



START FROM THE CAMP AT MOWAISH OR WINDOW HILL, PATAGONIA.

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THE ROYAL FOUNDER OF MISSIONS.

MEMORY and Hope meet on the threshold of the opening year! But the visions of Hope are very indefinite; for "what a man seeth, why doth he yet hope for?" Only when she speaks with the voice of prayer, does future good become her pledged inheritance. "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." May every glad heart ascend to heaven's gate on this fair, hopeful New Year's morning, with earnest supplication, humble self-surrender, and joyful thanksgiving for past encouragement!

"Knock, and it shall be opened;"—that pearly portal of the bright world above! Child of the kingdom! the King of glory offers you an audience to-day! That body of yours is, indeed, not yet redeemed from the power of the grave, and you cannot wing your way among the cherubim and seraphim, nor even take your station among "the spirits of just men made perfect." But though you must kneel in the outer court, the gate is open, the vail of the Holy of holies rent, and faith may gaze upon the golden glories beyond, may join the angelic hosannahs, though she cannot hear them, may behold the Father's love, in the face of Him, "who is the image of the invisible God," may see "Jesus, the Mediator of the new covenant," and, in a transport of holy fervour, may urge, with new importunity "Our Father which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done in earth, as it is in heaven!" Then—yea, *now*—in proportion to the faith, the

prayer, the personal service, the cheerful gifts, shall "the windows" as well as the "door" of heaven be opened. "Prove ME—NOW—HEREWITH—saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. iii. 10.

But a New Year's morning awakens memory as well as hope, and though often saddened by the retrospect of past unfaithfulness and failure, yet "the way the Lord hath led us," should often be retraced in meditation by the Christian.

If *individual* leading be fruitful in the retrospect, shall *collective* leading be forgotten?

To-day we ask you to go back in thought to the first spring of Missionary effort; just as you may have traced back the course of a noble river from its sublime union with the ocean, where it pours forth its fleets and argosies to become the terror or the wealth of distant lands; back, past populous cities, past waving corn-fields, past gloomy forests, where, as a noisy brooklet, it babbles round "the foundations of the everlasting hills," or where it winds, a silver thread, through heath-clad quietudes, till, at last, you have discovered its cradle under some mossy stone—a bead-like trickle upon a spot of verdure, brighter than all around, sleeping in swaddling-clothes of wild flowers—the small beginning of a mighty river, a blessing to the wide, wide world!

How far must we retrace the stream of time, to find the first Missionary band starting on its honoured embassy? A hundred and fifty years back, when first England organized something like a united effort to carry the banner of the cross into the camp of heathenism? Further back still. To the days when St. Augustine told the story of Calvary to our savage forefathers? Further back still. To the day when Pentecostal fire baptized the apostles, and enabled them to begin to preach the Gospel to every creature? Further still. To the angel-missionaries, who brought glad tidings of great joy to watchful shepherds, and proclaimed that there was "born that day in the city of David, a Saviour, who was Christ the Lord?" Further still. We may not even pause when "Rapt Isaiah" and his inspired brotherhood declared those promises, which still make the Church's heart beat high for joy, and in

which we hold pledges of millennial glory for the future to redeem.

Rather more than 900 years before the Christian era, we find the story we seek. We have known it from childhood, and yet the lover of Missions ponders again and again the interesting record. It contains, in embryo, the motive, working, failure, and success, of every future effort. The 17th and 19th chapters of 2 Chronicles are an acorn where lies folded the oak, of which all modern Societies for diffusing the knowledge of God throughout the world which He has made, are green and fruitful branches.

They are exhilarating chapters to read on New Year's morning; they make the heart glow with Missionary zeal, and the pulses beat high with Missionary gladness. Our space forbids us to do more than indicate some lines of thought which each may amplify for himself, but they contain precious lessons suitable for all time, never more suitable than when the dawn of a New Year (dear reader, perhaps thy last!) demands that we nerve ourselves to work for God and for sinners, because the time is short, and passing, oh, how rapidly!

Asa's reign of forty years was ended. He had begun well; but latterly he had imprisoned God's prophet, had oppressed his subjects, and had been for two years a lame and superstitious sufferer, "seeking not to the Lord, but to the physicians" (or soothsayers) for relief. The people, however, honoured his memory when dead, and yet we are glad to turn away from the "very great burning" of piles of costly spices, and from the fragrant gloom of "his own sepulchres" in the city of David, to welcome the brave bright young King Jehoshaphat, who "reigned in his stead." "He walked in the first ways of his father and David" (see margin); "he strengthened himself against his enemies." Judah brought him gifts, Philistia and Arabia paid him tribute; "he had riches and honour in abundance," "and his heart was lifted up." Were this all, we should tremble, remembering Amaziah, and Uzziah, and Hezekiah, before whose several sins and chastisements it is recorded, "his heart was lifted up." But we read on, and our fears vanish—"his heart was lifted up in the ways of the Lord." The lifting up of the heart is always followed by action.

The affections are the spring of transgression, or of duty. If pride lift up the heart, sin mars the life; if godliness lift up the heart, God is honoured, and all around are blessed. "Let *us* lift up our hearts with our hands unto God in the heavens." (Lam. iii. 41).

From the holy calm of God's presence, King Jehoshaphat looked down with compassion on his backsliding, ignorant countrymen. The feasts were neglected. The dwellers in Jerusalem had opportunities of hearing the truth, but in the villages, men were fast relapsing into heathenism; and he determined *to seek them in their own homes*, and win them back to the religion they had forsaken. Compassion to perishing sinners is not the result of what we learn about their miseries, but of what we learn about God's love.

It was an honourable work, and the King sent honourable men to do it. Five princes, nine Levites, and two priests, whose names the Holy Spirit has recorded to their praise in all future ages, set forth on the first missionary expedition that was ever organized. How well we can fancy their departure, gathered for the last time around "the morning sacrifice," then commended to the care of God by the congregation, blest by the High Priest, and King, they marched forth, the pioneers of the noblest work ever performed by fallen man.

They were "sons of song," those Levites, and would make the highways ring with the melody of the grand choruses bequeathed to them by "the sweet Psalmist of Israel," as they passed onward, to enlighten the abodes of ignorance, to purify the haunts of infamy, and to cheer the homes of sorrow. The happy praising missionary is the successful one.

They carried with them the pure Word of God, the Bible of A.C. 912. "The law of the Lord," then, as now, was "perfect, converting the soul; the testimony of the Lord sure, making wise the simple;" and the blessing of their ministrations penetrated to "the kingdoms of the lands that were round about Judah," kingdoms of heathen darkness, but upon whom "the fear of the Lord fell." Since then, the bud of the law has expanded into the flower of the Gospel, and the fruit of epistles and apocalypse. With what zeal, with what liberality, with what self-sacrifice, with

what prayer and praise should we speed the mission of the Bible of A.D. 1872.

The Mission languishes, for a worldly spirit has crept over King and people. He accepts the alliance of wicked Ahab. His asking for the counsel of a prophet of the true God at the gate of Samaria, was but a feeble testimony for the truth, from the missionary King to an apostate Court, especially as he did not follow the counsel when given. No wonder that we soon find his "royal robes" making him ignominiously conspicuous as a fugitive from a lost battle!

But better days dawned, and with them a revival of missionary zeal. This time, Jehoshaphat not only *sent* but "*went* through the people from Beersheba to Mount Ephraim, and brought them back unto the Lord God of their fathers." Would you know the spirit in which *he went*, then read the glorious epic of chapter xx., the most magnificent battle-piece ever painted by language. As he triumphed against Moab and Ammon, so he triumphed against ignorance and sin.

But, alas! "the high places were not all taken away," even at the end of his reign; "for as yet, the people had not prepared their hearts unto the God of their fathers." The heathen were many, the missionaries few: the result sought sublime; the natural heart slothful, and "only evil continually."

Alas, alas! *the disproportion is greater now*—"the field is *the world*;" "pray ye the Lord of the harvest, that He would send more labourers into His harvest." Dare you pray, and not give? If you cannot say, "Here am I, send me," at least say, "Take of mine, for thy messengers are *men*, and *not angels*, and they can be sustained by my gifts, my prayers, my sympathy; and I hope to share their praises, and rejoice in the success Thou shalt give them, throughout eternity!

Oh, that every king were a Jehoshaphat, every noble a Ben-hail, every commoner a Shemaiah, every "heart lifted up," every high place cast down; every lost sheep gathered to the Good Shepherd, who gave His life for all, even for those—oh, it is an appalling thought!—for those who have never heard the Saviour's name because the Church's Jehoshaphats are so few!

E. J. A.



THE retrospect of the past year must touch the key-note of a loving anthem of thanksgiving from us ; so full was it of mercies, of evident tokens of Divine guidance in our entrance upon new fields of labour, of success in the face of antagonism, trial, and social changes.

The Church of the Epiphany daily sheds the lustre of its Gospel light on the domains of superstition and of heathenism, and souls are garnered everywhere to the glory of its Head and Lord. May the dawn of truth now opening upon the historic land of Spain speedily break in sunshine on her children of the West ! Our influence appears slight ; we are few, and our opponents many ; but as the weapons of our warfare are of heavenly temper, we shrink from no responsibilities inherent in the position we occupy : that no effort shall be relaxed till the Word of Life is preached and distributed from end to end of the South American continent, and the uplifted hand of interceding faith has brought down widespread showers of spiritual blessing to revive its myriads of famishing souls, from so many of whom there is the cry "Come over and help us," borne upon every wind that sweeps the broad Atlantic.

The Lord being our helper, may each Christian soldier be stirred to instantaneous action by the New Year's bugle-call of Duty !

The Bishop of the Falklands.

SINCE our last number we have heard of Dr. Stirling's arrival, (Nov. 3) at Santiago ; and it is not in our power to convey the deep sense entertained by the Committee of his devotion to his Master's work ; of the indefatigable zeal, and the conciliatory attractiveness of Dr. Stirling's disposition, realized by all with whom he has come in contact, no less than the wisdom, the judgment, and the discrimination displayed in his Reports to the Committee for their guidance. Much of this is illustrated by our Chaplains' letters, and by a letter from the Society's valued friend, the Rev. W. H. Lloyd, Consular Chaplain at Valparaiso, received Nov. 30 :—

"From all quarters up and down the coast I hear accounts of the good he is doing ; and I have much hope that under his direction the work of the Church of England on this side of South America will be greatly strengthened and developed."

Tierra del Fuego.

IT will be remembered, that the Rev. T. Bridges announced his intention of remaining with his Mission party at Ushuwia, and to send the "Allen Gardiner" to Stanley, which was to return with provisions in the month of February next. In consequence of an intimation that Captain Jones, who has served the Society as a skilful and efficient officer for several years, had expressed his desire to return home, the Committee have appointed Captain A. M. Nicholas to the command of the schooner.

He reached Montevideo on the 26th of October, and was to proceed (accompanied by Mrs. Nicholas), to Stanley, November 7, by the "Foam." When the "Foam" left Stanley, the "Allen Gardiner" had not yet arrived, being considered wind-bound in Good Success Bay, as the wind had blown a long time from the northward.

The Committee have every reason to hope that Captain Nicholas will show himself not only a skilful seaman, but truly anxious to make the "Allen Gardiner" a Mission vessel. He is anxious to serve His Divine Master, and will hoist the Bethel flag, for the purpose of collecting men to service on board as often as an opportunity presents itself. We trust that Mrs. Nicholas will prove a useful acquisition at Keppel Island.

Chili.

THE election for President has terminated in favour of the Candidate belonging to the Ultramontane party, but we trust that civil and religious liberty are both too firmly established in Chili, to be materially affected by it. We proceed to give extracts from our correspondence.

SANTIAGO.

"Santiago, Sept. 13, 1871.

