cruel revolutions. I have moreover lost some horses, taken by the soldiers, not any in the town, but in the camp at the several stations. This is a serious loss, they being good journey horses, able to do twenty leagues a day. I hope next week to start upon my contemplated tour, though no doubt it will be attended with some risk and difficulty. I was greatly cheered last Sunday to find that although the day was burning hot we had our church quite filled with a devout and earnest congregation. I distributed a great many tracts both to the Germans and English. We had two baptisms, one a German. We have had a six months' drought, besides war, and I am sorry to say not yet over.

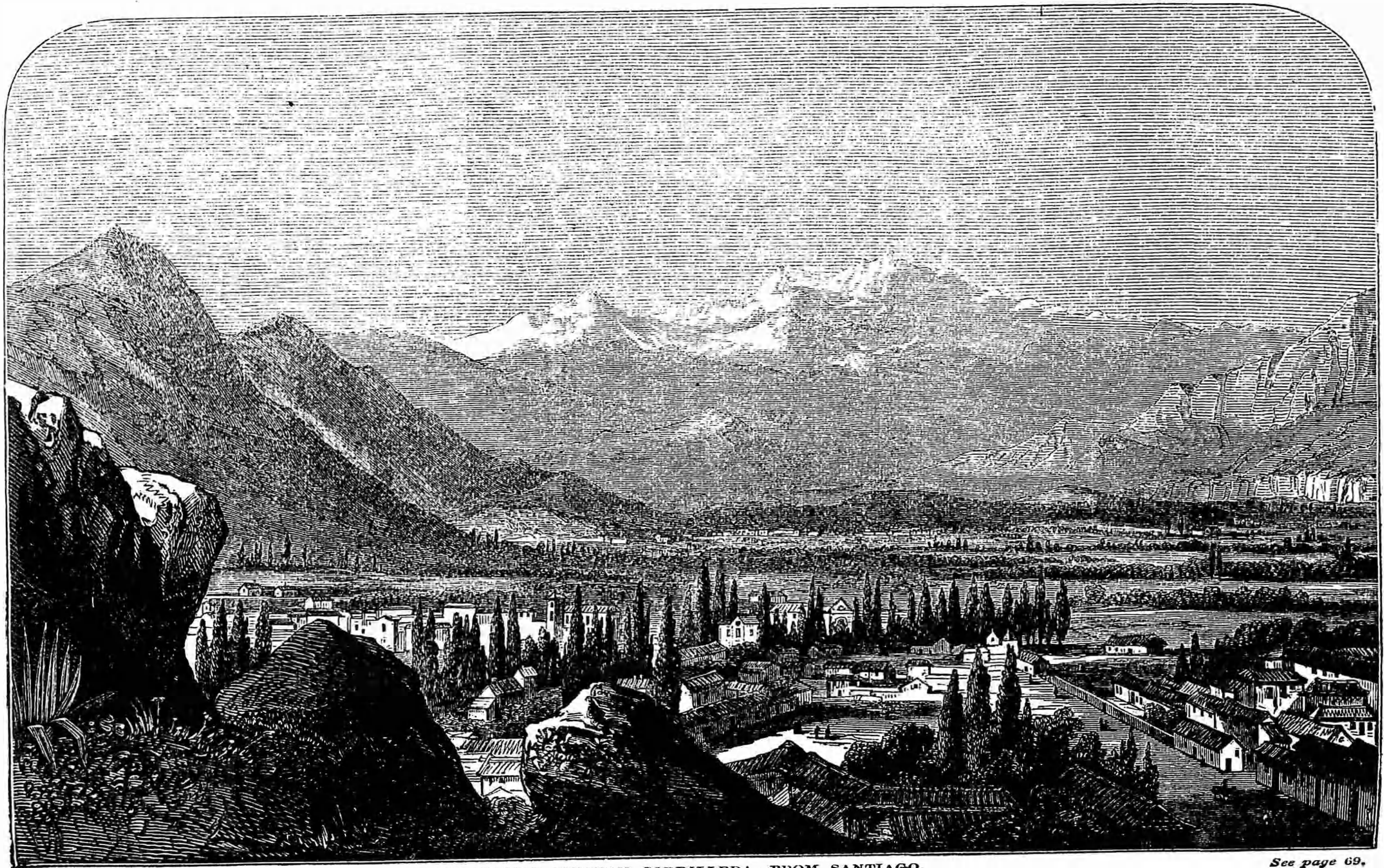
“JOHN SHIELDS.”

*Contributions thankfully received from Oct. 22nd to Dec. 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.
<b>ANNUAL SUBSCRIPTIONS.</b>									
Caldecott, Miss C. ....	1	0	0	Edwards, Miss .....	3	0	0		
Clayton, Rev. Canon.....	1	1	0	E. W.....	0	12	0		
Charrington, the Misses .....	2	0	0	In Memory of the late Miss Elizabeth					
Dimock, Rev. N. ....	1	1	0	Vawdrey, of Gwinear, Cornwall ...	1	1	0		
Ditmas, Major.....	1	1	0	Maltby, Miss, for Patagones .....	0	10	0		
Fyers, Miss E. C.....	0	10	6	Weddell, G., Esq. ....	1	0	0		
Gibson, Mrs. ....	1	0	0	Wilson, Miss .....	0	10	9		
Grant, Miss J. A. M., two years .....	0	10	0	<b>ASSOCIATIONS.</b>					
Greaves, Rev. J. A. ....	1	0	0	Aldbrough, per Miss E. Brown .....	5	11	6		
Grut, the Misses.....	0	10	0	All Saints', Gordon-square, per Rev. A.					
Hill, Rev. B. ....	1	1	0	R. Godson .....	1	16	2		
Hopkins, Mrs. ....	1	0	0	Atherstone, per Mrs. Power .....	1	0	0		
Ingram, Mrs. ....	1	10	0	Bampton Lew, Rev. J. Dennett (sub.)	0	10	0		
King, Capt. H., R.N.....	1	0	0	Beckenham, per H. T. Beebe, Esq.,					
Macandrew, W., Esq. ....	5	0	0	D. R. M. by Rev. W. W. Kirby.....	3	0	0		
Macandrew, J., Esq. ....	2	0	0	Beverley, per Rev. W. J. Mooney, L					
Macandrew, Mrs. J. J. ....	1	1	0	by Rev. H. S. Acworth, less Ex....	3	2	6		
Malpas, Rev. J. H. ....	0	10	0	Birmingham, per J. W. Browne, Esq.	100	0	0		
Maltby, Miss .....	1	0	0	Bisbrooke, per Rev. H. F. Burnaby, L					
Mansel, Rev. J. T. ....	0	5	0	by Rev. H. S. Acworth.....	5	5	10		
Martin, Mrs. Dr.....	1	0	0	Smith, Rev. Barnard.....	0	10	0		
Matheson, Miss Achany .....	2	0	0	Bristol, Mrs. Hartnell (coll.) .....	2	12	6		
Pearce, Mrs., per Mrs. Pitman .....	0	10	0	St. Matthew's, per J. Longman, Esq.	18	17	9		
Pitman, Mrs. ....	1	0	0	Bristol, Mrs. Clark (coll.) .....	1	17	1		
Sullivan, Admiral Sir J. B. ....	2	0	0	Brixton, per Miss Sumner .....	1	5	0		
				Chester, per Miss Weaver .....	6	0	0		
<b>DONATIONS.</b>									
Bagshawe, W. H. G., Esq. ....	5	0	0	Church of England Young Men's So-					
Capel Brooke, Sir W. de .....	5	0	0	ciety, N.W. Branch, per R. H.					
Cobb, F. W., Esq. ....	2	2	0	White, Esq., L. Portman Chapel					
				Schools, by Rev. C. R. de Havilland					
				—Rev. J. W. Reeve, Ch.....	3	8	2		

	£	s.	d.		£	s.	d.
Clevedon, per Rev. G. W. Braikenridge, SS in Christ Church, by Bishop of Falklands .....	20	13	4	Sherborne, per Mrs. Warner, L by Rev. H. S. Acworth, and subs., less Ex.	9	8	3
Colchester, per Rev. R. T. Burton.....	11	4	6	Southsea, per Miss Wyatt, MS & subs.	14	3	10
Croydon, per Rev. H. C. Watson, L with Dis. Vs., by Rev. W. W. Kirby less Ex.....	3	4	1	St. Dunstan's-in-East, per Miss Kirby	1	12	3
Ditto, Mrs. Ditmas (Coll.).....	0	15	0	Swansea.—Messrs. H. Bath and Son... Ford, Messrs. Thos. and Co. ....	5	0	0
Darlaston, Mrs. C. W. Wood .....	0	5	0	Richards, Power, and Co., Messrs...	1	1	0
Dartmouth, per Miss S. Eales .....	2	15	0	Sweffling, per Rev. R. Skinner, L with Dis. Vs., by Rev. W. W. Kirby ....	5	0	0
Derby, per Miss Gell.....	24	12	6	Sydenham, per Hon. and Rev. A. Legge, L by Rev. W. W. Kirby, less Ex.....	1	15	0
Ealing, per Rev. J. S. Hilliard, S at Ch. Ch., by Bishop of Falklands, less Ex.....	9	9	2	Teston, per Rev. C. Harbin, M L L by Rev. W. W. Kirby, less Ex. ....	1	17	4
East Farleigh, M L L by Rev. W. W. Kirby, less Ex. ....	1	13	4	Tovil, per Rev. T. P. Hill, SS by Rev. W. W. Kirby, &c. ....	3	11	0
Eastbourne, per Miss Dansey, L with Dis. Vs., by Rev. W. W. Kirby, less Ex. ....	5	13	7	Twickenham, per Rev. W. Webster, S in Montpelier Chapel, by Rev. C. R. de Havilland .....	3	11	7
Enfield, per Rev. G. H. Hodson, S at St. Andrew's, by Rev. H. S. Acworth, less Ex. ....	5	0	0	Kingston-on-Thames, per Rev. A. Williams, D. R. M., Bishop of Falklands, dep. ....	7	10	0
Exeter, per Rev. W. Hockin .....	45	0	0	Trinity Ch., Little Queen-street, per A. R. Pite, Esq., SS by the Bishop of Falklands and Rev. G. H. Stanton, less Ex.....	16	11	0
Folkestone, per Miss Elwin.....	12	17	0	Twickenham, per Rev. G. G. P. Glosop, S and L, with Dis. Vs., by Rev. C. R. de Havilland, less Ex. ....	9	14	9
Guernsey, per Rev. J. Lakes, SS and M by Rev. C. R. de Havilland, less Ex.....	5	16	2	Walton West, per Mrs. Acworth, L by Rev. H. S. Acworth .....	2	7	9
Halstead, per Rev. T. B. Sikes, SS by Rev. C. R. de Havilland.....	6	2	0	Wanstead, per Miss F. Absolom .....	20	7	3
Hampstead, per Master E. H. Paterson	1	0	0	Wimbledon, L, with Dis. Vis., less Ex.	0	17	8
Hastings, per Mrs. A. Gardiner.....	32	2	6	Winchester, per Miss Kate Thring....	3	19	0
Helstone, per Miss Moyle.....	0	7	0	Woodchester, per Mrs. Col. Stather ...	2	6	0
Huddersfield, per Rev. K. L. Jones, L by Rev. H. S. Acworth, less Ex. ...	1	11	7	Wolverhampton, St. Mark's Ragged School, per Rev. G. Everard .....	2	4	6
Islington, per Miss Williams.....	12	13	0	Worthing, per Mr. J. G. Rope, L with Dis. Vs. by Rev. W. W. Kirby, and Subs., less Ex. ....	12	2	7
Ditto, per Mrs. N. Jackson.....	3	0	0	York, per Miss E. Crabtree .....	11	19	6
Jersey, per Rev. E. Guille, S at St. Lukes', by Rev. C. R. de Havilland	1	6	6	Sale of S. A. M. Magazines.....	22	2	11
Lancashire, per Rev. Dr. Hume .....	55	0	0	Sale of "Story of Com. A. Gardiner"	0	15	6
Leamington, per Mrs. Mandell .....	7	0	0	Sale of "Corn of Wheat".....	1	0	3
Leicester, per Rev. E. Davys, L by Rev. H. S. Acworth, less Ex.....	2	13	3	COLLECTIONS.			
Lock Chapel, M, less Ex. ....	1	1	6	Chase, Miss R.....	1	10	0
Long Critchell, per Miss Stirling.....	1	12	8	Fry, Rev. W. B.....	0	10	0
Maidstone, L with Dis. Vs., less Ex... Hills, Miss Mary (coll.) .....	4	0	0	Lambe, Miss .....	1	7	0
Matlock, per Miss E. Garton .....	3	13	0	Lascelles, Mrs.....	0	13	0
Necton, per Rev. W. de Vear, M L L, by Rev. W. W. Kirby, less Ex. ....	1	7	10	Litchfield, Miss .....	3	9	6
Col. Blomfield, after do.....	1	0	0	Stephen, the Yeoman Ragged School, per Mr. Farmer .....	1	4	8
Miss Mason, do. ....	0	10	0	Vernon, Miss .....	50	0	0
New Malden, per Rev. C. Stirling....	0	15	0	SCOTLAND.			
Northampton, per Mrs. Galè.....	2	13	6	<i>Deputation—Rev. H. S. Acworth.</i>			
Norwich, per Miss Cooke, S, L with Dis. Vis. and subs., by Rev. W. W. Kirby, less Ex.....	17	9	6	Crieff, per Rev. E. D. Hutton, SS.....	7	0	0
Notts, per Rev. J. W. Marsh .....	92	1	8	Dollar, per Rev. W. Barrack .....	1	1	10
Oakham, per Rev. J. Mould, L by Rev. H. S. Acworth .....	2	7	9	Dundee, per J. Henderson, Esq.....	0	10	0
Plumstead, per Rev. J. McAllister, L by Rev. H. S. Acworth, less Ex. ...	0	18	6	Edinburgh, per Miss S. Oldham.....	1	5	0
Plymouth.—Miss Fry's coll.....	6	12	2	Ditto, per Mrs. Aikman .....	2	0	0
Poole, per Rev. G. Morgan, L by Rev. H. S. Acworth, less Ex.....	1	12	9	Ditto, per H. S. A. L. Hay, Esq. ...	18	16	8
Ramsgate, per Dr. Humble.....	6	11	6	Forres, per Rev. E. H. Owen .....	1	10	3
Rochester, per Miss Drawbridge .....	14	15	8	Glasgow, Messrs. Miller and Brors ...	0	10	0
Ryde, per Rev. W. H. Redknap, SS by Bishop of Falklands, and M .....	24	13	2	J. Mitchell, Esq.....	1	1	0
Shanklin, per Rev. G. W. Southouse, D. R. M., Bishop of Falklands, dep. and L with Dis. Vs., by Rev. W. W. Kirby, less Ex.....	9	5	2	J. Clark, Esq. ....	0	10	0
Sheffield, per Rev. J. E. Blakeney, S by Bishop of Falklands (dons. and subs.).....	48	6	8	Paisley, T. Coates, Esq.....	5	0	0
Roberts, Miss J. ....	1	0	0	Milnathorp, per Rev. W. Boyd.....	2	0	0
Selsley, per Mrs. Poynder.....	11	8	0	St. Andrew's, per Colonel Maude .....	5	6	5
				Tillicoultry, per M. Paton, Esq., less ex., including 5 <i>l.</i> from D. Paton, Esq. ..	12	3	8
				IRELAND.			
				Belfast.—The Misses Hewitt .....	0	2	6
				Miss Ferrar (Coll.).....	0	17	6
				Cavan and Donegal, per Mrs. Gahan...	30	0	0
				Dublin, per Miss K. M. Alexander ..	1	12	6
				FOREIGN.			
				Willemaers, Enrique, Esq., Lima.....	1	0	0



VIEW OF THE CHILIAN CORDILLERA, FROM SANTIAGO.

*See page 69.*



# THE SOUTH AMERICAN

## Missionary Magazine.

MAY 1, 1871.

### PANAMA.



PANAMA WATER-CARRIER.

FEW places on the Continent of South America need the services of faithful ministers of Christ more than Panama, with its large mixed population, its peculiar situation, and unhealthy climate. We are glad, therefore, to see the prospect of an established ministry. The Rev. David Lee, M.D., thus writes:—

“ Feb. 9, 1871.

“ You ask me for ‘ pastoral cases for notice in the Magazine.’

They are constantly occurring in my labours ; but may not have the interest to the readers of your periodical in England that they have to me who witnesses them in their impressiveness. Let me tell of one, which so well illustrates the work of the Church of England among the scattered sheep of her own flock.

“ I had been in Panama but a week when I was informed that a very sick lady wished to see me. I found the house was quite near to my rooms, and called at once, not then having learned her name, or any of the particulars. I introduced myself as the newly arrived minister, when I saw at once their joyful surprise. They had not heard there was one in the town. I had not been sent for, my informant did it of his own accord. The usual American question was asked, ‘ Of what denomination are you ? ’ It was a picture worthy of an artist’s pencil, to have witnessed the heavenly radiancy of the countenance of that

poor paralytic woman, as I replied, 'I am a clergyman of the Episcopal Church of America.' Her heart overflowed with gratitude, and she turned her head upon her pillow and wept, and then replied in such a thick and muffled voice that her daughter had to interpret, 'Oh, sir, I have not seen the face of one for five years. I thank God you have come; we have been praying that I might not die without the last comfort of our Church. For years we have been living in Central America, where there was neither a white face nor a Protestant to be seen.'

"I found the family composed of the husband and wife, the young lady being step-daughter to the invalid; a younger daughter, and an adopted son of Indian parentage. The husband was absent in the employ of the Pacific Steam Navigation Company. He had left, scarce expecting to find his wife alive on his return, but had committed her to the kind keeping of 'Him who is around our bed and about our path,' little dreaming of what a comfort his afflicted one would find in answer to his prayers while he was absent. The family were of English birth, but had lived for a time in the United States, and had there realized the unity and fellowship of the Apostolic Church of England, and the vigorous branch she planted in America. This family is but one of ten thousand of like origin, which are scattered up and down upon all the earth. English Church people in moderate circumstances, who have gone out into the world to seek a livelihood for themselves and those who shall come after them, and in their wanderings are lost to the Church sometimes for years, sometimes, alas, for ever!

"For two years this afflicted servant of God had prayed that she might once more behold the face of a minister of the Church. I have seen many of these sheep of Christ's fold rejoice when they have again found His pastures, but, I believe, none which so touched my sympathies as this family. The daughter, a devout young woman, was, and had been there for months by her mother's bedside to interpret the thick utterances of the invalid, which could not be understood by even the husband. Hearing remained perfect, and more joyful words could not have fallen upon those ears than my promise to administer the Holy Communion to her on Christmas-day, the next Sunday. This was my great privilege, and I have never before felt how rich a blessing it is to the hungry soul. I married the most excellent daughter, in her mother's presence, to a worthy gentleman of her choice.

"It would have been a rich reward to any of the kind patrons and

subscribers of your Society in the mother country, to have witnessed the gratitude with which their minister was received in this case.

“Need I add a word of encouragement to the readers of your Magazine to enlarge their efforts to send the blessed Gospel and the ministry of the Church to South America ; I will do it in the words of a most excellent German lady of rank and position, who now resides in our community. ‘I cannot tell you,’ says she, in her broken English, ‘how much I have wanted once more to attend the services of the Church under its own ministry. For fourteen years I have been without a pastor, and I was hungry for spiritual food. I love the life and spirit of the prayers of the Church I have made my own. I am now satisfied, and if we can only keep our minister I will make every possible sacrifice to do it.’

“Reader, perhaps you have never ‘been hungry’ in this way, but I assure you there are thousands of your countrymen, and those who have come into the same communion and fellowship with you, who are to-day ‘hungering’ for even ‘the crumbs that fall from your’ Gospel Feasts !’ All over this Western Continent, especially on the western coast, they ‘hunger,’ and ask you for the Bread of Life. Will you give it to them ?

“ D. J. L.”

Dr. Lee also writes under date March 7 :—

“The congregations still increase, and my heart was made glad the other day, by an old man telling me he had not been to church for thirty years, until I went after him and invited him to come ; he now attends regularly, and I hope his latter days may be his best. The young men, too, who used to spend their time in billiards and drinking-saloons, are becoming regular attendants upon Divine service. Our morning prayers during Lent are well attended, as also the Friday evening lectures. ‘Steamer-day’ was usually known by the small congregations ; nevertheless, last Sunday evening the room was uncomfortably full. I do thank God for this, and pray that these young men, and old too, away from their homes and all good associations, may here be led to think on better things than the vices surrounding them. The few English-speaking native population are beginning to take note of the services.

“There are books needed for the Sunday-school library, and Sunday-school service books. We are also much in need of a Hymn-book, like the ‘Metrical Psalter and Hymnal,’ for congregational use, but I have not at present the means to order them. Many of the books heretofore sent have been destroyed by vermin or fallen into irresponsible hands, so that we have not the benefit of the charity of the donors. Be kind enough to send the books through the Pacific Steam Navigation Company, to care of Mr. Prain, for me.”

## THE FUEGIAN MISSION.



HE Rev. Thomas Bridges writes as follows, and our readers will rejoice with him at the health of himself and family and the prosperity of the Mission :—

*“ Stanley, Jan. 5, 1871.*

“ You will be glad to hear that our heavenly Father has blessed us (wife and self) with a little daughter. She was born on Dec. 5, 1870, at Stanley. Both mother and child are doing very well, and are about to take a passage in the Allen Gardiner to Keppel. We hope to leave to-day. Our little one has a baby’s collecting-card, and the total of its receipts are 7*l.* 7*s.* 6*d.* This sum, and any further additions, we intend spending directly for the Fuegians, in supplying them with food, bedding, and clothing. Accordingly, we have already bought four bales of bagging to serve for beds. I shall get the Indians, those of them at least who are settled, to collect materials for stuffing ; and when Mrs. Bridges comes down in March to Ushuwia, the bedding shall be given them.

“ Our plans are to proceed first to Keppel Island, where I leave my wife. We then go to Shallow Bay, to ship the twenty-six sheep (wethers) owing to the Mission by Messrs. Bertrand and Holmstead ; then back to Keppel to take in supplies for the coast, and some goats, if there is room. I also intend taking down some rabbits to introduce them to Ushuwia, where I doubt not they will thrive well. We hope to start about the 15th instant. The Foam has been daily expected for some time past, and we hope she may yet come in before the Allen Gardiner sails, as we should be very glad to receive latest instructions.”

We add an extract of a letter from Mr. John Lawrence, Catechist :—

*“ Cranmer Station, Keppel Island,  
Falklands, Dec. 12, 1870.*

“ We are thankful to learn from a letter I received from Mr. Bridges, that God has blessed their work, and that there is real cause for much thankfulness. There is, indeed, great encouragement given us to press forward in the glorious cause which our noble Society aims to promote.

“ We pray that God will give us grace to go forth in obedience to His command, trusting only in His Divine power and blessing, and then we know our labour will not be in vain.

“It is now twelve months since we arrived at Keppel Island. Since that time, we have experienced much of the goodness and mercy of our God. I have been truly happy in the performance of the responsible duties devolving upon me, and my daily prayer is, that God will enable me to be faithful in discharging the same with a single eye to His glory, and the temporal and spiritual welfare of the heathens of Tierra del Fuego.

“At the present time the work at Keppel is in a satisfactory state. Since the gardens were planted, peat cutting, sheep shearing, and hoeing have been the principal labour.

“The gardens now have the aspect of summer, the potatoes are up in full row. We have had rather a dry spring, and severe winds.

“There are yet about 650 sheep to be shorn ; I always give up school the days the sheep are in, to assist the whole day shearing, as it is necessary to set them loose as soon as possible.

“We have been to the rookeries, and gathered nearly 1,000 mollemauk eggs, and 2,000 penguin eggs. I am making as much progress in the Indian language as time will allow me.

“The Indians have much difficulty in pronouncing English words ; if I tell them more than two or three syllables at a time, they cannot pronounce them. May the Holy Spirit be given them, that they may have their minds enlightened and their understandings opened, and become wise unto salvation through faith in our only Saviour Jesus Christ.

“Our average number at the services is sixteen ; when the Allen Gardiner is at Keppel, it is about twenty-two.

“I am thankful to say that all the inhabitants at Cranmer are enjoying the blessings of health and happiness.”

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## FRAY BENTOS.

“Feb. 25, 1871.



SINCE last I wrote to you, we commenced our long contemplated service in the principal town of Entre Rios, GUALEGUAYCHU. It has been arranged, that Divine service be held there the last Sunday of every month. A day before that appointed for service I hired a small boat (the steamers not being allowed to run), and in a very short time ran across the river—eighteen miles. Arrived at Gualeguaychu, I found the prin-

cipal hotel quite filled; for those Englishmen living some distance from the town have to come in the day before service. Some had ridden that day a distance of thirty-seven miles. Suitable rooms having been provided, and everything being prepared decently and in order, we commenced our first service at eleven o'clock on the morning of January 29, 1871, and to the astonishment and delight of myself, and I believe all of those most interested in this movement, we found assembled an English congregation of between fifty and sixty persons; some for the first time in their lives joined heartily in our beautiful service; others, I believe, had not been at an English service for some forty years. All were delighted with the prospect of a monthly service. An elderly lady, who has been resident in the Camp for many years, told me next day that so great was her appreciation of such a service, that she had resolved to hire a house in town, and bring her family in from the Camp, the distance being too far to travel, especially for ladies. I had notices of several baptisms, one the son of an Italian Protestant, a cabinet-maker, who kindly lent us all the chairs needed for the occasion. I had also orders for a great many Bibles, hymn-books, and Prayer-books; one Scotch gentleman ordered six Prayer-books for himself and the young men of his establishment. The people, as yet, are unable to make any provision for a permanent ministry, but although no previous notice had been given the offertory amounted to 68 dols. I suggested that the offertory should go towards the building, or purchasing a suitable place for permanent service, and I have little doubt, if times get better, this we shall soon accomplish. Having visited all the friends, partaken of their kind hospitalities, I left them much cheered and delighted, bidding adios until next month.

“And now for the delightful uncertainties of all things in South America. This morning, having carefully packed up my case of Bibles, Prayer-books, Tracts, &c., the steamer coming in sight, I started, with my servant, for the Mole; presently I met a gentleman riding up towards my house to say that if I went I should, on my return, have to undergo fourteen days' quarantine in the river, as fever was raging in Buenos Ayres, and all vessels coming from that side had to undergo quarantine. After weighing the matter a few minutes, I decided to go, rather than disappoint people coming a distance of nearly forty miles to service. Arrived at the Mole, I was just in time to see the vessel steam out into the river to take up her term of fourteen days. I called on most of the boatmen, offered them money, and guaranteed their expenses for the fourteen days, should I

be placed that time in quarantine on our return ; but not one was to be found here, therefore I am at this side the river with no earthly chance of crossing, while on the other side a large congregation, from distant parts, will have assembled to-morrow for Divine service, and no clergyman to officiate. I had a very pretty, as well as useful, boat of my own, some time ago ; but on the breaking out of the war in Entre Rios some Argentine sailors, left behind in Fray Bentos, stole her ; since then I have been unable to buy one, and the result is the great inconvenience one has to suffer. Since I last wrote to you I have made several tours, one to the Arrozo Malo, which lay between Salto and Paysandù, visited all the friends in the district, and held Divine service at the estancia of Mr. S——. A fine young fellow, a dear friend of mine, who had just returned from a visit to his parents in England, was a few days previous to my visit attacked with fever, and died the morning of our service ; this cast a deep gloom upon us all, and our service was a solemn one. I am happy to be able to say that at last the *seca* (drought) is broken, the Lord has sent us a gracious rain ; we have had a drought since May, thousands of animals have died, but unfortunately the war continues. An amusing incident occurred last service day here. A gentleman who happened to be staying with me left my gates unlocked. The soldiers, seeing this, and knowing that I was engaged holding service, entered the portico, and were about walking off my horses, when my servant came upon them, and said he had strict orders from his patron not to allow it. The officer then came up to the church, and stood outside the door, desiring my servant to say he wished to speak to me. The servant asked him if he thought he were 'loco' (mad) to do anything of the kind. The officer was astonished that the 'Cura' could not suspend service for a little to discuss horse matters. However, he called next morning, with three soldiers, and said he wanted my horses. I said, 'Indeed, but I want them too.' When he answered, 'We have no horses for the war, and they are necessary.' I said, 'I was delighted to hear it ; you better leave very quickly, and if I ever catch you inside my gates again, you shall not be pleased with yourself.' He replied, 'My patron, I thought you would not refuse me the loan of a horse.' (Formerly he was my cartman.) I said, 'I have only three horses left, and have work of much greater importance for them than playing at soldiers, and require you and your men to leave immediately, and never enter my premises again on such a mission.' He took off his hat, bowed, shook hands, and left, saying, 'Adios, patron.' He has

not troubled me since. A few days previously he had cut his brother-in-law's throat, and about half-a-dozen others—a polite mode of warfare in the Banda Oriental. I cannot close without informing you that we were really greatly in need of a decent place of interment, so I appealed to my friends in Buenos Ayres a few weeks ago for help towards the erection of a Protestant cemetery. With their usual generosity they responded to my appeal by contributing about 500 dols. (say 100*l.*) A gentleman had promised the bricks necessary—say 51,000—with an iron gate, so that we are in a fair way of getting a cemetery. When I mention that I have had a coffin, containing the remains of an English gentleman's little boy, who died in the camp a few years ago, and brought ninety miles for interment in Fray Bentos, in my keeping for the last few months, you will see our necessity was great.

“I have disposed of all the prayer-books and tracts, and a good portion of the Bibles.

“J. SHIELLS.”

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### “NOTHING TO DO.”

“**N**OTHING to do !” in this world of ours,  
 Where weeds spring up with the fairest flowers !  
 Where smiles have only a fitful play,  
 Where hearts are breaking every day !  
 “Nothing to do !” thou Christian soul,  
 Wrapping thee round in thy selfish stole !  
 Off with the garments of sloth and sin !  
 Christ, thy Lord, hath a kingdom to win.

“Nothing to do !” There are prayers to lay  
 On the altar of incense, day by day,  
 There are foes to meet within and without,  
 There is error to conquer, strong and stout.


“Nothing to do !” There are lambs to feed,  
 The precious hope of the Church's need ;  
 Strength to be borne to the weak and faint,  
 Vigils to keep with the doubting saint.

“Nothing to do !” and thy Saviour said,  
 “Follow thou me in the path I tread.”  
 Lord, lend thy help the journey through  
 Lest, faint, we cry—“So much to do !”



## LEBU, ARAUCANIA.

CONTINUATION OF MR. KELLER'S JOURNAL, *page 50.*

“N the road towards Parqueco, we learned from some Indians joining our company that the more southern Indians were not to be trusted at all, although they submitted to the Chilian Government. It is said that they hold friendly communications with both the Government and the revolting tribes. Other Indians we met at Parqueco told us the same. This people live in a frightful suspense, summer and winter, day and night. No one can trust his own neighbour. The chiefs, although the principal persons on their settlements, can have no ruling power over their people. He that wishes to do something wrong may do so, without fear of any real punishment. We reached Nahuelco about an hour before sunset. Its chief is called Millaveth. He lives on an extremely fertile plain, full of apple and pear trees; but very little wheat is sown. Besides a practical knowledge, the want of oxen to till the ground and of the necessary seeds are the chief reasons why so little land is cultivated now. But the scarceness of food has made them somewhat willing to do what they did not before. We met Millaveth on the field, seated under a shade, watching his wheat, which stands beautiful indeed. He said that he had a house somewhere in a hidden corner, but would now occupy this hut until his wheat was reaped. After the customary salutation, we asked for and received lodgings for ourselves and the horses, which were tied up into rich pasture; but were at once warned not to lose sight of them, because the animals were being stolen at any hour of the day. The kind, but poor people gave us such things to eat as they had. But we could see that necessity is prevailing among them.