"I have with extreme regret to report the decease, after barely an hour's illness, yesterday, of our best and leading friend, H. W. Rouse, Esq., late Her Britannic Majesty's Consul in Valparaiso. He was with us, as is his wont, on Sunday morning, though to do so he had

to come on foot two and a-half miles without breakfast. His devout demeanour and attention were more marked than usual; and he lunched with us. Afterwards, my text from the Second Lesson of the day, Matt. xi. 28—30, seemed prophetically suitable for so old and faithful a servant. The friends from Valparaiso are invited to meet us at his funeral to-morrow, at two P.M.,. Nearly 100, mostly influential native friends, went with us to the Protestant Cemetery, simply to convey the body, this morning, at eight A.M., when I offered a short prayer, and gave notice of the service to-morrow. He was a stanch, though most charitable Protestant, and his loving yet dignified urbanity, always placed him at the head of our little Church Council; whilst from the first he has taken a minute and active interest in our Church efforts.

“Humanly speaking, I feel we are weakened; but the memory of his Christian gentleness, and, for his years, activity amongst us, will live, and I trust inspire others.”

“*Santiago, November 2, 1871.*”

“I have now to report that the Bible and Book-store was opened on 18th ult., and though very scantily stocked, the sales to the end of the month, *i.e.*, twelve days, amounted to over seventy dollars.

“The opinion of many friends from this encouraging beginning is my own, that we only need a good and varied stock, to make the place in the course of two or three years self-supporting. I have embarked all the spare money I had in it; but with this and 500 dollars worth from Valparaiso, we have many bare shelves.

“You see by the enclosed, how the local paper notices us. The Editors, besides a donation of ten dollars, gave five dollars towards a free circulation of our Prayer-book in Spanish. In all I have rather more than 250 dollars given or promised in Santiago in subscriptions, but much more than this is swallowed up in preliminary expenses.

“In the country the results of colportage are so far most disappointing, partly owing to the greater influence there of the priests, but more because of the sad ignorance of the very elements of education of the provincial and rural population. You must bear in mind that this country—although she has her Valparaiso and Santiago—is but half-emerged from the condition of England in the reign of John. Serfdom, abolished in all the Russias, and slavery done away with in the Brazils—both exist practically, with all their degrading tendencies, in this Republic. Valparaiso owes everything to foreigners;

and Santiago is sought to be made, but feebly, what Paris was sought to be, the concentration of luxurious display. The country generally, with a few bright exceptions, lies in the ruts and the lethargy of a bygone age. These bright exceptional spots, are where Liberals, like Urementa, Gallo, and Malta have established centres of industry.

“The Bishop arrived in Valparaiso last Saturday, and will be here to-morrow ; he accepts, by preference, the quarters I am now able to offer him. There are five male and eight female candidates for confirmation ; four females have retired, two from unwillingness, two desiring to defer it till next time.

“The holy rite is to be administered on Sunday next; there will, I expect, be far more attendants than our present room will hold.

“We had excellent congregations last Sunday, when our anniversary (first) services were held, and a collection afterwards made for your Society. I wished to establish the principle of acknowledging your liberality once a year, and on that day over 33 dollars (6*l.* 12*s.*) were put into the plate. I pleaded your cause, both on the ground above referred to and because of the diffusive good done over the extended area of your operations, missionary and ministerial, in South America.

“I have to thank you for obtaining for us from the S. P. C. K. suitable church service books, which were much needed. I hold my twelfth lecture at the Railway works to-night, and, although the hot season has fairly set in, the number keeps up well, about eighteen. I forgot to say that one candidate for confirmation is a native Chileno young woman ; she is the assistant teacher to an English lady, who receives in her school some of the best of the girls of native families ; her mistress has adopted her. I trust, and believe, she will be a true and abiding member of our church and of *the* Church.

“T. W. WILKINSON.”

LOTA.

“June 22, 1871.

“I informed you in former letters of the safe arrival of the last two cases of Bibles and books, &c., and in the quarterly return how we had disposed of most of them. The profits are all given to the colporteurs ; but that you may see I am not taking any undue advantage of our truly Christian and devoted friend, Alexander Watt, by inducing him to labour for nothing, I will give the prices I fixed, and, with few exceptions, he obtained for the books.

“The Bishop of the Falklands reached Coronel in the ‘John Elder,’ June 7. Mr. Manhood and I rode over to Coronel, got on board, and had an interview with his Lordship. It was decided, in consequence of the state of the weather, badness of the roads, and difficulty of providing on shore for the safety of the luggage, that the Bishop should continue his journey to Valparaiso, and return to Lota per one of the mail-boats.

“Mr. Alexander Watt is an indefatigable Bible and tract distributor. Last week he obtained additional subscriptions towards stipend, amounting to 74 dols. per annum. He canvassed Puchoco, and some there have promised to subscribe; and the Manager of the Puchoco Coal Company and Vice-Consul, Mr. S., said he would lay the case before his Company.

“The weather being now broken, and the days being short, I have left off going to Puchoco on Sunday afternoon, and last Sunday commenced a similar service at Lota Bajo, at the house where I hold my weekly cottage lecture.

“The school at Lota appears to be looking up again. The attendance has increased, and Mr. Manhood has received three boarders into his house.

“Since the last arrival of Bibles Alexander Watt has visited many houses situated at Lota Bajo, but in consequence of the recent crusade against Bibles, undertaken by the Roman Catholic priests, who have charge of Coronel, and that portion of Lota, did not succeed in disposing of many. Watt gave me the following account of an interview he had with a Chileno, a shoemaker, resident at Lota Bajo, to whom he had sold a Bible and Testament on a former occasion.

“‘Seeing my former customer busy in his room, I entered, and said, “Do you want any books?” The man instantly flew into a violent passion, brandished his shoemaker’s knife, and appeared ready to stab me. I calmly inquired, “Why is all this?” The angry man replied, “You are a seller of bad books.” I rejoined, “My books are not bad; the Bible and Testament are written by the prophets and apostles of God, under the direction of the Holy Spirit; therefore they cannot be bad.” The man’s anger began to cool down. He inquired what books I had. I told him, books of several kinds. He requested to see them. I opened my pack, and showed him Bibles, and Testaments, and Prayer-books. He shook his head, saying, “No; all your books are muy Protestantas”—‘very—Protestant.’ I replied, putting them again into my bag, “They are all very good.”

He then told me my Bibles had "London" on them, and the priest had been calling at all the houses, saying, "All Bibles and Testaments having 'London' on them are false and bad;" also, that the priest had demanded and obtained from him his Bible, the whole of which had been burned with the exception of the cover, which had been returned to him. I said, the priest had not spoken the truth, and whatever he might say, my books were good. The man then asked me to show him the book again. I did so. He selected a small Testament and a Prayer-book. I said the price was 80 cents. His wife, who had been standing near at the time said, "There go another 80 cents for the priest to burn." They had no money in the house at the time, but sent to a neighbour to borrow the amount. The neighbour had none. The man then sent a pair of boots to the house of a man who had ordered them, expecting they would be paid for; but the customer had no money, and the boots were brought back. The man having proved his willingness to pay me, I told him I would trust him until the following Saturday. When the day arrived, I sent to the shoemaker for the 80 cents, and it was paid.

"I proceeded on my errand, but could not manage to sell any Bibles or Testaments. However, I induced one man to purchase a "Pilgrim's Progress," and sold to different people the little picture-books in Spanish which I had. On my return homeward, a boy who had bought one of the "Aldeanitas"—the Little Village Maid—placed himself before me, and tore up the book, scattering about the fragments.

"A few days afterwards, Alexander Watt proceeded to Coronel, accompanied by a Chileno who had been induced to study the Scriptures, and thereby learned the errors of Romanism. The first house at Coronel entered by Watts was occupied by a Chileno of like craft with the man at Lota mentioned above, a shoemaker. Immediately Watt announced his object, the last was thrown down, the man rose in a terrible fury, and abused Watt as a seller of bad books, threatening, that if he did not leave the place instantly, to cut his throat. He said Watt was not worthy to stand in his, the cobbler's, presence! As the man appeared earnest in his threat, Watt left the house. On entering another house, which was a little 'despacho,' he saw a man reading a book. Watt inquired whether he wanted to buy any books. Supposing Watt had only the usual run of Romish literature supplied by book-hawkers from Concepcion, under the surveillance of the priest, the man replied 'No; I am not a Christian, I am a Protestant.' The

priests call all Protestants beasts, saying they are not Christians. Watt informed the man he had Protestant books for sale, especially Bibles and Testaments. The man then stepped back, and showed Watt the book he was occupied in reading when he entered; it was the Bible. Watt felt very much delighted and encouraged. It was a pleasure to discover that nearly every Chileno house possessed either a Bible or a Testament, in spite of the place being the residence of the old priest, and having been recently subjected to domiciliary visitation, with a view to practice on the people's simplicity, the new but very puerile Romish trick of—'Books with "London" on, are all bad.' The remainder of the pack of books Watt disposed of to an Englishman, who took an interest in the spiritual welfare of his fellow-creatures, and, as he possesses opportunities, will persuade some of the Chilenos to supply themselves with a copy of God's holy Word. As Watt and his Chileno friend were riding out of Coronel, they came across four men carrying a dead body. The Chilenos had evidently been drinking to nerve them for their sombre duty, and the effect of the drink manifested itself in the abusive and threatening language they applied to Watt and his friend—the least offensive salutation being, 'There go the Protestant beasts!'

"I have been attending a sick Chileno who lived at Lota Bajo, suffering from dysentery. He appeared to be recovering: when, from the condition of his abode, the roof being like a sieve, no fire-place, and no means of warming except charcoal, he had a relapse, and ultimately died with stricture of the throat. When the priest came to confess him, he refused to confess, saying, 'I am not a Catholic.'

"Last Sunday a Chileno woman called at my home, inquiring where she could purchase a Spanish Bible, offering, at the same time, to pay for some medicine I had given her, and requesting I would allow her to do some sewing for me for nothing, because she said I had saved her from dying. She said she was a Protestant.

"There are many other instances of the hold which the Gospel has taken of the minds, and, let us hope, the hearts of those who had been reared within the pale of Romish superstition; but time is too limited at present to enumerate them."

"July 22, 1871.

"Since I last wrote to you, we have had the pleasure of a visit from the Bishop of the Falklands, who arrived at Lota, Sunday, July 2, and returned to Valparaiso, Wednesday, July 19. We proceeded

together, per steamer, on Tuesday, July 4, to Telu, where we remained until Saturday, returning the same day to Lota. The Bishop officiated at the morning services in our wooden church, and attended our afternoon service at Lota Bajo. His Lordship met the men belonging to the Christian Men's Association, whom he addressed, and who had a meeting of the congregation in the school-room to discuss local matters.

“SOLD :—7 English Bibles ; 11 Spanish ; 29 Spanish Testaments ; 18 Church Services ; 22 “Sundays at Home,” and “Leisure Hour ;” 11 Spanish Prayer-books ; 13 “Aldeanita ;” 6 Viador ;” and 20 other publications.

“J. W. SLOAN.”

LEBU.

“October 6, 1871.

“Mr. Alex. Watt, our dear Christian friend of Lota, has been with us at last on colportage work for eight days and a-half, including those in which he was travelling, at the end of July and beginning of August. The people being accustomed to beat down the prices of whatever they purchase, did thus when buying the sacred volumes. Mr. Watt told me about it ; and I advised him to get as much as he could for the books, but to let them have them a little cheaper where they would not be willing to pay the fixed price ; so he did. However, he sold none under the price fixed on the consignment from London. Two volumes had been taken from Mr. Watt by dishonest people, who took them into another house in order to examine them, and afterwards denied their being the same persons. There were sold in those few days :—1 English Bible ; 11 Spanish Bibles ; 37 Spanish New Testaments ; 2 ditto Bible Histories ; and a number of Spanish Tracts.

Total receipts, 24 dols. 44 cents ; Colporteur's pay, 17 dols. Balance in the Committee's favour 7 dols. 44 cents.

“I am continuing to teach six boys in Spanish, until instructions reach me from my esteemed Committee. The roads having been bad all the time through the winter, we could have no meeting for Divine service on Sundays ; but (D.V.) we shall begin again next Sunday.

“I have given information to the Bishop of the Falklands of a possibility of travelling to the east coast overland across the Andes, but his Lordship's reply has not yet reached me. If the Bishop

should still desire to make this journey, then it will be necessary to wait in Chili until the month of February, 1872, which, according to information I have received, is the time when the passage over the mountains is open.

“CHR. KELLER.”

Peru.

THE elections for President have been attended with great excitement and loss of life.

The newly appointed Chaplain of Callao has probably by this time arrived. The Bishop of the Falklands has spent some weeks at Callao, ministering to the spiritual wants of the British population, and when visiting Lima was deeply touched by the misery of the Chinese which he witnessed. The following letter from him appeals to our deep sympathy, the more so that revenge for such cruelties in the South Pacific has fallen on that zealous and devoted martyr, Bishop Patteson :—

“*Panama, Oct. 2, 1871.*”

“In my letter sent by the French Mail, I omitted to mention a subject of much interest to me, and not less so, I am sure, to the Committee of the South American Mission.

“You do not require to be told that there are in Peru several thousands of Chinese. Some of these are fairly well to do, having worked out their period of servitude. Others are still in servitude, and experience, as things go, tolerably good treatment. A few, those engaged in household work, are really well off. But the bulk of these miserable people are in almost unmitigated slavery for the time being, and their treatment is infamous. Those who knew slavery in the Southern States of North America, declare they never saw anything like the hardships and cruelties to which often in Peru the Chinese are subject. I need not enter into details. But in the streets of Lima, for instance, the number of Chinese lame, halt, blind, maimed, who may be seen begging, speaks volumes. In the hospital at Callao, there is a large special ward for the sick Chinese, and as many as thirty a month have died there alone. It moved me deeply to see them in their misery, and yet to feel that I was powerless to help the sufferers. The subject was much on my mind, and on coming

up to Panama in the steamer, I conversed about it with an American lady, who is greatly interested in Christian work. She told me of much deeply interesting work amongst the Chinese in San Francisco, California, and elsewhere; spoke of their well-known intelligence, and their appreciation of Christian instruction. Schools specially for them have succeeded well; and several approved Christian converts have been gathered from their ranks. Some of these return to their country, to sow the good seed of the word; others remain for the present in California, setting examples of godliness and virtue. I asked if it were possible to get a Chinese of ascertained piety and intelligence to go as a missionary to his countrymen in Peru; she thought yes. And not only so, but she would help such a project forward. I entered heartily into the scheme, and promised help to the extent of 50*l.* a-year from the South American Mission.

“To prevent delay, I have asked her to communicate with Dr. Henry, of Lima; and if a suitable man is at once found, to send him direct thither, and put him under Dr. Henry’s direction. Meanwhile, Mrs. Marcy will send books in Chinese for distribution.

“WAITE H. FALKLANDS.”

U. S. of Columbia.

PANAMA.

“August 17, 1871. .

“In reference to the vote of the Committee of 50*l.* per annum towards the maintenance of a school for Jamaica children, I beg to offer the thanks of those concerned and benefited by the offer. I am to have a meeting of the parents of Jamaica children to-morrow, and will then learn how much they can subscribe; also how many children there will probably be on hand to begin the school.

“The man whom I thought to employ as colporteur and school teacher has returned to Jamaica, so that I am again adrift in that respect. The colporteur who has disposed of some Bibles from New York, would not be a suitable teacher. So many of the families of Jamaica people, with children, have returned there or gone elsewhere, that our school would be largely composed of the children of Jamaica fathers and native mothers. A number of this class of fathers have expressed a desire to send their children to a Protestant school.”

“ *September 4, 1871.*”

“ Yesterday, at Holy Communion, three were added ; ten persons have given me their names for confirmation, and more may come forward.”

“ *September 29, 1871.*”

“ I am free to say that I feel that the work here is assuming a more solid character : what is being done will, I trust, bring forth fruit to the glory of God. I think that even those who never attend Divine worship would regret to see it suspended. Pastor and people are beginning to understand each other better, and that is a great gain. I would not, however, be understood as seeing the future in glowing colours. Panama is a hard field to cultivate at best—a very hard, trying field. The prospect of a school I deem hopeful. I have had assurance from the acting President of the State that I shall have every encouragement the Government can give me. I await the return of the President before securing a building, and am also in search of a teacher.”

“ *October 4, 1871.*”

“ By this mail you will doubtless receive the Report of the Right Rev. Dr. Stirling, our beloved Bishop, whose visit closed on the 2nd, and who, we trust, has been much blessed to Panama. He remained with us twelve days, and thoroughly canvassed the parish. On Sunday, the 24th ult., he confirmed six candidates, and on Friday evening, the 29th, four more. Two of the latter were white young men ; one of them from Jamaica, and one from Oswego, New York. The other eight persons were Jamaica negroes ; two of them females, mother and daughter, together with the father of the family. I have hopes that these persons will, all of them, be useful members of our small Church. On Sunday last four of the confirmed received the Lord's Supper for the first time, three of the number having previously communicated, and three were prevented from attending Divine service. These results of my labours and the Bishop's visit, are encouraging ; all the more so, as there seems to be a hold taken upon the people, and the impression made that the Church is an established fact. God grant that they may ever so esteem it ! To-day I begin the marriages of those who have been long living in concubinage, which work I hope will go on. The attendance upon Divine service during the Bishop's visit was very good ; but I have seen larger congregations in the hall. Our music is simply wretched ; but will be bettered, I hope,

as we have ordered an instrument. To train those who shall lead will be my next labour.

* * * * *

“You may judge from these things how well Bishop Stirling is adapted to his field of labour. As an evidence of it I enclose a paragraph from the ‘Panama Star and Herald’ :—

“‘His Lordship Bishop Stirling, of the Falkland Islands, left yesterday in the steamship Chili, on his return south. The Bishop, wherever he has visited localities on the Pacific coast where Protestant Churches are established, has left pleasant memories of his high personal qualities, as well as reviving influences on the minds of Protestant worshippers in the churches he has officiated in. We trust the good seed he has abundantly sown may spring up and produce the fruits of Christian godliness, charity, and example.’

“I have never found his superior in qualifications for the duties of a Bishop—wise, prudent, determined, kind, discerning, charitable. He cannot fail to make his mark upon the field to which he has been sent by the providence of God. He took right hold of the hearts of these people, and closed his visit with the good-will of all.

“I am pleased to say that the opposition to the work of my colporteur has ceased. What is most needed in this line is a good supply of well-bound Spanish books—the more gaudy the binding the better. Family Bibles of large size and type (Spanish), if well and beautifully bound, would sell well. The style of binding has much to do with the sale of books in this country. Enamelled or burnished books soon become changed to a coat of *tar*, and are a nuisance to handle, and are unsaleable.

“D. J. LEE.”

Brazil.

WE are thankful to announce that the work which has been commenced in Brazil is advancing steadily; and that an experienced lay missionary is about to proceed to the Amazon, to ascertain the most suitable point to commence missionary operations amongst the native tribes upon its banks.

One of the most eventful epochs in the history of our own social progress, associated with the time-honoured name of Wilberforce, appears reproduced in the following announcement of the emancipation of slaves in Brazil :—

“The Slave Emancipation Bill introduced into the Chamber of Deputies on the 12th May, and finally passed in that House by a


majority of 61 votes to 35, on 28th August, was enacted by the Senate on 27th September last, by 32 votes to 4, amid the enthusiastic applause of crowded galleries inside, and of impatient crowds outside; and next day receiving the Imperial sanction from the Princess Regent, is now law.

“Henceforward, under its provisions, no one can be born a slave in Brazil, so that, if that principle had alone been introduced into the Empire, in less than a generation slavery would be extinct in Brazil. But, in addition, under its provisions, an Emancipation Fund from a variety of sources is formed for the annual emancipation of adult slaves at a rate which will practically not be less than 5 per cent. The slaves of the Nation, of the Crown, of uncertain birth, or abandoned by their owners, are declared free at once. The right of forming, by extra labour and savings, donations or legacies, a ‘peculium’ for the purchase of freedom by arbitration, is enacted. A system for the registration of all slaves is to be established; and the measure is full of enactments for the protection of slaves and their free-born offspring.

“Such is the substance of the law which it has been the happiness of the Cabinet of the Viscount do Rio Branco to procure, after a great and arduous conflict. Liberty for all conditions is now the standard of the monarch, the Princess Regent, and the people, and the Prince Consort, who, two years ago, secured the emancipation of the slaves of Paraguay, has now seen his Royal spouse sign the Magna Charta of Brazilian liberty, which declares that henceforth not a slave shall be born upon Brazilian soil. Happy acts like these give new lustre to the dynasty which has linked itself to the honour and moral progress of the country, and with it to posterity.”—*Brazil and R. P. Mail*, Nov. 1871.

Uruguay.

FRAY BENTOS.

E regret to find that the fatal internecine conflict which has been so detrimental to the best interests of this Republic has not yet been brought, as hoped, to a conclusion. The stirring incident narrated by our indefatigable and zealous Chaplain, the Rev. J. Shiells, will illustrate very vividly one of the perils of missionary life. His ministrations continue to be eagerly sought, and are greatly valued.

“*Fray Bentos*, September 20, 1871.

“I have appeals from all parts of the Uruguay to give services, &c. No sooner had I returned from Entre Rios, than I had a request from two gentlemen to go in the direction of Colonia to baptize their children, which request I readily acceded to. The distance from here is 90 miles.

“I think I mentioned what a near escape I had of being shot some little time ago, travelling in company with a young gentleman who accompanied me in one of my tours. Coming towards a pass in a thick monte, we found ourselves amidst what we conceived to be two bodies of the Blanco party. We proceeded on our way, when suddenly, having reached the stream in the midst of the monte, I found about a dozen carbines levelled at us. I shouted out, ‘Hallo! you are not going to fire, are you?’ The officer said, ‘No, sir; pass quickly.’ These words were scarcely uttered when two shots were fired behind us. On looking back we perceived that they had come from the Colorado party, which was close behind us when we entered the pass, and which we had mistaken for the rearguard of the Blanco army; so that we found ourselves in the awkward position of being between two fires. One of the men whose carbine was closest to me when we crossed the pass, thinking I had crossed knowing that they were opposing armies, said to a friend of mine, afterwards, ‘The Cura had better not be so foolhardy again; for never was a man nearer being shot. I was on the point of pulling the trigger, when I recognised him. The gun nearly fell out of my hand; and, had I fired, all would have done so.’ I give you this little incident to show how difficult it is to travel in times of revolution, even though one does so with caution. We thanked God for graciously sparing us a little longer. I had a most interesting ten days’ tour to Entre Rios, arriving at Guauguaychu by steamer on Saturday evening. We prepared for Divine service on Sunday morning. We had a considerable congregation of devout worshippers in the afternoon; visited friends; and on Monday morning started on horseback, on my way for Gualeguay, the port on the opposite side from Guauguaychu. I should explain for the information of your readers that ‘Entre Rios,’ means between the rivers; that is, the country enclosed by the Uruguay on one side, and the Parana on the other. The town of Guauguaychu is directly opposite Fray Bentos, distance about eighteen miles by water; then leaving Guauguaychu, I made for Gualeguay, visiting all the English estancias on my way. The first day I baptized two children, one four years old; the second day rode through thirteen miles of thick monte (or wood); the third day arrived at the district of the Clé, which I made my head-quarters; the fourth day baptized two children; the fifth and sixth days visited several English families, inviting for service for the following day. On Sunday morning a fearful wind and rain storm broke out; nevertheless, ladies rode on horseback from distances of six miles to the services. We had a delightful service; the room was quite filled. An excellent man being present, who at home having been Precentor of his church, and the number of English and Scotch being about equal, I arranged that we should have the Scotch version of the Psalms with the Paraphrase, ‘Ho ye,’ and the arrangement was pleasing to all. The singing and service were hearty. I baptized the baby of the lady in whose house we held service. On Monday, rode through a thick

monte (ten miles) and married a couple ; on Tuesday and Wednesday journeyed for Gualguaychey, where I caught the steamer for Fray Bentos, thus accomplishing a tour of 300 miles in about twelve days. I should have told you, that coming across in the steamer, I was introduced to a lady and gentleman, on their way to England. They said how much they regretted having two children unbaptized, and wished them baptized on board. I invited them to my house, and had time to perform the ceremony before the steamer started. The following day, two gentlemen from a distance of ninety miles, came to request me to go and baptize in their districts ; I readily consented, but being engaged until the second of next month, had to postpone my trip till that day. We have had a visit from Her Majesty's gun-ship, Cracker, last week. The officers and men attended Divine service in force ; so much so, that with our own people, our little church was so filled, that we began to think, for the first time, that it is very small.