“*Nov. 11th.*—Awoke this morning much refreshed. And when I got up there were already some Indians here who came to hear what the foreigner had to tell them. They were ten in all. The women did not come. Antonio acted as interpreter. I told him that he translated it faithfully from Spanish into the Aboriginal language. For although I cannot speak the language, yet I can understand a good deal of what is spoken. I told them that I did not come to trade with them, or to make inquiry after their land, but to teach them the Word of God. From their present temporal want, I showed them their great necessity of the bread of life for the nourishment of their immortal souls; placed man's misery and God's holiness before them, and that in consequence of these two entirely opposite things, God's holy right is to condemn every one that is found in such a state.

Then I pointed out the way of salvation and happiness in Jesus Christ, and that this salvation now belongs to every one that repents of his sins, and believes on the name of Jesus Christ. That we may receive all this, we must ask God with a true desire for it, must give up bad habits, and should also encourage our children and friends to do the same. If they would do so, they would not only go to heaven when they die, but they would also enjoy many a temporal blessing and comfort, of which as yet they knew nothing. Most of them listened silently to what was spoken. The chief answered, expressing his great satisfaction for such kind words, telling me that they also prayed to God, and gave counsels to their sons. But they have no idea of the difference between body and soul, and feel no necessity for praying for their welfare after death ; but they place every kind of food and clothing beside the dead in the grave. After our conversation was over, the chief made some questions about the land the Chilian Government had taken away from them. I told him that I was not here to meddle with such affairs, but that such was the rule in the whole world. Wherever a new government is taking possession of some land, they claim such portions of ground for their own which have no population thereon. Besides I should think the Indians ought to be thankful to the Government, because through the presence of their troops they were now protected against their enemies. The chief could give us no breakfast, so we made some tea. A woman from some other hut brought us three boiled eggs, already pealed, and adorned with plenty of hair and wool. After breakfast we set out for Lingemo to the chief Cheuquemil, where we stayed so pleasantly last year. He knew me at once, but fancied that two years had already passed since my former visit. All his family were well. He sent one of his sons to school to the padees at Tucapel, of which intention he told me last year. This is the only chief that could save some cattle during the last invasion, and therefore suffers not so much from want as others do. I could not get his people gathered, as at Nahuelco ; but had the satisfaction of learning from the chief's replies that he still remembers what I told him and his family out of God's Word on my last visit. I had my lodgings under the shade of an oak tree, a short distance from the chief's hut. He stayed with us till late in the night, maintaining, as I hope, a beneficial conversation..... We arrived safely at Lebu (Nov. 14) at 10 p.m., and found the same divine protection that had been with us had also been with the dear ones at home. ' Bless the Lord, O my scul, and forget not all His benefits.'

“CHRISTIAN KELLER.”

## The Chilean Cordillera

(See Frontispiece—page 58)

**F**ORMS a part of the Andes (termed by the Spaniards the Cordillera de los Andes), the great mountain system of South America, which extends through sixty-five degrees of latitude along its western coast, from the extreme south of the Continent to the Isthmus of Panama in the north, with a breadth varying from forty to four hundred miles, forming along the highest part a length of 4,360 miles, and covering, with its chains, plateaus, and declivities, nearly a sixth of the Continent of South America.

WE hope to give in our next number further particulars of the Station lately opened by the Society at Santiago.

IN the description of Panama (page 36) it was stated that the engraving represented the harbour of Panama. It should have been Taboga, which is ten miles distant.

### PATAGONES.

**R.** HUMBLE continues his Journal as follows:—

“Sept. 11th.—Rode out into the camp, and visited a poor man dying of consumption.

“16th, Friday.—Received a subscription of 100 dollars from a Welshman for the Society. Crossed two rivers and had a consultation with the doctor on the other side. The Indian chief came for some medicine for his wife.

“17th, Saturday.—Rode out into the camp, and paid several visits. An Englishman, the son of a clergyman in Devonshire, called on us; he was a farmer up the river.

“21st, Wednesday.—Visited a man wounded by the Indians.

“22nd, Thursday.—Was gratified at receiving a subscription for the Society of 50 dollars, from a Romanist; the fact of its coming from one of a different religion gives it a peculiar interest. The Indian chief's wife sent for medicine to-day.

“25th, Sunday.—Remarkably good congregation, indeed I have never seen the church so full before. I baptized our little girl; I trust the prayers contained in the service may be fully answered, that she may be baptized with the Holy Ghost, and may hereafter prove a Christian, not in name only, but in deed and in truth.

After service I was amused at an Indian young man, inquiring of me, what I would charge for saying two masses for his grandfather, who was dead. I told him our Church was not the same as the Roman Catholic Church. He replied, 'that made no difference, and he rather preferred our Church.' I then explained to him that we did not say masses for the dead, at which he seemed disappointed.

" 26th, Monday.—Gave a large bible to a Spanish Basque.

" 28th, Wednesday.—A Welsh carpenter gave a subscription of 150 dollars to the Society; he and his friends are some of the most regular attendants at our Church, and also communicants.

" 20th, Friday—Intelligence was received yesterday of the Indians having robbed some cattle, and carried off two Christians as captives. Went some distance up the country in my boat, and visited a family living on an island.

" Oct. 3.—Received some numbers of 'Our Own Fireside;' it seems an excellent work; after reading them ourselves, we may be able to lend them to others.

" 4th, Tuesday.—Early this morning, three cannons from the fort announced the advent of Indians. They have been robbing, it seems, at a place called Ba : San Blas, several leagues from here; have carried off hundreds of cattle, and some seventeen men, women, and children as captives. The Commandant has started in pursuit with some soldiers, but probably they will return in a day or two, with the usual tale of having seen no Indians; very likely not particularly wishing to see them. This is the third robbery the Indians have committed in this neighbourhood within a short time, and on two of these occasions they have carried off human captives. It seems the southern frontiers of this Republic are getting more and more unsafe.

" 5th, Wednesday.—News arrived of having found the bodies of two men in the camp, murdered by the Indians, one of whom was a German. The town is comparatively deserted, most of the able-bodied men having gone out against the Indians, to fight them, and try to recover the captives and cattle which they have taken away. The country round Patagones is just now very dangerous. I hope the English, and Scotch, and Welsh settlers up the river will not suffer; but their isolated condition makes one feel uneasy about them. I visited some friendly Indians living near, and was well received.

" 8th, Saturday.—The soldiers and men have returned from the

pursuit of the Indians ; they have recovered nearly all the captives and the cattle ; killed some of the Indians, and taken some of their horses, lances, and saddles, so that the expedition has been a most successful one. I hope it will be a long time before the Indians come again.

“ 11th, *Tuesday*.—Had a conversation with a Spanish gentleman, on the subject of the Infallibility of the Pope.

“ 12th, *Wednesday*.—Some Indians from a place called Manzanas have arrived ; they came for trade, and bring feathers, mantles, &c. ; they remain only for a few days, and then return.

“ 18th, *Tuesday*.—Some more Indians have arrived for trade, bringing feathers and guanoco, skins, &c., for sale. They will return to a place called Las Manzanas, about 600 miles up the river Negro.

“ 28th, *Friday*.—Received news from Europe of the Prussian victories ; the Italians residing here seem much pleased at the idea of getting Rome for their capital.

“ 30th, *Sunday*.—After church visited a sick child ; his mother had received a letter from her son-in-law, but being written in English, she was unable to read it ; so I read it out for her in Spanish, for which she was very thankful.

“ 31st, *Monday*.—Received two ostrich-eggs as presents ; the people here are very kind in making us presents ; though generally of small value, yet they evince a friendly spirit. Called on an Indian family living near.

*Nov. 1, Tuesday*.—Six sailors arrived at Patagones yesterday, having come all the way from the Straits of Magellan in a small open boat. They belong to an English ship from Liverpool, bound for Valparaiso, which through some mishap got aground on one of the numerous islands south of the Straits, and was unable to get off again ; the captain, with part of his crew, remain with the ship on the island ; and the six men above referred to, with the mate, intend proceeding to Monte Video, for help.

“ Mr. B——, the son of a clergyman in North Devon, spent the day with us. He has a farm about thirty miles up the river on this side, in conjunction with another young man, also a clergyman's son.

“ 2nd, *Wednesday*.—Was called out of my bed early this morning to visit a Swiss farmer on the other side of the river. The steamer went down the river prior to starting for Buenos Ayres. It seems the shipwrecked vessel of which I made mention yesterday was not English but French, and it seems that she has sunk completely. One of the English (Mr. Frazer) up the river called on me this evening ; I told him I intended shortly paying a visit to all the English living up the river on the north side. Gave away a Testament in German.”

## EXPLORATIONS IN BRAZIL.

BY CH. FRED. HARTT.

LIFE ON THE TOCANTINS.



NUMBER of species of trees are peculiar to the inundated border of the river. Among these is a myrtaceous plant probably belonging to the same genus as the Guava (*Psidium*.) The bare roots of these trees twist round about and in and out among the rocks and over the sand, making just such weird-looking scenes as Gustave Dore loves to draw. These guava roots, with the black confusion of rocks and the tangled mass of foliage in which the large leaved arums are very conspicuous, give to the island and grotto a very picturesque appearance, and I shall remember the Guaribas as one of the most romantic spots I have ever seen in Brazil.

As it grew dark the men began to sing a sort of prayer. Their voices were not fine, but their harmony was perfect, and the rich, long-drawn chords of the evening prayer of the canoe-men on the Tocantins will ever remain in the memory of our party as among the most effective music we ever heard. Night after night, on our little trip, have we all laid round our bright camp-fire on the sands, under the clear, beautiful stars, and listened to the solemn chant. Brazilian music is so thoroughly unique that it is impossible to describe it, and it takes one a long time to learn one of the simple songs of the people. Even now, though I have heard these same songs on the Doa, and Mercury and Jequitinhonha, I cannot recall one of them. At the Barracks in Nazareth the soldiers sing a service every evening, and so beautiful is it that the young men often go out on purpose to hear it. It must not be supposed from the above that our canoe-men were very devout and religious fellows. On the contrary, they were a very set of scamps. Their music was not confined to chants. They sang songs of all kinds, sometimes extemporizing, and they contained often allusion to ourselves and our Mission. But by-and-by our fire went out. A horrid swarm of mosquitoes settled down upon us, and we spent a night of torture. In vain I covered my face and my hands, the blood-sucking musicians stung unmercifully. My blanket got in a tangle, and morning found me with my head in the sand, and face and hands terribly swollen. But fortunately these Amazonian mosquitoes, so far as my experience goes, do not leave any lasting marks, and in a few hours all irritation had passed. In the region of sand-banks the maroim, a little black fly, was very common, and towards evening sometimes persecuted us without mercy, but as soon as the sun had set they disappeared suddenly, being relieved by the mosquitoes, if there were any.

## Children's Page.

## INDIA-RUBBER.\*

AM going to tell you of a very useful tree, that grows in South America. This tree has a sap which makes India-rubber.

It has a Latin name, but people call it the India-rubber tree.

It grows near a great river called the River Amazon.

The Amazon is the largest river in the world. If you look at the map you will see what a long way it flows.

One of the rivers that run into the Amazon has some low damp islands in the middle of the stream. In the rainy season the islands are covered with water. But when fine weather comes again, they get dry, and people can go upon them.

Great forests grow over the islands ; and here it is that the India-rubber trees are found.

People come every year to get the sap.

Getting the sap is called tapping the tree.

A man will have a certain number of trees to tap. He goes round in the evening, and makes great cuts in the bark of the trees.

Wherever he cuts the bark, a milky juice trickles out. It runs into a little clay cup, or a shell, that is put under the wound to receive it.

The man goes away, and leaves the sap to trickle. But the next morning he comes again. The clay vessel will be full of sap, and he dips a mould into it. He goes on dipping it, till the mould has two or three coats of sap. Of course, he lets one coat dry before he puts on the next.

The sap that sticks to the mould is white and hard. But the man makes a fire of palm-nuts. A thick black smoke rises from the burning nuts, and he passes the mould through it again and again. This gives the hardened sap a dark colour.



THE INDIA-RUBBER TREE.

\* From the "World at Home."

The sap is now India-rubber, and is ready to be sold.

In this country we have so many things made of India-rubber, that if I were to name them all it would be a very long list indeed.

Tents, and boats, and even bridges are all made of it. Not a drop of water can find its way through India-rubber, so you may think how valuable it is!

### HOW MANY THINGS ARE MADE OF INDIA-RUBBER?

Who would like to find this out?

Some children are very fond of such puzzling questions. Two little boys lately were writing out all the names of the things in their room, and counted up more than 200! Perhaps if they would try to count the things made of India-rubber they would find they are more than they had any idea of. And all these pretty and useful things come from one tree. Drop by drop the juice of the India-rubber gives us combs, shoes, hats, and coats. I dare say this reminds the little children who sing of their pretty hymn:

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

Little deeds of mercy  
Sown by youthful hands,  
Grow to bless the nations  
Far in heathen lands.”

One little girl earns sixpence by saying her Multiplication-table and gives that to send the good missionary to the heathen, or to pay for a Bible for a poor Sunday-school child who cannot buy one for himself. Another little boy gets money for pulling out his first tooth, or for writing a neat copy, and this he puts into the missionary box. Some children have been known to give up their pocket-money, which had been saved to buy some long desired toy, for they have read the words of the good Master, “If any man will come after Me let him deny himself.” And when these children kneel down at night and pray, “Lord, bless and help Thy missionaries,” how happy they feel under the eye of their God who smiles upon them. They are so glad to think they can do anything to spread the good news which they have heard.

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### “YOU HAVE FORGOTTEN ONE VERSE!”

One day at a Sunday-school the children sang the well-known hymn:—

“I think when I read that sweet story of old.”

When they had sung two or three verses, a tiny little voice was heard observing, “You have forgotten one verse.” The little child was told by her teacher to repeat it:—

“But thousands and thousands who wander to fall,  
Never heard of that heavenly home;  
I should like them to know there is room for them all,  
And that Jesus has bid them to come.”



## OUR MISSIONARIES.

“FOR His name’s sake they went forth..... We therefore ought to receive such, that we might be fellow-helpers to the truth.”—3 John 7, 8.



H, I am so glad to hear your father was not a missionary,” said a young lady, the daughter of a clergyman, to a newly formed acquaintance ; “I heard that he was.”

“And why should you be glad ?” answered the girl thus addressed, who had been brought up to revere and love missionaries for their work’s sake, and for their Master’s sake.

“Oh, I don’t know, but missionaries are not very nice, are they ?”

“Why, what is the matter with them ?”

“Well, I believe they are generally vulgar, and most of them are humbugs, and all that sort of thing you know.”

“Oh, Miss S——,” answered the girl, “where did you hear anything of the kind ! Papa was not a missionary indeed, but during all his life in India he was intimately acquainted with the missionaries of various denominations there, and assisted them to the utmost of his power. To their instrumentality he attributes his own conversion to God, and I have always heard him speak of them in the highest terms ; he knew the reality of their work, and they were among his truest and warmest friends.”

“Dear me, you quite surprise me,” answered the young lady. “I really always had rather a low opinion of missionaries, and it was for that reason I could not fancy that any one so clever and superior as your father had been one.”

The girl assured her that “clever and superior” as her father was, he had the greatest love and admiration for the missionary body, and owing to his acquaintance with and interest in their work abroad, he was one of the warmest advocates of the mission cause at home.

The young lady was not more astonished at this intelligence than was her girlish friend, that the daughter of a clergyman could hold such opinions respecting the workers in God’s mission field.

“My nephew has just returned from L. S.,” said a lady to her visitor, showing her some curiosities he had brought with him.

“Indeed ! what an interesting place that must have been to visit ; did he see much of the Church Missionary Society’s work there ?”

“Oh, no, nothing. He says there is nothing of the kind going on there, and that it is all a piece of imagination.”

“Nothing at all at L. S. !” replied the visitor ; and before her arose memories of the devoted men who had laboured and died there for their Master’s sake: men who counted not their lives dear unto them that they might win souls for Christ; and not of them only, but of churches and schools built, and large congregations formed, from amongst those, who, a comparatively short time before, had never heard the name of Christ. Truly, she thought, “the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, because they are spiritually discerned.”

“ You mean to say you really believe in missionaries ? ” said a young clergyman to one with whom he was conversing.

“ Yes, why should I not ? what is it that makes them give up home and friends and comforts to work for Christ in distant lands ? ”

“ Well, a spirit of adventure instigates some ; it is very natural that a man should like to rove about the world a little : but of course most of them go for the sake of the income—you see they generally get two or three hundred a year at once, and that is a great inducement.”

“ Two or three hundred a year in the Colonies is not as much as half the sum at home as a general rule ; but if roving is so delightful, and two or three hundred a year is such an attraction, why is it that more don't offer themselves, why is it that the Missionary Societies find it so hard to get men to go out ! ”

“ Well, I don't know about that, but I fully believe that the men that do go out as missionaries are most of them humbugs ; it is well known it is the income that induces them.”

“ Are the men that stay at home humbugs, too ? because I don't think they are wholly uninfluenced by the matter of income in their choice of a sphere of labour. In short, is everything connected with religion a deception ? or is there such a thing as real love to Christ, and a real anxiety to save souls, which will induce a man to give up all that he counts dear in life, for the Lord's sake, and in order to win souls for Him ? May I ask you what has led you to form such an opinion of missionaries ? do you know any of them ? ”

“ Not exactly ; but I know very well the general opinion about them.”

“ That may be, but you must allow me to say, you have no right to pass so severe a judgment from mere hearsay. I know, and have met many. Both I, and various members of my family, have been acquainted with missionaries in India, in Africa, and America. We have known some of them to have given up everything for Christ's sake ; and others to have suffered numberless hardships, privations, and trials in His cause : so that I confess it makes me indignant when I hear them spoken of slightingly. I have known, too, of the reality of their work, and that it would stand the test of examination better than some of your home work.”

“ Well, then, why don't they stay at home ? Isn't there plenty for them to do in our great cities ? ”

“ Truly, plenty everywhere ; but there is not yet such an alarming rush of men to the mission fields (gold-fields though they be) as would give one reason to apprehend that Home will be deserted. We have men for our hundreds, or at any rate for our thousands here, but there are not men for millions in other lands. Besides, I don't see any injunction in Scripture about staying at Home. Christ says, ‘ The field is the world ; ’ and His parting command to His disciples is, to go into all the world, and preach the Gospel to every creature. What do you make of that ? ”

“ Of course it would be all very well, if the work had been done at Home.”

“ But our Lord does not say we are to wait till then ; and if men are to be found, willing to give up home and friends for Christ's sake, and to incur every possible risk, with the object of spreading the Gospel abroad, in obedience to His command, are we who stay comfortably at Home to brand them as ‘ humbugs ? ’ ”

“ But now, do you really think they have not some selfish motive in going out ? ”

“Judge for yourself. I know of a missionary in connexion with one Society, who, wishing to master the language of a certain tribe of savages, in order to teach them the truths of Christianity, joined himself to them, and wandered with them for months; no roof to shelter him by night, or to protect him from the inclemency of the weather by day; food such as savages devour, which he could often hardly bring himself to eat, was all he had to live upon. Unaccustomed to riding, he was obliged to live on horseback during that time, and to ride in wild Indian fashion through a desert country.

“At length, at the end of more than a year, broken in health (but with his object accomplished), he was obliged to change his wandering life for one of more settled labour in another portion of the same mission field.

“I know another missionary in connexion with the same Society—a man calculated to shine in any circle—who, leaving his family and friends, went out, and laboured in behalf of another savage tribe. Finally, believing the time had arrived for establishing a mission in their midst, he risked his life, by going and living amongst them alone for months; on the spot where five years before he had buried the remains of some of his predecessors in the work, who had been massacred there. He lived in a little wooden hut, unprotected and unbefriended, except by a small number of the people who had become attached to him from previous intercourse. His food was such as he could cook for himself, and his employment each day, between the hours of religious instruction, was to teach the poor savages the arts of civilization and habits of industry, such as building and planting—laying out of gardens and fields and tending them—cutting down trees to be sold for the Mission—and so on.

“These two men are not solitary instances of noble devotion, they are types of a class. I cannot see exactly what they had to gain by their acts of self-sacrifice. Do you?”

“Well, no; and as you say there are such men, I am willing to believe it, and am really glad to hear what you tell me about them. I had quite a different opinion of missionaries; but I confess I did not know as much about them as you seem to do, and I am obliged to you for enlightening me.”

It is to be hoped there are not many men, members of our ministry at home, so deplorably uninstructed in missionary lore as our friend just mentioned; not many so unjustly prejudiced against the noble missionary band as the individuals to whom reference has been made in the foregoing narrative; but we fear there is (comparatively speaking) very little intelligent interest in mission work, and but little real sympathy with those who, at the Master's call, resign home, friends, and comforts, for the sake of bringing in souls to Him.

Whether it is that missionary literature is not of a sufficiently sensational character to suit the present taste—or that we are too occupied with our own circle, to have sympathy for aught beyond; or that we are afraid to trust our sympathies, lest they should rob our pockets; or, sadder still, that we are so indifferent to the cause of religion, that we “care for none of these things,” the result is the same. Missionary Societies exist, and men hazard their lives for the sake of the Lord Jesus; battles are fought in distant lands under His standard, and kingdoms won for Him, while the world ignores the fact; and a great portion of the Church takes but a feeble interest in it compared with that excited by discussions respecting “copes,” “stoles,” and vestments generally, the “mint, anise, and cummin” of

religion. Yet surely these things ought not to be. For our dear Lord and Master's sake we ought to be deeply interested in the spread of His kingdom—the making known of His name upon earth, His saving health to all nations.

How would our missionaries be cheered and supported, in their arduous and most trying work, did they feel that the Church at home watched their labours with earnest and unfailing interest : did they know that while they carry on the battle at their distant posts, our hands and hearts are being lifted to Heaven in supplication for them individually and collectively, that they may be strengthened, sustained, and comforted in their hours of danger and trial. There is much to cast down and little to cheer, in the dull routine of missionary labour. Surrounded by those who know not and love not the name of Jesus, who have no thoughts beyond this passing life, and few instincts except those which lead to the commission of evil, the mind of the missionary is naturally dragged down while seeking to elevate those around him. Far from external helps in religion—lonely, and, as far as earthly friends go, often alone—we can imagine that at times his heart sinks within him : while the necessarily slow progress of his work and its somewhat invisible nature tends also to depress and discourage him; accompanied as this must be by the fear lest the Mission should suffer through his inability to produce results with sufficient rapidity to satisfy subscribers at home, and the public generally.

It needs that our missionaries should have strong faith, strong nerve, and much patient endurance, to enable them to bear all the trials of their position, and to this end prayer should be made without ceasing unto God of the Church for them.

It will not be deemed strange if when writing in this Magazine we ask the prayers of Christ's people, especially in behalf of those labouring in the Mission field of South America. For the loved and honoured late superintendent of the Mission, who, having encountered dangers and difficulties and imperilled life as "God's sentinel at the southernmost outpost of His great army," is now called to occupy a higher position, and to encounter untried difficulties in connection with it, let us ask wisdom according to his need, and that when removed from those most dear to him on earth, he may be hidden in the secret of God's Presence, and enabled to rejoice in the light of His countenance, who, faithful to His promise, is with His people alway, even unto the end of the world.

For his successors on the shores of Tierra del Fuego—the brave little band now keeping possession of that territory in the name of their Lord—for each of the "sentinels" at their respective posts, whether ministerial or missionary, let us ask protection in the hour of danger, guidance through every difficulty, and faith to trust in Him who is the very present help of His people, their shield and their exceeding great reward.

But in conclusion, we must, in behalf of the missionary, plead guilty on one count to the world's accusation. He has "something to gain." He *has* much to gain by his life of self-devotion : since "they that turn many to righteousness shall shine as the stars for ever and ever." From the loving Master for whom he works he gains the smile of approval even now, as He whispers to the often weary labourer, "I know thy works, and how thou hast borne, and for my name's sake hast laboured, and hast not fainted."

He tells you *He knows* it all, dear missionary friends; and is not this enough ? At the sound of that beloved voice do you not answer with one accord, "We take

pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake, for when we are weak then are we strong," strong in imparted strength, strong in hope of the glory of God. Soon the labour and the weariness, the home yearning and the heartsickness, the fightings without and the fears within, will be over, and then will be known in its full blessedness the missionary's gain, when before assembled worlds he appears with the children whom God has given him as his crown of rejoicing, and is welcomed into his beloved Saviour's presence with the soul entrancing words, "WELL DONE, GOOD AND FAITHFUL SERVANT, ENTER THOU INTO THE JOY OF THY LORD."

Faithful and valiant,  
Each at his post  
Stand the brave sentinels  
Of the Lord's host.

No din of battle  
Round them is heard,  
Silent the conflict  
They wage for their Lord.

Worldly applauses  
And fame all unknown ;  
Lonely they keep watch,  
Yet not alone.

What tho' earth's pennants  
Float not above,  
Over them waveth  
Christ's banner of love.

Their King and their Captain  
Evermore near,  
How can they falter ?  
Whom should they fear ?

E'en tho' loved voices  
Heard o'er the gale,  
Make the lone heart sink,  
The weak spirit fail ;

E'en tho' the enemy  
Comes like a flood,  
Seeking to vanquish  
The army of God,

" Lo, I am with you,"  
Jesus hath said,  
" Be not ye troubled,  
Nor be afraid."

" Lo, I am with you,  
E'en to the end,"  
Your present Helper,  
Your changeless Friend.

Then be not fearful,  
Ye noble Band,  
For none shall pluck you  
Out of Christ's hand.

Fight the fight boldly,  
'Tis but a while,  
Till ye shall bask in  
The light of His smile.

Dim lights from heaven  
Now gladden your eyes,  
Filling the soul with  
A joyful surprise.

But when the day dawns,  
And night is o'er,  
Oh the awakening  
On Heaven's shore !

Wondrous the greeting,  
Blessed the word,  
" Enter, ye faithful,  
The joy of your Lord."

There with your Saviour  
Rest ye in peace,  
Where wars and fightings  
And sorrow shall cease.

And when all earthly  
Lights are grown dim,  
Shine ye for ever  
As stars with Him.

K. J. G.

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THE BISHOP OF THE FALKLANDS.—As the Magazine was going to press we received information of the safe arrival, on the 14th of March, of the Right Rev. Dr. Stirling, at Monte Video, where he was heartily received by the Consular Chaplain, Rev. Samuel Adams. The Bishop had commenced his duties in South America by holding a Confirmation at Rio Janeiro.

*Contributions thankfully received from Feb. 22nd to April 20th.*

\*\* 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.

ANNUAL SUBSCRIPTIONS.

	£	s.	d.
Caldwell, Colonel	1	1	0
Canterbury, Very Rev. the Dean, 1870 and 1871	2	0	0
Conway, Rev. Canon	1	1	0
Daniel, Mrs.	1	1	0
Hall, Arthur, Esq.	2	2	0
Haslam, Henry, Esq.	1	1	0
Jefferiss, James Thomas, Esq.	1	1	0
Lancaster, Rev. R. T.	2	2	0
Longmire, Rev. J. L.	0	10	6
Mower, Mrs.	2	2	0
Over, Rev. E., 1870 and 1871	2	2	0
Pigott, Mrs.	0	3	0
Rew, Mrs. F. B.	1	0	0
Treacher, Mrs.	1	1	0
Williams, Rev. Robert	0	10	6
Worthington, Miss	0	5	0
Wyllie, Mrs.	1	0	0
DONATIONS.			
Acworth, Rev. H. S.	10	0	0
An Essex Clergyman	10	0	0
A Friend, per Rev. H. S. Acworth	1	0	0
Holmstead, Miss A.	0	2	0
Plaw, Miss F.	0	10	0
Purcell, Rev. L. T.	5	0	0
LEGACY.			
James, the late Mrs. Elizabeth Anne, per H. S. Russell, Esq., Executor	19	19	0
ASSOCIATIONS.			
Andover, per Miss Child	1	7	3
Bideford, per C. Smale, Esq., L. by Rev. H. S. Acworth, less Ex.	2	1	8
Birmingham, per J. Wilson Brown, Esq., Meetings, SS, &c.	50	0	0
Blandford, per Mrs. Groves	4	5	0
Brixton, per the Misses Haslar	0	15	0
Cambridge University, per A. E. Humphreys, Esq., Lectures, &c.	14	11	7
Churston and Brixham, SS. by Revs. A. F. Carey, and H. S. Acworth	3	4	0
Clapham Common, per Major-Gen. Sir A. J. Lawrence	7	7	0
Clevedon, per Rev. G. W. Braikenridge	8	10	0
Clifton and Bristol, per Major Tubby	37	12	10
Dawlish, per Rev. O. Manly, L. by Rev. H. S. Acworth, less Ex.	1	0	0
Derby, per Miss Gell	1	7	3
Eastbourne, per Mrs. Jones	1	6	0
Fareham, per Rev. W. S. Dumerque, L by Rev. H. S. Acworth, less Ex.	2	18	4
Gloucester, per Miss C. Wilkinson	4	19	6
Heckington, Rev. G. T. Cameron (sub.)	0	10	0
Horsley, per Lady Shakespear, L. by Rev. H. S. Acworth, Addl.	5	0	0
Lancashire, per Rev. Dr. Hume	49	15	0
Leamington, per Mrs. Mandell, L. with Dis. Vs., by Rev. W. W. Kirby	16	15	2
Lock Chapel, per G. T. W. Abraham, Esq.	34	8	0
Louth, per T. F. Allison, Esq.	4	5	0
Notts, per Rev. J. W. Marsh	100	0	0
Ongar, per Hy. Gibson, Esq., L. &c., by Rev. H. S. Acworth	5	16	4

	£	s.	d.
Shanklin, per Revs. G. W. Southouse and C. J. Burland, SS. by Rev. H. S. Acworth	11	4	10
St. Alban's, Miss Harris (coll)	0	15	0
St. Augustine's, Highbury, per Rev. Gordon Calthrop, L. with Dis. Vs., by Rev. C. R. de Havilland, less Ex.	2	1	10
St. Clement Danes, per Rev. R. J. Simpson, SS. by Revs. W. W. Kirby and G. H. Stanton	14	3	4
Streatham Common, per Mrs. Cow, SS. and M. by Revs. Aubrey Price and W. W. Kirby	40	0	0
Swansea, per Rev. E. B. Squires, SS. and M. by Revs. Dr. Cooke, W. and H. S. Acworth, less Ex.	32	3	9
Trinity Church, Little Queen-street, L. with Dis. Vs., at Trinity Rooms, by A. R. Pite, Esq., less Ex.	2	7	2
White, Miss Wallingwells	0	10	0
Walton, West, Rev. W. Acworth (don.)	2	2	0
Winchester, per Miss Ludlam, L. with M. L., by Rev. W. W. Kirby, less Ex.	3	10	0
Sale of S. A. M. Magazine	3	0	10
Ditto, of Story of Com. A. Gardiner	0	4	0
Ditto of Corn of Wheat	1	6	6

COLLECTIONS.