“ Out of the last thirty days I spent only three with my family ; in these twenty-seven days I rode on an average twenty-eight miles a-day, some days doing forty-five. During that period I held five public services, baptized eight children, and married a couple.

“ You will be glad to hear that we have had a ready sale for the Bibles in Fray Bentos. I have not seen the person who is selling them for the last fortnight ; but at that time he was selling as many as ten a-day, and had nearly disposed of the whole of the two cases. But as there was a larger case left in one of the hotels, some two years ago by the North American agent, which we learned in offering ours for sale, we have written to Monte Video offering to sell them for him. This box will keep up our supply for the present.

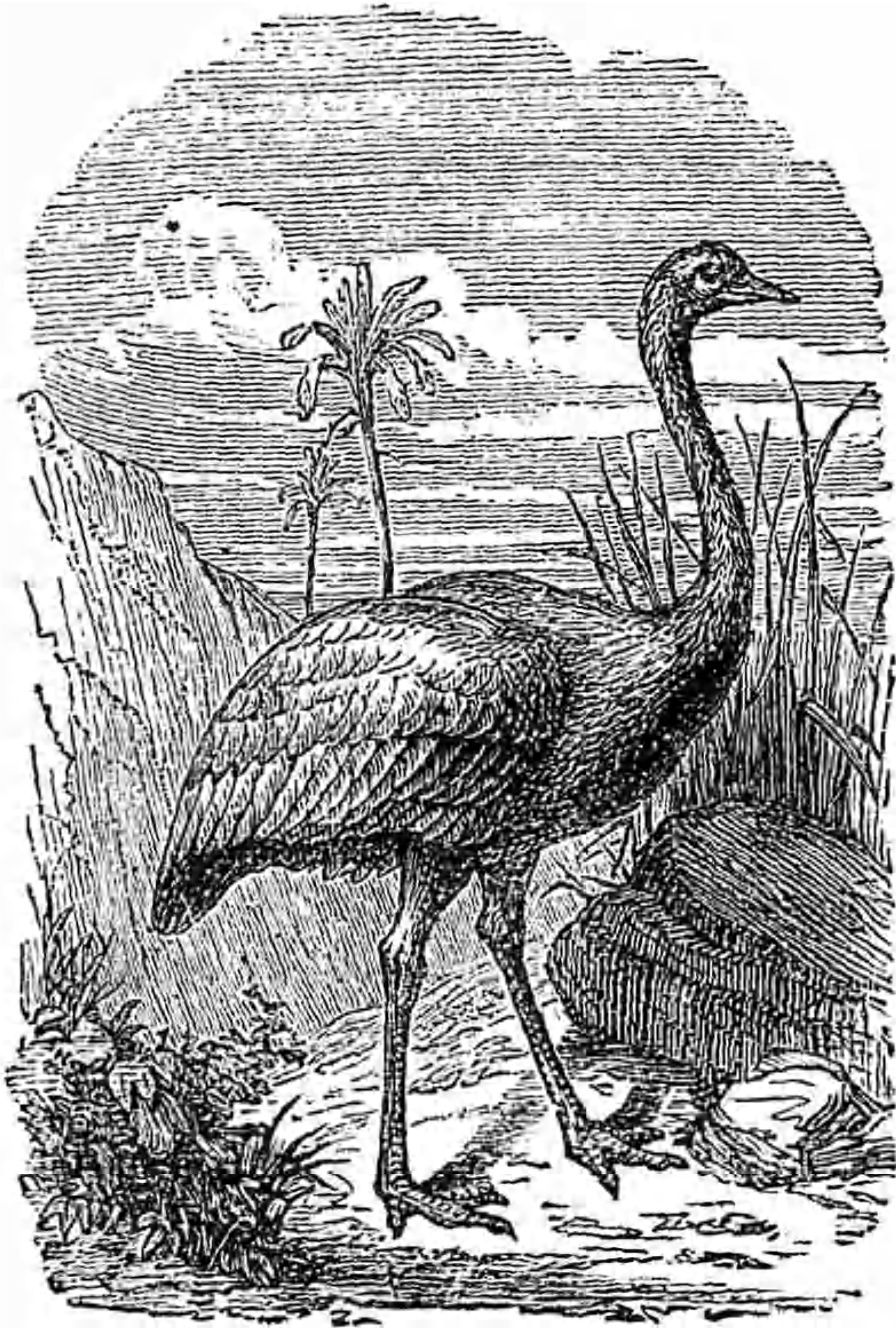
“ J. SHIELLS.”

The Argentine Confederation.

ROSARIO.

NEGOTIATIONS are in progress for enabling the Rev. W. T. Coombe to devote his time and service to Rosario and the neighbourhood by the formation of a separate Chaplaincy. This will embrace Frayle Muerto and Canada de Gomez, with itinerating to the estancias of the province, from many residents in which the Committee have received earnest appeals for ministerial provision.

Patagonia.
PATAGONES, OR EL CARMEN.



PATAGONIAN OSTRICH.

OUR intelligence from Dr. Humble continues to exhibit the fluctuations of friendship and hostility, which characterize frontier life around the whole of the southern coast of South America. A work, however, has just been published* detailing the remarkable journey of Captain Musters, R.N., through Patagonia, 1869-70, replete with incident, vividly descriptive of Patagonian life, and presenting the intellectual qualifications of the interior tribes in a far more favourable view than had hitherto been surmised. Space will not allow our pointing out, on this occasion, some of the more striking

traits of Patagonian character, but we shall take a future opportunity of doing so.

Whilst portions of Patagonia are extremely fertile, other parts are equally sterile. We have been permitted to give, as our frontispiece a sketch in the Rio Chico valley, which Captain Musters describes as follows:—"The hills on the northern side appeared bare and rugged, rising abruptly out of irregular forms, while the southern heights were lower, and presented more of the steep declivities known as barrancas, interrupted at intervals by high rugged hills of basalt, often assuming the appearance of ruined castles, closing in at the bend of the winding river. To one of these,—a remarkable hill under which we were encamped, about 120 miles from Santa Cruz,—I gave the name of Sierra Ventana, from a window-like opening through its peak; the Indians called it M^owaish." Captain Musters was accompanied in his wanderings, in the interior of Patagonia, by a friendly chief, Casimiro, who had become formerly acquainted with the Society's missionaries, Messrs. Schmid and Hunziker, to whom also for a time this chief entrusted the education of his sons. Casimiro stated that one lofty hill was designated by the Indians "God's Hill," tradition describing it as the spot from whence the Great Spirit dispersed the animals which he had made in the caverns. The religion of the Tehuelches, the generic name of the southern Patagonian tribes, is distinguished from that of the Pampas and Araucanians by an absence of any trace of sun-worship, although the new moon is respectfully saluted. Whilst they

* "At Home with the Patagonians." By Captain Musters, R.N. Murray, 1871.

have no idols or objects of worship, there is no doubt they do believe in a good spirit, though they think he lives careless of mankind. The function of driving away evil spirits belongs to the "medicine man." May the time speedily arrive when the voice of the preacher shall be heard upon that same "God's Hill," proclaiming to listening multitudes the one true God, whom "they ignorantly worship," and Jesus Christ, the Saviour of sinners !

M. Guinnard, in his thrilling narrative (recently translated into English) of his "Three Years' Slavery among the Patagonians" in the upper districts, notwithstanding the cruelties he endured and witnessed, testifies to their remarkable powers of observation, memory, and calculation ; their noble stature ; the copiousness and richness of their language. What might not then the civilizing influences of Christianity effect ! At the same time conflicting claims are being urged by Chili and the Argentine Confederation to the sovereignty of Patagonia, to the Straits of Magellan, which cannot be asserted without bloodshed ; whilst a well-armed engineering party has been instructed to survey the broad plains of the Pampas, with a view to continuing the Argentine Railway from Rosario and Cordova to the foot of the Andes, in connexion with another to the shores of the Pacific. Thus, a direct highway will be made from ocean to ocean. But where are the missionary pioneers for a field so ripe for labour ?

Dr. Humble in his journal, dated 13th Oct. ult., speaks of various interviews with native Indians, and of a continued good attendance at his services at Patagones.



HERE is an eye that never sleeps,
Beneath the wings of night ;
There is an ear that never shuts,
When sink the beams of light.

There is an arm that never tires,
When human strength gives way ;
There is a love that never fails,
When earthly loves decay.

That eye is fixed on seraph throngs ;
That ear is filled with angels' songs ;
That arm upholds the world on high ;
That love is thrown beyond the sky.

But there's a power that man can wield,
When mortal aid is vain ;—

That eye, that arm, that love to reach,
That listening ear to gain.

That power is PRAYER, which soars on high,
And feeds on bliss beyond the sky !

HOME WORK.

IN our September number we noted some of the more important Meetings held in the first eight months of the year 1871. Here we propose to say a few words about the work of the last four months.

In England, the most important places secured for the first time during this period were Malvern and Kidderminster. At the former of these, a Drawing-room Meeting was held in September, and considerable interest in our work aroused. Several friends there promised subscriptions, and we trust that this small beginning may pave the way for sermons in the grand old Abbey Church, which is the glory of the place. Kidderminster is memorable as the scene of the labours of the pious author of the "Saint's Rest." Missionary zeal is not lacking here, and our first Meeting produced nearly eight pounds. The Vicar promised regular help; and one of the clergy, whose brothers know South America well, has become our Hon. Sec. Ambleside, Bromley, Milford, and Tewkesbury, are among the other places where our work has been described for the first time.

We must not forget the encouraging visit we paid in November to Louth. Here in a church of moderate size, after two sermons, the sum of nearly 45*l.* was collected in boxes at the door, the largest collection our Society received in the year. We may well say of that congregation, "Happy are the people who are in such a case," who look upon it as a privilege to give to God's work.

A long visit was paid to Ireland in October and November, thirty-four Meetings being held, and thirteen sermons preached. These were almost universally successful, and the Meetings were unusually well attended, which may be attributed to the fact that a magic lantern was shown at most of them. The chief advantage in this kind of effort lies in the fact that knowledge is conveyed through the eye as well as through the ear, and the distant spheres of missionary labour become a living reality to those who without such illustration can hardly grasp the condition of things in a Continent they have never visited. Hence our collections were at least double what they amounted to at the same places in 1870. Among the most important places visited for the first time were Enniscorthy, Sligo, and Ballina; and the largest Meeting we ever remember to have seen gathered together for our Society, was held at Limerick, on October the 9th. It was encouraging to find no abatement of zeal on the part of our indefatigable Hon. Secs. One being incapacitated from active labour by a lengthened illness, her work was voluntarily undertaken by another, ever earnest on our behalf.

Scotland has received some attention in the last four months. Besides visiting our old Associations, we have been enabled, by the kind assist-

ance of a friend, to push our way further North, and get an entrance to Dingwall and Inverness. Ardrossan, too, heard of our Mission for the first time since Captain Allen Gardiner urged its claims there in person.

And now let us turn our eyes for a moment to the past year as a whole. Like all its predecessors, it shows great changes at home and abroad, and few years have been more eventful as regards our own work. Abroad, Dr. Stirling has entered upon his new duties as Bishop of the largest diocese in the world. At home, our late zealous Secretary has entered on a new sphere of parish work, and has therefore been compelled to resign his post at the helm of our little ship. A new labourer has joined us, one whose heart is wholly given to the work, who, but for domestic ties, would now be declaring Christ's Gospel on the banks of the mighty Amazon. Death has removed some of our warmest supporters, among whom we may mention our Hon. Sec. for Eastbourne, the late Miss Dansey, and the Vicar of Tramore, the late Dr. Dalton. "One soweth and another reapeth," is true of home work, as of that carried on abroad.

This year witnesses some changes in our Magazine. The list of our Associations, as a glance at the last page will show, has been considerably enlarged, which may serve to encourage us. In the case of some of the smaller towns and villages, where we have no regular Hon. Sec., we have ventured to insert the name of the clergyman resident there who is interested in our work, and to whom we apply in arranging for a Meeting or Sermon. But we are too well aware what are the duties of the parochial clergy, to expect that such friends can help us by active service. We issue the list of names, representing those in England, Scotland, and Ireland who are interested in South America, and will raise subscriptions or donations on its behalf. The "Children's Page" is to give place to a new Quarterly Publication, which will be given to all our young friends who collect for the Society.

In conclusion, we would ask all, interested in South America, to make that vast Continent a subject of earnest prayer during the current year. Those who are members of the Oxford and Cambridge Private Prayer Unions, may well remember this portion of God's earth, on the day set apart for intercessory prayer. Difficulties indeed beset us, in trying to stir up Christians to an interest hitherto so little felt; the existence of older Societies increases our difficulties. Let our encouragement be drawn from the words spoken long ago, "The battle is not yours, but the Lord's."

H. S. A.

*_*_* Instead of the "Children's Page," a separate publication, designated "The Quarterly Gift," will be issued to all juvenile subscribers of one farthing a week, or one shilling a year.

All communications respecting the "Magazine" and "Gift" to be addressed to the Editor, the Rev. C. R. de Havilland, M.A., 11, Serjeants'-inn, Fleet-street, E.C.

SOUTH AMERICAN MISSIONARY MAGAZINE, JANUARY 1, 1872.

Contributions thankfully received from October 22nd to December 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.
Caldecott, Miss C.	1	0	0
Fox, D. M., Esq.	2	2	0
Gibson, Mrs., sen.	1	1	0
Greene, Mrs.	1	1	0
King, Captain H., R. N.	1	0	0
Kirkpatrick, Miss	1	1	0
Langmead, Rev. G. W.	0	10	0
Laurent, J., Esq.	5	5	0
Macandrew, W., Esq.	5	0	0
Macandrew, J., Esq.	2	0	0
Malpas, Rev. J. H.	0	10	0
Mansel, Rev. F.	0	5	0
Matheson, Donald, Esq.	2	0	0
Matheson, Miss J.	2	0	0
Neest, Mrs.	0	2	0
Ogilvie, Thomas, Esq.	1	1	0
Pearce, Mrs.	0	10	0
Pitman, Mrs.	1	0	0
Scarlett, Miss	0	5	0
Smart, Miss	1	0	0

LEGACY.

Myers, the late J. J., Esq., per Rev. Dr. Hume.....	50	0	0
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DONATIONS.

Alexander, Miss.....	0	2	0
Braithwaite, Isaac, Esq.	10	0	0
Cartwright, Miss	2	0	0
Evans, Mrs. A. E.	5	0	0
Hope, Admiral Sir J.	5	0	0
Kearson, Richard, Esq.	0	10	0
Lambert, Miss.....	3	1	0
Thompson, Brathwaite, Esq.	100	0	0
Wilson, Miss J.	0	10	0

ASSOCIATIONS.

Aldbourne, per Miss E. Brown	5	5	6
All Saints', Gordon-square, per Rev. A. R. Godson.....	3	13	4
Atherstone, per Miss Power	1	0	0
Bampton Lew, per Miss Kate Joy	4	5	0
Rev. J. and Mrs. Dennett.....	0	15	0
Barnet, per Rev. G. Yeats, Dis. Vs., by Rev. H. S. Acworth, less Ex.	1	16	10
Beckenham, per H. T. Beebe, Esq., S. by Rev. Aubrey C. Price, and subs.	10	5	0
Beverley, Rev. J. B. Birtwhistle	0	10	0
Birmingham, per J. Wilson Browne, Esq.	50	0	0
Blandford, per Rev. J. R. Quirk, S. and L., with Dis. Vis., by Rev. H. S. Acworth, less Ex.	6	11	8
Bournemouth, per Admiral Sir B. J. Sullivan, Leas. by Rev. H. S. Acworth, less Ex.	7	9	5
Bradford-on-Avon, L., less Ex.	0	1	7
Brighton, per Rev. T. Halliwell.....	29	13	6
Bristol, St. Maryleport, SS. by Rev. S. A. Walker	9	10	0
Brixton, per Miss Haywood	3	3	6
Bromley, per Rev. A. J. Hellicar, Dis. Vs., L., by Rev. H. S. Acworth, less Ex.	3	10	3
Carlisle, per Admiral Pennell.....	13	17	3
Chelsea, per Mrs. Grautoff	1	10	0

	£	s.	d.
Cheltenham, per Rev. R. Ward	60	0	0
" per Rev. R. Ward, Ann. M., &c.	7	11	9
Cheriton, per Rev. R. B. Knatchbull Hugessen, L. by Rev. J. I. Lee	1	2	3
Chester, per Miss Weaver	6	10	0
Chichester, per Miss M. C. Chambers, less Ex.	13	14	5
Clapham, St. Paul's, per F. J. Ridsdale, Esq.....	6	7	0
Clevedon, per Rev. A. Strawbridge, SS. and L. by Rev. H. S. Acworth, less Ex.	21	17	0
Colchester, per Rev. G. Bullock, M. and L. (including don. from the Mayor, 2l. 2s.).....	3	12	10
Dartmouth, per Miss S. Eales	3	0	0
Derby, per Miss Gell	22	11	0
Dover, per Miss E. M. Bullock	1	1	0
Enfield, per Miss B. Jones	2	15	6
Exeter, per Rev. W. Hockin	20	0	0
Farnham, per Miss Piper.....	3	3	1
Felday, per Rev. T. P. Hill	1	0	9
Flushing, per Mrs. Punnett	5	10	0
Folkestone, per Rev. C. J. Taylor.....	18	0	9
Gt. Dunmow, per Rev. W. T. Scott, L. by Rev. J. J. Lee, less Ex.....	0	10	7
Guildford and Stoke, per Miss C. Filmer	4	19	6
Halstead, per Rev. T. B. Sikes, SS. and L., by Rev. H. S. Acworth	6	0	0
Hampstead, per Mast. E. H. Paterson ..	1	0	0
Hastings and St. Leonards, per Mrs. Gardiner	24	15	0
Haverstock-hill, per Mrs. Mannering ..	4	12	3
Helstone, per Miss Moyle	0	7	0
Hereford, per Mrs. C. Doughty, L. St. James' Sch., by Rev. H. S. Acworth, less Ex.	1	5	10
Horsmonden, per Miss C. Madden.....	0	7	0
Ingham, per Miss Booth	0	15	0
Islington, per Miss Williams	9	16	6
Kidderminster, per Rev. G. D. Boyle, L. in Chantry, by Rev. H. S. Acworth, less Ex.	7	12	6
Kilburn, Trin. Ch., per Rev. W. Bramston.	30	17	10
Lancashire and Cheshire, per Rev. Dr. Hume.....	34	0	0
Leamington, per Mrs. Mandell	74	0	7
Lee and Blackheath, per D. Couty, Esq.	20	0	0
Leicester, per Rev. E. Davys, sub and S. at Trinity Church, by Rev. H. S. Acworth, less Ex.	6	6	3
Rev. H. Jones (sub.)	0	10	0
Mrs. Haynes (don.)	0	10	0
Per Rev. A. A. Isaacs, L. at Ch. Ch. Sch., by Rev. H. S. Acworth	1	18	3
Mrs. Chamberlain (sub.)	0	2	6
Louth, per T. F. Allison, Esq., SS. by Rev. H. S. Acworth	44	13	8
Lowestoft, per Mrs. Bainbrigg	3	0	9
Mamble and Bayton, per Miss Smart ..	0	14	9
Matlock, per Miss E. Garton	4	5	6
Nailsworth, per Miss Shakespear	8	0	0
New Malden and Coombe, per Rev. C. Stirling, SS. by Rev. J. I. Lee.....	5	13	6
Northampton, per Mrs. Gale	3	19	6
Norwich, per Miss Cooke	7	10	0
Nottingham, per Rev. G. Edgcome ...	30	11	5

SOUTH AMERICAN MISSIONARY MAGAZINE, JANUARY 1, 1872.