Chase, Miss	3	0	0
Stickley, Miss L.	4	16	0
Tarner, Miss C. T., Miss Hill's sub.	1	1	0

SCOTLAND.

Stirling, per Rev. Dr. Gibson	0	5	0
Thurso, Miss A. Brodie (Coll.)	1	15	0

IRELAND.

*Deputation—Rev. W. W. Kirby.*

Antrim, per Mrs. Greene	5	15	6
Cloakilty, per Mrs. Gahan	0	12	6
Cork, per ditto	2	5	0
Dublin, per Mrs. R. C. Lee, L. with M. L. at Molyneux Asylum, less Ex.	5	15	10
Kingstown, per Miss Bessie Rolleston, L. with M.L. in St. John's Sch., less Ex.	10	4	10
Waterford	2	4	0

*Meetings and Lectures—per Mrs. Gahan.*

CAVAN, DERRY, AND DONEGAL.

Ballintemple	1	5	0
Cavan	1	10	0
Cookstown	1	15	0
Donegal	15	15	0
Ditto (subs.)	4	9	6
Dungannon	3	16	0
Enniskillen	1	17	6
Money more, S. and L.	5	7	6
Tallaght	4	4	6
	40	0	0

FOREIGN.

N. Goulburn, St. Nicholas, S. Sch., per the Superintendent	4	4	0
Salto, Mrs. Schmid's Box	0	16	0
Stanley, per Rev. C. Bull	2	8	2

**THE TWENTIETH ANNUAL MEETING** will be held at the HANOVER SQUARE ROOMS, Monday Afternoon, May 1st. The Chair will be taken at Half-past Two o'clock, by the LORD BISHOP OF LONDON.

**SALE OF WORK.**—Mrs. KIRBY's will be held at her residence, 19, Woburn-square, on Thursday, Friday, and Saturday, May 4th, 5th, and 6th, from Two to Six o'clock.

# THE SOUTH AMERICAN

## Missionary Magazine.

JULY 1, 1871.

### THE FUEGIAN MISSION.



VERY interesting letter has reached us from the energetic and zealous missionary-catechist and carpenter, Mr. John Lewis. Our readers will be glad to learn how it fared with him and his companions when left for the first time alone with the natives at Ushuwia. To those who are watching anxiously the progress of this Mission, common-place events assume a degree of importance, and so we give full extracts:—

“ *Stanley, March 3, 1871.*

“I received your note of the 7th Oct., 1870, at Ushuwia, on the 2d Feb., 1871. The preceding day, at 5 P.M., the Indian boy, Joe, came panting to Stirling or Iron House, where I was engaged in making one of the doors for cellar, and, in his broken English, spasmodically jerked out, ‘Mr. Loous, I see somethings down ther, all same white rock-like, I not all same see ther afore, praps Allen Gardiner, if you look glass praps you quick see.’

“Though somewhat sceptical, yet, upon his suggestion, I soon descried our little craft under the land on the south side bravely beating up the channel against a strong north wind, bringing us that which is as ‘cold waters to a thirsty soul,’ &c. As it was then high water, Lucca and Joe were immediately despatched to the shallow inlet in one of the banks of which lay our little boat, sheltered in a wet dock from the destructive winds, with orders to get out the same, and place her on Boat Point, from which place she could readily be launched, and convey us to the Allen Gardiner, as soon as the latter entered the harbour.

“ Called by Lucca at 3.30 next morning ; we sailed off to the ship to be, thank God, the recipients and communicators of much good news.

“ I was thus enabled comfortably to sit in Stirling-house, and read your anxiety to hear of the erection of the same, while indulging in the vain wish that your heart could be immediately rejoiced by the knowledge of the fact, that the Iron House had already, to some extent, answered the purposes intended by the generous donors.

“ Having brought our Superintendent, Rev. Thos. Bridges, ashore, to inspect the works of our hands, at which he was apparently pleased, we together returned thanks to our gracious Master, who in His ever-watchful care over us had brought us together again, and given us so many and great causes for gratitude.

“ The two largest rooms being still unfinished, Mr. Resyek continued to occupy the cottage until my departure on the 13th, at which time I left everything as secure as possible, and the remaining work in such a state as that much of it could be done at leisure by our mechanically-inclined Superintendent and his assistant ; my intention being (D.V.) to finish the remainder on my return to Ushuwia with Mrs. Lewis, who had expressed very determinately in her letter to me a decision akin to that of the Moabites Ruth.

“ Commending the workers and the work to the *continued* providence of Him whose omniscience can scan the eternal future at a glance and dispose events as He pleases, and thankful that the poor natives were blessed in having with them one who could fluently communicate to them in their own tongue the wonderful works of God, we left them on the 13th Feb., at 10.30 A.M., with a fine N.W. wind, passed through the Narrows at 3.20 P.M. ; B. Cove, at 6 P.M. ; got through the Straits of Le Mair on the 14th. On the 16th sighted New Island, Falklands, at 6 A.M., and at 10 P.M. same day anchored in Committee Bay, Keppel Island.

“ All well at the Keppel Island station, save Mrs. Lawrence ; Jack, who was in England with Bishop Stirling in 1866, had been sent here by Mr. Bridges. Found the Indians at Keppel Island peaceful, contented, and happy ; thankful for the benefits there derived, undesirous of returning to their native land, and certainly much improved in every respect by their stay at Keppel, which we left for Stanley, on the 23d Feb. On the 24th, deposited 100 poles from Ushuwia at Port Purvis, for Mr. Waldron, and disposed of a goat at 25s. ; sailed from thence to Ship Harbour,



and anchored for the night; 25th, got under way at 4 A.M., and reached Stanley Harbour at 10 P.M., passing therein H.M.S. Galatea, H.R.H. the Duke of Edinburgh, who had arrived the day previous. We also saw the Chiselhurst, she having safely arrived on the 2d of February. The goods sent by you were taken on board the Allen Gardiner, from Mr. Dean's hulk, as soon as our cargo of fir poles [of Fuegian manufacture—ED.] were discharged. After taking in the bricks ordered by Rev. T. Bridges, the Allen Gardiner will return to Keppel Island with the goods sent out, take in the season's produce of wool, and bring it to Stanley, then get ready for a return to Ushuwia, by which time, I trust, my dear wife will have so far recovered as to return with me to the scene of our labours at Ushuwia.

“ Presuming that I shall be expected to give an account, however insignificant, of our stay at Ushuwia, during Mr. Bridge's absence, I set myself to the task, though (from incapability as a scribe) to me an onerous one. We have been mercifully preserved in health and strength. If evil intentions have been entertained by the many strangers who have visited us, an ever-watchful Providence has restrained their passions, and kept us in peace and safety; prospered the works of our hands, supplied our wants, and enabled us to rise above adverse circumstances and to succeed in our undertakings. As you were no doubt informed by our Superintendent, the brickwork was finished, and the major part of the skeleton framework of the house in its appointed place, previous to his leaving. Since his departure, with the assistance of one or two of the Indians, I have been principally engaged in erecting the house, though the constant supervision of the other various operations, the felling of wood, rafting up some hundreds of poles necessary for fencing, together with butchering, storekeeping, baking, and other multifarious duties devolving upon myself, has occupied a considerable portion of my time, which, with the tempestuous weather we have experienced, has considerably retarded progress in erection of the house.

“ Mr. Resyek, whose services have been invaluable, has been fully occupied with gardening, fencing, &c. I have found him to be most assiduous and indefatigable in labour, and imparting instruction to the natives. I much regret his intended departure.

“ Our hours of daily labour have been from six a.m., to half-past five p.m., though of necessity we have at times worked till eight or ten p.m. We have had a Saturday half-holiday as a rule, with a few exceptions.

“ We have had prayers every week-day morning at six ; using the morning prayer in Yatigan, by Mr. Bridges, and English hymns.

“ On the remaining Sundays in last year, we had two services a day in the open-air, or in Okokko's house ; each Sunday in the present year we held three services in Stirling-house. The conduct of the seven Indians employed has been most satisfactory, much more so than we anticipated ; for a people unused to any continuous exertion, leading from infancy a restless, roving life of change, unused to restraint unless perforce it be restraint of appetite in this foodless country, they have done remarkably well.

“ They have worked ten or more hours a day, with tolerable industry ; they have assisted to prepare and plant a goodly portion of each of their own gardens, also the Mission garden, with potatoes, turnips, &c. ; split out of trunks of trees over 4,100 pales ; fixed over 3,000 on their own garden fence ; conveyed wood to the scene of operation from a distant wood ; rafting the poles across the harbour in spite of sudden bad winds and weather—the towing of one raft at times occupying nearly four hours—drenched to the skin, with the spray and waves ; have dug a saw-pit, a well, post-holes for fencing ; repaired fencing, cattle sheds, &c., previously erected, and made them ready for stock ; banked up with turf, cut from the gardens, the sides and ends of their own cold apartments in Isles house, built of rough unworked Fuegian wood, and many other minor works.

“ In their ‘ life at home ’ they have been to all outward appearance peaceable and amiable ; the harmony disturbed only occasionally, and that very rarely indeed, by unpleasantness, the evil effects of polygamy.

“ They have enjoyed, occasionally, each of them, sundry excursions and relaxation from the labour to which they are naturally averse. We do not, of course, expect that their erratic spirits will suddenly succumb to the allurements of Englishlike domesticity, and settle down to the daily routine of toil.

“ Pinoiens, the most civil, obliging, assiduous, and trustworthy, of the seven, left us for sixteen days. Sesoimens, who has been to England, perhaps the cleanest (washing his only shirt every Saturday night to have it clean on Sundays) and certainly the most meek and intelligent, was absent twelve days. Mateen, the oldest and most influential, who assured me that his individual presence was constantly essential to my personal safety, that the non-employed Indians would ‘ quick kill me ’ if he did not stay and be my body-guard, has, on the whole, absented himself for forty-nine days.

“All the other residents and visitors at Ushuwia, some of whom are occasionally employed in felling timber, &c., have behaved tolerably well during Mr. Bridges' absence. We have, as we expected, suffered annoyance ; they seeing no just cause or impediment why we should not share with them our provisions, &c., as the custom is among themselves when successful in hunting. Very many of them left us soon after the Allen Gardiner, thus giving us an opportunity of getting up the sides of the house unmolested, before their return, for which we were truly thankful.

“They have been comparatively peaceful and quiet among themselves ; once only was there manifested ill-feeling to any extent. Two parties, on either side of the harbour, were premeditating a pitched battle. The reason was this—a party from Woollya encamped on the opposite side of the harbour. Among the visitors were T. Button, Lucca's and Okokko's relatives ; the Ushuwians regarded the Woollyans coming in the neighbourhood, to be benefited by the missionaries, as an infringement of their rights who were born there, and resolved, if possible, to drive them away. Hearing of these intentions, Pinoiens, Sesoiens, and afterwards Woguri, advocates of peace at any price, left the place ; Mateen and Utatoosh absent, Lucca and Okokko only with us, and they signified their intention of going to help their relatives. However, the would-be belligerents ultimately came to the conclusion that, as the Woollyans were in the habit of 'fighting too hard' (so Lucca said), peace would be better than war just then, so they smothered their ire, and contented themselves with angry scowls and sundry harmless exhibitions, such as school-boys manifest under like circumstances, intended to convey that either party believed themselves to be capable of thrashing their opponents if they only chose to condescend to do it.

“But I fear I am wandering from the brief statements I should make. To return to our fellow-labourers and their families. Our time has necessarily been too much occupied with laborious matters to afford much for their direct mental culture. Our Sabbath-days, with what few moments we could spare after the week-days' work, with a wet day or so, have been the only opportunities we have had of giving instruction other than that pertaining to daily labour. We anticipate that in winter, when unable to do much out-of-door work, we shall have ample time for schooling, &c. One example will suffice to give you an idea as to our mode of procedure at our Sabbath services. I need not expatiate on the difficulties of conducting a service, while comparatively

unacquainted with their language ; but, having sought direction and help where it was to be found, and done our best, we trust that our efforts, with the blessing sought, had some beneficial influence. I copy principally from my private journal.

“*January 1, 1871.*—To-day we made our first use of Stirling-house ; rang the bell for morning service, very grateful for an airy place of worship apart from the offensive odours common to Fuegian habitations. Among others, we had the welcome attendance of the whole of the families of our fellow labourers, their wives having previously been necessitated to remain in their dwellings (during the absence of their partners) to guard their little all from the depredations of some sixteen or eighteen canoes of visitors, whose total disregard of the laws of *meum et tuum*, sometimes in unguarded moments, occasioned to our friends a diminution of their little stock. These marauders, having taken their departure during the week previous in search of food, to the great satisfaction of those who live here and are dependent upon the Ushuwian mussel-beds, our friends were able to muster pretty strongly, without fear ; decked in their best, though, poor things, with some present, that was no more than a skin or blanket across their shoulders, a pair of old trousers, or a shirt only, as their sole wearing apparel (one poor woman, the other day, had nought on but an old oil-skin coat, but was, nevertheless, very proud of her appearance). After an unceremonious expulsion of six dogs, faithful attendants, but who, by their wanderings among the congregation, seriously disturbed our devotions, we commenced our service by singing the morning hymn, ‘Awake my soul,’ and repeating the morning prayer in Yatigan (by Mr. Bridges), followed by the Christmas hymn, ‘Hark, the Herald.’ Two verses only of the latter being known by the Indians, they were sung several times, and was followed by the prayer for Sunday gatherings also in Yatigan, after which the decalogue was rehearsed by them in their own tongue, when their musical powers were again engaged in singing their favourite hymns, ‘Rock of Ages,’ and ‘Shall we gather at the river,’ after which two prayers in English, for God’s assistance and blessing, followed by the Benediction, concluded our morning service.

“At two p.m. the bell was rung for school. The design of the same institution being to give the women, who could not always come to the other services, an opportunity of coming with the children ; the men being requested to allow their wives to come, for the future, to this service at least, though it made their own stay at home during the same a necessity.

“On this, the first occasion, we had several men also present, whose spiritual interests were attended to by Mr. Resyek, while the attention of the women and children (our mainspring of hope for the future) was engaged by myself teaching hymns and tunes. The evening prayer, with a little catechising, occupied the short time (less than an hour) allotted, the little ones getting restless; the afternoon’s schooling terminated with the Benediction.

“Evening service at half-past six, much the same as in the morning, excepting only a few different hymns; a pretty fair attendance. Lest our service should prove a ‘weariness to the flesh,’ and so become distasteful to our friends, little over an hour was occupied; after which, all retired but those of the men who chose to remain to practise Psalmody, in which they take a great delight and make progress.

“Sesoiens has once or twice taken a class of little ones, teaching them verses, &c. I think he is more qualified than any one for such a task. May God make him His own, and give him the will to labour for Him; thus would the cause be furthered more perhaps than with foreign agency such as ours.

“I ought perhaps now to write and state the payment they have received for daily labour. Though working much of the time directly for themselves, viz., fencing and planting their own gardens, &c., it has been necessary throughout to supply them with daily food; they could not, of course, work at their gardens and for us if they departed with their families from the place in search of food. None but those employed have received anything from us (a restriction which has done more to dispirit their innate mendicancy than endless dissuasion would have done), and even the seven employed have had but a very poor allowance indeed. We having very limited supplies, save flour and raw coffee, could give them but little, with the statement that could their primitive mode of living better furnish them with food, we would not seek to detain them except to plant their own gardens, and thus make for themselves some provision against winter.

“Fearing that I have exhausted your patience with so long and wandering a letter, I will only add, that we have raised our Ebenezer, taken courage, and determined that henceforth, God being our helper, we will trust in Him, labour for Him, and, if needs be, die for Him. Great is our cause for gratitude, humility, and faith. May the Lord of the vineyard so order it, that this corner shall soon realize such an outpouring of His Spirit, that His people’s hearts shall rejoice, their faith, zeal, and love be strengthened to His honour and glory, through Jesus Christ.

“JOHN LEWIS.”

## SANTIAGO—CHILI.

**T**HE Rev. T. W. Wilkinson continues to labour at Santiago with his accustomed zeal, and the following extracts from his recent letters on the state of Santiago and the subject of colportage, which he had been instructed to initiate in connection with his Chaplaincy, will be read with interest:—

“*March 16th, 1871.*”

“Unusual caution here is needed just now, especially that the whole republic, and particularly the capital, are entering upon the times and excitement of a great political contest, viz., the presidential election. The Liberals, who are the supporters of religious freedom, though superior in intelligence, have to meet the hosts of the Government still in power, in intimate alliance with the Church. All Government *employés*, and soldiers, and sailors, vote; and priestly influence is still great; so there will be a struggle and ferment from now till after 18th September, accompanied with louder threats of revolution than usual.”

“*March 28th, 1871.*”

“In accordance with my last I have been to Valparaiso, and after conference with the Rev. W. H. Lloyd and Dr. Trumbull, in consideration of a colporteur being already employed by the Valparaiso Bible Society, to propose for your consideration and assistance one other mode likely to greatly further and promote the spread of truth in Santiago, and one free from all chance of clashing, and less doubtful as to success, viz.—by the opening of a kiosk or Bible-stand (like Mr. Hawk’s Crystal Palace stand), which, it is believed, may be obtained in a central position, and which would also serve as a depot for other religious works, and would facilitate the work of colportage; in fact, would answer to that depot so successfully established in Valparaiso.

“The rent of this, with attendance and other expenses, we believe we could undertake upon a guarantee of 1,000 dols.

“We all presume that in this way, as effectively, the pledge to the British and Foreign Bible Society could be made good.

“Further, that in virtue of the South American Missionary Society so contributing to the objects, which hitherto have mainly, if not solely, occupied the Valparaiso Bible Society, every facility will be given by them to the joint work. The joint operations in Santiago could be superintended by your Chaplain, and the record of results sent home to you fully and regularly.”

The Rev. W. H. Lloyd, Consular Chaplain at Valparaiso, also writes on the same subject:—

“ April 3rd.

“The Coquimbo arrived on Thursday. Mr. Wilkinson and I went on board, and found the Bishop of the Falklands had stayed at Montevideo. He sends us word that he will come on by next steamer, or in a few weeks. The yellow fever was very bad at Buenos Ayres—200 deaths a day.

“Hoping to have the Bishop’s presence and advice, I delayed, until after the Coquimbo’s arrival, writing upon the most important subject I had to mention, namely, that of the colporteur at Santiago. On this Mr. Wilkinson came here to consult Dr. Trumbull and myself. We met and discussed the subject with him.

“The idea was started of your authorising us to take a sort of stall or kiosk in the Plaza (many of which are being now erected round the sides of the chief Plaza and in the principal streets), and there to establish a depot for Bibles and religious books, similar to those opened at the London and Paris Exhibitions. Such a stall would only involve an extra outlay of about 300 dollars per annum, and might be advantageously worked side by side with the Valparaiso Bible Society’s colportage.”

The Rev. T. W. Wilkinson, in replying about the Guanapé Islands (the Scripture-reader at Callao, who had been nominated for them, having proceeded to New York), adds:—

“Below is a letter forwarded on to me here from the Guanapé Isles, received only on the 7th instant, from a clergyman’s son, the mate of his ship:—

“ ‘ Ship R——, Guanapé Isles.

“ ‘ Dear Sir,—I am afraid you must think me neglectful after your constant kindness to me in Callao.

“ ‘ After our arrival here our second mate died here of lockjaw from an accident. Our captain (a Roman Catholic) tried to get leave to bury him on the mainland, but the governor refused, so we took him out to sea and buried him there, which I cannot but think a fitting place for a sailor.

“ ‘ Nearly every English captain followed him, and Captain S—— read the service.

“ ‘ Captain T—— has also tried to institute service on his ships, but failed. Captain D——, of the M—— P——, also tried. These gentlemen were both with our mate when he died. I think if once it was thoroughly started it would eventually succeed [he means Sunday services on the mutual principle, which I once originated.—T. W. W.], but I fancy the captains want a constant nudging, if I may use the expression, from somebody.

“ ‘ I was talking with a mate of a ship lately arrived, when he asked, “Is there no church here?” Certainly *he* was a quiet Scotchman; still, I think a great many feel the *want* here.

“ ‘ W. H. S.’ ”

## SALTO.



THE Rev. T. Schmid writes as follows :—

*“ Salto, Republic of Uruguay,  
“ April 10th, 1871.*

“ We had a visit some days ago from the Bishop of the Falklands. He arrived here on the 25th of March, and on the following day (Sunday) preached to a very attentive congregation. Our service was well attended. In the absence of an organist I myself played a tune or two. The hymn sung was ‘ Jesus shall reign, &c., &c.’ After the sermon there was Holy Communion. The Bishop was introduced to as many members of the congregation (especially to the English) as his short stay rendered possible. All expressed themselves highly gratified with their intercourse with him, as well as pleased at having had the opportunity of hearing him preach, and regretted exceedingly that his visit was so short. Dr. Stirling’s visit was quite an event in this town, and was talked of for several days afterwards. To ourselves it was a source of refreshment and joy, Dr. Stirling’s kind and affable manners shedding pleasure around, and winning for him our deepest Christian regards. The evening before his departure there was a meeting of members of our congregation in the schoolroom, for the purpose of ascertaining the general feeling of the people with reference to the continuance of a clergyman among them. The Bishop, after reminding them of their former earnestness to have a resident minister, and of their receiving as a present, and accepting it, the building erected for the purposes of Divine worship and instruction, asked them plainly whether they meant to grow cold and indifferent, and let the privileges which they had slip out of their hands ; or to continue, evidencing in that case increased earnestness and zeal, not only in a better provision for the minister’s maintenance, but in the more diligent attendance on the means of grace.

“ The Bishop’s address had a good effect. It roused them to a sense of their duty, and they promised to support the cause as much as was in their power. Dr. Stirling’s words infused new energy in the greater part. I think the occasional visit of our Bishop will be productive of much good amongst us, as well as amongst the other congregations, and will strengthen and consolidate the work.

“ We are looking forward with pleasure to the Bishop’s second visit, when I hope he will be enabled to speak yet more hopefully of this field of labour. I hope to prepare three candidates for confirmation against his next visit.

“ On Good Friday I had two services at 9.30, in German, when about fifteen were present. We sang a well-known German hymn on the Saviour’s Passion, myself playing the harmonium in my surplice, &c. They responded well, although they, as Germans, are not used to take part in the services, as we in the Church of England do. At twelve I had



Divine service in English. On Easter-day we had a full service in Spanish, the Holy Communion after; but, owing to unpropitious weather, there were fewer present than we expected.

“I shall be very glad to hear of the arrival of Church service books for the desk and communion-table. Would not the Christian Knowledge Society be willing to make this congregation a grant of a *Spanish Bible and Prayer-book for the Divine service*? I think they would if they had our circumstances represented to them. The congregation has no funds, the times are still bad, business very dull, and money scarce. Would you be so kind as to plead for us?”

“We have no peace yet. The revolutionists have it all their own way in the interior; but, from want of infantry and artillery, cannot take the river towns, which are held by Government troops. We had a visit from about 300 of the ‘Whites’ about five weeks ago, and they were fired at from the public square, which is fortified by ditches and parapets, and defended by cannon. Salto was in great alarm during the few days that the ‘Whites’ hovered about in the neighbourhood.

“From Buenos Ayres we have from time to time very bad news. The yellow fever has been raging there terribly for upwards of three months. Very many of the inhabitants have left, and the death rate of the city has been truly awful—so awful, that there is at present no communication between this Republic and Buenos Ayres. No intercourse is allowed; and even the quarantine regulations, that have been so strictly enforced hitherto, are for the present suspended, as insufficient to secure this country against a possible importation of the plague, and no steamers or other vessels permitted to come at all from the infected port. As yet, Monte Video is free from the epidemic. With the cold weather that has set in we trust the fever will rapidly abate, and finally leave altogether. Trusting that you are experiencing the blessing of God on your labours at home, and that we may at that day rejoice together as not having laboured in vain in making the name of Christ known and loved in South America.

“I am, &c.,

“THEOPH. F. SCHMID.”

The Bishop of the Falklands writes from Monte Video, April 10th, of his visit to Salto:—

“The Germans are more numerous than the English, but they do not all speak English.

“The English and Germans, for the most part, speak Spanish, and have thereby a common language.

“Mr. Richard Williams has provided the buildings for a church and school, and in other ways supports the arrangements for Divine service, and the instruction of the young in connexion with the Church of England.

“The building set apart for public worship was not, however, ready for consecration, owing to the incomplete state of legal forms.

“The same may be said of the plot of ground already walled in for a cemetery, and occupied by the remains of four deceased persons.”

## BARRACAS, BUENOS AYRES.



OUR readers are aware of the fearful scourge that has desolated the fair city of Buenos Ayres, the capital of the Argentine Republic. The Rev. Francis N. Lett writes as follows:—

“ *Buenos Ayres, April 14, 1871.* ”

“ In the midst of the pressing engagements of this terrible time, I hasten to acknowledge with many thanks your kind letter of the 7th March.

“ For two months I have been working night and day among the sick and dying. Such a visitation of yellow fever has scarcely been known. Upwards of 21,000 deaths in this city, which is now deserted and desolate. I trust that now the plague has been stayed, although, with old cases and distress, I have almost as much to do as ever. My wife is now recovered from a slight attack.

“ I hope better times will afford opportunity to write more at length.”

The Bishop of the Falklands, writing from Monte Video, April 15, refers to the services of the Rev. F. N. Lett, in this manner:—

“ With regard to his recent labours in Buenos Ayres, I may say, and I do so with a joyful and grateful heart, he is spoken of as the ‘heroic English Chaplain.’ I can quite understand the entire abandonment of himself to his work in the present terrible crisis; with a noble fortitude, he has been standing as God’s minister between the living and the dead, doing the work of the faithful minister of Christ, and a loyal son of the Church of England.”

The “Standard,” of Buenos Ayres, April 30, is full of sad details of this fearful visitation. Let us pray that many of these spared by God’s mercy have been awakened to a keener sense of their spiritual wants, as well as to a more impressive feeling as to the uncertainty of human life. From a long article in the local paper, we extract the following:—

## “ THE PLAGUE OF 1871.

“ The awful plague that is now drawing to a close will make a sad and memorable epoch in the annals of Buenos Ayres. It may be questioned whether modern times afford any parallel to its intensity, duration, and terrible effects. Those who have witnessed it in all its horrors, are forcibly reminded of the Plague of London in 1665; those who merely read descriptions such as we subjoin herewith can only form a faint idea of the dreadful drama in which we have been both actors and spectators for some months past. Verily, there is nothing more appalling than pestilence—nothing that shows more forcibly the frail tenure of human life, and nothing which brings out in such bold relief the noblest feelings of the better class of men, and the hard-hearted selfishness of others. All that we read in history, of the noblest and best actions of men, has been fully

equalled among our own small foreign community, in response to the claims of father, brother, or friend, in this supreme moment.

“Among the death-roll we give below is the name of a gentleman for many years connected with the first mercantile houses of Buenos Ayres, and who was stricken down simultaneously with his wife. Their cases were so malignant, that six nurses in succession died while attending on them, and finally Miss G——, a young lady of good family and education, volunteered to the post of danger, and also fell a victim. Mr. S—— had the consolation in his last moments to find by his bedside a friend who promised to protect his children. His wife survived him but a few days, and of the four friends who followed her coffin to the grave two died soon after.


“The English clergymen, Protestant and Catholic, had often to act as nurses, and many a parishioner died in their arms, leaning his weary head upon the breast of the last true friend left him in this world, the Minister of Religion. Many a touching story of this kind is related by Canon Dillon, Rev. John Leahy, Rev. Mr. M'Namara, and the English chaplains, Mr. Lett and Mr. Ash. With one exception, all of the above-named were stricken with the fever, some twice; but, thank God, all have recovered.

“Among the English and American residents several went from house to house, visiting the sick, and passing night after night at their bedsides, until, at last, some of them succumbed from exhaustion and the fever combined.

“Nethertheless, it happened that some English people were lying ill with no one to attend them, and no means of making their condition known. In one case a gentleman was attended by his wife alone, after the other lodgers had fled, and the wife then fell sick. Both were by chance discovered by a friend, who speedily sent them a physician and an English clergyman. The husband died.”

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## ROSARIO.

HE Rev. W. T. Coombe writes, under date of February 21st:—

“I am thankful I began about the church last year or I should despair of doing anything now, and I regard it as a providence that Mr. H—— ever brought out the Iron Church. Now I have made the experiment, I can recommend the building for any of your future stations; they really look neat, and, with a ventilator in the roof, and the windows made to open out, by being hinged from the bottom, it is a most delightfully cool building. I have just recommended it to Mr. Williamson, to whom I am writing, and I should think one might be got for Santos, as soon as the chaplain gets there.”

“April 19, 1871.

“As this is probably the last opportunity I shall have of writing for some time, I embrace it to tell you that up to the present we are in perfect health. Rosario has been mercifully spared from the plague which is now decimating the country. The port of Rosario has been closed for the last six weeks, so that we have no communication, except by telegraph, with Buenos Ayres. I need hardly say everything in the way of business is at a standstill, and the only steamer by which we have obtained our correspondence from Europe goes to-morrow for the last time.”

## THE TWENTIETH ANNUAL MEETING

Of the South American Missionary Society was held in the large hall, Hanover-square Rooms, on Monday afternoon, May 1, when the Right Rev. the Lord Bishop of LONDON presided. Amongst the other friends of the Society present were Mr. Charley, M.P.; Major-General Burrows, Major Tubby, Mr. C. Bousfield, Mr. A. R. Pite, Mr. D. Couty, Mr. Donald Matheson, Mr. T. E. Carter, Mr. A. Hall, the Rev. Archdeacon Dealtry, the Rev. Prebendary Charles Mackenzie, the Revs. Stenton Eardley, De Havilland, H. S. Acworth, W. R. Hurd, E. H. Wilkinson, W. Gray, R. J. Simpson, G. Nightingale, G. H. Stanton, A. D. Payne, H. J. Knapp, J. Kirkman, W. Kirkby, H. Brass, H. Smith, &c., &c.

The Rev. W. W. KIRBY read letters of regret at being unable to attend from the Bishop of Ripon, the Bishop of Derry, the Bishop of Madras, Admiral Sir J. Hope, G.C.B., the Dean of Lichfield, Mr. R. N. Fowler, M.P., and the Rev. Canon Conway.