	£	s.	d.		£	s.	d.	
Notts, per Rev. J. W. Marsh	80	0	0		Dundee, Mrs. and Miss Fotheringham	4	0	0
Oxford, Mrs. Bridgwater	0	10	0		Edinburgh, per Miss Borthwick	2	7	6
Rev. C. P. Golightly.....	5	0	0		Ditto, Mr. C. P. Finlay.....	3	0	0
Rev. T. P. Garnier	1	1	0		Forres, C. E. Fraser Tytler, Esq. (sub.)	1	1	0
Rev. H. Linton	0	5	0		Kelso, per Miss Jane Ker.....	2	7	0
Paignton, per Rev. A. F. Carey.....	0	6	6		Tillicoultry, Mrs. Cowan, Alva coll. ...	1	0	0
Poole, per Rev. E. Markby, Dis. Vis. by Rev. H. S. Acworth, less Ex.....	1	9	7		<i>Deputation—Rev. W. Acworth.</i>			
Portishead, per Miss Light	0	11	1		Alloa, David Paton, Esq.....	5	0	0
Plymouth and Stoke, per Mrs. Edlin	11	10	8		Dollar, per Mrs. Barrack, L. and coll.	3	2	1
Putney, per Miss E. S. Robertson, D. R. M., &c., by Rev. J. I. Lee....	2	12	3		Glasgow, per Rev. Dr. Macewan, L....	5	0	0
Red Hill, per W. D. Paine, Esq.	17	10	6		Paisley, per A. R. Pollock, Esq.....	10	0	0
Rochester, per Miss Drawbridge	12	15	6		Tillicoultry, James Paton, Esq. (don)	3	0	0
Seething, per Miss Barrow	5	9	9		IRELAND.			
Sherborne, per Mrs. Lemon, with Dis. Vs., and boxes, by Rev. H. S. Acworth, less Ex.	12	15	6		Belfast, per J. Abbott, Esq.....	4	8	6
Shrewsbury, per Mr. T. F. Poole	5	0	0		" per Miss Ferrar	0	16	0
Southall, per Miss Vernon	50	0	0		Cavan, Derry, and Donegal, per Mrs. Gahan	50	0	0
Southborough, per Miss Hooper.....	16	17	0		Dublin, per Rev. F. C. Hayes.....	40	15	0
Stamford, Miss Boutcher.....	0	3	0		Kingstown, per Miss B. Rolleston....	10	0	0
Stonehouse, per Mrs. T. H. Edwards	4	0	0		Mountjoy, per Miss F. Guy, coll.	2	10	0
Streatham Common, per Mrs. Cow ...	22	0	0		Rathgar, per Miss Traill	1	0	0
Stroud, per Mrs. S. Lloyd	15	9	6		<i>Deputation—Rev. H. S. Acworth.</i>			
Sturminster Marshall, per Rev. C. K. Paul, S. by Rev. H. S. Acworth ...	5	4	10		Aughadown, per Rev. D. O. Sullivan, M. L. L.....	1	15	2
Sydenham, per Rev. W. T. Jones} ...	1	11	6		"A Friend," Dublin	5	0	0
Trowbridge, by Rev. C. J. Acworth, L., with Dis. Vis., &c., by Rev. H. S. Acworth, less Ex.	5	18	4		Ballineen, per Rev. T. H. Fleming, L.	1	0	0
Tunbridge Wells, per Captain Orlebar, S. and L. with Dis. Vs., by Rev. W. W. Kirby, and subs., less Ex.....	22	8	0		Bandon, per Rev. R. Eccles, M. L. L.	3	2	6
Uppingham, Ellen Wills, (card).....	0	10	0		Castle Townsend, per Miss Fleming, L.....	1	10	0
Ditto, Rev. F. Burnaby	1	1	0		Clonakilty, per Rev. A. T. Hallowell Lees	5	7	6
Walton, West and Talbenny, SS., by Rev. W. Acworth	2	0	0		Cork, per Rev. F. de M. St. George, SS. and M. L. L.....	14	12	8
Wanstead, per Miss Ethel Absolom ...	26	6	0		Courtmachsherry, per Rev. H. Wood- roffe, L.....	3	13	4
Weston-super-Mare, per Miss Bur- ridge	15	8	0		Dublin, per Mrs. Lee, M., L. L., at Albert Chapel.....	1	5	6
Weymouth, per Miss Thring	9	16	2		Glengearry, per Rev. G. W. Dalton, S. in St. Paul's.....	6	14	6
Wimborne, per Mrs. H. Chislett, D. V. L. and M. L. L. and subs., per Rev. H. S. Acworth	5	17	6		Harold's Cross, per Rev. F. C. Hayes, S. and L.	7	4	0
Winchester, per Miss Kate Thring.....	7	9	0		Kinsale, per Rev. Dr. Craig, M. L. L.	3	13	0
" Miss Ludlam	10	15	0		Mallow, per C. Haines, Esq., M. L. L. and don.	6	0	0
Wolverhampton, per Rev. G. Everard	1	19	2		Moragh, per Rev. J. Freke, L.	0	16	8
Worcester, Miss Hill (coll.).....	5	1	0		Sandford, per Rev. F. C. Hayes, L. ...	1	18	6
COLLECTION.					Skibbereen, per Miss Fleming, SS. and L.L.....	10	7	6
"Stephen the Yeoman" Ragged School	1	0	0		Stillorgan, per Rev. R. Holmes, Orr., M.L.L., &c.	4	2	9
Seymour, Miss	1	1	0		Tullow, per Rev. G. Wyllie, Offertory	1	2	0
Sale of Magazines	15	6	8		FOREIGN.			
Sale of "Story of Com. A. Gardiner"	1	2	8		Italy, T. F. Fortescue, Esq., for San- tiago	5	5	0
Sale of "Corn of Wheat".....	1	8	7		Valparaiso, per Rev. W. H. Lloyd ...	2	6	0
SCOTLAND.								
Annan, Miss Dirom (sub.)	0	5	0					
Ardrossan, per J. L. Bailey, Esq.	1	2	0					

SALE OF WORK.

MRS. HEATHCOTE will (D.V.) hold her usual Sale of Work for the South American Missionary Society, at Southwell, Notts, early in February, 1872, and will be extremely obliged for any contributions which her friends will have the goodness to send her in aid of this Mission.



CEREMONY OF WELCOME (TCHUELCHES AND ARAUCANIANS).


THE SOUTH AMERICAN

Missionary Magazine.

MARCH 1, 1872.

Tierra del Fuégo.

USHUWIA.

HE recent intelligence from Tierra del Fuégo is such as to elicit our fervent thankfulness to the Divine hearer of prayer who has so lovingly watched over the cradle of the Fuégian Mission during the past year. We proceed to give extracts from letters lately received from Ushuwia :—

“Stirling House, Ushuwia, Fireland, Oct. 9, 1871.

“At length the whole staff of labourers you sent out for this place two years ago are here settled in Stirling House, in the enjoyment of peace and good health, and with very hopeful prospect of evangelizing and civilizing this destitute, degraded, but well inclined and naturally pliant and tractable people. Our friends and fellow-labours, Mr. Lewis, with his wife and two children, and Mr. Resyck, were here alone from 29th May to the 30th September, the very worst part of the year, and the winter the natives say was more than usually severe. During this long time they lived here without fear, and were enabled to live in the regular discharge of their duties as catechists. Now this is a very hopeful fact, because we know that hunger, cold, and destitution of all kinds tend to make men brutes, and we know that riots and disturbances of all sorts are very much more common in hard winters and in times of scarcity. God has outstretched His protecting hand over His servants, and gives us every encouragement to go forward, and to enter in at the door He has opened so wide.

“I last wrote to you from Shallow Bay, from which time I will resume my account of our proceedings.

“ On Thursday, August 24th, we left Shallow Bay, and, the wind favouring us, we dropped anchor in Good Success Bay, at 4 p.m., 26th, having had a very prosperous run across. But in Good Success Bay we met with a grievous detention of twenty-nine days, owing to almost constant head gales of wind. During this time we made two ineffectual attempts to go on our way. The first time we just got outside for a mile or so, when the wind hauled to the S.S.W. and strengthened, and forced us back in a few hours. The second time we started we were out three days, and got in sight of New Island, when a S.W. gale came on the second evening, and blew hard all that night and greatest part of the next day, when we again steered for Good Success Bay, where we dropped anchor at 8 p.m. Sept. 24th, finally left Good Success Bay, and in the evening of the 27th we dropped anchor in Banner Cove, when my dear wife had a little rest for the first time since we left Shallow Bay. For though we had lain so long in Good Success Bay the heavy roll setting almost always in there, kept her in a constant state of suffering. In Banner Cove we found about thirty natives. We merely anchored there for the night, as the weather was threatening and the wind contrary. The next morning at 5 we started on our way, but at 11.30 were forced to run back again, owing to a very heavy W.N.W. gale. In the afternoon Mrs. Bridges and I landed, and having distributed a few small presents, I spoke to them of repentance towards God, and faith in our Lord Jesus Christ, as the means of escaping the sorrows of hell and attaining the joys of heaven. This being ended, we went for a short walk. The miserable state of these people deeply affected my wife, who has now witnessed it for the first time.

“ On Friday, Sept 29, we again left Banner Cove, and reached this the following day, and dropped anchor at 11.30 a.m. Thus, though it has pleased the Lord for wise and good reasons to cause us long delay, yet at last has He brought us here in health and peace. James came off in a boat to meet us, and what a load was taken off my heart when I heard that all was well. The only transaction that causes us sorrow is the extraction of the contents of a puncheon of bread stolen whilst the ‘Allen Gardiner’ was here last time, and which was not discovered for some weeks after her departure. No reference has as yet been made to this matter, but I intend to take due notice of it when to-morrow, or the day after, I have them together to give them a small treat.

“ Our routine is, at 6.30 a.m. all who are willing (our own party

are always expected as a matter of course to appear) are summoned to prayers and brief instruction for half an hour ; then they work (at present in the gardens) till eight, when they each receive a pound of navy bread for breakfast. I have increased the quantity of their daily allowance of bread in default of tea and coffee. At 9 they go to work again till 1 a.m., when they dine and rest till 2. Their dinner is a pound of beef and two pounds of potatoes each man. From 2 to 5.30 they work again, when they have a pound of navy bread each man for tea. On Sundays, at present, we have two services for them, which are in part Divine service and in part school instruction by catechism. As the press of work is less, and we become more settled, the time devoted to religious, moral, and mental instruction will be (D.V.) increased. At present there are so many pressing duties as to prevent our devoting more time to direct instruction.

“The ‘Allen Gardiner’ is now again ready to sail, which she will do at 10 a.m. She is filled up with 500 poles for Captain Packe, at 2s. a pole. I have made all due arrangement concerning the ‘Allen Gardiner’ and her crew with Mr. George Dean. I am glad that J. Resyck has consented to stay a while longer, for he is truly a valuable assistant. I have given all necessary directions to Captain Jones, who I feel assured will do his duty to the best of his power. I would recommend him to your kindest consideration as a most careful captain, and conscientious and clear-minded man. The way in which he has managed the ‘Allen Gardiner’ the last seven years does him great credit. He will call upon you without fail. May God bless all at home and abroad, and give us all grace to serve Him acceptably in the Gospel of His Son.

“T. BRIDGES.”

“Oct. 9, 1871.

“Again are we privileged in the Lord’s tender mercy to testify of His faithfulness to His promises to those who go forth in His name to serve Him. Truly can we say that He has withheld from us many of those inconveniences, discomforts, and perplexities which the missionary should be prepared to realize as part and parcel of his experience. Since the departure of our little vessel on May the 29th, all has gone on happily, previous to which, however, viz., on the night of the 26th, a puncheon of biscuit brought up by Mr. Resyck from the beach, more bulky than the three others previously got in, was

too large to enter the cellar doorway, and was accordingly left out to be emptied of its contents at the first opportunity.

“ On the 26th Mr. Bridges distributed some clothing and biscuits among our friends, after which nine canoes left ; some of them, however, returned at midnight, and after seeing my bedroom light put out at about half-past 11 p.m., noiselessly rolled the puncheon away from the cellar door through one of the gateless gateways, and rolled it down over the hill to one of the wigwams. Matene broke it open with his axe, the barrel was burned, and the thieves departed before daybreak with their booty, staying not before they had crossed the channel. This information was given by Lucca on his return a month afterwards, I all the time being under the impression that Mr. Bridges and Mr. Resyck had succeeded in getting the barrel into the cellar, having seen, as I thought, the number of puncheons, four, ranged together in the cellar ; one of them, however, on examination, proved to be a barrel of lime. We much regret that, perhaps through our negligence, we failed to receive somewhat of the return in manual labour we have a right to expect for the Society ; but that regret is much lessened by a consciousness that our generous subscribers will not begrudge for once, at least, a barrel of bread to the poor fellows who, hunger-pinched in a barren land, and just entered on a sharp winter, took advantage of an opportunity for obtaining at least one substantial meal in their lifetime. We much more regret the leading into temptation (so to speak) of those who, we hoped, by influence exerted, were, by God’s assistance, being weaned from the pilfering practices inherent in them. Other than this we have had little to disturb our minds ; our gracious God has kept us in almost continuous health and strength, assisted and blessed us beyond our prayers.

“ The winter, the natives say, has been unusually severe ; the heavy falls of snow and exceedingly hard frosts have been our chief obstacles out of doors. We have, however, partitioned off the side-yard on my (the unverandahed side), wherein we have erected a small workshop at the least possible expense ; its size *in toto* is 20 feet by 11, comprising a smithy and carpenter’s shop ; the sides and ends are built of Fuegian logs split through the middle, and banked up outside with turf walls ; the roof boarded and shingled ; the floor of boards, excepting the smithy ; the latter is lighted by the entrance half-doors, the carpenter’s shop being lighted by a skylight glazed with the broken squares and waste pieces of glass originally intended for Stirling-house.