The Rev. Prebendary MACKENZIE having opened the proceedings with prayer,

The Rev. W. W. KIRBY read an abstract of the Report, from which it appears that the income of the Society exceeds that of the previous year, notwithstanding 2,400*l.* extra have been contributed by the friends of South America to the Endowment Fund of the Bishopric of the Falklands. The receipts, home and foreign, irrespective of balances, amounted to 8,704*l.* 0*s.* 9*d.*, and the expenditure to 8,367*l.* 2*s.* 3*d.*, leaving a balance of 336*l.* 18*s.* 6*d.* It is most important to be able to state that the improvement is in the contributions from Associations, which are the life-blood of a Society. The amount received from Associations in 1870 is 5,671*l.* 17*s.* 1*d.*, being 306*l.* 16*s.* 10*d.* in excess of 1869, and nearly 600*l.* more than was received in 1868. It is the largest amount ever obtained from this source, and the gradual but steady increase in this portion of the income proves that the Society is becoming more widely known, and more heartily supported in Great Britain and Ireland. Notwithstanding the disestablishment of the Church of Ireland the Associations of the Society in that country have raised more than ever for the Society—nearly 600*l.* In England there has been an improvement in the several Associations, chiefly owing to the Society's claims having been advocated more freely than hitherto from the pulpit. New Associations have been established at Southampton, Louth, Wan-

stead, Sherborne, Weymouth, Winchester, and Ryde and Shanklin (Isle of Wight); in Scotland, at Moffatt, St. Andrew's, Tillicoultry, and Forres; and in Ireland, at Tallaght and Limerick. Of the sums raised and expended abroad there is an increase. No less than 810*l.* 10*s.* 4*d.* was raised from the farm at Keppel Island; 88*l.* in the new Station of Ushuwia, Tierra del Fuego; and 41*l.* 17*s.* 10*d.* in the Stanley Association, all of which have been expended on the Southern Mission, being about one-third of its cost.

With regard to colportage, the Committee state that a fresh impulse has been given by this means to the development of Bible and Tract circulation during the past year, and they express their thanks to the British and Foreign Bible Society for a donation of 2,000 copies of the Scriptures, and to the Society for Promoting Christian Knowledge and the Religious Tract Society for liberal grants and assistance. And, in conclusion, they say that the scope of the Mission in South America is not the intrusion of one ecclesiastical system into another; but, moved to grief by the moral and spiritual desert, they desire, first, to make known to the heathen tribes of South America a God of whom they have never heard; and, secondly, to see quickened into life and health the Christianity of our own people scattered over the vast area, and so reflect that life to the benighted natives among whom they sojourn, that they may become the means of restoring to their dreary homes a banished Bible, and to His throne in their hearts the King of kings and the Lord of lords.

The Right Rev. CHAIRMAN observed that his presence on the present occasion was mainly due to his desire to show by action as well as by word his sympathy with the Society, and to bear testimony to the character of the labourers sent out by it. He might venture, however, to say in reference to the Report which had been read, that they were justified in recognising the Society as having taken its place fully amongst the organized missionary machinery of the Church of England. Every missionary effort deserved recognition. Every missionary work was a venture of faith. We had it upon the authority of Him who cannot lie that He would have all men saved, and come to the knowledge of the truth, and it was equally well-known that He kept the times and the opportunities in His own hands. Wherever circumstances led the Church, or the members of the Church, to attempt missionary enterprise in this direction or that, although they took it up with prayer and persevered in patience, yet they should carefully watch God's meaning, and see whether He would have us fill

that field of labour now, or throw our energies into some other field, leaving that to the time when His purpose and will should be accomplished. It was hardly going out of the way to remark that there were very few of the great missionary enterprises that had not been diverted to a certain extent from the end and objects contemplated by the promoters. When, nearly two centuries back, a few good men who deeply felt that the Church of England had no missionary body, founded the Society for the Propagation of the Gospel in Foreign Parts, their idea was to send out a mission to the Hindoos. Nearly a century elapsed before they were able to carry out the object they had in view; but they only wanted that great machinery which had given to the Church of England colonial churches throughout all those varied regions on the face of the earth where our fellow-countrymen went to seek a livelihood which they could not find here. When these good men, in the Meeting of St. John's, Bedford-row, first adopted the idea of the Church Missionary Society, their object was to send out missions to Africa and the East. That object they had accomplished. But it probably never occurred to them that the most successful Missions would be in the temperate climate of New Zealand, and in the frozen rivers of Rupert's Land. Up to a very late period South America and the Islands of South America were entirely without any missionary help from the Church of England, and when the idea was once taken up it would probably occur to no one but those whose souls had been turned to God, such as Captain Gardiner, to set up the Mission on which he fixed his hopes, and to which he directed his endeavours. At one time it seemed as if the Mission had entirely disappeared, and it would scarcely have been taken up again in our lifetime as a field of Missions for our Church had not the Church of England been shamed into doing it. We could not but feel that on a Mission upon which had been expended so much self-devotion, such simple and entire trust in God—such a Mission should have been left without success. The Mission was again taken up at Bristol, and carried on there for some time. It had now had a seed-time of twenty years. It was said by some that there ought to have been more fruits. But this was altogether a misapprehension of the character of missionary enterprise as it existed in our days. And it must be so. The seed-time of the Mission to the heathen, if ever it was to bear permanent fruit, would always be a long, tedious time of waiting. When the Apostles of old went forth they were enabled by the gift of tongues to speak to those whom they visited in their own language. But now, where a Mission

was planted, there was the language of the country to be learnt, old prejudices to subdue, the peculiar habits and feelings of the natives to be considered; and not a single successful Mission could be pointed out which had not had a long and dreary waiting before the first little leaves of the growing plant appeared above ground. How many years was it before Mr. Marsden, in New Zealand, saw the first fruit of his labours. And how long was the work carried on at Sierra Leone before any hope existed of that active native Church which we could now point out as a singular proof that God blesses missionary effort, and that the African race are as capable as ourselves of forming a church of true believers. There was not much to show in a period of twenty years. While the missionary work was in its prepared state another opening took place. It occurred to very few until this Society had opened its Mission that there were a considerable number of Europeans located in various settlements in South America, and that, although some few were provided for, where there was a consular establishment with a chaplain, the great bulk were left entirely unprovided with the means of grace as provided by the Church of England; and if it were not quite independent of its missionary effort, which has afforded the greatest source of interest to all, he should urge the support of the South American Society on the ground that it did supply to a considerable number of our fellow-citizens on the coast of South America those ministrations of religion which they so much needed, and which they were unable to provide for themselves. It was much easier to hasten on this part of the missionary work than any other. Here there was no seed-time. While there were four stations strictly missionary, there were ten in which the ministrations of our Church were provided for British settlers. He wished to bear testimony to the character of the men whom the South American Society sent forth, and with respect to three of them he had peculiar advantages of judging. First of all he would mention Bishop Stirling. When he first became Bishop of Lincoln he found that gentleman in deacon's orders, a curate of one of the largest parishes in Nottingham. Mr. Stirling applied to him for priest's orders, and he knew him well until he left that diocese. He valued Mr. Stirling much for his quiet earnestness—the singular mixture of decision and, at the same time, of gentleness which pervaded all his ministrations. Nor was he at all surprised when he offered himself for a Mission which, humanly speaking, presented few attractions and probably more difficulties and hardships than any Mission in which the Church of England was now

engaged. When he returned he was still the same man—a widowed man—the same earnest, sterling, high-principled, and yet gentle and conciliatory man as when he first knew him ; and it was a matter of great gratification to him that he was permitted, as Bishop, to consecrate Dr. Stirling, whom he had before ordained as a priest of the Church of England. In Dr. Stirling's appointment to a bishopric he felt a peculiar interest on another ground. Whether the Bishop of London had not much to do in the time of Charles the Second, or that our possessions abroad were not of much importance, he could not say, but an Order in Council was at that time passed, providing that all the chaplains or clergymen administering to British communities should be placed under the jurisdiction and superintendence of the Bishop of London. He was happy to say that that jurisdiction had been considerably curtailed since that time, partly by the growth of Colonial Bishoprics, and partly by the appointment of a Bishop of Gibraltar. But still, in South America, all the Consular Chaplains at the most important places remained under the jurisdiction of the Bishop of London, and looked to him with regard to their episcopal duties, such as Confirmation and the like. Indeed, until within the last two years, there had been no Confirmation held by any English Bishop in South America. The jurisdiction, strictly speaking, of chaplains in congregations in these places, could not be put under Bishop Stirling ; but he was able to give the Bishop permission to act for him in all episcopal matters, and he felt assured that the British residents, who in point of numbers were considerable, would now have the same advantage as if they had resided in this country. He was most thankful to God for such assistance. There was another of the Society's clergy with whom he was very glad to have formed an acquaintance—the Rev. Thomas Bridges. He went out about the age of thirteen, and spent a great portion of his life amongst the Fuegians, whom he knew and appreciated thoroughly. Two years ago Mr. Bridges came home for ordination, and spent some time with him at Fulham, and most thoroughly satisfied was he that Mr. Bridges was a man who had the love of Christ in his heart, and was most thoroughly devoted to His service. It was scarcely possible to imagine a man more fitted in every way for the singularly difficult and peculiar work allotted to him. He seemed to have a burning zeal at his heart to do all in his power for the conversion of the natives. At his last ordination he also had the pleasure of ordaining



Mr. Lett as one of the Mission Chaplains. That gentleman was most admirably adapted for his work, and he could have found him work in this country with great satisfaction, for he had passed one of the very best examinations for deacon's orders. He was glad to be able to say that the Society had been singularly happy in its selection of clergymen whom it had been able to secure to carry on the great work in which it was engaged.

The Rev. STENTON EARDLEY, Vicar of Immanuel Church, Streatham, in moving the adoption of the Report, and the appointment of the Committee for the ensuing year, advocated at some length, and in an interesting manner, the necessity of increased exertions for the extension of the missionary work, and expressed a hope that all the friends of Missions would stand shoulder to shoulder, and that each would determine to make the work his own. He was glad to have a large and flourishing Association of the Society in his parish.

Mr. CHARLEY, M.P., believed in the importance of lay and clerical co-operation, which was more necessary now than at any former period, and had great pleasure as a layman in seconding the Motion. It seemed to him that the peculiar charm of this Society was the skill with which it adapted itself to the ever-varying circumstances of those whom it found upon the vast continent of South America. Whether Indians, Negroes, or white men—whether Spaniards, Germans, or Englishmen—whether merchants, traders, seamen, or wandering tribes—all received the care and spiritual consolations of the missionaries of this Society. And it held up the Protestant ideal of perfect life side by side with the Romish ideal, and all knew what a powerful influence the Church of Rome had on that continent. The Romish ideal was that of an ascetic, who secluded himself from the society of his fellow-men and shut himself up in his own virtue. The Protestant's highest ideal was that of a devout missionary, who devoted himself to the salvation of souls; who entered into all the wishes and hopes of those amongst whom he ministers; who rejoices when they rejoice; who weeps when they weep; who endeavours to assuage the bitterness of the primeval curse of perpetual toil by speaking in burning accents to the weary ones of that rest which remaineth for the people of God. If the Society had emerged from the day of small things at Clifton to its present state of prosperity, that result was largely owing to the exertions of Mr. Kirby. He regretted that the Society was about to lose the services of that gentleman as Secretary, but trusted that his services

would not be altogether lost, and that he would become Honorary Secretary of the Society.

The Right Rev. Prelate having put the Resolution, which was carried unanimously, vacated the chair, which was occupied to the close of the Meeting by Mr. Alfred Robert Pite, the Chairman of the Committee.

Major-General BURROWS moved the next Resolution :—

“That this Meeting desires to acknowledge, with grateful thanks to Almighty God, the measure of success which has attended the opening of the first missionary settlement among the aborigines of Ushuwia, Tierra del Fuego ; and also for the opening made during the past year for the services of a missionary clergyman at Santiago, and the reopening of the missionary chaplaincy at Panama.”

The Gallant Officer observed that it must be a great pleasure to every one interested in the progress of Missions to bear his humble testimony to the glorious work which had been doing in South America. There was no country more sunk in darkness and bigotry than that continent, and we ought to be thankful to God that the efforts of Capt. Gardiner had been so signally blessed. He had been particularly gratified at the testimony which had been borne by the Bishop of London to the character of the men engaged in that blessed work.

The Rev. R. J. SIMPSON, Rector of St. Clement Danes, in seconding the Motion, observed that many persons often wept over books of fiction, and many tears were shed over such works ; would to God that some of those tears were reserved for such high and glorious romances, in the highest sense of the term, which the South American Mission had afforded since its commencement. It might truly be said that this Mission had received the blessing of Almighty God, and we ought to be thankful to Him for His goodness, and pray for a continuance of those blessings.

The Resolution was then put and adopted.

A vote of thanks to the Chairman was then proposed by Archdeacon Dealtry, seconded by Major Tubby, late Hon. Sec. of Bristol and Clifton Association, and briefly acknowledged by Mr. Pite ; the Benediction having been pronounced by the Rev. H. Brass, the proceedings terminated.

## MASSACRE BY SAVAGES.

**T**HE following is taken from the "Valparaiso and West Coast Mail," of April 3. From it we see the danger incurred by vessels passing the northern part of Tierra del Fuego, which has not yet come under the influence of our Mission work :—

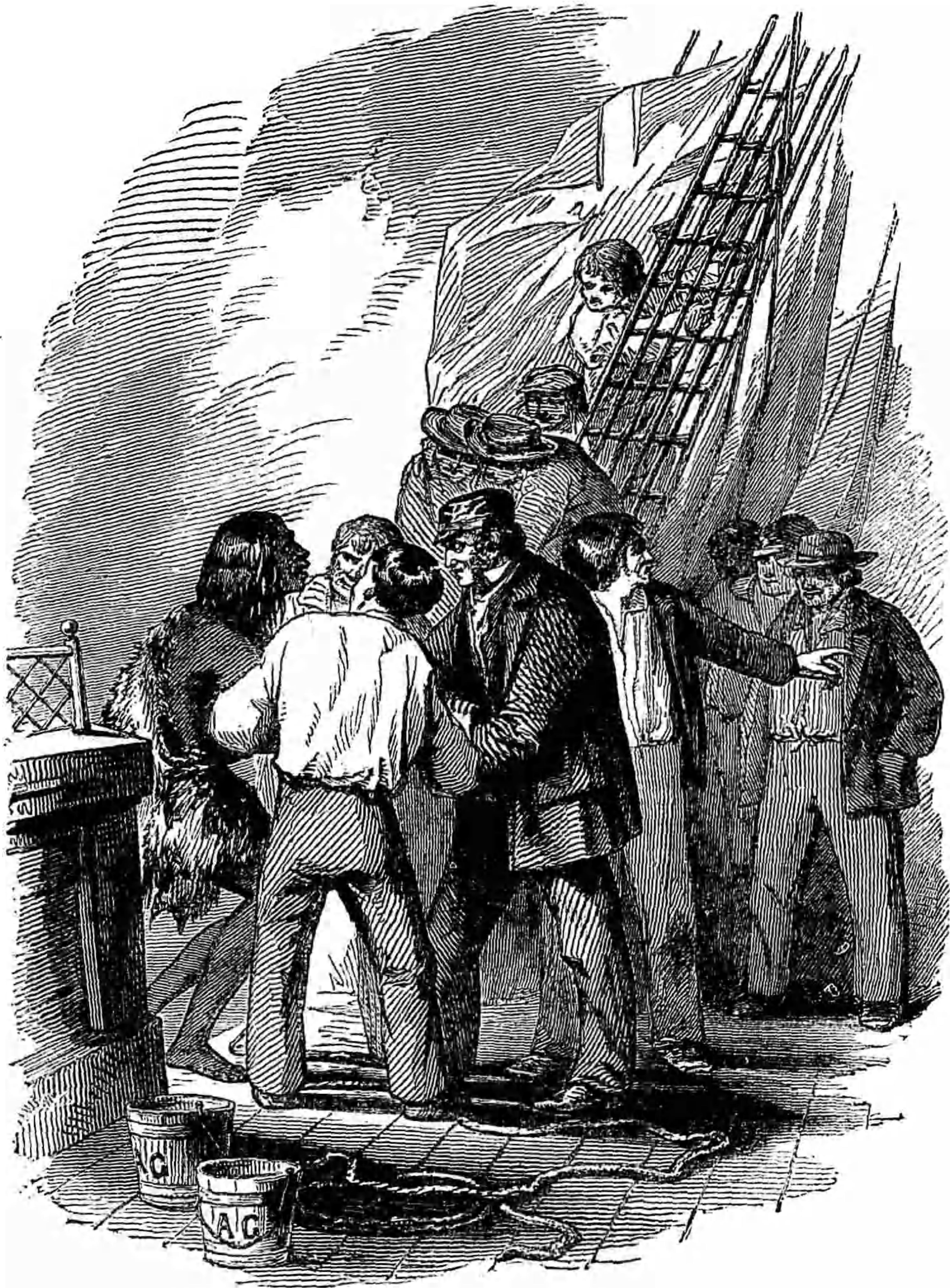
"The British brigantine *Propontis*, 234 tons, Captain Barnes, left Bremen, with a general cargo, for Iquique, and had favourable weather till arrival off the Straits of Magellan (Feb. 27), which the Captain resolved to pass through, instead of going round the Horn, the vessel being handy to work, and the weather all that could be desired. The colony of Punta Arenas was passed on the 3d ult., but on the same night the ship fell in with contrary winds, accompanied with heavy rain, in consequence of which the Captain next morning brought to under the southern shore, at a place about ninety miles from the colony, and cast anchor. Immediately afterwards, a number of boats (one being American-built), and canoes full of Indians, came alongside, clamouring for tobacco and biscuit, and after being satisfied, informed Captain Barnes there was plenty of wood and water close at hand. After an unavailing attempt to get away at 1 P.M., the Captain resolved to wood up and fill casks, and went on shore shortly after, accompanied by three men, one named Lars Hansen, a Norwegian; a Swede, named Ebrain Spolander; and a native of Lubeck, named Johan Schupp. Not having returned by the following morning, general uneasiness was felt; and on the steamer *Germany* passing, at about 9 A.M., signals of distress were hoisted, to which she replied by showing her ensign, but proceeded on her course; a boat was despatched in pursuit, but, of course, without avail. The next day, March 6, there being no signs of the return of the missing men, it was resolved to search for them, and a boat was sent on shore with the mate, the steward (the only Englishman in the crew besides the Captain), and the rest of the sailors, Mrs. Barnes being the only person left on board. On arriving at the place where they saw the Captain land, the steward jumped ashore, and requested the mate to accompany him in his search, which he refused to do. The steward then went alone, and on returning, after an absence of about an hour, reported that he had found the Captain's body, wounded in two places, stripped naked, and the legs cut off. None of the men being willing to go ashore, and the steward being unable to bring away the body without assistance, the party had to return to the vessel. No traces were discovered of the Captain's companions. Scarcely was the boat hoisted on board, when three or four canoes filled with Indians were observed pulling towards the vessel with furious yells; and it being evident that the few men on board were utterly unable to contend effectually with the crowd of savages who were approaching, the cable was slipped, and all sail was made in the direction of Punta Arenas, the Indians following for some distance, and making menacing gestures; but the wind fortunately freshening, they were soon distanced. The *Propontis* arrived at the colony on March 9, having unfortunately run on shore, where she was detained nineteen hours. In consequence of this last misfortune a survey was held, and the vessel ordered to be sent to Valparaiso for repairs. Mrs. Barnes remained at the colony for the Pacific Steam Navigation Company's steamer *Coquimbo*, by which she took passage, and reached Valparaiso on the 29th ult."

We have long since called attention to the *northern* part of Tierra del Fuego as a second part of our Fuegian work, when it pleased God to open the door for the same. Admiral Sir B. J. Sullivan, K.C.B., who knows the coast well, writes to us on the subject, and we earnestly pray that the day is not far distant when a station shall be opened in the North similar to that at Ushuwia in the South. Sir B. Sullivan says:—

“As the Allen Gardiner is to remain out, I wish to urge on the Committee further work in aid of the Fuegian Mission of the most important kind. We have proof now that our first plan of a careful communication with the natives, carried on with the aid of Keppel Island, is the right way to obtain our object. Now, the finest Fuegian field is yet untouched. From ‘Good Success Bay’ to the Straits of Magellan, along the whole N.E. coast, there is a tribe far superior in most respects to the southern tribes, and more resembling the Patagonians, being in size, and better modes of living, a link between Fuegians and Patagonians. They are very hostile, but with care, and the aid of our other natives, an opening might be made; and only once succeed in getting two or three over to the Station, and taking them back *within a month*, with plenty of beef, rabbits, &c., to tell of all they had seen, the rest might be easy. ‘Sebastian Bay,’ ahead of the Falklands, is the best point to work at, and an admirable position for a Station when one can be safely made. Northward the country is bare of trees, but with pasture. Southwards it is the finest country to be found south of Rio Negro; park-like lands, with broken, wooded, and grass lands, much drier and finer climate than the South, and not sterile like Patagonia. I have no doubt that not only would it be a fine grazing country, but that oats, potatoes, and other vegetables, would answer well, the country offering beautiful clear spots for cultivation, without the trouble of clearing, and abundance of wood near at hand. What a blessing it would be to these poor creatures to raise them to a superior temporal position in every respect while taking the Gospel to them. I know there is all the first risk over again, but our vessel and Keppel Island have been given for the purpose, and a blessing has rested on the plan. I believe the ‘Good Success’ natives are the same tribe; if so, that might be a place for first opening communication with them by taking them food, and getting the natives with us, to try and explain to them the object of our wanting two or three boys to go to our Station. It is the remaining work to do then, and, if successful, will be the *great* work of our Southern Mission. That tribe attacked the Nassau’s boats, and lately, on the west shore, murdered the boat’s crew of a vessel. Sebastian Bay, as a Station, would command both sea-coasts, and the shores of Strait Magellan opposite Sandy Point. If you are going to take any steps in this I would send full directions for going to Sebastian Bay.”

Children's Page.  
THE DISCOVERY—JEMMY BUTTON.

*Extracted from "Providence; or, the Early History of Three Barbarians." 1860.]*



**S**OME twenty-five years ago, a poor Fuegian lad, named Jemmy Button, because he was purchased for a button, was brought over to England by Captain Fitzroy, with a few other natives of Tierra del Fuego. He remained at Walthamstow for nearly two years, and was there partially educated, and then sent home to his native land, having partially acquired the English language. Who could have ventured to predict that this circumstance would be the means, five and

twenty years afterwards, of greatly lessening the chief difficulty in the way of evangelizing that dark heathen land? Yet so we may safely hope it may be, as appears from the following narrative of the Allen Gardiner's visit to the Beagle Channel, in November, 1855:—

“ At 1 P.M. (November 1) we got a breeze, and having cast off the canvas, away we went, under a crowd of sail, for the entrance of that part of Beagle Channel which leads to Woollya. In a short time we had neared the Murray Rapids; and now Button Island was quite close, and the hills over Woollya in sight. Hopes or fears were at last to be realized; and deeply grateful I felt in being permitted to get thus far.

“ As I stood by Button Island, towards Woollya, large numbers of the natives were observed on shore, and several canoes; but, at first, none ventured off. The idea, however, struck me, that if Jemmy Button still lived, he might perhaps be on this island, instead of at Woollya; and to give him, as I hoped, some knowledge of who and what we were, I had the British colours run up to the mast-head. No sooner were they displayed, and floating in the air, than I could see one or two of the canoes hastily paddling towards us, while at least some hundred natives were clustering in groups, around their large fires, upon various eminences, in a bay we were passing. I was, as may be supposed, very anxious.

“ I did not, however, shorten sail until one of the canoes, outstripping the others, came within hail; and even then, it was so close in shore, I only deadened the ship's way for a moment, as I stood on the raised platform aft, and sang out to the natives, ‘Jemmy Button, Jemmy Button!’ To my infinite amazement and great joy—almost rendering me voiceless for the moment—an answer came from one of the four men in the canoe, ‘Yes, yes, Jam-es Button; Jam-es Button!’ at the same time pointing to the second canoe, which had nearly got alongside. To down with the helm, throw the ship up in the wind, shorten sail, call all hands, who were getting their supper, and put the vessel's head in the Bay towards Button Island, was but the work of an instant; and for that instant, so extraordinary did that English tongue, from a native, sound upon my ear, that I was unable to prevent a momentary confusion. In another second or two, Jemmy Button, the very man himself—the protégé of Captain Fitzroy, was alongside well and hearty, and giving me a welcome in broken words of my own tongue! The next instant he was on board the Allen Gardiner, shaking hands as heartily and friendly as if he had known us for years.

Previous to his coming on deck, seeing that we had no accommodation ready for him to get up the ship's side, he sang out, 'Where's the ladder? Jam-es Button, me;' and we had to throw him a rope to mount by, getting the ladder rigged immediately afterwards. The great excitement his arrival produced was shown by the crew in various ways, expressive of boundless astonishment.

"Directly I recovered my astonishment, I asked Jemmy where I could bring the ship to anchor; but, though he understood and answered me, saying, 'Good place here, up there,' he appeared to be evidently so affected and confused, as to be unable for a while to reply to the many questions pouring in upon him. I therefore left him to himself for a minute or two, while, attended by a dozen or so of canoes filled with a crowd of gaping natives, I brought the ship to an anchor in the bay, rather too near a rocky projection, which was, however, the only place where, in the excitement created, I could find good holding ground. As soon as the ship was secured, I returned to my interesting visitor. Here was the very man, who, twenty-five years ago, was received as a boy into Captain Fitzroy's boat near this spot, brought by him to England, educated at Walthamstow by the Rev. Mr. Wilson, and finally returned to his native home, in the hope, as the good Captain himself expresses it, 'that some benefit, however slight, may result from the intercourse of these people (Jemmy and the three others brought from another quarter to England at the same time) with other natives from Tierra del Fuego. Perhaps a shipwrecked seaman may hereafter receive help and kindness from Jemmy Button's children, prompted, as they can hardly fail to be, by the traditions they will have heard of men of other lands, and by an idea, however faint, of their duty to God as well as their neighbours. And now this very man, after an absence of twenty-one years, is once more among the countrymen of those who had treated him so kindly!

"He said, 'When I hoisted the Ingliss flag he knew good ship, and he come to see.' He distinctly intimated that no vessel had been there since Captain Fitzroy, but I am inclined to think he misunderstood my question.

"At sunset, the whole party with Jemmy left the vessel to its own quiet, and through the night nothing disturbed the watch but the barking of the dogs. The next morning, exactly as the sun began to rise, Jemmy came off again, and was speedily followed by even a greater number of canoes than on the previous evening. My time, however, was now short; for many reasons I could no longer remain. The weather, though calm, was threatening; and it was all important that I should, if possible, complete my cruise, and, above all things, impart the tidings that Jemmy Button was alive. I told him that I must go; and he regretted it: asked me to come back again, but would not himself accompany me, or persuade any others to do so. I therefore loaded him with presents, such as blankets, shirts, and axe, clasp-knife (these he asked for very earnestly), and several other things; and then, after another chat, an affecting farewell—kind on the part of all the natives—I saw them off, tripped my anchor, made all sail, and was towed out of Button Cove."

*Contributions thankfully received from April 22nd to June 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.

**ANNUAL SUBSCRIPTIONS.**

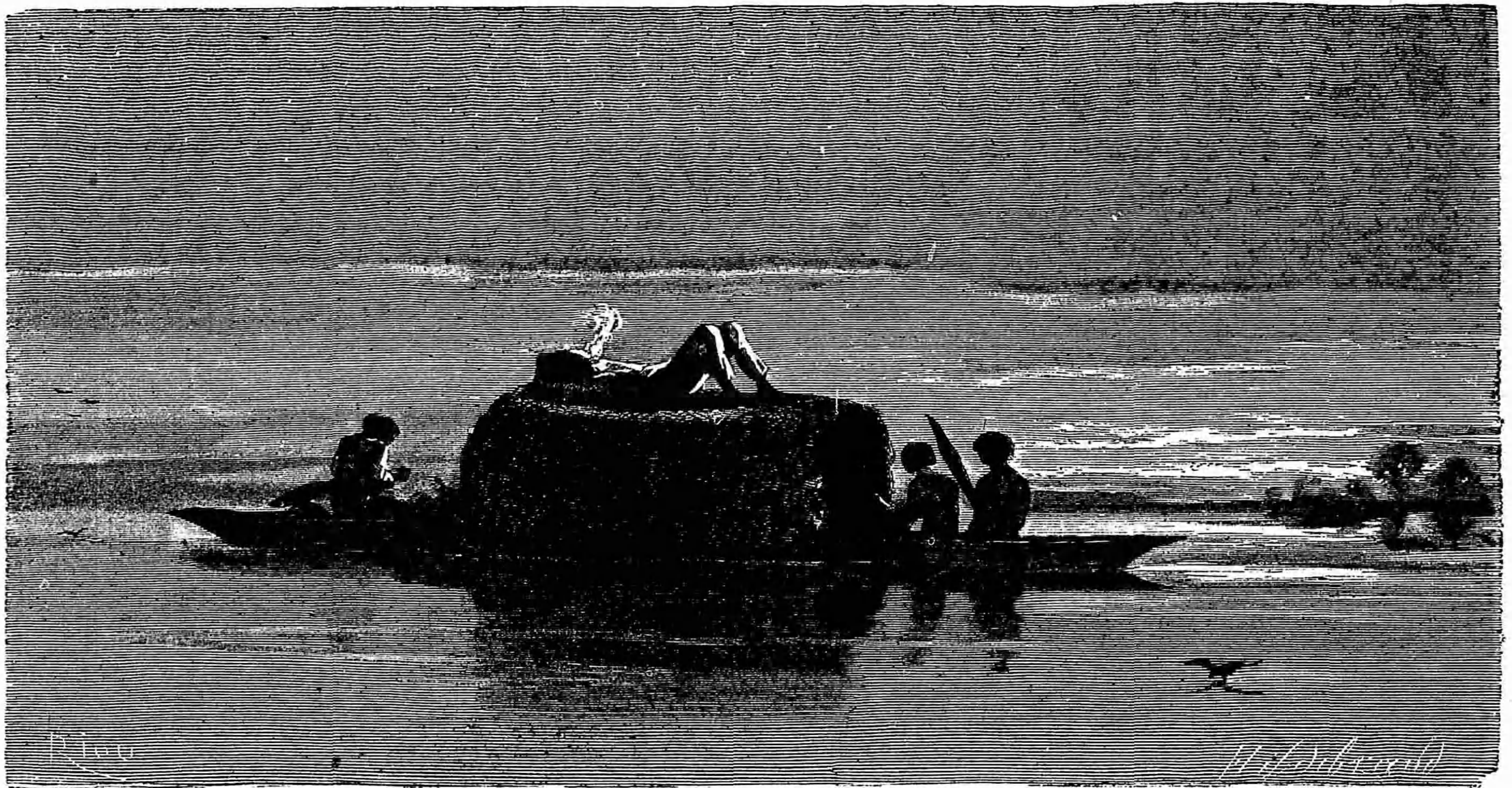
	£	s.	d.		£	s.	d.
Antigua, Lord Bishop of .....	1	1	0	Kensington, per Miss Litchfield.....	5	16	6
Braithwaite, Isaac, Esq. ....	5	0	0	Lancashire and Cheshire, per Rev.			
Clabon, Mrs., per Rev. N. Dimock ...	0	10	0	Dr. Hume.....	145	0	0
Davidson, Mrs. F. G.....	0	10	0	Leamington, per Mrs. Mandell .....	31	7	10
Digby, Mrs. Wingfield .....	4	0	0	Maidenhead, per Miss Atkinson.....	8	15	0
Dimock, Rev. N. ....	1	1	0	Mamble and Bayton, per Miss Smart,			
Farish, Jas., Esq. ....	1	0	0	Leas. by Rev. H. S. Acworth, in-			
Gibson, Henry, Esq. ....	5	5	0	cluding J. B. Smart, Esq., 17.....	2	16	6
Hayes, Mrs. F. S. ....	1	1	0	Notts, per Rev. J. W. Marsh.....	15	0	0
Hewitt, Mrs. Chas. H. ....	2	2	0	Putney, per Miss Robertson.....	2	1	6
Hill, Rev. B.....	1	1	0	Peterborough, per Rev. S. W. Merry,			
Hopkins, Mrs.....	1	0	0	SS. by self at St. Mark's .....	5	16	3
Hopkins, Miss.....	1	0	0	Ross, per Miss Strong, L. by Rev.			
Lamb, Chas., Esq. ....	1	1	0	H. S. Acworth, less Ex. ....	2	3	6
Morgan, Rev. G.....	0	5	0	Shrewsbury, per Mr. T. F. Poole, SS.			
Playne, G. F., Esq.....	5	0	0	and Leas. by Rev. H. S. Acworth ...	15	2	3
Shadwell, Mrs. Anne .....	1	0	0	Southampton, per Rev. F. E. Wigram	6	19	6
Shadwell, Mrs. Mary.....	1	1	0	St. Alban's, Herts, per Rev. H. Smith,			
Stanley, Mrs. ....	2	2	0	L. with Dis. Vs., by Rev. H. S.			
Straton, Miss .....	0	10	0	Acworth, less Ex. ....	1	17	0
The Directors and Solicitors of the				Torquay, per Mrs. Lanfear, M., &c. ...	15	10	3
Central Argentine Railway Com-				Weaverham, per Mrs. Burgess .....	2	3	9
pany, towards the Chaplain's Fund				Wellington, per Rev. G. Knowling, L.			
at Rosario.....	50	0	0	by Rev. H. S. Acworth, less Ex.,			
Tollemache, Lady A. M. ....	3	0	0	including a Friend, 57. ....	6	11	8
Trotter, Mrs. H. D. ....	2	2	0	West Wickham, per Rev. J. T. Austen,			
Trotter, Mrs., Edinburgh, for Frayle				L. by Rev. H. S. Acworth .....	3	11	2
Muerto .....	2	2	0	Weston-super-Mare, per Miss Bur-			
Valentine, Rev. W. H. ....	0	5	0	ridge .....	35	11	3
Windle, Rev. W. ....	1	1	0	Wolverhampton, per Rev. G. Everard,			
				S. at St. Mark's, per Rev. H. S.			
				Acworth, less Ex. ....	4	3	7
				Worcester, Mrs. Lugard's coll. for 1870	2	12	6
				Weymouth, per Miss Thring .....	8	0	0
				Ditto, SS. at St. John's Church, per			
				Rev. C. R. de Havilland .....	16	10	9
				Sale of S. A. M. Magazine .....	6	11	1
				Sale of "Story of Com. A. Gardiner"	1	8	0
				Sale of "Corn of Wheat".....	1	7	5
				<b>COLLECTIONS.</b>			
				Annual Meeting, May 1 .....	6	5	1
				Chase, Miss R. ....	1	10	0
				Underwood, Miss .....	0	11	6
				<b>SCOTLAND.</b>			
				<i>Deputation—Rev. H. S. Acworth.</i>			
				Aberdeen, per Rev. T. Worthington, L.			
				at St. James's, &c. ....	3	10	0
				Alloa, per D. Paton, Esq., L., less Ex.	2	7	9
				Alva, per W. Johnstone, Esq., L. ....	2	10	9
				Cupar Fife, per W. Horsbrugh, Esq.,			
				S. at St. James's.....	10	4	0
				Edinburgh, F. Burnley, Esq. (sub.)...	5	0	0
				50, Queen-street (coll. box).....	1	0	0
				Lady Wedderburn .....	0	10	0
				Glasgow, per R. T. Gibson, Esq., John			
				Blackie, Esq., jun.....	1	0	0
				St. Andrew's, per Colonel Maude .....	4	14	0
				Stirling, per Rev. T. Wilson, SS. ....	8	0	0
				Ditto, per Rev. Dr. Gibson, L. and			
				Coll. ....	1	12	0
				Peebles, per Rev. T. Wyer .....	0	11	6
				Portobello, per Rev. T. Jamieson, L...	2	10	4
				Thomas Gibson, Esq. ....	3	0	0
				Tillicoultry, D. Paton, Esq. ....	5	0	0
				<b>IRELAND.</b>			
				Derry, E. D., per Rev. W. A. Bat-			
				tersby .....	0	5	0
				<b>FOREIGN.</b>			
				Bahia, Brazil, per Rev. G. A. Caley,			
				Church Coll. and Offertory .....	13	9	5
				New Zealand, Jas. Shepherd, Esq. ....	2	2	0
				Monte Video, per Rev. S. Adams .....	29	12	8

**SALES OF WORK.**

LEAMINGTON.—Mrs. MANDELL, 17, Clemens-street, will be glad to receive any useful or fancy articles for her Sale in October next.

Miss STIRLING will hold her usual Sale early in September. Parcels thankfully received at Long Crichel Rectory, Wimborne.





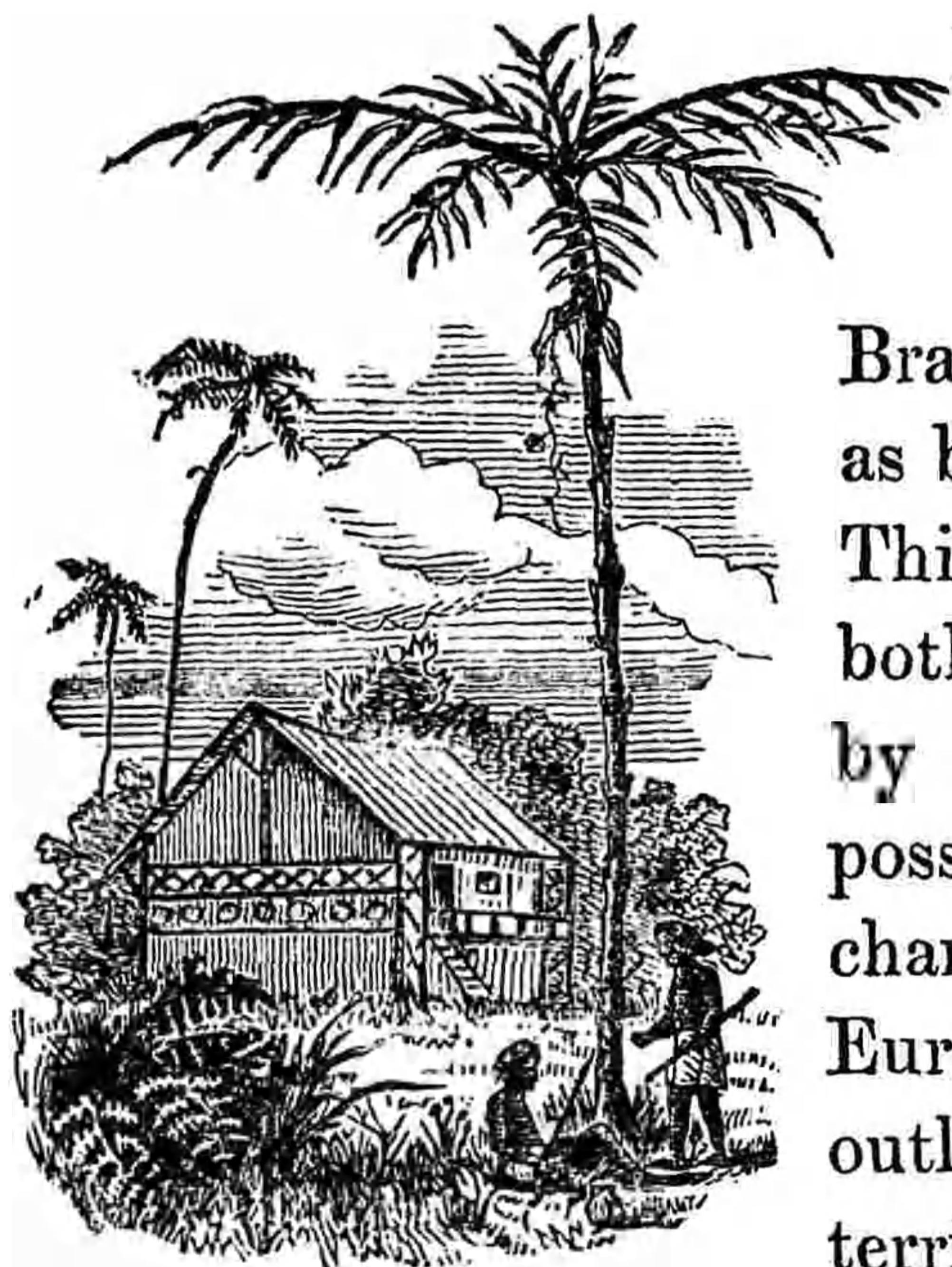
A CALM ON THE UCAYALI—AMAZONIAN WATERS.

# THE SOUTH AMERICAN

## Missionary Magazine.

SEPTEMBER 1, 1871.

### THE NAVIGATION OF THE UPPER AMAZONS.



A recent English map of South America, the north or the left bank of the Upper Amazons, beyond the Brazilian boundary, is generally marked as belonging to the Republic of Ecuador. This is erroneous, as Peru has long claimed both banks, and has exercised her claim by occupying them. This important possession gives Peru the free use of a channel of water-communication with Europe by way of the great river, and an outlet to the productions of all her interior territory east of the Andes—a tract of

level country of most exuberant fertility, as large as France. These trans-Andean provinces, however, have until recently remained in their primitive wild condition; the dense tropical forests with which they are clothed being abandoned to the wild animals, and almost equally wild Indians, who here and there occupy small villages, superintended by missionary priests and scattered civil authorities. It was known that large tributaries of the Amazons flowed from the foot of the Andes, the last ridges of which terminate abruptly like a huge wall within an easy distance of Lima; but their exact direction, or navigability, had never been ascertained. The subject was agitated for years by some of the ablest men of the Republic, and a brilliant future prophesied if these rivers should prove navigable, and a European immigration could be attracted to the

unoccupied lands. A port, it was thought, might arise at the foot of the mountains east of Lima, and Peru might become an Atlantic State; the roundabout voyage by Cape Horn, or the Isthmus of Panama, being abandoned for a direct and pleasant journey of three thousand miles down the broad river to the Atlantic. \*

Within the last few years the arguments and dreams of the pamphlet and newspaper writers of Lima have been listened to by the Government, and active measures pursued to test the possibilities of the situation. The first step taken was to arrange a treaty with Brazil, ensuring a right of road down the portion of the river belonging to this empire, and to subsidise, in conjunction with the Brazilian Government, a line of small steamers to ply for traffic on the Upper Amazons. The right of road seems to have been at first withheld, but small steamers of some 300 tons burthen were placed on the river, supported by an annual grant of money by the two Powers, and ran regularly from 1854 to 1859 between Manaos, on the Rio Negro, and Nauta, the principal village on the river in Peru, performing the round journey of 2,600 miles—that is, 1,300 there and back—in about a month, or eighteen days in ascending and eight days in descending, the current. So great is the depth and volume of water in the mighty stream, that the monthly or bi-monthly navigation suffered no interruption during these years, even in the driest seasons. The treaty having expired, the Peruvians proceeded a step further in carrying out their plans, by ordering steamers of their own from England. Two of these, each of 500 tons burthen and 150 horse-power, arrived at the mouth of the Amazons in October, 1862; but the right of road was refused by the Brazilian authorities at Pará, the capital of the province which includes the Lower Amazons, and it was not until April, 1865, that the difficulty was finally overcome. The Imperial Government at Rio Janeiro had by that time been converted from the narrow, exclusive policy which had so long held sway in this great empire, a legacy bequeathed by the old Portuguese domination, the last relics of which are now expiring with the advance of more liberal ideas. Soon after a further victory over the policy of exclusion was obtained, by the throwing open of the Amazons to vessels of all nations, by enactment of the Imperial Assembly of Rio.

The Peruvian Government had by this time resolved to establish

a station on their part of the Amazons, with dock-workshops, and machinery, for the repair of vessels in the country, and to serve as a centre of industry in the wild region. A large staff of English mechanics were engaged, and a floating dock and several small river steamers brought from across the Atlantic on board large sailing-vessels. One of these, of 750 tons burthen, containing the dock, was towed up the Amazons and safely moored at Iquitos, the station chosen, in May, 1865—thus proving the navigability of the river for a large sea-going vessel a distance of 2,200 miles from its mouth. It is stated by Mr. F. F. Searle, the medical officer of the new establishment, that more than seventy English mechanics are now resident at Iquitos. The two larger steamers were placed on the river as regular liners, plying between Tabatinga, the Brazilian station on the frontier, and Yurimaguas on the Huallaga, the latter place being distant 300 miles beyond Iquitos.


Meantime, the important duty of exploring the tributary rivers was not forgotten, and the preliminary surveys have already resulted in the fulfilment of the hopes of the patriots of Lima, in so far as discovering that the great southern affluent, the UCAYALI, with its western tributary the Pachitea, and thence the Mayro, were navigable by steamers of light draught to the foot of the Andes, within about 220 miles of Lima. This remarkable discovery was not made without continued effort, and encountering great danger and difficulty—the latter not caused by physical obstacles, but by the hostility of a ferocious tribe of Indians on the banks of the Pachitea.

At first one small steamer, the Putumayo, was despatched on the errand. Leaving Iquitos on the 25th of June, 1866, it passed with ease up the deep and generally tranquil waters of the Lower Ucayali (a good idea of which river is afforded by the accompanying engraving), and sixty miles up the Pachitea. It was then brought to a stop at a place called Chunta Isla, in order that some damage done to the bottom might be repaired. The gloomy forests in this neighbourhood are inhabited by the Cachibos, a tribe living in deadly enmity, not only with the whites, but with all the surrounding Indians.

(To be continued, from "Illustrated Travels.")

## PATAGONES.

" May 8, 1871.

"  DID not write by the last steamer, because at the time of her leaving I was making a missionary journey up this river, visiting the English, Welsh, and Scotch who are engaged in farming on the banks of the river Negro. The journey occupied about ten days, during which I travelled nearly 200 miles, principally on horseback. I was well received by all whom I visited ; of course I had to rough it a little as one must expect in the camp. Thus, the first night I was put into a kind of store, and had to sleep on the top of a high and narrow counter.

" No Indians attacked us on the road ; had they done so, my companion was prepared for them with his revolver ; for my own part, I took no weapons, except that I carried the sword of the Spirit, in the shape of copies of the Word of God.

" The style of living in the camp is very different from that in towns ; forks and plates are discarded in many farms. They bring in the spit, with perhaps half a sheep on it, stick it into the mud floor ; then the diners sit round and cut off portions, each one for himself, with the knives which they all carry in the camp, and convey the meat to their mouths with their fingers. One tin mug will serve for all the party.

" The British settlers whom I visited, are not by any means in a thriving condition, and many are much in debt ; the wheat for the last three or four years has been a failure ; many have not even recovered the seed they put down. I believe they would willingly subscribe to the Society if they had the means ; but they are evidently so poor at present that it seems useless to ask for subscriptions.

" I distributed some religious works and portions of the Scriptures, parting with all that I was able to carry on horseback. I found three unbaptized children whom I offered to baptize, but the parents said they would prefer bringing them down to the church.

" GEORGE A. HUMBLE, M.D."

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## THE WELSH COLONY IN PATAGONIA.



SOME correspondence laid before Parliament gives a curious account of the Welsh settlement on the River Chupat in Patagonia.

A party of about 150 Welsh people—men, women, and children—betook themselves to this unknown land in 1865; and after many reverses, privations, and desertions, and 25 new arrivals, about 150 still remain, in good health and spirits, and making fair progress. They are separated from all mankind except the Patagonian Indians; and their occasional communication and commerce with Buenos Ayres having been interrupted by a two years' drought making the journey impossible, Her Majesty's gunboat Cracker was sent round to the mouth of the Chupat in April to ascertain whether these adventurous people were still in the land of the living and doing well. The visit was most welcome; and but for the commander's being able to spare them a considerable quantity of provisions, it might have gone ill with some of them by this time. They had been without any description of groceries for ten months, living chiefly on bread, butter, and milk, and what guanaco and ostrich meat they could obtain by hunting, their few (300) cattle being far too valuable to be used for food at present. The men have land allotted to them, on which they cultivate wheat and a little barley, and rear cattle and horses, and the women manage the dairies. The settlement extends for some ten miles along a valley of rich alluvial soil, only requiring irrigation, which they are giving as well as they can. Small vessels can come up the river to the colony, but the bar is difficult, and, in fact, the traffic with New Gulf is chiefly by road or track, of forty miles, traversed by unshod horses. There are many things they have at present to do without. They have no shop or "store," and are very short of clothing. They have no doctor; a mechanic, a self-taught herbalist, has charge of the medicine chest. They have "no lunatics, blind, deaf, or dumb," no Poor Law, no currency, except ostrich feathers, no taxation. The colony belongs to the Argentine Confederation, and in the absence of any representative of the National Government they elect annually by ballot a few municipal officers. They have no prison and, substantially, no crime; the adult male population, or "militia," on one occasion turned out *en masse* to enforce settlement of a debt, and this is the only display of force there has been. They are on good terms with the Indians, and traffic with them. They have also occasional commerce with Buenos Ayres (a land journey of 200 miles, where little or no water is), sending thither Indian products, skins, ostrich feathers, &c. The climate is very healthy, and the colonists feel sure of success as an agricultural settlement, only needing that great need of a new colony—communication with the rest of the world. In future the man-of-war going to the Falkland Islands is to call annually at New Gulf and present the compliments of the outer world, and make kind inquiries.

## THE BISHOP OF THE FALKLANDS.

**D**R. STIRLING writes from Monte Video, on the 26th May, that he was on the eve of starting, in the "John Eldon," for Valparaiso and the west coast, where we find, from Mr. Adams' letter below, the Bishop had arrived safely.

Speaking of the CHUPAT in Patagonia, the Bishop says:—"I have been asked if the Society could do anything in the way of providing a Welsh Episcopalian clergyman. Should you hear anything about this at home, do not discourage the idea."

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## BUENOS AYRES—THE REV. F. N. LETT.

**T**HE Rev. Samuel Adams, Consular Chaplain at Monte Video, writes on the 30th of June respecting the late fearful visitation of yellow fever at Buenos Ayres:—

"You will have heard of Mr. Lett's labours in Buenos Ayres during the late visitation of yellow fever. I fear he has sadly overtaxed his strength. During two months he slept only twice in his own house, and he saw his family only five or six times. There is but one feeling of admiration and gratitude towards him existing in Buenos Ayres, and a substantial expression of that feeling is being made in the form of a handsome testimonial. He has, however, I fear, injured his health materially. He has had an attack of inflammation of the lungs; and nearly three weeks ago he went to Cordova with his wife and a Dr. G—— for rest and change. Not fewer than 26,000 died in Buenos Ayres. Business was, by Government decree, entirely suspended for several weeks, and there were at one time not more than 20,000 left in the city. Dr. S—— says that all we have heard falls far short of the reality. I heard from the bishop the other day from Valparaiso. The establishment of the bishopric will do much good.

"SAMUEL ADAMS."

## PANAMA.



FROM the Rev. David J. Lee's letter of June 20, we give the following extract:—

“ Herewith you will find my report for the quarter ending June 17.

“ I have already informed you that the Sunday-school has fallen off in numbers nearly one-half. There are about twenty-five children in the community of Protestant English-speaking parents, who should be in school. To these we might add six or eight white children of Protestant parents. Many whom I at first supposed were Protestant children, I find are Roman Catholic Jamaicans, who have been forbidden (so they say) to come to our Sunday-school. A Spanish class of children have also been prohibited by the priests from attending.

“ Nevertheless, I am quite certain that a week-day school would be better attended, as there are none of any kind to which the natives can send their children; while the better classes feel the need of schools, and often inquire when we intend to commence ours. We are not yet ready, but are feeling our way carefully, so as to begin aright.

“ You ask the price of a teacher for a Mission-school? The cost would be not less than forty dollars (8*l.*) per month, and the usual rates in addition; that is, we would have to guarantee 100*l.* per annum to a coloured teacher, and let him have the school-rates over and above the expense of rent, &c.

“ I hope to have a goodly number for confirmation on the arrival of the Bishop, most of whom have been for a long time communicants of the Church, or the sects who have not had opportunity to be confirmed. On Sunday next I shall admit one to Holy Communion who was trained a Roman Catholic. There are others, too, who manifest a spiritual interest, which is encouraging, so that I labour not altogether without hope of better things.

“ I have had a young man selling the few Spanish Bibles I have been furnished with from New York. I allow him a commission of twenty-five cents upon each book. This does not support him, consequently I make him other small grants out of the proceeds of the sale. He is doing a good work, and I only regret that he cannot live by it. Under your instructions I do not feel authorized to employ him permanently, or with stated salary. But having no other business at



present, he attends to this work. His reports of the visits he makes to the houses of the natives are very interesting. Very frequently the opposition of the priests proves the means of interesting the people. A supply of the works in Spanish, and the purchase of the Spanish Bibles already here I have named to you, will, I think, find ready sale, and do good. Even if it cost the price of a good book to dispose of it, yet I think there is gain in getting them into circulation, and having them read.

“A good school patronized by the better class of the natives, and a Mission-school for the poor, would, I feel certain, do incalculable good. It should, however, be sustained by reliable pledges in its beginning, until fairly established, and then it would need no foreign support. I am mapping out work which I know not I shall even begin, much less accomplish; but my heart is enlarged towards these people, when I see their spiritual and moral destitution.”

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### ROSARIO.

**T**HE Rev. W. T. Coombe writes, May 13th, that he had preached a sermon for the Society on the Sunday previous, when the collection (less the monthly expenses) was 8*l*. Our chaplain also encloses a sketch of a visit made by the Bishop of the Falklands to Rosario and the neighbourhood. He says:—

“We have had the pleasure of a visit from the Right Reverend Bishop Stirling, which was very unexpected, as I received no notice from any quarter of his Lordship’s intention to visit Rosario; in fact, on account of the irregularity of communication, did not know that he was in the River Plate until he had been here nearly a month. He wrote to me from Monte Video, but his letter never reached Rosario, and I knew nothing of his intended visit until he knocked at the door. I was sorry not to have been able to make due arrangements for his reception, but he certainly had the opportunity of finding us in our normal condition. His Lordship arrived in Rosario on Wednesday, April 19, and left for Monte Video on Tuesday last, May 2. The visit was a very refreshing one to myself, and I have everywhere heard expressions of satisfaction among my people. I feel thankful we have one to guide us who is so well acquainted with the nature of the work. From himself you will no doubt have a Report on this station.”

“*Sunday, April 23rd.*—Bishop Stirling preached in the morning to a congregation of eighty-five, and administered the Holy Communion

to twenty communicants ; and in the evening to a congregation of eighty, mostly employés of the Central Argentine Railway.

“ *Monday, 24th.*—His Lordship and myself left by the 6 a.m. train to visit the camp, and arrived at the Canada de Gomez station at 8.30. Here we remained for the day. This is the first English settlement along the line, 45 miles distant from Rosario. Mr. T—— met us with horses and took us to the Estancia Schönberg, where we breakfasted, then remounted, and set off to visit the Estancieros. This is only a new settlement, but bids fair to become one of the most important along the line. The proprietor of Schönberg promised the Bishop 40*l.* towards a resident chaplain for the settlement, and several others offered to contribute according to their means. In the evening we had Divine service at Schnack’s Hotel, where forty of the Estancieros and their servants met for worship. At the close of the service, the Bishop administered the Holy Communion to ten communicants. Mr. Schnack kindly offered to place his drawing-room at our disposal for the services, whenever opportunity presents itself, which I hope will be every alternate month.

“ *Tuesday, 25th.*—Left the Canada by the 9 a.m. train and arrived at Fray Muerto at 11 p.m., where the Estancieros had arranged for breakfast at the station, Mr. De W—— and Mr. G—— being deputed by the ‘Farmers’ Society’ to receive his Lordship and accompany him to the Estancia Monte Grande, where the Estancieros were assembled for service. We reached the Estancia after a very cold drive of 15 miles across the Pampas, at 4 o’clock p.m. I read the Evening Prayers, and the Bishop preached a very excellent sermon to thirty-nine of the Estancieros. This was below the average number of attendants, the congregation generally numbering fifty ; but being on a working-day, and at a busy season, it was as many as could be anticipated. After service it was expected that his Lordship would have consecrated the land for the burial-ground and church ; but, as the preliminary legal arrangements had not been settled, it was postponed until his return. After service, drove to the Estancia Baswaldo, where we dined and passed the night.

“ *Wednesday, 26th.*—Started this morning at 9 a.m., to visit as many of the Estancias as time would allow, and when I say that 1,000 (one thousand) square miles is owned by Englishmen in this district, and that with *one* or *two* exceptions no Estancia houses are within a league of each other, oftener two leagues, it will not be supposed that one can make many visits in a day. Our first call was at Las Chanaritas ; this, in point of extent, is the largest farm in

the settlement. Mr. S—— owns 60,000 acres. Here the Bishop baptized two children of the farm servants, Thomas L——, and George Edward H——. After breakfast we again started for another eighteen or twenty miles, calling on our way at four Estancias, Messrs. F——r, Brs., Messrs. B——y, Brs., Messrs. B—— and Co., and Captain T——, R.N., at all of which we were most kindly received and pressed to pass the night; but as I was anxious that his Lordship should see as many of the Estancieros as possible, and form a correct opinion of this settlement, which I believe, in spite of many disappointments, is destined to become an important place, perhaps the most important in the province of Cordova, we pushed on to the Estancia of Mr. W——, who has recently arrived from Scotland with his wife and mother-in-law. Here, by a cozy fire, in a comfortably furnished drawing-room, it was easy to forget that one was in the very heart of the Pampas, at least thirty-five miles from the railway station. After dinner the Bishop read prayers and gave a short address. Besides the family and servants were some neighbours, who accompanied us. Of Mrs. W——'s and Mrs. Mc——'s kindness I cannot speak too warmly.

“ *Thursday, 27th.*—After breakfast Mr. Oyler drove us back to the Estancia (Baswaldo). I regretted very much not being able to visit the Estancia of Messrs. Seymour and Co., but as the Bishop's time was limited, and we were threatened with rain, I resolved to return by the shortest road. On reaching the Estancia our kind host put a fresh horse in the gig and drove us to two other Estancias, those of Mr. S—— and Mr. De W——. Returning to our hosts a little after sunset, spent the evening in talking over matters relating to the proposed church and cemetery, and a resident clergyman for the settlement, with a few Estancieros who had kindly been invited to meet his Lordship for this purpose. Mr. McC—— repeated his offer of a 100 acres for church purposes, and requested the Bishop to become one of the Trustees for said property.

“ *Friday, 28th.*—Travelling in heavy rain is not very inviting under any circumstances, much less is it so on the Pampas in an open conveyance over bad roads, and to-day we were to go eighteen miles to the station; but as the last year's crops had perished from the long drought of many months, and this year it seemed to turn on the present rain whether any seed should be sown or not, we felt thankful to the Giver of all good for sending this 'latter rain' which was so greatly needed; we reached the town of Frayle Muerto without mishap, and, thanks to Messrs. Oyler, Brs., for their wraps and rugs,

without getting wet in the town ; the Bishop baptized another child, Horace N——, and then proceeded to the station, which we left by train at 2 p.m., arriving at Rosario at 9.30 p.m. Our warmest thanks are due to Messrs. Oyler, Brs., for their kindness and attention, and the trouble they took in making the arrangements which enabled us to go over so much ground in so short a time. I feel sure that the Bishop's visit was highly appreciated, and that if spared to return at the close of the year, for confirmations, and to consecrate the burial-ground, he will find a most hearty reception. From himself you will of course have a report, and from it be able to judge of the importance of the sphere which lies open to you as a Society in these provinces of Santa Fe and Cordova."

DISTRIBUTION AND SALE OF BIBLES.

This has been very satisfactory, and Mr. Coombes has provided us the following balance-sheet of books disposed of during the month of November last.

1870.	Dls. Cts.	1870.	Is. Ct
Oct. By freight from Buenos Ayres .....	3 25	Nov. 5 Received from Sale of —	
Paid freight to Mr. Junor, B.A. ....	17 25	2 Spanish Tests. ...	0 62
Nov. 1 Box for Colporteur .....	3 00	2 Italian do. ...	0 62
" 5 Cash to Colporteur for 5 days' work .....	11 00	1 Spanish do. ...	0 62
" 18 Ditto ditto for 6 days' work .....	12 00	1 Basque do. ...	0 12½
		2 Spanish Bibles ...	4 00
		1 English Test. ...	0 12½
		2 German do. ...	0 75
		2 Spanish do. ...	1 00
		1 Spanish Bible ...	1 00
		" 14 Sold at San Nicolas —	
		2 Italian Bibles ...	2 00
		6 do. Tests. ...	2 00
		6 Spanish Bibles ...	3 00
		3 Do., large ...	3 00
		4 Do., small ...	2 00
		" 16 Granted to Mr. Jacob Rau for Swiss colony, 1 German Bible, 18 Tests. ...	
		" 18 1 Italian Bible, 2 Tests... 2 Spanish do. 3 do. ...	1 12 2 75
		1 Italian do. and 4 Spanish Tests. ....	1 50
		" 20 Sent to the Gran Chaco—	
		6 French Bibles.....	
		6 Spanish Tests.....	
		1871.	26 23
		Bibles sold by Chaplain .	8 84
			<u>Dols. 35 07</u>
	<u>Dols. 46 50</u>		

## LEBU, ARAUCANIA.



ACCORDING to your proposed questions, I give a report of my experience in the Araucanian work, with its favourable results, and with its disappointments. I made also some notes to hand over to the Bishop of the Falklands, on his arrival, on the main points concurring with the present.

“ Under Araucania is to be understood the territory between the two rivers, Biobio on the North and Imperial on the South ; it comprises a distance of 180 miles, more or less. And between the chief range of the Andes on the East, and the eastern shores of the Pacific Ocean on the West, with a distance of 180 to 200 miles on its most extreme borders, there are no statistic accounts as to the number of aboriginal population. Some give them to the number of 22,000, but it cannot be relied upon. All the aborigines speak the same language, differing only on not very distinct dialects. I learn that all the Indians of the Pampas speak the same dialect of the Araucanians. So that one having a good knowledge of one of the dialects, he can very soon understand the others.

“ The Araucanians are, on the whole, hospitable to strangers, reserved to themselves, and treacherous against those they dislike. They have a sufficient capacity for discerning things that are good or bad for them, but their inextinguishable spirit of independence makes it difficult to succeed for their moral benefit. And it appears, that only the force of the Chilian arms and extreme necessity can bring them into a tractable position.