“It may, perhaps, be asked, why incur this expense when you have the cellars? My reasons were these—the cellars, to work constantly therein, would require a window or windows, the only light at present being admitted by the doors which admit also the terribly strong and prevailing W. and N.W. winds, rain, snow, &c.; the cellars are also damp, as anticipated; there is also the dust and grit from the mud-floors, stores, &c., the water from the floors above when washed—the great temptation of edged and other tools to our workmen, when engaged for various purposes in the cellars. Again, having very often to leave my carpentering to attend to the natives and their work, some place is necessary that I might lock up, and on my return find as when left, rather than on the other hand have to gather up, and then again set out my tools on each interruption. We have also boated across the harbour some hundreds of poles, erected fences, carried up very many bags of shingle from the beach, for gravel walks, &c.; made charcoal for the smithy, cut the glass, and glazed the three remaining windows, fan-light, &c.; put on fastenings, altered the stove-piping, canvassed the four large rooms; made trapdoors and step-ladders; an iron grating; scraped, repaired, and tarred the whale-boat; scraped the dingey, cut up a stock of fuel, made drains, using short split logs for covers; we have formed a pantry 8 feet by 4 feet of the lobby at the back end of the passage; the only pantry previously existing (part of the small middle room on our side) is Mr. Bridge’s. We have removed the door that gave exit to the passage, and placed it to give entrance to our little store-room, and thence to the bedroom, so that we have now no necessity whatever for using the passage, which will materially add to Mr. Bridge’s side. The house is then divided thus:—Mr. Bridge’s, 28 feet by 18, and 8 feet by 1, while we have 28 feet by 14. A rough partition fence of pieces of boxes, staves of barrels, &c., divides the same proportions between the ceiling and roof, wherein we may stow very light things. The cellar underneath my side we have equally divided by a partition of coast-wood for Mission goods and my own, so that Mr. Bridges may appropriate to his own use the whole of the other, if he think proper. The only cooking-stove sent out with the house, fixed and used from the first in our kitchen, remains there still; it would have been useless, had we not had the iron from England wherewith to put a new back-plate, the old one having gone to pieces, and tumbled out from hard work or ill-usage by Mr. Bridge’s Indian cooks; chimneys would more than treble the expense of stoves, and

probably after all be a perpetual nuisance (as the majority of such in Stanley and Keppel). The stove that I obtained with difficulty in Stanley second-hand, we have fixed in Mr. Bridge's kitchen, made use of (since canvassed) by Mr. Resyck; the only sitting-room stove sent out we have reserved for Mr. Bridges. The water in our room for washing having been frozen in one night to an excess of half-an-inch in thickness, will demonstrate that the winters here are sometimes severe, when such things as stoves are comforts. Of the shooting erected by Messrs. Bridges and Resyck round the front, back, and verandah side of the house, conveying collectively the rain-water to the most remote corner from my kitchen, we have altered the one at the back only, and turned its course towards our kitchen. A new shoot and brackets were necessary for several reasons; the other two novel-looking shoots (at present necessarily supported by six stout posts) stand a monument of well-meant endeavour, but failure, from lack of knowledge in that particular department.

“The daily cooking operations have been ably performed by the boy Joe in Islees house, who has given general satisfaction, save only on an occasion or so when he, having been detected in the suspicious process of mastication ‘all day’ (as his accusers said), was found to have abstracted sundry morsels (by way of ascertaining how the cooking was progressing) from his charge, a test considered unnecessary by his messmates, who were losers by the same. Having had a good stock of potatoes from Keppel, we were enabled to afford the women 3lbs. per day, when precluded by the severity of the weather from fishing, for which they were very grateful to ‘Mission.’ The conduct of our fellow-workers has been most satisfactory. They have worked readily and cheerfully during the four months for their food only, which latterly was necessarily a short allowance. Providentially, when unable to obtain more than an occasional meal, they were provided for a week or so, not by the ravens, but by a small whale, which on the night of the 13th September, ran ashore in the inlet. Aroused by my dog barking at about twelve midnight, I hastened out, and heard a continuous thumping on the water, which Lucca subsequently informed me was a ‘sowd fish;’ he also observed, that if the dog barked, he (the ‘sowd fish’) would ‘be frightened and take the whale away.’ At early dawn we descended, and found the whale, minus any appearance of having been molested by a sword-fish, furiously lashing the water with its tail and fins. It was a whale, very young, about seventeen feet in length. Having somewhat

guarded against an escape by harpooning it, we got the boat alongside, and with an old sword-bayonet stabbed the whale repeatedly behind the blowhole ; the blood spouted yards into the air, and continued to flow, spattered into our faces by the blower ; in about an hour or so, after much furious struggling, the poor animal died. The process of dissection was carried on with such a zest, that by eleven A.M. the same day not a vestige of flesh or bone remained on the spot, save the liver, not eaten as a rule by the natives.

“ Our poor fellows, who would at any other time shrink from a splash of clean water, on this occasion jumped into the almost freezing water nearly up to their armpits, and applied themselves as I had never previously seen them do ; a fire was soon made on the spot, some strips of blubber frizzled thereon, and eaten with a gusto. As if by instinct, canoes from all directions soon made their appearance, and a sorry time of it had our poor fellows, for whilst a bit of whale remained to be obtained by coaxing, importunity, or bullying, not a woman would stir to get a mussel. The little wood adjacent became the midnight resort of wandering spirits, who turned up all suspicious-looking places in the little stream, often alighting upon some cautiously concealed blubber, much to the loss and sorrow of the owners who had deposited it there for safety, and preservation from corruption. The whalebone or whalefin proved too short for native purposes, viz., sewing their bark-canoes ; the rib and other bones, straightened by heat, were made into spear-heads, the sinews divided into filaments, and plaited, made excellent fish-lines.

“ The long absence of our little vessel with the seed, &c., caused us to begin to fear for our potato crop, ruined last year by late planting. We have, however, beautiful weather now, and endeavour to make the most of it. Our daily morning prayer and Sabbath services have been held as before described in my letter by the ‘ Chislehurst,’ save only the using of the Church service each Sabbath evening. Bad weather out of doors has been the signal for school within, though I can report no more than a knowledge of the alphabet, half-a-dozen or so more hymns, a little useful information having been acquired by our fellow-workers, with perhaps a little improvement in the reading of those of them who can read. Mr. Resyck has taken great pains to teach them alike during school-hours, and his own leisure time. We are glad that he purposes delaying his return until next trip, he having yielded to the very pressing invitation of Mr. Bridges to board with him, as he was dependent on him

for provisions ; Lucca will continue to occupy Stirling-cottage, at which he has made many improvements, which do him great credit.

“ The hurried return of the Allen Gardiner, with the extra work attendant on her arrival and departure, has prevented from want of time my writing much that might perhaps have been interesting.

“ Hoping you have received the letters I have sent from time to time, I pray that the Lord may bless our united efforts to His own honour and glory, the benefit of these poor people, and to the salvation of their never-dying souls.

“ J. LEWIS, *Catechist.*”

Falklands.

BISHOP STIRLING, in a letter dated Montevideo, Dec. 29, 1871, expressed his intention of availing himself of the offer of Captain Denniston, R.N., to proceed as his guest in H. B. M. gunboat “Cracker,” on the point of leaving for Stanley, Falkland Islands, and then subsequently to visit Tierra-del-Fuego.

We are informed that the Falkland Islands Company have despatched the “Eudora” to Stanley, having on board the Rev. A. Yeoman, Presbyterian clergyman, who goes to minister to the Scotch residents and their families (the greater number of the Company’s shepherds being from the North) and who will reside at their country establishment. There are several other passengers and five shepherds, as well as some English emigrants with their families.

The “Eudora” carries the first steam engine ever sent for service to the colony, for discharging cargoes quickly, and pumping vessels which enter the port in distress, also the first hydraulic press.

KEPPEL ISLAND.

MR. LAWRENCE’S letters will be read with interest :—

“ *Cranmer Station, Keppel Island,*

“ *Falklands, October 20th, 1871.*

“ Reverend and dear Sir,—We are truly thankful to Almighty God for the safe return of the ‘Allen Gardiner’ from Ushuwia. She

arrived at Keppel Island, Saturday, October 14, at 11 p.m., after eight weeks' absence. We anticipated her return at the expiration of five weeks, if the passage was favourable, but they were detained on their voyage through adverse winds. We were all most happy to hear the intelligence from Ushuwia, that on the arrival of the Rev. T. Bridges he found all well. During the absence of the 'Allen Gardiner,' as we had some very tempestuous weather, we began to feel anxious about their safety, knowing the great danger to which they are exposed, especially in gales of wind; but we believed they were still safe in the care and protection of Him who ruleth the raging of the sea and stilleth the waves thereof when they arise. On the Sunday before the 'Allen Gardiner' arrived at Keppel, the 'Lotus' (schooner) was lost, a few miles off Pebble Island. She was bound for Monte Video, having the Mail on board, and though not more than ten minutes elapsed after she struck till she went down, happily the crew (about thirty in number), except two, reached the shore. This ought to remind us of how much gratitude we owe to our gracious God, that He has hitherto preserved our little vessel from such a catastrophe.

"Since Mr. Bridges left Cranmer, for his permanent residence at Ushuwia, the work at Keppel continues in a satisfactory state. I am pleased to say the Indians, now residing at our Station, are making almost as much progress in their learning as we can expect them to, but we should like to see them much quicker in acquiring knowledge. If we see little or even no fruits of our labours, knowing it is our duty to obey the command of our Divine Master, we should leave results with Him, for He alone can make His own word the power of salvation to the souls of sinners. We have much cause for gratitude to the Author and Giver of all good for His blessing already vouchsafed.

"During school hours for the Indians, I invariably give them lessons in reading, two or three times in each week; at other times writing on slates or in copy books. I have also taught them the use of figures, and a short prayer which they can all use, and repeat in English or in their own language. They always sing one or two hymns before being dismissed. Most of them can now read sufficiently to take an active part in repeating the responses in our beautiful liturgy.

"Whenever I give them religious instruction, which I do not only on the Sabbath but as often as I have opportunity, they are most attentive, and while I endeavour, though very imperfectly, to explain to them some portion of Holy Scripture, or hymn which they know, they always listen with deep interest. If I question them as to their

knowledge of Scriptural things, they confess they know very little, at the same time express their desire to know much more. May even this create within us a greater love for their souls, and encourage us to more earnest prayer for them, as well as for ourselves ; and that the great Teacher of Divine truth may enable them to know by experience the saving power of Jesus.

“I send by this Mail the accounts at Cranmer for the past three months (June 21—September 21); also an inventory of the stores and things in use.

“Mr. Bartlett requires for the Station two new saddles (Australian), as they are more suitable for the horses’ backs ; also, with them, three pairs of stirrup irons (extra), as the Indians sometimes lose them while riding in the camp.

“We expect to see Bishop Stirling shortly ; we hope he will soon arrive.

“JOHN LAWRENCE, *Catechist.*”

“November 11, 1871.

“Since the ‘Allen Gardiner’ returned from Ushuwia she has made a trip to Stanley, principally to discharge her cargo of poles, and to take in stores for Keppel Island.

* * * * *

“I generally assist Mr. Bartlett before breakfast with the cattle, after which we have prayers and school for the Indians as usual ; I then do anything Mr. Bartlett requires in the gardens or elsewhere.

“The children in the afternoon school, on the whole, are very attentive and well-behaved. I am glad to say the Indians are all well, and are generally very happy and cheerful ; they are thankful for the blessings they enjoy, and are very desirous to become wiser and better. May God crown our labours with success that He may be glorified.

“JOHN LAWRENCE, *Catechist.*”

THE “ALLEN GARDINER.”

APTAIN JONES has arrived in England with his family, and reports favourably on the condition of the “Allen Gardiner.” He testifies to the quiet and docile conduct of the natives at Ushuwia—about 200 in number—at his last visit ; and feels assured (under God’s providence) of the security of the missionaries.