“ Most of Araucania is already under Chilian laws ; and the rest thereof will become subjugated within a few years. From the Biobio to Lebu there are, so to say, no Indians. They either became civilized, or emigrated into the interior. From Lebu along the coast up to the Imperial, there are Roman Catholic missions with three stations about where there are the most numerous settlements. Here, also, the Chilian population begins to exceed that of the Indians, who are on the decline by becoming civilized, and by an extraordinary number of deaths every year. Here, in the extreme of north west, is our Protestant Mission, with some five settlements in its immediate neighbourhood that can regularly be visited without the interference of Roman Catholic Missions. But not now without the subtle intrigues of a Jesuit priest, by means of his ignorant country people, who stir up the Indians to bring our Mission into discredit, for its being foreign and not Roman Catholic.

“One favourable result has, however, been discovered, although somewhat offensive to me, that some of our pupils when staying at home, and in company with their friends, went to hear masses read. So that our religious teaching has become the means of bringing them nearer to Christianity. I am not at all surprised at this, but I often put the question to myself, will the Protestant Mission, as a distinct religious denomination, be able to keep aloof among the fanatics of the Roman Catholics, if eventually some heathens become truly converted? We must bear in mind the interspersion and intermarriage with Chilians; besides that, they adhere to the demoralizing practices of their ancestors as the Hindoo does to his caste.

“Before I touch on the school, let me cast a glance first to the so-called Upper Indians, *i.e.*, to the still independent tribes between the first and second ranges of the Andes. The latter are inaccessible on account of their revolutionary spirit, and their distrust maintained against foreigners. The former are, to a certain degree, accessible, and are, in part, well disposed to the reception of religious teachings, as I have experienced for two successive years past. But as yet they are continually terrified by expected invasions.

“On my last journey this was the cause why I could not visit more settlements of those tribes, who would have been glad of my visit. I have, however, seen from Chilian periodicals that Roman Catholic Missions are to be established there, as soon as it is safe to do so. Another thing we may infer, wherever tribes have submitted, these Chilians advance with some necessary articles for sale, among which, every kind of liquor. Others rent, and, as soon as possible, acquire the land by way of pawns. It can be stated without mistake, that after the expiration of half a century more, the Indian land is no longer in their possession, but will have fallen into the hands of civilized people, be they Chilians, or, if colonization should become favoured, foreigners. The language also of the aborigines will give room to the Spanish.

“The Araucanians have no written language. The Roman Catholic missionaries established among them, some of which, for nearly a quarter of a century, have taught them the Spanish language only. Under the provincial Government Spanish Missions existed too; and their agents have composed a kind of vocabulary out of a dialect somewhere in the interior. I am in possession of a copy of the same; but the Indians here do not understand all the words therein. It would be satisfactory to the aborigines if the Word of God could be

translated and read in their own language ; but, as Spanish is to become their standard language, I have always tried to teach them this idiom well ; and this, too, they desire to be taught at school.

“ And now to that branch of missionary work which I have been providentially led to undertake. In the beginning of October, 1867, the aboriginal station was transferred from Quiapo to Lebú, by order of the Rev. A. W. Gardiner, the then acting superintendent ; and from Lebú I made my missionary visits to the settlements within a day's journey reach ; and at the same time calling in at the cottages of the Chilian country-people, who at that time had no priest at all, and consequently hailed my visits for some time, until my frequent appearance made me suspected among them as a Protestant teacher, and became somewhat reserved. One day, on speaking to a number of Indians, a youth of some seventeen years came forth and expressed his wish to be taught by me at my house. He said that he should like to learn to pray and to love God ; and perhaps, later on, he would accompany me on my journeys ; but, as his father was not at home then, he said that he could do nothing just now. This was our first lad, José Huaiquivil. I had no prospect of establishing such a school at that time, being still unmarried. However, a few weeks after, this obstacle was removed, and I married. On establishing housekeeping, the reception of Indian pupils became practicable ; yet I had entirely forgotten it, and went on again with country visits as before. Five months after our interview the father, with the above lad, made us a visit for the arrangement about the boy's entrance into our house. We came to an understanding, and, after three weeks instead of two, as we had agreed, the youth entered our house. He got on well, and we understood that he liked to be with us. The teaching of God's Word made particular impression on his mind, and he liked to hear it from the very beginning. And his feelings were not for himself alone ; he cried sometimes over the ignorance of his countrymen ; and afterwards, when more youths were at the school, he reproved them for their inattention, and especially the unfortunate Pedro. After a two months' stay with us he wished to go home for a few days on a visit ; and on his return his mother came with another son, called Antonio Maril, about twenty years of age, desiring me to receive him too. These two formed the first year's class, and they made good progress in reading, writing, and arithmetic. It must be understood that all the boys, down to this day, who entered our house, came only on condition of

getting permission to go home to work when there was much to do; else they would not have come.

“On the beginning of December, 1868, Antonio Maril went into the interior with his oldest brother to buy cattle, which is some source for their sustenance; and it was to be understood that José his brother should stay with us all the time of Antonio's absence; but one day he went home for a pretended visit only, and came not back again. I inquired after the reason of this faithlessness, but he gave me no satisfactory answer, nor would his mother give it to me. She only said that he did not like to return at the present. I could learn from this the independent-like character of the Indians; it is at home, even within the limits of their own family circle. José would not promise me to come next winter. Thinking that it possibly might be some kind of home-sickness, I asked two chiefs for some land whereon to build a house, and to assist me in gathering materials for it; then I should live among them, and teach all their children on their settlements. One of the chiefs was favourable to this plan at first, while the other did not know what to do. Soon after the former withdrew his word also; his reason was because they were afraid of the Government; because I was not sent by it like the Roman Catholic missionaries.

“Maril, on his return from the interior, was quite enraged at his brother's inconsistency. He asked me to receive him again; and in February, 1869, both came to take their old places again with pleasure. There were two more youths of another settlement who asked for reception some time previous. I made them hopes for next winter, when they had finished their work on the field. The harvest of 1869 was rather poor, and many of the Indians had almost nothing to eat. It was, therefore, not difficult to get pupils, and until the first part of June seven Indian youths were staying with us. Their names were José Huaiquivil and Antonio Maril, his brother, of Pelleco; Pedro Huenul, of Quinahue; Francisco Ulipan and Antonio Huilcaman, of Curraco; and Ignacio and Manuel Calbul, of Borbolen. Manuel's sister “Rosa” came as a cooking-girl. At times fourteen Indians were partaking of our meals. I took advantage of such opportunities for preaching the Gospel unto them, and I looked on it as a sort of introduction for a future regular Divine service for the Indians. This could, however, not be realized down to this day.

CHRISTIAN KELLER, *Catechist.*  
(*To be continued.*)



## HOME PROCEEDINGS.

**O**N the principle of "better late than never," we venture to notice, under the above title, certain Meetings which, had space permitted, would have been alluded to in former numbers of our magazine. In the month of February visits were paid, among other places, to Brighton, Bath, and Swansea. At the first of these, a sermon was preached, and the Annual Meeting held, on the first of the month. A warm interest was shown in our work, and our friends were evidently determined that Brighton should give her full share of support to a Society which, in its infancy, had originated there twenty-seven years ago.

At Bath our Mission has had its supporters for many years, and a very fair number of friends met together to welcome those who attended to give information concerning the present state and prospects of the Society. Colonel Buckle presided; and, after the Meeting, more than 17*l.* was collected. We would suggest to our Bath friends the propriety of trying to get an entrance for our cause into more pulpits. Without this, no Association can keep its interests well sustained; and its income must, in the end, suffer for want of publicity being from time to time given to the object it has in view.

Swansea was more or less a new opening; for, though we had a few subscribers there, this is the first year that has seen it as a regular Association. Not only were five sermons preached in three different churches, but a most successful Meeting was held under the presidency of the vicar, the Rev. E. B. Squires. A large number of those interested in Missions assembled, and seemed fully resolved that a place like Swansea, which almost wholly depends for its trade upon South America, ought specially to help forward the work of the Society. To show how closely Swansea is connected with Chili, we may mention the curious coincidence that one of its congregations is summoned to worship by some of the very bells which once chimed in the tower of Santiago cathedral. We earnestly hope and pray that those who have undertaken to forward our cause in Swansea may have their hands strengthened, and that great results may flow from their efforts. In March the anniversary Meetings took place at Birmingham and Torquay. At the former of these places a series of parochial meetings were held previous to the Annual Meeting, which took place at the Freemasons' Hall on the 21st of the month. As in the case of our London Annual Meeting, a public event happened to fall on the same day, and this probably diminished our attendance. Yet, in spite of various festivities to celebrate the Royal wedding, our Meeting was attended by over two hundred, amongst whom we observed a large number of the clergy. The chief speaker of the evening was the Chairman of the General Committee, who was much encouraged to see the warm co-operation of clergy and laity helping forward our work. Next to the Birmingham

anniversary, our most important Meeting in March was that held in Torquay on the 31st. It was not as well attended as usual, owing to the illness of our indefatigable Hon. Secretary there, who was thus prevented from personally making it known. Still it could not be called a failure, for not only was the collection good, but those who were present manifested an undiminished interest in South America.

In April no fewer than nineteen lectures were given, several new places being visited and enlisted in our work—as Wellington in Somerset, and Wolverhampton. Shrewsbury was amongst the places annually visited; and if our audiences there were not large, they were at all events of the right kind in point of the spirit displayed. Exeter, too, received its annual visit, and the Dean kindly took the chair at the Meeting. This is one of the places where our Society has long had a considerable list of annual subscriptions. Thus, without collections, a large sum has been annually raised, larger than that raised by any of our cities except the metropolis. May was ushered in by our Annual Meeting in London, of which a full record was inserted in our last number. The rest of the month was taken up in Cumberland and Scotland; at Aberdeen, where we spent two days, we would fain hope this year may see some renewal of the old zeal manifested in our work. The summer months, for obvious reasons, are generally our least busy time; indeed, our chief engagements then are sermons, of which some thirty were preached at different places in the months of June, July, and August. In the last of these three months we have been permitted to introduce our work to several places where it was hitherto unknown. At Lowestoft a public lecture was given, and a private Meeting held, at both of which much interest was shown. Several persons present remembered Captain Allen Gardiner's visit there previous to his last voyage to Fuegia. We hope this may be the beginning of better things for our Mission, so far as Suffolk is concerned. Fairford, Bishop's Waltham, Romsey, Market Harborough, Barnsley, Ardrossan, and Inverness, are among the places visited last month for the first time, and we most sincerely hope it will not be the last. In conclusion, we would remind our kind friends who act as Hon. Secretaries that if we are to open up new ground, which is the chief means whereby we may look for an increase of our income, it must be by their taking the trouble of arranging for meetings in places where our cause is already known, and thus giving us time to canvass other places where we are as yet strangers.

Our Mission is at a critical stage; it rests with us at home to decide whether it is to remain in a condition of, we might almost say, incompetency, from its inadequate income, or, on the contrary, is to prove itself fully worthy of the name it bears, by becoming a real nursing mother, under God, to the twenty-one millions dwelling in the hitherto benighted continent of South America.

H. S. A.

IN CHRIST—FOR CHRIST—WITH CHRIST.\*

**I** *KNOW* Thee, Christ!  
 Thou hast drawn nigh,  
 Thou hast unveil'd  
 Thy countenance;  
 And in its light I have  
 rejoic'd.  
 Thou, too, hast shown  
 Thy pierced hands and feet—  
 I know Thee now by faith.

II.

I *trust* Thee, Christ!  
 Thou art my Strength,  
 The Rock of Ages, Thou!  
 My refuge from the storm,  
 My shadow from the heat,  
 My sure Foundation,  
 My sole and everlasting  
 Hope!  
 All refuges of lies I have  
 foresworn,  
 Secure in Thee alone.

III.

I *love* Thee, Christ!  
 Thou art so fair,  
 So heavenly beautiful!  
 All creature beauties are  
 So poor to Thine!  
 Yes! I love Thee,  
 Because Thou first lov'dst  
 me.

I *follow* Thee, O, Christ!  
 Thy footprints Thou hast left,  
 That in them I should tread  
 Along the narrow rugged way  
 Which leadeth into Life.  
 Footsteps of patient love,  
 Footsteps of holy toil,  
 Footsteps of purity,  
 Leading to heaven!

V.

I shall *see* Christ!  
 When He appears,  
 And see Him as He is—  
 No veil of earth between—  
 I shall be like Him then,  
 In perfect purity.  
 A body like to His,  
 So fair, so glorious,  
 Shall clothe my perfect soul.

VI.

Ever *with* Christ!  
 This—this, is Heaven.  
 This is the Hope  
 That brightens e'en the darkest  
 path.  
 I've look'd for it—  
 I've long'd for it—  
 I've pray'd for it—  
 And now, even now,  
 This Hope is mine.

J. H. B.

\* This poetry will have at once a sad and cheering effect upon those who knew the author, the Rev. J. H. Ballard—the former Association Secretary of the Society—early called to his rest.—ED.

## Children's Page.

## The Last Day at Home.

“**H**ello, mamma, this is the last day of my holidays, and it's raining hard, and we can't have tea in the garden after all—what shall we do?”

Any one who could have looked at the pitiful face of the little speaker would have been sorry for him. Of course, his mother was sorrier than any one else, but after she had pitied him awhile, she began to tell Charlie that there were others worse off than he was.

“There is your poor cousin Andrew, who has to lie on the sofa all day—could you not write to him? He would be so glad to get a letter.”

“Oh, do, Charlie,” chimed in little Ellie, “and I'll finish the scrap-book I'm making for cousin Lucy, and then he'll give it to her.”

So Ellie and Charlie sat down to work, and soon began to forget that it was raining out of doors. The letter got so far:—

“My dear Andrew,

“I am very sorry to hear you have been so ill.”

“Now, mamma, what can I say?”

“Tell him about your holiday games, my dear.”

Charlie went on:—

“We have had such fine games at hide and seek among the bushes on the lawn. I wish you could have been with us.”

“What can I say now, mamma! I do so hate writing letters.”

“Tell him about our Missionary Meeting, Charlie,” broke in little Ellie, as she busily plied her scissors, cutting out pictures for the scrap-book.

“Yes, that's a famous idea, Ellie; it will be something so new to him,” answered Charlie.

“It won't make him wish so much to be well either,” said Lucy, “as when he hears of our running games, for he could have enjoyed the pictures on the sofa.”

So the letter was resumed thus:—

“Did you ever go to a missionary meeting, Andrew? We had such fun one of our holidays. Uncle Willie asked mamma to let him tell us all about what the missionaries are doing in South America, and we had such a jolly afternoon. First he hung up a great map

across the end of the room, there was the giant Amazon striding across it, and the horn of the giant buffalo sticking out at the bottom.

“Then we had to run to the laundry for the clothes-horse, and stick nails in it; and Uncle Willie hung pictures on it, one on the top of the other. It was Saturday afternoon, and the servants were cleaning, so mamma said, if any of the friends we had asked came, we should have to open the door for them; and it was such fun hearing the bell ring, and answering the door. Ellie and I ran about, and put all the room in order; we turned the drawing-room into a kind of church, as we used to do on wet Sundays when you were here. Ethel and Gertrude came with Fraülein, and Tom Walker with his mother. It was such fun to see the room getting full, and I am sure everyone must have enjoyed seeing the pictures lifted off the clothes-horse one after another to show the under one; and nobody could have guessed it was a clothes-horse. There were pictures of all the towns where there is a missionary; such pretty places, it made you long to go and see them.

“There was one place—Arica—which was nearly swept away by a great wave. There is an immense rock just above the town, and the people, when they saw the wave coming, ran up the rock; and it was a good thing they did, for, after the wave, came an earthquake, and tossed the houses one on the top of another. Then there was such a pretty picture of a little house in the middle of a potato garden; for the missionaries have taught the Indians to grow potatoes, and they like them as much as we do. Isn't it funny, Sir Walter Raleigh brought potatoes from South America, and now Englishmen are carrying them back again? Uncle Willie says that some Englishmen live in almost all these towns, and think how sad it would be if they had no church to go to on Sunday.

“One picture showed such a number of ships arriving from all parts of the world. I think it was at Panama, which we used to have to point out among the isthmuses in the school-room,—do you remember? Ellie says she is going to find you a South American Missionary Magazine which has a picture of the house in the potato garden; but it doesn't look nearly as nice as in the big picture.

“My hand was so tired of writing, mamma has finished this for me, and I told her what to say. I hope you will write to me when I get to school.

“All send love with

“Your affectionate Cousin,

“CHARLIE.”

“Mamma!” asked Ellie; “I’ve got some blank pages in the scrap-book to fill up. Do you think I might cut out the first page pictures out of the South American Missionary Magazine and stick them in?”

“Yes, dear, and I’ll paint them, and try to make them look like the large ones Charlie has been writing about; but that must be another day, for here comes tea.”

“Surely, mamma, it isn’t six o’clock yet?”

“L. E. O.”

## YORK MINSTER.

**T**HE promontory of York Minster is a black, irregularly shaped rocky cliff, at the south of Tierra del Fuego, 800 feet in height, rising almost perpendicularly from the sea. From its presenting an appearance resembling a huge mass of building, surmounted by two towers, its name was given in commemoration of that majestic work of sacred art, which nature, sublime even in her craggy loneliness, had seemed to resemble. And does it not awaken hope, when we find this stern rock of Fuegia, thus connected in thought with the goodly pile of sacred architecture in England? Yes! we love to think that the day may not be far distant, when the sounds which echo through York Minster at home—the sounds of prayer, and praise, and Christian instruction—may gladden the dreary neighbourhood of York Minster abroad.

Will our friends [at York especially, where we remember lately meeting so many at a Dissolving-view Lecture.—ED.], make a vigorous effort to hasten such a happy day, so that the name of their venerable Cathedral may prove to Fuegia the endorsement of a better privilege than mere name—as a guarantee that “Jesus Christ, and him crucified,” shall enlighten the darkness of their desert land, as it has enlightened the homes of privileged England?

“Awake! then, brother—sister, wake!  
 Nor slumber at thy post;  
 With gold and silver speed the bark  
 That seeks Fuegia’s coast!”

*Contributions thankfully received from June 22nd to August 19th.*

\*.\* 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.

**ANNUAL SUBSCRIPTIONS.**

	£	s.	d.		£	s.	d.
Curme, Rev. Thomas .....	1	1	0	Farnborough, per Rev. G. Hingston, SS. by Rev. H. S. Acworth .....	3	13	10
Edwards, Rev. Thomas .....	0	10	0	Folkestone, per Miss Elwin.....	6	11	1
E. M. G. ....	1	0	0	Gloucester, SS., L., &c., by Rev. H. S. Acworth .....	9	0	6
Fair, John, Esq.....	5	5	0	Islington, per Miss Williams .....	11	11	0
Heywood, B. A. Esq. ....	1	1	0	Lancashire and Cheshire, per Rev. Dr. Hume .....	53	10	0
Ingram, Mrs. ....	2	0	0	Lowestoft, per Mrs. Bainbrigg—L. in St. John's School, by Rev. W. W. Kirby .....	6	15	8
Knight, Miss Gertrude.....	2	0	0	Northampton, per Mrs. Gale, &c., L, by Rev. H. S. Acworth (less expenses)	1	4	3
Parker, Miss C. ....	1	0	0	Plymouth, per Mrs. Edlin .....	9	15	7
Reynolds, L. W., Esq.....	1	1	0	Rugby, per Rev. J. G. Beuttler, SS., M., &c., by Rev. H. S. Acworth.....	29	0	0
Spence, L. H., Esq. ....	1	1	0	Stratford, Rev. A. Doolan (sub.) .....	1	1	0
Tivy, Mrs. ....	5	0	0	Totnes, per Miss Derry.....	2	0	0
X. Y. Z., per W. Yandell, Esq.....	10	0	0	Wanstead, per Miss E. Absolom—SS. by Revs. G. S. Fitzgerald and W. W. Kirby.....	20	12	6

**DONATIONS.**

Fox, Mrs., Ripon .....	1	0	0
Friend, A, Evesham, per Rev. H. S. Acworth .....	1	0	0
M. M. G .....	0	5	0

**ASSOCIATIONS.**

Barnstaple, Captain P. Jackson (sub.)	2	2	0
Bexley, per Miss M. Clarke .....	1	17	0
Birmingham, per J. W. Browne, Esq..	50	0	0
Castleton, per Mrs. Lemon, SS., by Rev. H. S. Acworth .....	3	10	4
Cheshunt, sale of work by Mrs. Kirby, addl. ....	1	1	0
Cirencester, Rev. W. P. Acworth (sub.)	1	1	0
Clifton and Bristol, per E. W. Bird, Esq.	35	0	0
Derby, per Miss Gell, SS., M., & L., by Rev. C. R. de Havilland.....	80	9	4
Dorchester. per Rev. E. W. Pears, L. by Rev. H. S. Acworth, less Ex. ...	2	10	9
Elmer's End, per Rev. W. C. Upton, by Rev. H. S. Acworth.....	0	10	0
Fairford, per Miss Crouch, L. by Rev. H. S. Acworth.....	1	13	6

Sale of S. A. M. Magazine .....	2	8	9
Sale of "Story of Com. A. Gardiner"	0	7	6
Sale of "Corn of Wheat".....	0	5	8

**COLLECTIONS.**

Silvester, Miss Anne.....	1	5	0
Tarner, Miss C. T.....	2	1	5

**SCOTLAND.**

Cupar Fife, Miss Burnett, Pitcullo (don.).....	2	0	0
Glasgow, per D. Murray, Esq. ....	13	10	0

**FOREIGN.**

New Zealand, Bis hop of Waiapu, &c.	4	10	0
Ditto, per H. Williams, Esq. ....	12	11	0
Rosario, S. by Rev. W. T. Coombe ...	8	0	0

**SALE OF WORK.**

LEAMINGTON.—Mrs. MANDELL, 17, Clemens-street, will be glad to receive any useful or fancy articles for her Sale in October next.

**THE STORY OF COMMANDER ALLEN GARDINER, R.N. (SECOND EDITION.)**

With Sketches of Missionary Work in South America. By JOHN W. MARSH, M.A., Vicar of Bleasby-with-Morton, Nottinghamshire; and WAITE H. STIRLING, D.D., Bishop of the FALKLANDS. Price 2s. To be had of Nisbet & Co., and at 11, Serjeants'-Inn, Fleet-street.



USHUWIA—THE FIRST MISSIONARY SETTLEMENT IN TIERRA DEL FUEGO.

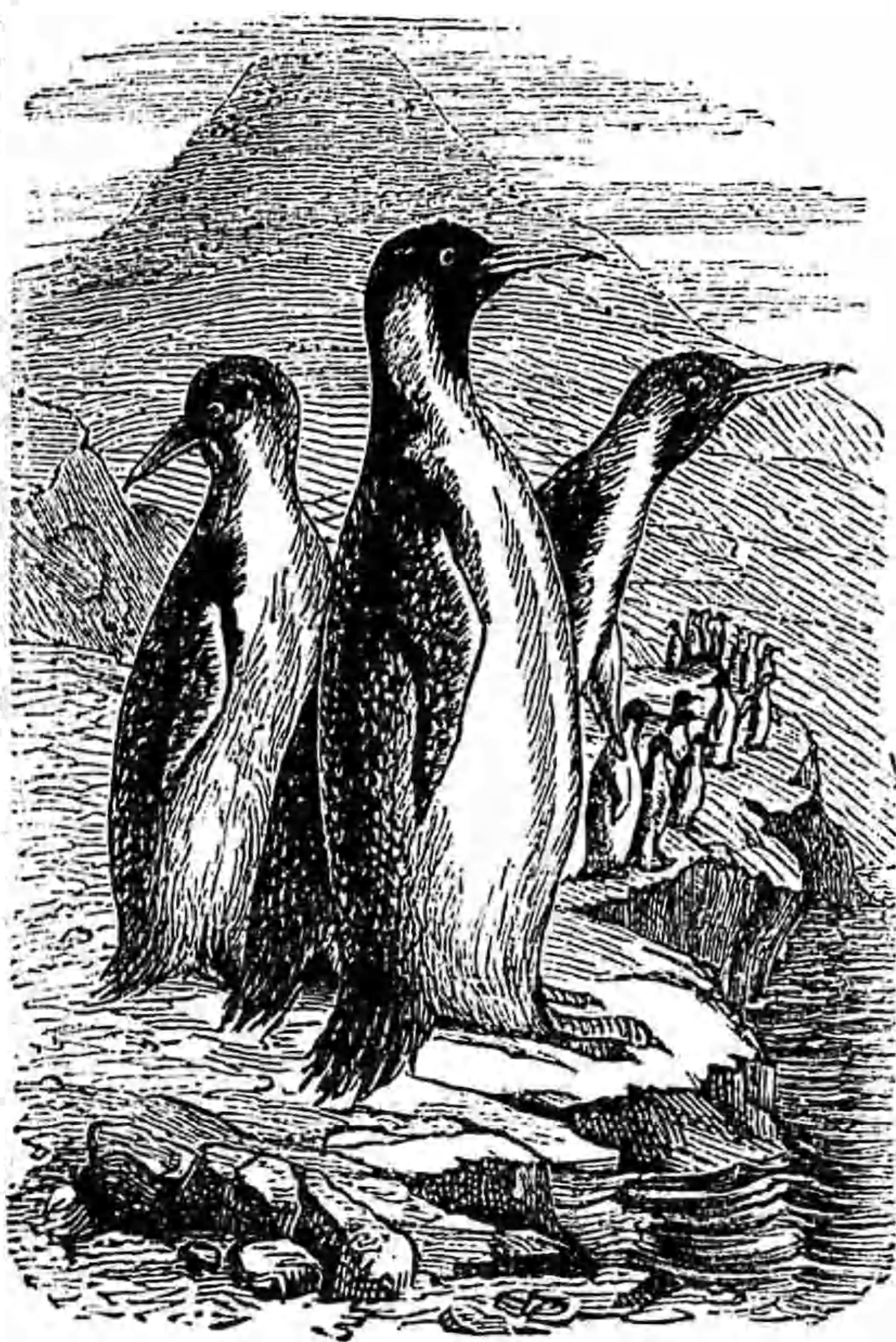


# THE SOUTH AMERICAN

## Missionary Magazine.

NOVEMBER 1, 1871.

### TIERRA DEL FUEGO.



PENGUINS.

IN the volume of our Magazine for 1870 appeared three very interesting letters by the Bishop of the Falkland Islands when in England. These had reference to some of the results of his residence among the Fuegians from January to July, 1869. But in the preceding volume, p. 105, we gave extracts of a letter addressed (Jan. 18, 1869) by the missionary at his Station abroad to his children at home, and giving such details as would interest young people.

Our frontispiece is an engraving of the scene therein referred to. The little hut surrounded by the wigwams of the friendly Indians is the only sign of civilization. This was the residence of the Rev. Waite H. Stirling for nearly seven months. It was made of wood—about 20 ft. long and 10 ft. wide; but the greater part of it was used as a store for potatoes, rice, biscuits, &c. That portion occupied as a kitchen, study, bedroom, all in one, is described by the writer soon after its erection as “my little room, barely 8 ft. wide by 9 ft. 8 in. long, and is crammed with boxes, barrels, packages, bedstead, bedding, iron-

mongery, spades, tools, &c.” Here prayer and praise were offered, when Fuegians started and sustained the Evening Hymn.

We have given full particulars of the work carried on at this new station, and the extracts of letters from the Rev. Thos. Bridges (Bishop Stirling’s successor) will show that what was begun in faith is being blessed and owned of God.

In looking at this picture we realize more fully the force and beauty of the words written by the Bishop to his children:—

“As I pace up and down at evening before my hut, I fancy myself a sentinel—God’s sentinel, I trust—stationed at the southernmost outpost of His great army. A dim touch of heaven surprises my heart with joy, and I forget my loneliness in realizing the privilege of being permitted to stand here in Christ’s name.”

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*The following Notice shows the great importance of this first missionary settlement in a part of the world so dangerous, not merely from a rocky coast, but from hostile savage inhabitants:—*

## NOTICE TO MARINERS.

(No. 40.)

### TIERRA DEL FUEGO.

#### ESTABLISHMENT OF A MISSION STATION IN BEAGLE CHANNEL.

Information has been communicated by Vice-Admiral Sir B. J. Sullivan, K.C.B., that a Mission Station has been established on the north shore of Beagle Channel, Tierra del Fuego, in the cove of a small peninsula, N. by E. from the Murray narrows or northern entrance to Ponsonby Sound, and which may be used as a place of refuge and relief to mariners shipwrecked in the vicinity of Cape Horn.

If a ship is abandoned to the westward of Cape Horn, the most direct course for boats is to pass eastward of False Cape Horn and through Ponsonby Sound, using Packsaddle Island (where it is considered the natives are to be trusted) for a stopping place, but avoiding communication with natives in Ponsonby Sound, until near the north part of it, as they are said to be very hostile.

For crews escaping when to the eastward of Cape Horn, the best course would be to the eastward of Navarin Island and westward

through the Beagle Channel ; stopping, if necessary, at Banner Cove in Picton Island, or at the Narrows of Beagle Channel, where, on the south shore, friendly natives are settled, and from which the Mission is distant about 30 miles.

The approximate position of the Mission settlement is in lat.  $54^{\circ} 53' S.$ , long.  $68^{\circ} 12' W.$

By Command of their Lordships,  
GEO. HENRY RICHARDS,  
*Hydrographer.*

*Hydrographic Office, Admiralty, London,*  
*5th June, 1871.*

The position of this settlement can be placed on the Admiralty Chart of South-eastern part of Tierra del Fuego, No. 1373.

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EXTRACT OF A LETTER FROM THE REV. THOMAS BRIDGES.

*“ Stanley, July 3, 1871.*

“THE Foam is about to sail for Sandy Point, in the Magellan Straits, with a mail which may reach England sooner than the mail which leaves this on the 25th inst. I accordingly send by this opportunity.

“I will now proceed to continue my account of Ushuwia from the time I last wrote, which was Feb. 13, the day the Allen Gardiner left Jacob and me at Ooshooia. (This is the right spelling.) Our feelings on being thus left for the first time in the view of such a work, among such a people, were, as you can well imagine, strongly excited ; but I can say we found sure peace and strength and hope by committing ourselves and our work to God. Our trust in and prayer for His promised help comforted and strengthened us, and we soon found our constant and varied employments soon evaporated all our cares, and caused our time to pass very rapidly. We were there alone over thirteen weeks, and from the time of arriving till I left, sixteen weeks. During this time we occupied ourselves daily, devoting an hour or more every morning in teaching the natives, in labouring and directing the labours of the native workmen, and in amusing the natives in various ways by teaching them games, and in conversation. We spent much time in visiting them, and were always welcome to their wigwams, and they were always attentive to what we endeavoured to teach them. The number of natives at Ushuwia was very fluctuating; at one time we had 37 canoes, at other times there were not as many souls. The conduct of the natives was throughout peaceable, and we were on the most friendly terms with them and they with us. On Sundays we were able to devote more time to teaching. We always had three services specially for the natives—morning, afternoon, and evening. The afternoon service was for the women and children. The evening services were the best

attended, but the attendance at all the three was very good. I will now give you some extracts from my journal :—

“ *Ushuwia, Feb. 13, 1871.*—Strong wind from the N.W., and a fine day throughout. The A. G. started at 10.30 A.M. for the Falklands, at noon she was out of sight. On thus bidding the A. G. farewell, Jacob Resyek and I engaged in prayer, feeling deeply the urgent need we stood in of the protecting care and the blessing and grace of our God. Mr. Lewis and Jack were the only passengers, the former went to bring his wife and child back with him to Ushuwia. The woodmen have been at work to-day, and Jacob attending to them. Bought some fish from many women for bread. What time I could spare from the kitchen I employed in getting up flooring-boards from the cellar, and getting things in readiness for laying the floor. Joe this afternoon knocked out the nails from the iron which bound the boards together, and put them in a tin. Jacob has been occupied to-day in taking the women across to their work and giving them their breakfast at 9 A.M., in taking them their dinner at 2 P.M., and in bringing them back again at 5.20 P.M. with a supply of firewood. He has been busy also, shifting his quarters from Stirling Cottage [the wooden hut—ED.] to Stirling or Iron House, and Lucca has returned to Stirling Cottage. Jacob and I live and board together, and I have undertaken the charge of the provision and of cooking, &c., for the common good, and thus I save time, and make our stores last as long as possible. Garden work has occupied all the native workmen save Joe, whom I employ in the house. We are strengthened much by our trust in God, who can fit us for every duty, and prepare us for every trial.

“ *Tuesday, Feb. 14.*—Strong breeze from S.W., temperature mild, and the day has ended in a most lovely and calm evening. Rose at 5.30. After reading and prayer Jacob and I partook of some refreshment, and at six summoned the natives to prayers. After they had repeated several times the hymn, ‘Rock of Ages,’ and I had explained the meaning very fully to them, we sang it. I then catechized them on the contents of the second and third chapters of Matthew, which we have lately read. I then prayed in Yahgan, and concluded with the Lord’s Prayer and the Gloria Patri. After prayers told the employed natives what to do, and dismissed them all. Till breakfast busied myself in weighing up 24lbs. biscuit ; 12lbs. in eight lots of 1½lb. for our settled and regular workmen ; this is their day’s allowance ; the other 12lbs. were for the woodcutters. After breakfast I took the woodmen over to the wood, and gave them their breakfast, bread and meat. This afternoon we prepared for the promised tea-party. This afternoon the men were treated, to-morrow the women receive their treat, and the day after the children. Twenty-three men and youths assembled to tea at six P.M.. Four of these were unmarried, seven have one wife each, five have two apiece, three have three, and one has four ; the nineteen who are married having thirty-two wives. They sat down orderly on the grass near our house, and after an address and prayer,

Jacob and I distributed the provisions, and gave to the woodmen their promised reward. The provisions were ninety-four penguins' eggs, a large boiler of rice sweetened with currants and sugar, 14lbs. biscuit, and two large kettles of coffee. The rewards were a large pannikin and three knives to each of the eight woodmen.

"They were all very pleased, and none of the spoons, plates, or pannikins they used were stolen. The evening was very fine, and the affair passed off very nicely.

"*Wednesday, Feb. 15.*—A most lovely day, calm, bright, and warm. Order of day's proceeding much the same as yesterday. I have appointed Pinoiens to cut grass daily for the sheep, and to keep them supplied with water. The woodmen have for the present ceased woodcutting. Busy this afternoon in making preparations for the women's party, boiling eggs, rice, &c.

"At 5.30 P.M. the women assembled for their party, and sat down orderly on the grass; thirty-one came. I spoke encouragingly to them; told them that we very much wished to see them good and happy, that we desired to teach them as well as the men. They all behaved with great decorum, there was no confusion, and they all appeared to enjoy themselves much. Not a single thing was missing after the affair.

"After tea we had an hour's play with the men, who stood looking on from some distance, whilst their wives and sisters enjoyed themselves. Having picked out a sufficient number of suitable men, we played a game called 'duck,' which some of them had learned at Keppel Island. The women, children, and men looked on with great delight, and the players soon became expert. Jacob and I took tea at 7.30, and had prayers at nine. This evening my friend Hoowianjir, one of the eight woodmen, came to me for a chat, and asked whether he might leave to-morrow, and when they should cut wood again.

"*Thursday, Feb. 16.*—It was very cold this morning, and there has been a strong S. wind all day. Prayers and school from six to seven this morning. Work same as yesterday. Self busy in the house, cooking, weighing up stores, putting up temporary shelves in storeroom, making blocks and wedges of wood for drifting the flooring together; laid two more boards. At five, the children, to the number of twenty-four, came to tea. By this time the wind had fallen, and the weather was very pleasant. The number of children is very small compared to the number of adults. They had a good tea, and what was left we made the young men race for. There were five different races, and in each race there were three prizes. In the first race Ootatoosh came in first, and Lucca second. Those who got prizes were not allowed to run again. After the races we had a good game of rounders. Jacob and I alternately picked our men, seven on a side. Every soul in the place came up to witness the game, and they all thoroughly enjoyed the sport. When we ceased playing, the women went, as is their wont in fine weather, to spend the evening in their canoes fishing.

“*Friday, Feb. 17.*—The Indians showed some discontent with their dinners, evidently thinking it was not enough, but I thought I would take no notice of their discontent. They would of course like more, but what they have is fully sufficient for themselves, whilst their wives who are not employed can live as heretofore.

“Woguri asked leave to go a-fishing with his two wives to the outlying islands. I, of course, readily granted assent, as it is not desirable, when unnecessary, to frustrate their wishes, or limit their freedom.

“*Saturday, Feb. 18.*—A calm, sultry sky, overcast with cloud. A half-holiday as usual this afternoon. I have purchased about 20lbs. of fish from the Indian women, who take care to clean and scale them before they bring them. This bartering for fish from so many different individuals and at different times, makes me think of the desirableness of establishing a market. Jacob has charge of the sheep, which he drives into their shed every evening. Self employed in our front garden, transplanting swedes, and in the house putting down more flooring. Took a walk this evening, and saw many snipes and martins. All goes on quietly.

“*Sunday, Feb. 19.*—This morning there was a strong gale from the S.W. In the afternoon the wind moderated, and the evening was beautiful. At ten Jacob and I met for an hour’s reading of the Word and prayer. At eleven summoned the natives, twenty of whom came. The place of meeting is our kitchen, until we can get the large room ready. The natives came clean and tidy, and dressed as neatly as they could. I began with a short address, telling them what a happy thing it was to meet together to worship that great Being to whom we owe every blessing. We then engaged in prayer; then Jacob made them repeat many times with him the Morning Hymn, into the meaning of which I entered fully, we then sang it through; I next gave them a longer address, dwelling on the sinfulness of men, and the infinite mercy of God in saving man, and the nature of that salvation; we then had the hymn ‘Rock of Ages’ repeated, explained, and sung, then taught them in Yahgan suitable responses for grace to keep the Commandments, which they repeated after each Commandment, Jacob leading. We then concluded with another prayer. The natives were very interested and attentive. The service lasted one and a half hour. At one the eight had their dinner, meat, rice, and potatoes. This afternoon the women and children came at three o’clock for an hour’s instruction. We endeavoured to teach them the Commandments, and to understand them. When the hour was up we further interested them by showing them some Bible pictures. At 6.30 we had a third service similar to that in the morning. Immediately afterwards Jacob and I had our usual season for reading and prayer.

“Thus we lived from week to week, seeking according to the grace given to us to be useful in opening the eyes of these poor people to see and follow the light of God’s truth, and to love and serve their God and

Saviour. It would be useless and monotonous to make further extracts from my journal, each day's work being so similar.

"The Allen Gardiner returned on May 19, and brought back Mr. Lewis, with his wife and two children. They had nicely settled in their new home, when we left ten days afterwards, and all appeared most hopeful.

"Jacob Resyek is determined to leave next time. He has been very zealous, and has in every respect proved a faithful fellow-labourer. I have much confidence in his Christian character, and should be very glad to welcome him back to Ushuwia.

"T. BRIDGES."

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## LEBU, ARAUCANIA.

*(Concluded from page 125.)*

**W**ITH occasional exceptions, the pupils behaved well, and most of them occupied their time on something useful from morning till night. José, the humblest of all, together with Ulipan and Manuel, were showing some good feelings towards religion; Maril was silent, yet not for the worse; Huilcaman was the readiest and most earnest in answering questions, but it has not always proved to come from sincere motives, whilst the other two were at times hardened. In Ignacio we had a proud and self-willed Ishmael, a real mocker, and who was mean enough to deal dishonestly with me. However, when the winter was over, he left our house, pretending that he had a bad memory for learning. Antonio Huilcaman, too, behaved offensively for several times: one day he would rather be without food than do the work assigned to him; and in fact, before the close of the year, I made him leave the house, and was received again last winter, only upon first confessing his fault and begging for reception. Francisco Ulipan was of such a weak memory that he tried our patience a great deal. But, from the very beginning, he became so attached to our house, and wished to reform his life for the better—at least in the exterior and as far as his knowledge reached—that, notwithstanding his mental defects and his broken health, I could not decide on his dismissal. Viewing the whole of our civilizing labours during the winter of 1869, and bearing in mind that they were heathens, dead in trespasses and sins, I can say they behaved very civilly, showing unto others, but not free from an extraordinary amount of pride and

self-assurance, that they were under tuition. At school they endeavoured to outdo one another. Their handiwork they performed with resignation, and finished it as quickly as possible. A point of complaint is, that they go home to work, which extends into months during the summer season. They always return somewhat ill-disposed in their bodies and relaxed in their morals. We may, however, remember that they enjoy the same permission in the Roman Catholic Missions, and they use it there more frequently than with us. It was my intention to continue school until harvest; but when, in January, 1870, the want of food was extremely felt in the country, to the great comfort of the people an extensive trade in bark for tanning was carried on at Lebu; all the lads, except Francisco Ulipan and Huaiquivil, desired to go home and assist their suffering friends by taking off some bark and bringing it for sale. Consequently I broke up the school and sent them all home. I then prepared for summer visits to them and the people of their settlements.

I think it was on the 31st of January that José and Pedro took breakfast with us before they went home again. I spoke encouragingly to José to hold on in that good work of which we had sufficient reason to believe that God had begun within him. His eyes were bright when I spoke to him about Jesus, and he complained to me that there were so few who thought on such things. His intention was to come to Lebu to clean bark, and then he would have stayed with us. But, instead of him, a note came with the almost incredible message of the lad's death. I learned that on the 2nd of February there was a gathering for a drinking festival on the settlement where he lived. Against his will, but in accordance with the Indian rule, José had to attend too. But he was not there until most of the others were intoxicated, and fighting had already commenced. With these he interfered several times for peace, withdrawing some of them from the scene; but he was rewarded by being beaten himself. Offended at this, he left them all, went into the woods, and hanged himself. By this lamentable affair I was led to resolve for the future to continue the school so long as there would be a few lads to stay with us, for had he been with us he might possibly be still alive. This year I was, however, prevented from doing it by sickness prevailing among the lads. The Indians are induced to keep the saints' and other fast days, but not the Lord's-day, which generally are celebrated by horse races and drinking societies, the end of which is fighting, and seldom are bloody scenes wanting. And this form of Christianity is what pleases the Indians most. . . . .

CHRISTIAN KELLY, *Catechist.*

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## ROSARIO.

*August 12, 1871.*

**I** HAVE to-day received your last consignment of Bibles and tracts. Of the former I am very glad, for they were beginning to get scarce. During the last fortnight I have sold as follows :—Spanish—6 Bibles, 7 Testaments ; French—6 Bibles, 6 Testaments ; Italian—4 Bibles, 11 Testaments ; Basque—8 French Basque Gospel of St. Luke.\*

My great difficulty is to find a suitable agent. With respect to my own ministerial work, I begin to feel it is more than I can well overtake single-handed. On the 13th of July I went to visit the Swiss colony of Bernstadt, having previously made arrangements to administer the rite of baptism and to perform marriages. At eleven a.m. the people assembled from all quarters of the colony in the schoolroom, all neatly attired in their best clothes, and, after a short address in French, I proceeded to baptize nineteen children, of whom eighteen were French or Swiss, and one English. At the conclusion of the ceremony I said a few words to them through the Director of the colony, exhorting them to bring up their children in the Protestant faith, and in the absence of a pastor to teach them such things as were necessary for a Christian to know. At the close of this service I proceeded to marry, which was a much more difficult matter, as neither of the couples understood any other language than German. However, by the kind help of the Director, I managed to get through. After writing out certificates for all, I went to visit the English settlers, and was surprised to find so many. Some had been there more than a year and a half. One family I was very pleased to find. I met them more than four years ago in Patagonia, when they left that unfortunate colony at the Chupat, and my visit was as welcome as it was unexpected. Many were the invitations I received to make periodical visits, which I shall endeavour to do as soon as I can. There is a grand opening here for missionary effort ; it is almost impossible to overrate it. I send you a paragraph I cut from the "River Plate Standard" some time ago, which will give you some idea of the extent of the field from this to the Gran Chaco. I have to-day made up a parcel of Bibles, Prayer-books, and tracts for one of the colonies. I should be glad if it were possible for me to visit them, but I see no chance until I can get help. May I trouble

\* Besides 12 Spanish Testaments granted to American Methodists for use in their Sunday-schools, and some sent by private hand into the interior.

you to send me for distribution a little Spanish paper called the "Child's Paper." Mrs. Krell sent me a great many in Spanish, French, and German, and they were highly appreciated. I have no doubt some friend interested in Spanish Evangelization would be willing to send them regularly. I should also be glad of some in German.

For Frayle Muerto I want a brick church—a plain building, not to cost more than 500*l.* when finished. I wish to build the nave this next year (D.V.), and to finish as funds allow. Lady Shakespear has sent me a box of work, worth 50*l.*, for this object, and I have other donations promised; in fact, I have no doubt of the money. Our Church Fund for Rosario now exceeds 1,000*l.* Mrs. Coombe had a sale of work last week, which realized 26*l.* for this object.

W. T. COOMBE, *Chaplain.*

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### SANTIAGO, CHILI.



THE Rev. T. W. Wilkinson gives us the following information, which will be interesting to many, though it is difficult not to make personal allusions, which we avoid if possible, so long as the abbreviation is not detrimental to the interest which our supporters feel in receiving full details of the work:—

“*July* 14, 1871.

“The son of an Englishman, born in the Brazils, neglected my repeated invitations to attend our worship till about two months ago, since when he has not missed coming twice each Sunday.

“He said it was twelve years since he had attended. He expressed to the Bishop the pleasure and profit he had received.

“An American gentleman, married to a Chilena, has requested me to receive his two little boys into our Church, previously baptized Roman Catholics. He was with his wife in attendance on the 25th of June, when the Bishop preached, and she was much affected. Twin girls born the same day, I afterwards baptized, at their united request. Up to the 28th of June I have had—baptisms, 7; funerals, 7; marriages, 2.

“We were delighted to welcome Bishop Stirling here on the 24th ult. He stayed in this (church) house at Mr. Baird's kind invitation. All parties vied in their hearty reception and admiration of him. We had, contrary to expectations, excellent congregations on the 25th. The services were hearty, and the two most admirable sermons of the Bishop were listened to with the most marked interest. On Monday (26th), after taking the usual oaths, I was duly licensed by his Lordship to the care of the 'English-


speaking populations of Santiago,' and immediately after the Church Committee met the Bishop, and after explanation of his visit's object, and of the position he occupied on the coast, and towards me, their pastor, especially, they unanimously passed a Resolution accepting the ministry as established here by your Society, agreeing to abide by the doctrines and discipline of the Church of England, and recognising the authority and oversight of the Bishop of the Falkland Isles.

"Though the weather every day, with one exception, was very unfavourable, I do not think our chief pastor had reason to feel disappointed at his first visit to Chili's capital. He advised my congregation of his return probably in three or four months, when he will hold a confirmation, for which I have already arranged the classes, and expect to have about twenty-five candidates present. This will be an opportunity much needed in our young congregation of setting forth our Church order, and of inculcating the leading Christian doctrines and duties upon which we insist. The effect may be, I trust, by God's blessing, an increasing interest in holy things, a loyal and rational attachment of this people to our Evangelical system, and an increased number of persons who shall at the monthly and other opportunities receive together the second great Christian Sacrament. I have personally felt much strengthened and refreshed by the Bishop's coming.

"T. W. WILKINSON, *Chaplain.*"

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## THE BISHOP OF THE FALKLAND ISLANDS.

T will interest our readers to hear that the latest news of the Bishop of the Falklands reports him as in the enjoyment of good health and spirits, after his important diocesan tour of a great portion of the east and west coasts of South America. We proceed to give a brief sketch of his different journeys.

The Bishop arrived at Monte Video on the 14th of March, and preached on the following Sunday. The Bishop next proceeded to Salto and Fray Bentos, in Uruguay, receiving a hearty welcome from the Revs. T. Schmid and J. Shiells, in whose churches his Lordship preached, and with whose congregations he was brought into friendly and happy contact. The same, indeed, can be said of every Station his Lordship visited; and important results have already followed, and still more are likely to arise from the cordial understanding arrived at between the residents at different Stations and their Diocesan when assembled together. He next

visited Rosario, in the Argentine Confederation ; and after officiating there, was accompanied by the Rev. W. T. Coombe into the interior, where he held conferences with many of the estancieros and owners of property in the Camp districts. It is hoped that the establishment of a new Station in this direction will before long be the issue of his interview with them. The Bishop arrived by the John Elder, at Valparaiso, on the west coast, June 9, where he was heartily received by the Rev. W. H. Lloyd, Consular Chaplain, and the British residents. His Lordship preached morning and evening on the 18th, to good congregations. He then proceeded to Santiago, the capital of Chili, which he reached on the 23rd, and where the Society's Chaplain, the Rev. T. W. Wilkinson, is now labouring. He arrived in the midst of the party excitement incidental to a Presidential election. The British and American Ministers and Envoys attend the English service, with the principal merchants and others who reside there. The greeting was the same as elsewhere, cordial and hearty.

From Santiago his Lordship proceeded to Lota, but as it was the worst of the rainy season, and the roads were in a very bad state, it was not the most favourable time for inspection. He found, however, the Rev. J. W. Sloan labouring earnestly, and had reason to be quite satisfied with Mr. Manhood's management of the schools. After visiting Mr. Keller at Lebu, accompanied by Mr. Sloan, the Bishop quitted Chili, and touched at all the different ports till he arrived at Callao, in Peru. The new Chaplain who has been appointed not having then arrived, the Bishop supplied the ministerial wants of the people, and proceeded thence to Panama, which he reached September 21, and was to hold a confirmation on the 24th.

The numbers confirmed at different places have been comparatively few ; but there will be many more ready for his Lordship's next circuit. It is unnecessary to remark on the great benefit that has been conferred on several communities by his wise counsel relative to their churches, and other ecclesiastical matters, as well as the quickening of religious and spiritual life in the Society's Mission field, by this important visit to it of the Bishop of the Falklands.

## THE BRAZILS—PIRA PORA.



WE have received the following letter from an English clergyman staying at San Paulo, Brazil, who, under date of August 10, 1871, kindly writes:—

“I send you a very hurried sketch of my visit to Pira Pora I wrote late last night, after the fatigues of the day, and the post leaves in ten minutes. If you think it suitable, kindly insert it in the South American Missionary Society’s publication. I trust it will interest your readers, and excite interest in the cause of the South American Missionary Society.

“Pira Pora is a village about nine leagues (thirty-six miles) from the city of Sao Paulo, in the interior of the province of the same name, and is celebrated for possessing an image which is said to have worked many miracles, and so is held in great veneration by the superstitious Brazilians. Where the image came from no one knows, but it is said to have floated down the river Parahyba, on which Pira Pora stands, and to have been picked up there by some of the inhabitants. When found they endeavoured to carry it to the village of Parahyba, named after the river about ten miles distant, but, in consequence of its weight, they could not do this in one day, but were obliged to rest on the way at night. Whenever they did this, the image of its own accord returned to Pira Pora; and so, after several unsuccessful endeavours to convey it to its intended destination, they decided to let it remain where it wished to stay. Accordingly a church was built there in its honour, and it was placed over the high altar in it. Since it has been there, it is said to have performed many miracles, cured the sick, released prisoners who were unjustly accused, &c. It was found on the 6th of August; so its grand festa (festival) is always held on that and the following days. Then thousands flock to the place from every part of the Empire to worship it, pay their vows, or implore its assistance. Of course there is no accommodation in the village for such a multitude, so they build little huts of palm leaves on the hill sides, where they live during the festa. I had heard so much of it that I was anxious to see it for myself; and I trust that a short account of what I did see will interest your readers, make them value their own privileges in Christian England, and awaken in them a deeper sense of the great necessity there is for missionary labour in this part of South America. As the 6th

unfortunately fell this year on a Sunday, I was not able to be present at the principal day of the festa, but started on horseback at 5.30 on Monday morning, accompanied by a friend and a 'comarado,' to take care of the horses. I can give your readers but little idea of the country we rode over—it was beautiful and wild in the extreme. The road (?) was only a narrow track, along which we were obliged to ride in Indian file. All the way we were scrambling up and down steep hills ; at times so steep and difficult that it was with great difficulty the horses could keep their footing at all ; indeed, I often wonder how they managed to do so. Now we would be at the top of the hills, with most extensive grand views all round—hill rising behind hill, till lost in the haze of the distance ; while here and there a thin curl of smoke, rising from some spot or other, would point out a Fagenda ; now we were going through dense woods, with almost tropical growth, enclosing us on every side ; now we would ford the stream at the bottom of the valley, then toil up the other side to reach the summit of another hill, again admire the view, and again descend. Then we followed the banks of a river : on our way we crossed two, the Tiebe and the Parahyba ; and so we journeyed for eight hours, reaching Pira Pora at 1.30. On our way we passed many groups of 'pilgrims' returning from the festa, and a very picturesque appearance they presented, nearly all riding upon mules, the women with bright-coloured kerchiefs upon their heads, and the men with equally brightly-coloured sashes round their waists. To see such a troop of twenty or thirty wind along the path was a very pretty sight, and I think none of us regretted that we were a day too late, and so were able to see them.

“ We had our first sight of Pira Pora from the top of a hill, and saw it lying at our feet, very prettily situated by the side of the river, which here runs very rapidly, dashing and foaming among the rocks, its sides covered with trees, and embracing many prettily wooded little islands. In half an hour after catching our first sight of it, we were in it, and then saw that it consisted of one row of very poor mud cottages, and a very large whitewashed church. Although many 'pilgrims' had left, there were still a great many there. Indeed, the place seemed to be quite full of them, as they thronged round the door of the church, or crowded the one street. Although it was mid-day, rockets were being continually sent up, and bombs exploded in a way that was very terrifying to our horses. Having found some quarters in the '*Campas Hotel*'—a mud cottage, with mud walls,

mud floor, and without any windows—we then turned our steps towards the church. Here we found mass was being continually sung by relays of priests. It was quite full of worshippers, kneeling on the floor. Oh, that we had but the boldness and power of St. Paul to speak to this multitude of that Saviour who came to save them, and who tells us that God is a Spirit, and they that worship Him must worship Him in spirit and in truth! Sad at heart, we turned away from that altar blazing with candles, the officiating priests in their gorgeous vestments, and the kneeling crowd, to sit down by the river and admire the works of God. We had not been there long before a fresh explosion of bombs and rockets, and an increased hum of voices, told us that something particular was going on; so we retraced our steps, and found ourselves in time to see the grand procession of the image. First came a goodly array of choristers and acolytes, chanting; then the priests in their vestments; then the image, carried up aloft on men's shoulders. Following it came another image of the Virgin Mary, and then a large crowd of the pilgrims following bareheaded. Whenever the image stopped, many knelt down, and stretched out their hands in prayer to it. Among those who followed, we noticed some carrying lighted candles; others with large stones on their heads; while one man, I was informed, walked after it in chains.

“The image itself is called the ‘Bon Jesus,’ and is, I presume, supposed to be a likeness of our Lord Jesus Christ, sent down from heaven. It has the appearance of an Indian boy, small, swarthy, with long black hair falling in ringlets down its neck. The features are not agreeable, but rather repulsive.

“After having been thus carried round the city, it was again taken into the church, where it remained for adoration. We saw many kissing its toe, and one woman *crawled* painfully up the whole church to do so. Again there was service, more fireworks, bombs, and bands of music. When we walked out in the evening, we found the village given up to *universal* gambling. All during the night sleep was rendered quite impossible by the fighting of the drunken devotees, and it was with a very heavy heart that we turned our horses' heads away towards Sao Paulo next morning. During our long ride we had plenty of time for meditation. Oh, what a field for labour was there here! Here, thousands of souls perishing for lack of knowledge, what inestimable good even a few tracts distributed might have done. We had had none, and, as we could not speak Portuguese at all fluently, were obliged to be silent witnesses of the sad scene. Oh, that God may be pleased to send forth labourers into his harvest! The harvest truly is plentiful, but the labourers are few.

“A. A. WELBY, *Rector of Tollerton, Notts.*”

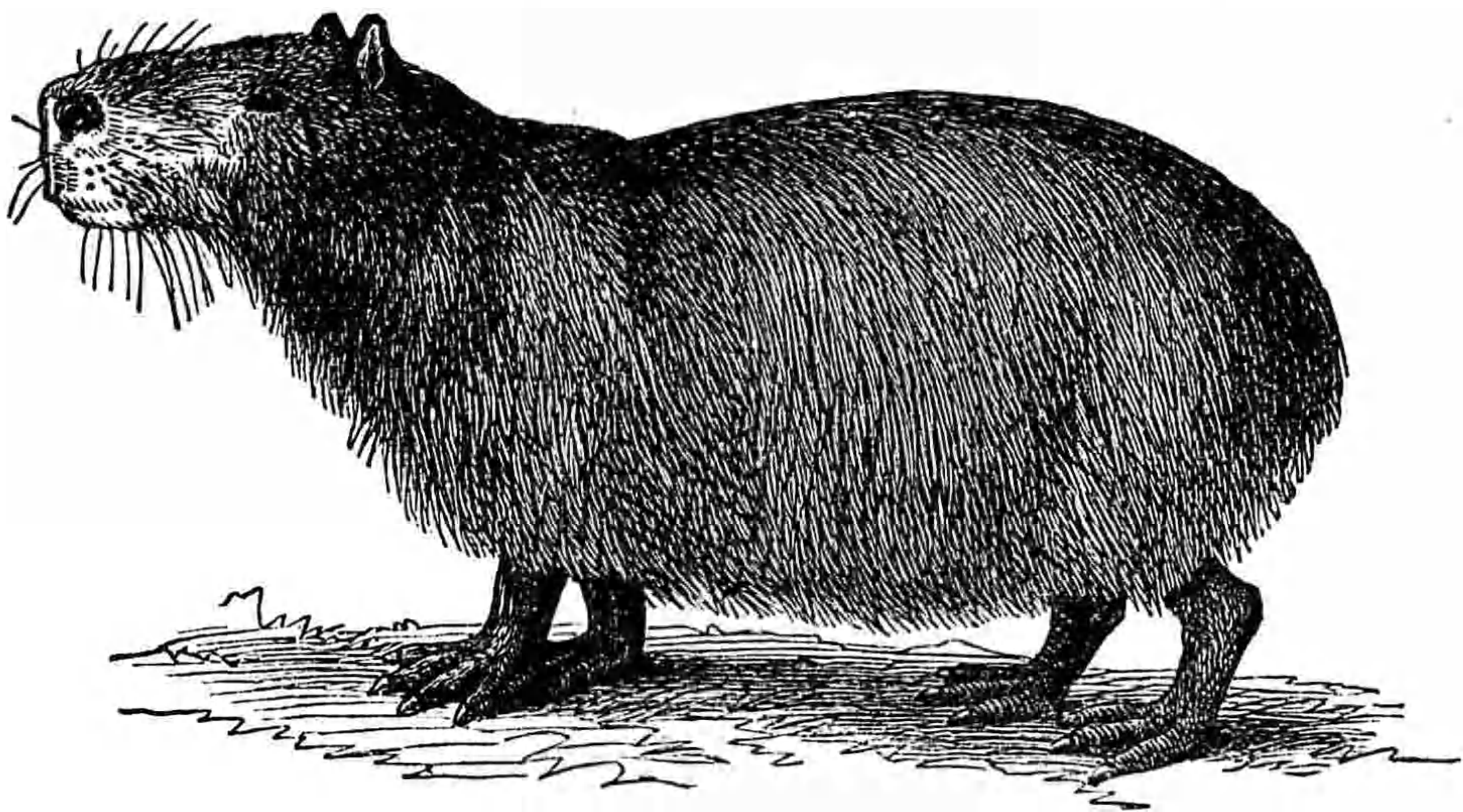
The Rev. A. A. Welby is making a temporary stay at San Paulo on account of his health, and is kindly ministering to the English residents there on behalf of the Society.

## Children's Page.

## The Capincho.\*

THE most remarkable animal, and which is peculiar to South America alone, is the capincho. It is called Capivara, from capim, the Brazilian word for green meat, as signifying the grass-eater; or capivara, in Indian; but capincho, in Spanish, for the water-hog. Its peculiarity consists in this, that though amphibious, like the tapir, and possessing the power of remaining under water, it has not, like the tapir, a skin resembling the hippopotamus, but is furnished with long hair, and has no tail.

I was staying in the Macciel Camp, where these animals abound, and I frequently walked by the river for some hours, and thus had a fair opportunity of examining these curious animals in their living state. I came on five of them suddenly over a bank. Two of them dashed into the water, and two others prepared to do the same; the fifth, which was evidently an old male, gave a coughing bark, and



CAPINCHO, OR CAPIVARA, OR WATER-HOG.

stood still, without seeming afraid. Knowing it is the human eye that frightens animals I looked away, and walked slowly to one side, that the capincho might not be alarmed. It was the size of a large sheep, with long, coarse, rusty brown hair, fading to a flax colour under the neck and belly.

\* From "Travels in Uruguay, South America; together with an Account of Sheep-farming," &c. By Rev. J. H. Murray, B.A., late Chaplain. London: Longmans and Co.



The animal has four toes on the front feet and three on the hinder, and they are partly webbed. The claws are thick at the base and pointed, approximating in shape to the hoofs of the pachydermata. Its mouth was remarkably coarse, and out of all proportion to the rest of the body; and it is very deep at the nose, having two long incisor front teeth in each jaw, like a rabbit. It seemed to be perfectly at home in the water, could continue in it for a long time without coming to the surface, and could walk on the bottom. The skin is used for making riding boots, but it will not stand wet. It is of a mottled reddish colour.

On another occasion, when walking near the river, I saw five capinchos browsing, like sheep, on the river bank, and eleven of them on the opposite bank, and by going frequently among them, and by walking slowly from them if they barked, they at last showed no signs of fear, and went on eating, evidently supposing I was some animal like themselves. It gave me an excellent opportunity of watching their habits: They are harmless, inoffensive animals, and live on the tala, and other trees, but chiefly on grass. I cannot believe that they eat fish, being evidently rodents.

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### The Cactus Tree,

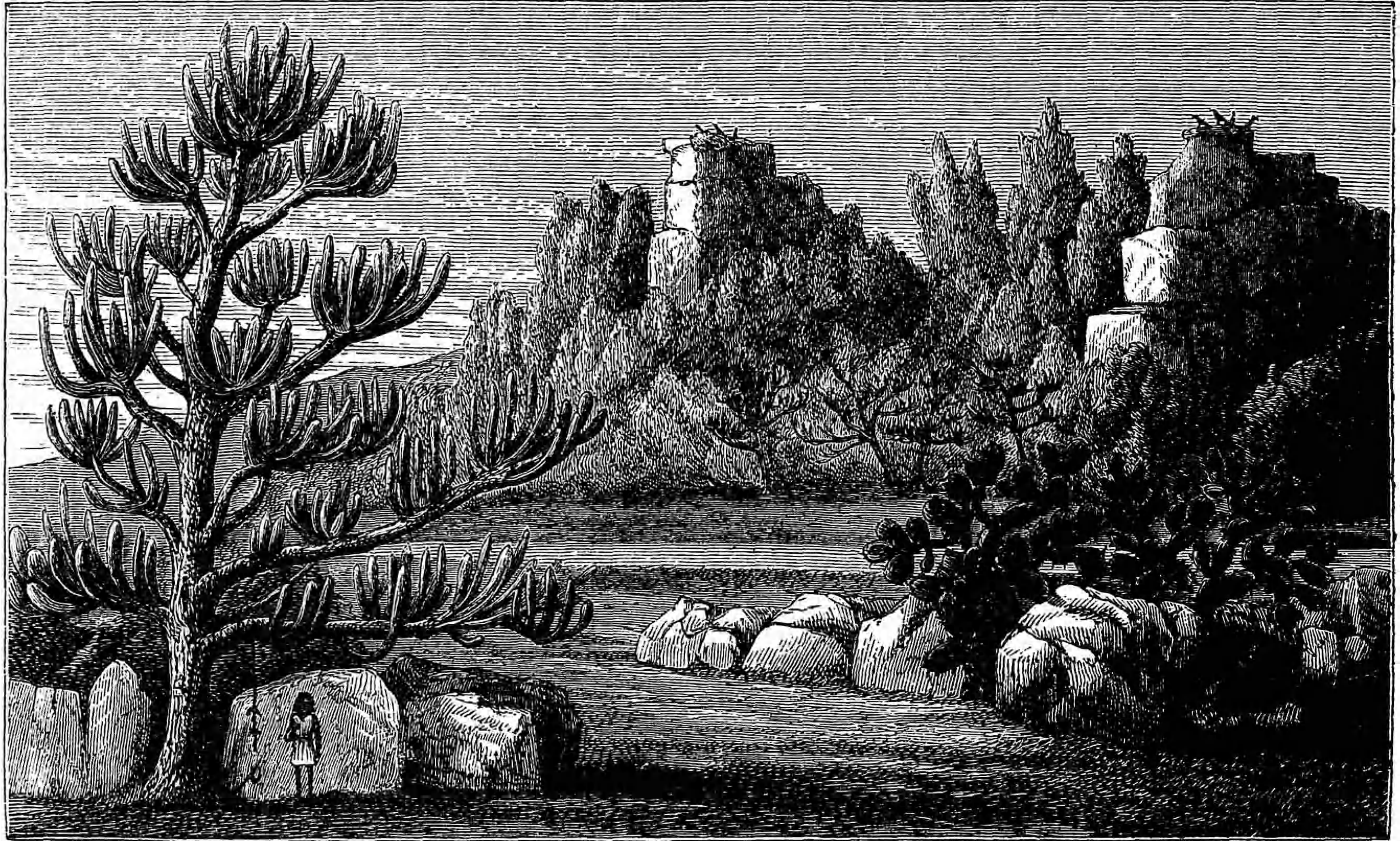
**W**HICH is only a shrub in England, is, in South America, a tree as large as the ash tree. Mr. Murray says that an Indian woman lived under the tree, as depicted in the engraving, twenty-three years.

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### SUNDAY-SCHOOL MISSIONARY ASSOCIATION.

**A**S Christmas is approaching, and many of our young Collectors will be anxious that their Boxes or Cards are well filled, it may interest them to read what their little fellow-workers in the same Society, but residing a very long way off—even at the Antipodes—have been doing.

The following letter is from the kind Superintendent of the Sunday-school of St. Nicholas, North Goulburn, New South Wales, where the children collect and pray for the



ROCKS AT RIACUELLO, AND CACTUS TREE.

South American Missionary Society, and whose example, we trust, may be followed more frequently among ourselves :—

“Notice having been given in our Sunday-school that the missionary-box would be opened on Christmas-day, on which occasion it is the rule to put in silver, many were the little hands, on the box going its last round, trembling in their eagerness to put in their silver coins to crown the year’s collection. On opening it, the collection amounted to 4*l.* 4*s.*

“This amount I have enclosed a P. O. order for. I will also forward shortly the subscriptions for Magazines for 1871.

“Our Missionary Collections for the ensuing two years are required to be devoted towards the erection of a new church, service up to present being held in the schoolroom ; after which, if spared, it will revert again to your Society.

“We have a hen, which was a gift to the missionary-box, and up to the present has laid two dozen eggs, and these have been all disposed of, and the proceeds put in the box ; but during the two years we intend to set her eggs, and, if successful, we shall have an additional source of income. The success of this, together with the Magazines, will, we trust, keep up the interest in your Society in the meantime.

“We would wish the enclosed to be devoted to the Station held by the Rev. T. Bridges.

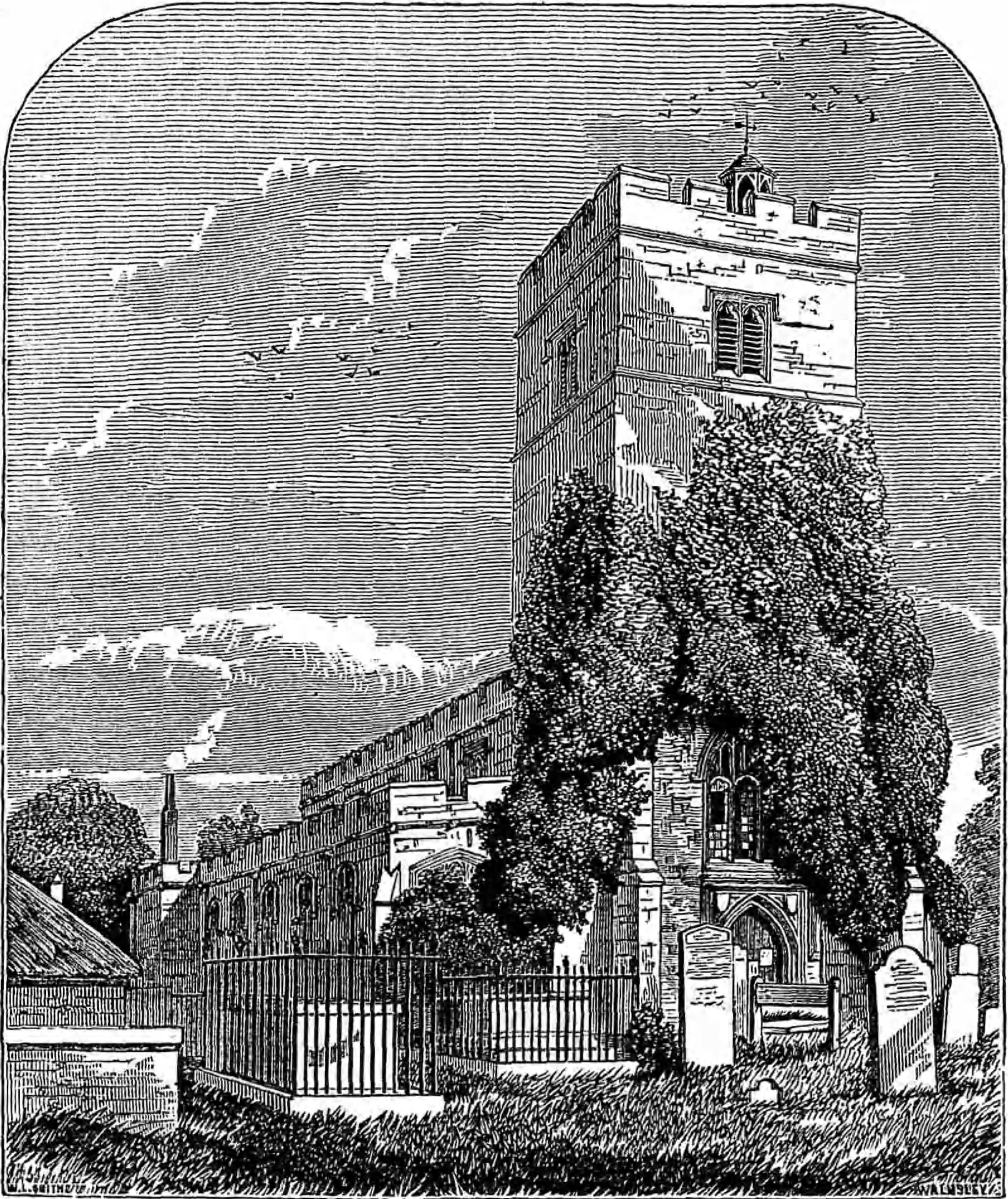
“S. RUSSELL, *Superintendent.*”

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**W**E cannot close the fifth volume of our Magazine without expressing our regret at parting company as Editor and readers. It is now five years since the “Voice for South America” was changed into the present form and name. We hope that the increased number of magazines now read, shows an increased interest in the work of the Society. By the providence of God the Editor’s position has been so changed, that he has been obliged to resign the onerous office of Secretary, as well as pleasant duties of Editor.

We have left London for a country, but a very important, parish, and we think it may be of interest to our young friends who have travelled during the last five years, more or less, with us, to see a

picture of the Church of our new home, the engraving of which we happen to have by us.



CHESHUNT PARISH CHURCH, A.D. 1418.

Historically the parish and Church are interesting. Here Cardinal Wolsey lived at the "great house;" Queen Elizabeth, James the First, and Charles the First resided at Theobald's Palace; while Richard Cromwell lived and died at Pengelly House, which adjoins the Vicarage Garden. Within the walls of this fine old church, in all probability, these persons have all worshipped; while from the grand old tower, which has braved upwards of 450 years, have pealed forth sounds of joy or mourning at the coronation or death of every King and Queen of England since poor Henry the Sixth. It bears, however, the marks of time, and tells us of the decay of all that is of

man's erection—however beautiful, and strong, and grand—while the royal and eminent names inscribed on its tombs and monuments remind us that, whatever our hand findeth to do, we should do it with our might.

Dear young friends, our earnest desire for you is, that having given yourselves to Christ, you will more and more work for Christ, and, therefore, for Christian Missions ; that you will try and pray to leave some mark behind you, something to show the Lord, should He come, that you have laboured for Him ; that you so loved Him, that it was a joy, a cause of thanksgiving, to have the privilege put upon you of being a fellow-worker with God, in promoting the increase of Christ's kingdom throughout the length and breadth of the habitable globe—God's own world.

As the time for collecting, or giving, or praying is so uncertain, let "What I have done" be your characteristic rather than "What I am going to do."

Do TO-DAY what shall then BE DONE to-morrow, but do not put off till to-morrow what CAN be done to-day, for "ye know not what shall be on the morrow."

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### BY WHAT I HAVE DONE.



P and away like the dew of the morning,  
Soaring from earth to its home in the sun ;  
Thus would I pass away, peacefully, silently,  
Only remembered for what I have done.

Shall I be missed if another succeed me,  
Reaping the fields I in spring-time have sown ?  
No, for the sower may pass from his labour,  
Only remembered by what he has done.

Only the truth that in life I have spoken,  
Only the seed that on earth I have sown ;  
These shall pass onward when I am forgotten,  
Fruits of the harvest, and what I have done.

Oh ! when the SAVIOUR shall make up His jewels,  
When the bright crowns of rejoicing are won,  
Then will His faithful and weary disciples  
All be remembered for what they have done.

## HOME PROCEEDINGS.

**T**HE Committee, having had the resignation of the Rev. W. W. Kirby, M.A., late Rector of St. Dunstan's-in-the-East, as Secretary, placed in their hands, in consequence of his appointment to the important Vicarage of Cheshunt, have desired to place upon record their appreciation of his valued services for the many years of his connexion with the South American Missionary Society.

When it was in its comparative infancy he was engaged in labouring with indefatigable energy on its behalf; first as an Honorary Secretary, and then as Secretary for London and the Home Counties and Assistant-Secretary; finally, as Secretary.

After the devoted efforts of the Rev. G. P. Despard had established the Fuegian Mission on a more hopeful basis, notwithstanding past disasters—in co-operation with Bishop Stirling—Mr. Kirby succeeded in materially improving its position.

His exertions to secure Episcopal supervision for the germs of English congregations planted in South America, have been crowned with success; and the Committee trust that his retrospect of his work will be, that his labour has not been in vain in the Lord, whose honour and cause he has so unswervingly sought to promote.

The following Minutes were passed at an influential meeting of the Committee, on the 19th of September:—

“In view of the retirement of the Rev. W. W. Kirby from the office of Secretary, the Committee desire to record their high esteem of his zealous and indefatigable labours for the Society, and their deep sense of his very successful services in its behalf.

“The Committee, whilst receiving his resignation with unfeigned regret, have a grateful pleasure in recording his name in the list of the Vice-Presidents of the Society, and in his assurance that he will kindly take his seat as member of Committee, where his usefulness is so highly appreciated.”

Whilst the Rev. C. R. DE HAVILLAND, M.A., will continue to carry on the Foreign department, and to have control over all matters connected with the office,

The Rev. H. S. ACWORTH, M. A.,  
Will act as Organizing Secretary;  
And the Rev. J. I. LEE, B.A.,  
As Association Secretary.

H Y M N

COMPOSED BY CAPTAIN GARDINER, AND SENT FROM TIERRA DEL FUEGO.



ARM of the Lord, awake! awake!  
Now Satan's cruel empire shake,  
And bid the promised morning break;  
On every mountain-top portray,  
The earnest of the coming day,  
Till all the shades of night decay,  
Fuegia's tribes from war shall cease,  
Led captive by the Prince of Peace.

Anoint their eyes that they may see,  
Unloose their bands and set them free,  
Proclaim the year of jubilee,  
Till every rock and mountain round  
Shall echo back the joyous sound,  
"Come forth! whom Satan long has bound!  
"Redemption's glorious news we bring,  
"A message from your heavenly King."

As once on Galilæan shore,  
The legion felt Thy sovereign power,  
And left the soul possessed before:  
Now, Lord! Thy saving grace display,  
Spoil Satan of his boasted prey;  
Let darkness be exchanged for day,  
Till on each dwelling, near, remote,  
The Banner of the Cross shall float.

And saints below with joy shall trace  
The triumphs of redeeming grace,  
In these poor outcasts of our race;  
And louder notes shall rise and swell  
Through heaven's high arch as angels tell  
The trophies of Emmanuel;  
Till heaven and earth united raise  
One long harmonious song of praise.

## THE LAST PAGE.

**A**T the close of the Society's last Report, following the statistics so interesting to all collectors, secretaries, and subscribers connected with our Mission, is a page on which we would fain linger awhile in meditation, deeply conscious of shortcoming in a work which devolves on many of us at the present day. It may be we shall find something instructive, something suggestive in these "Hints to Collectors."

Five reasons are given here for engaging in the work of collecting: the first being "a sense of our infinite obligations."

If we, through God's great mercy, have been brought to a knowledge of His dear Son; if our sins, though many, have been forgiven for His name's sake, and through the shedding of His precious blood, is it not true that our first desire will be to lead others to Him, and thus in some measure to acknowledge our deep debt of gratitude by unceasing efforts in His cause, who has redeemed us, and made us kings and priests unto our God? Freely we have received—gratefully we shall give the unwearied service of our lives unto our Lord.

Secondly. We are to do this work for God "under the power of constraining love."

This motive is akin to the preceding. The first is gratitude; the second, the love that proceeds from it. For one we love we consider no sacrifice too great, and none too trifling. Therefore, whether we think the work of collecting so unpleasant that we can with difficulty set ourselves to the task, or so insignificant that we scarcely like to call it work at all, the constraining love will cause us to rejoice in making either the more painful; or the comparatively trifling effort in His behalf, who is to us "the chief among ten thousand, and the altogether lovely."

Thirdly. We are to collect "for the enlargement of our own Christian apprehensions."

This motive, although not as strong as either of the preceding, is one not to be despised.

We all have a tendency to enclose our interests within a narrow circle. Fortified by that favourite proverb of all objectors to foreign missions, that "Charity begins at home," assisted by the natural selfishness of the human heart, we are apt to be altogether engrossed by home interests, and the religious excitements or discussions of our own circle or denomination, and to lose sight of the fact that "the field is the world," and the work abroad just as important in God's sight—just as much in need of our assistance—and quite as edifying to contemplate as the work at home. It was enlarging to St. Peter's mind to find that the Gentiles were to be admitted as fellow-heirs with the Jews. It will be enlarging to us, if, seeking to raise our minds above and beyond the narrow interests and petty jealousies with which we have hedged ourselves round, we endeavour to



feel a lively and earnest sympathy in each effort made in God's cause abroad, and to connect ourselves with that part of the work, which, by God's providence, may have a special claim on us.

4thly. We are asked to collect for the exercise of mutual sympathy and Christian provocation.

Under the last head we were urged to enlarge our minds by taking an extended interest in God's work. Now we are called on to sympathise with the workers and to help them forward.

It is most true that we need to "consider" one another in our work, as well as to provoke each other to it.

Sin, which, alas! enters into everything, now again takes the form of selfishness, by leading us to be self-engrossed. Let us, therefore, seek earnestly, as fellow-workers, to sympathise more in each other's labours, to consider the various difficulties and trials of the work, and to help forward, as well as to stir one another up in it; that thus, bearing one another's burdens, we may fulfil the law of Christ.

How different would be the state of Christ's Church if this feeling of mutual sympathy prevailed; if the spirit of provocation found its sole vent in provoking one another to love and to good works.

5thly. We are to labour "in dependence on Him who opens the shut door."

If the first of these hints is the mainspring of action, this contains the secret of success. Let us begin, continue, and end our work in the Lord, and then it must prosper. The difficulties may be many, the discouragements almost insurmountable; but if God work, who shall let it? When He openeth, no man shutteth.

Let us only realize that the work is the Lord's, and not ours; that He works in us and by us; and then, strong in Him and in the power of His might, we shall be sure of success. Some may frown on our work, others regard it with indifference; one considers it useless—a ridiculous waste of effort—which would have been much better expended in some other direction. (So said Judas, when the feet of Jesus were anointed by a faithful follower with precious ointment. Yet let our work be but as that of ministering to the feet of our Lord; it should have our most earnest and costliest service.) By some it may be our appeals are unregarded; by others it is considered most extraordinary that we call on them to aid foreign Missions at all when there is so much to be done at home. Let us not be cast down. When the Lord has need of the help of these objectors, He can conquer their objections, and open the door which, for the present, is shut against us. Meanwhile He requires them not; and, if He can do without them, so may we—thanking Him, at the same time, for the many doors of help He has opened to us, the many warm-hearted and generous helpers He has given us.

Further, it is said we are to be "quickened in the work,"

1st. By a sense of our Christian responsibility. The Lord having

delivered into our charge talents wherewith to trade, we are not to bury them in the earth, but to seek to employ them for His glory.

The most important of these talents is the knowledge of the way of salvation. If we content ourselves with rejoicing in this gift for ourselves, without seeking to share it with our fellow-creatures, we are verily guilty concerning our brother. If we relieve our consciences by assisting in what we call home-work, and that only, we are still guilty concerning our brethren abroad, who lie in darkness and the shadow of death.

The indifference or scorn of the world should not slacken the energy of Christians in this important matter. Necessity is laid upon us; yea, woe be unto us if we preach not the Gospel. Let us be content to be accounted fools for Christ's sake. The foolishness of God is wiser than man, and the weakness of God stronger than man. If He be for us, who shall be against us?

This thought leads us naturally to the consideration of the next head of this subject. We are to be quickened in our work,

2ndly. "By the power of assured faith."

Faith is indeed a mighty lever. "It moves the hand that moves the world." Through its means what might we not accomplish; for "all things are possible to him that believeth."

"But what," says one, "has faith to do with a collecting-card?" We reply, that faith has to do with every action of the Christian's life; and whatsoever is not of faith is sin. If you have taken a card, and are about to collect money for the furtherance of God's cause, you are to believe that He is both able and willing to help you even in so trifling a service. That the more you ask Him, the more you will receive.

It is not so with earthly friends. However willing they may be to help us, their power is limited; but our Heavenly Friend is able to give exceeding abundantly above all we can ask or think, and will do so to all who call upon Him in faith:—

"Faith, mighty faith the promise sees,  
And looks at it alone;  
Laughs at impossibilities,  
And says it shall be done."

In the power of that faith which removeth mountains, let us seek to do every work for God; and then, indeed, we shall be steadfast, immovable, always abounding in the work of the Lord, knowing that our labour is not in vain in the Lord.

Lastly, we are urged to effort, by the certainty of a blessing returning on our own souls.

If, indeed, we undertake our work through the constraining power of the love of Christ—if we begin, continue, and end it in Him—if we have learned, that for the success of the smallest effort we are dependent on Him,—we shall be led to a constant intercourse with Him, which must result in blessing to ourselves.

Seen in its right light, the work of collecting money for the spread of God's kingdom is not an arduous, disagreeable task, to be shunned if possible, or at least to be got through as a sort of unpleasant duty; but it is a privileged labour, to be undertaken out of love to Christ, carried on in His strength, through faith in Him, and with the confident expectation of a blessing from Him who watches over his children as they labour for Him, who condescends to make himself one with them in their work, and who leads them lovingly through its trials and discouragements to closer union with Himself.

That there are trials and discouragements, difficulties many and various,

in connexion with every work for God, none can deny; but these will not deter any true servant of Jesus Christ: moreover, we believe them to be far outweighed by the privileges and blessings attendant on it.

Let us, therefore, engage gladly and thankfully in labour in any portion of our dear Lord's vineyard; and if at times the hands are ready to hang down, and the heart to sink with weariness, let us remember, that following in our Master's footsteps, we must seek to work while it is day, since the night cometh when no man can work.

As we close our meditation on "the last page" of the Report, we cannot but remember with regret that we are writing probably the last page to be edited by the friend who originated the Magazine in its present form, and who has for so many years and so successfully laboured in connexion with this Society. We shall ever remember his earnest, ardent efforts on its behalf, the untiring zeal with which he sought its welfare and laboured for its advancement; and we sincerely regret that any circumstances should have led to his retirement from his post.

We can but pray, as he passes to another part of the vineyard, that the blessing of the Lord which maketh rich may be his portion now and for evermore.

We have arrived also at "the last page" in the Magazine for 1871, nearly the last page in the year's history.

Let us all—Subscribers, Collectors, Secretaries—seek to work earnestly for the brief period that remains, that the funds of the Society may not fall short through the departure of our friend. May we labour as to the Lord and not unto men, and our labour will not be in vain in Him.

There is yet one more "last page" which claims our serious attention, and on which we would do well to dwell in meditation—even the last page of our life. Perhaps we have reached it already.

Let us live in the realization that we may be even now tracing the last page of our life's short story, and let us see to it that we leave behind us no uncertain testimony, no dim and clouded inscription to be read by our friends with doubt and difficulty, while they hope for that which they cannot see.

But clearly, brightly, distinctly, as though traced in letters of light, may the words shine forth:

"I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

"To me to live is Christ, to die is gain."

K. J. G.

*Contributions thankfully received from August 22nd to October 20th.*

\*.\* 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.

ANNUAL SUBSCRIPTIONS.			DONATIONS.		
	£	s. d.		£	s. d.
Brassey, Thos., Esq., M.P.....	10	0 0	"A Passenger per S.S. Coquimbo,"		
Charlesworth, Miss .....	1	0 0	per Messrs. Sims and Coventry .....	2	2 0
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Luck, Mrs. and Miss.....	1	10 0	Desborough, Miss .....	0	2 6
Maltby, Miss .....	1	0 0	In memory of the late Miss Elizabeth		
Swift, John, Esq. ....	5	5 0	Vawdrey, of Gwinear.....	1	1 0
			Maltby, Miss .....	0	10 0
			Terry, Miss, per J. Cave, Esq.....	300	0 0
			"In remembrance of a husband who		
			has laid down his arms, and changed		
			his sword for a crown," per Rev.		
			H. S. Acworth.....	10	0 0
LEGACY.					
Dalton, the late Rev. E., Rector of					
Tramore, per W. H. Dalton, Esq. ...	10	0 0			

ASSOCIATIONS.

	£	s.	d.
Allhallows, Lombard-street, S. by Rev. Preb. C. Mackenzie.....	4	0	0
Bampton Lew, per Rev. H. Joy.....	3	10	0
Brasted, per Rev. C. T. Astley, SS. by Rev. C. R. de Havilland.....	4	4	1
Chichester, per Miss M. C. Chambers, Dis. Vs., L. by Rev. W. W. Kirby, &c., less Ex.....	5	0	0
Clifton, per E. W. Bird, Esq.....	15	0	0
Colchester, St. Runwald's, per Rev. — Goode, S. by Rev. C. R. de Havilland .....	3	0	0
St. Giles's, per Rev. Bullock, S. by Rev. C. R. de Havilland .....	3	0	0
Stanway, per Rev. D. Hunter, S. by Rev. C. R. de Havilland .....	2	15	0
Pelden, by Rev. R. T. Burton, S. by self.....	1	11	6
Darlaston, per Miss S. Sansom .....	6	1	4
Farnham, Mrs. C. Hazell.....	0	5	0
Faversham, per Mrs. Cresswell .....	2	19	6
Harberton, Mr. S. Varder (don.).....	1	0	0
Kilburn, per Rev. W. Bramston, S. in Holy Trinity by self .....	20	0	0
Lancashire and Cheshire, per Rev. Dr. Hume.....	75	10	0
Lee and Blackheath, per D. Couty, Esq., SS. in Holy Trinity, Lee, by Revs. B. W. Bucke and R. W. Forrest .....	24	9	4
Lincoln, per Wm. Moss, Esq.....	6	10	0
Lowestoft, per Mrs. Bainbrigge .....	5	11	6
Maidenhead, per Miss Atkinson, SS., &c., by Rev. C. R. de Havilland .....	8	19	9
Rugby, per Rev. J. G. Beuttler, Legacy by late Miss Daniel.....	10	0	0
Seething, per Miss Barrow .....	5	9	9
Southampton, per Rev. F. E. Wigram, Lecs. by Rev. W. W. Kirby, less Ex. ....	7	18	0
Stratford, per Rev. A. Doolan, SS. by Rev. W. T. Jones, and sub.....	3	7	10
Sweffling Rectory, per Mrs. Skinner... ..	11	18	6
Trowbridge, per Rev. C. J. Acworth (Sale of Work in Holy Trinity Schoolroom), less Ex. ....	31	12	0
<i>Deputation—Rev. H. S. Acworth.</i>			
Ambleside, per Rev. Canon Bell, L., less Ex.....	5	7	8
Bamburgh, per Dr. Broadbent, L.....	1	9	5
Barnsley, per Rev. J. I. Lee, L. ....	2	8	8
Belford, per Dr. Broadbent, L. ....	0	18	0
Bishops Waltham, per Rev. W. Brock, L. ....	1	13	0
Malvern and Malvern Link— D. R. M., at Rev. J. Lillie's .....	2	7	6
Edward Chance, Esq. (sub.) .....	1	1	0
Miss Price (coll.).....	3	0	0
Rev. E. A. Davies, for Rosario Stone Church .....	0	10	0
“Thankoffering for safe journey”... ..	0	10	0
Market Harborough, per Rev. Wm. Buckell, SS. and L., Sir W. de Capel Brooke's Ch., less Ex.....	16	6	8
Maryport, per Rev. A. Oates, L., less Ex. ....	0	16	8
Milford, per Rev. T. Brigstocke, M.L.L. ....	2	11	6
Romsey, per Rev. L. Berthon, L., less Ex. ....	0	9	8
Rothley, per Rev. R. Burton, SS. ...	3	11	2
Tewkesbury, per Rev. F. Scott, SS. in Trinity Church, by Revs. F. Scott and H. S. Acworth .....	10	10	4
Per Rev. Canon Davies, S. and L... ..	1	2	1
Rev. J. Bankes (coll.) .....	0	10	9
Warrington, Sankey, and Latchford, per L. W. Reynolds, Esq., SS. and L. ....	14	17	10

COLLECTIONS.

	£	s.	d.
Baldwin's-gardens National School ...	0	11	0
Corke, Mrs. ....	0	7	1
Garland, Miss F. ....	2	0	0

SCOTLAND.

Ardrossan, per L. Bailie, Esq., L., &c., by Rev. H. S. Acworth, less Ex. ....	1	15	0
Moffat, per J. T. Lawrence, Esq., SS. and M., by Revs. F. M. Scott and H. S. Acworth, less Ex. ....	14	4	4
Montrose, per J. Mudie, Esq., SS., by Dr. Wrenford, and L., by Rev. H. S. Acworth .....	6	16	2
Nairn, per Rev. Dr. Wrenford, SS., &c., by Rev. H. S. Acworth .....	6	1	6
Portobello, per Miss Leslie .....	14	16	6

*Deputation—Rev. Preb. C. Mackenzie.*

Crieff, per Rev. Dr. Hutton .....	9	10	0
Cupar, Fife, additional .....	0	13	11
Dingwall, per Rev. W. J. Bussell, SS. ....	5	15	0
Edinburgh, per Rev. V. G. Faithful, SS., Trinity Episcopal Church .....	3	0	0
Huntly, per Ven. Archdeacon Bisset, L., less expenses .....	6	17	2
Inverness, per the Provost, L., less expenses .....	1	17	2
Melrose, R. B. Maconochie, Esq. (don.).....	1	0	0
North Berwick, per Rev. T. Woodrowe, L., less expenses.....	3	13	3
Peebles, per Rev. T. Wyer, L., less Ex .....	3	18	6
St. Andrew's, per Col. Maude, L., less expenses .....	3	9	10

IRELAND.

Belfast, per Master R. W. Barnett, for Rosario Church .....	0	4	7
Cavan, Derry, and Donegal, per Mrs. Gahan.....	20	0	0
Rathgar, per Rev. J. Hewitt, S. by Rev. Jas. White .....	13	10	0

*Deputation—Rev. Preb. T. M. Macdonald.*

Bray, per Rev. J. Geo. Scott, M., &c. ....	3	19	1
Dublin, St. Matthias, per Rev. H. Newton, S. ....	27	0	0
Molyneux Church, per Rev. F. C. Hayes, S. ....	14	17	3
Dundalk, per Rev. J. G. Rainsford, M., &c., less Ex. ....	6	13	9

*Deputation—Rev. H. S. Acworth.*

Clonmel, per Miss Fitzhenry, S. and M.L.L. ....	3	14	4
Enniscorthy, per Miss L. Hickey, M.L.L. ....	2	3	4
Fermoy, per Rev. Arundell Hill, M.L.L.....	2	15	6
Limerick, per Rev. J. H. Townsend, M.L.L. ....	7	5	1
Midleton, per Rev. B. Chester, M.L.L. ....	2	2	4
Passage, per Rev. T. Gloster, M.L.L. ....	2	10	0
Queenstown, per Rev. Dr. Collis, M. L. L.....	2	0	5
Tramore, per Miss L. Hickey, M. L. L. ....	2	13	2
Waterford, per Rev. G. Phair, Evening S. in Cathedral .....	2	16	0

FOREIGN.

Falkland Islands, Col. D'Arcy, Governor (sub.) .....	5	0	0
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