As the seaworthiness of the "Allen Gardiner" is an important consideration, the following remarks of Captain Nicholas respecting the steps he is about to take in order to ascertain the state of the vessel are such as to inspire confidence:—

"Stanley, Falkland Islands, Nov. 22, 1871.

"I am happy to inform you of our safe arrival here from Montevideo, after a passage of nine days. The 'Allen Gardiner' arrived here from Keppel Island on the 17th November, but Captain Jones has not yet given up charge, as he has not been able to pay off the crew yet, but this I expect he will do to-morrow. I shall then ascertain what would be the expense of heaving down; if it amounts to much, I shall go across to port Santa Cruz and beach the schooner, as there are thirty-five feet rise and fall. I will take a little more copper than I brought from England in case I want it. If I go to Santa Cruz I shall be able to do all that wants doing to her bottom with my crew. There are plenty of carpenters here, but they will not work for less than 16s. 8d. a day, as the harbour is full of disabled ships which have put back from the Horn last winter. I shall be able to tell you by next mail the state of the 'Allen Gardiner's' bottom. I do not think it will require much, but the topsides and decks must be caulked. If I go to Santa Cruz, the carpenter will caulk her deck on the passage across. Bishop Stirling is expected here about the 1st of the New Year. If he comes he will go to Ushuwia with us. I intend (if Mr. Bartlett will spare them) to take some young cattle to Ushuwia, as Captain Jones says they have been expecting a few there for some months. I shall not have time to go to Sandy Point before I visit the Beagle Channel, but will try and make a trip there when I return.

"ALFRED M. NICHOLAS."

LORD BACON'S "NEW ATLANTIS."

UR great Christian philosopher, in his imaginary island and ideal state, in the South Pacific Ocean, *dreamed* of much that the South American Missionary Society is *doing*, and patiently endeavouring to *realise*. Centuries of continued Christian influence and civilisation must pass, or our glorified Lord will have returned to claim the kingdoms of this world for His own, before anything approaching to the ideal perfection of Bacon's poetical dream

can truly exist. But our beloved Society is actually labouring to the result fancied by him ; as may be seen by many beautiful and interesting points of resemblance. A few of the most remarkable of these we shall here notice.

Great men who have observed, and treasured up in the depth of their feeling and thought, the awful masses of proof that the whole world lieth in wickedness, have found a sort of intellectual relief in creating *imaginary* places and states where every one should be a worthy subject of political government without imperfections, and a true follower of the life of Christ on earth ; enjoying long health spent in studying the wonderful works of God, in making with them infinite harmonies out of the Word of God, and in the luxury of doing all sorts of kindnesses to every form of human need. Thus St. Augustine, who shone so brightly as a missionary as well as a divine, constructed a "City of God," to which the poor struggling condition of the Church militant shows but a faint resemblance even now, 1,300 years after him. And in that marvellous degree of light vouchsafed to the Greeks, 400 years before the Sun of Revelation by Jesus Christ shone forth, Plato had created an ideal Republic free from most of the vices and prejudices and dark customs that then prevailed in all kingdoms and countries. The great impulse towards the discovery of new worlds in the West, and the vast recompense it met, through the energy and wondrous foresight, in Spain and England, of such men as Columbus and Raleigh, moved our great dramatist to compose the most *philosophical* of his dramas, laying the scene on an imaginary island in the West. The rich and beautiful mind of Sir Thomas More invented the estate of *Utopia*, whose name is familiar enough to all of us, but the nature of which is far less known, in this day when periodical literature of questionable influence is read, and the excellent delightful old books are neglected. But one of the conditions of Utopia is to give "to every man free liberty and choice to believe what he would." On the contrary, in Bacon's New Atlantis, the imaginary island dates its high and best estate entirely from the arrival of the good tidings of "salvation and peace, and goodwill from the Father, and the Lord Jesus," as declared in "all the canonical books of the Old and New Testaments." One of the curious analogies to our Missionary Society is Bacon's notion of a colony founded on purely Christian principles, and where only the true faith in Christ is the religion ruling and pervading all ranks of people, in the direction of *South America*. He did not anticipate fringing the Eastern coast

of the Continent with missionary enterprise, but imagines his voyagers to sail from Peru, and at length find themselves received on an island in latitude and longitude unknown, "in the midst of the greatest wilderness of waters in the world." Our minds at once recur to New Zealand, and the Falklands, and Keppel Island, as counterparts to his idea of a Christian place where the power of the Gospel is localized, and able to radiate itself to other lands. He describes after a very poetical manner the introduction of Christianity by a miracle, "through the apostolical and miraculous evangelism of St. Bartholomew." In the hopeless uncertainty of tracing the actual labours of so many of the Apostles who had not such an inspired biographer as St. Luke, St. Bartholomew, or Nathanael of John, is supposed to have preached the Gospel in *America*; and some report him to have been there flayed alive with his head downwards. Bacon works into his poetical structure this supposed ministration of St. Bartholomew. Our present Society needs no "patron saint," for it goes forth only in the name of *Jesus*. But *if* this were the direction of this Apostle's labours—(*He knows*, who promised "I am with you always;" and the result is recorded on high, and will be revealed in the last day,)—then he is the closest prototype of all connected with our Society who are extending Christ's kingdom in South America. The chief minister of Bacon's island of Bensalem tells how, after a very powerful prayer, made by some voyagers in a boat out at sea, a vision of "a pillar and cross of light" before which they were spell-bound, "brake up and cast itself abroad, as it were, into a firmament of many stars," all hovering over an ark remaining on the waters, and which was found to contain all our present Scriptures, with a message from the apostle that he "was warned by an angel that appeared to me in a vision of glory, that I should commit this ark to the floods of the sea." If we make our reflection on this and many other such passages, "which things are an allegory," we shall have no inadequate allegory of what the Master and His true missionary servants know to be sober and increasing fact; of the transmission of the Scriptures, and various constellations of believers. In some stations and islands by no means ideal, we may "give thanks with all affection and respect, and say, God surely is manifested in this land!" In a *spiritual* sense we could often have applied to encouraging reports contained in this Magazine, what Bacon wrote in a *physical* sense,—“During which time we had every hour joy of the amendment of our sick, who thought themselves cast into some Divine pool of healing, they mended so kindly and so fast.”

What can better describe missionaries than this account of merchants in philosophy, "Thus you see we maintain a trade, not for gold or silver or jewels, nor for silks nor for spices, nor any other commodity of matter, but only for God's first creature, which was light; to have light, I say, of the growth of all parts of the world." May the Lord strengthen our missionaries to be equal to so noble a title as "merchants of light;" higher verily when applied to the light of the Gospel than to the light of science! Bacon discovered new worlds of knowledge; but he who establishes and edifies real missionary-stations is as great as he who can create imaginary States. An *actual* imperfect *Keppel* has a glory that an *ideal* perfect *Bensalem* can never have.

J. KIRKMAN.

Patagonia.

PATAGONES, OR EL CARMEN.



APTAIN MUSTERS, R.N., in his interesting work on Patagonia, thus describes the Mission Station of the Society at Patagones:—

"Patagones, situated on a bend of the Rio Negro, about eighteen miles from the sea, consists of two parts separated by the river, here about 450 yards wide: the older and most important on the northern bank, where the authorities and principal people reside, and a new suburb on the southern bank, known as El Merced, which, though of recent growth, threatens to eventually rival the northern portion. The means of communication between the two is supplied by ferry-boats, which are procurable at almost all hours.

"The position selected for Carmen by the founder combined security with easy access to the river. The barranca at this spot advances as it were to meet the river bend, and leaving but a narrow intervening space. A rather steep hill rises to a plateau, which again to the north, or rear of the town, falls by a step to the level of the pampa. The crest is crowned by the fort, and up the declivity climbs the town, laid out with scrupulous adherence to the prescribed pattern, the regularity of its streets and cuadros not being, however, very perceptible to a stranger, owing to the formation of the ground. Next to the fort, the most prominent buildings are the Commandant's house, a pretentious red brick building, and the old church of Nuestra Senora del Carmen, an insignificant edifice, both situated a little below the crest of the hill, and under the wings as it were of the fort.

“The fort itself, crowning the crest of the hill, or barranca, is of imposing appearance when viewed at a distance, but a closer inspection dispels the illusion, and reveals its utter uselessness for defensive purposes.

“The most noticeable buildings were—first, the new Church of Senora del Merced, in the Plaza, which, with its two towers, quite threw into the shade its elder rival del Carmen, on the northern side; and next the English Mission Station, a considerable building occupying two sides of a square, one wing containing the room used as a chapel, whilst the other constituted the residence and dispensary of the missionary, Rev. Dr. Humble. This gentleman, whose hospitality I frequently enjoyed, combined in his own person the functions of doctor and clergyman. As regards the Mission, the converts did not appear to be numerous; an Indian girl acted as servant and nurse. The whole establishment was scrupulously neat and clean, and afforded an agreeable contrast to the surrounding buildings. In front, a considerable tract of ground extended to the river bank, part of which constituted a pleasant garden, or quinta, the remainder being used for grazing the horses of the establishment, whilst a ditch cut at the lower end afforded a harbour for the medical missionary’s boat.

“Dr. Humble formerly had a school for children, but it was given up, I believe, on account of the opposition raised by the Padre. The church was generally pretty full on Sundays, when the British flag is hoisted to denote the hour of prayer; and as half the service was conducted in Spanish, a good sprinkling of the native inhabitants was generally present—some perhaps with a view to obtain advice from the pastor in his medical capacity, in which his skill and kindness made him deservedly popular.”

Several Englishmen have applied at the Land Office, Buenos Ayres, for lands at Bahia Blanca and Patagones, by the latest accounts.

We append some extracts from Dr. Humble’s last letter and journal:—

“*Patagones, South America, Nov. 14, 1871.*

“The work here continues to progress, but we have more opposition from the Romanists than formerly.

“We have lately had more Germans attending the church than in times past, also some Swiss. The English come when they can, but living as they do at distances varying from fifty to eighty miles from Patagones, they can hardly be expected to attend frequently. You will see that the annual subscriptions are somewhat in advance of what they were last year.

“With regard to Chupat, it seems that Mr. L. Jones, the agent of the colony, has succeeded in getting the Argentine Government to give them a ship, so that the colonists will not be so isolated as for-

merly ; some time ago I sent some religious books to Chupat for the Welsh colonists.

“ I am having the church done up ; it was getting to look rather dilapidated.

“ GEORGE A. HUMBLE.”

“ *Oct. 1, Sunday.*—Was much pleased at having a very good congregation ; indeed the church was nearly full, notwithstanding its recent enlargement. The congregation was mixed, as usual, consisting of Spanish, Indians, French, Germans, Welsh, &c.

“ *2, Monday.*—News has arrived of the tame Indians having gained a complete victory over the wild Indians near the river Colorado. I hope the neighbouring camps will now be more secure. Gave away three Spanish Testaments.

“ *6, Friday.*—Received 160 dollars (paper) for the Society. Two Englishmen living up the river paid us a visit. Had a conversation with a gentleman who called on me respecting some points of difference between the Churches of England and Rome. Two Indian women came to the dispensary.

“ *8, Sunday.*—Had Divine service as usual, and was pleased at seeing a good congregation. Preached on the labourers in the vineyard. Some English from up the river were present. Several persons came to the dispensary after the service to consult me.

“ *9, Monday.*—The Messrs. G—— and K—— called on us again before starting to meet two Scotchmen living in the camp. The schoolmaster from the north side called here to consult me.

“ *11, Wednesday.*—Received from Buenos Ayres a box containing Bibles, Testaments, tracts, &c. These will be very useful.

“ *12, Thursday.*—Made out the quarterly accounts of the Society. Received a subscription of fifty paper dollars for the Society, and a promise from another of a subscription of 100 dollars. Gave away three religious books and a Testament in Spanish, also sold a Spanish Testament. The gift of a book is accompanied by religious conversation, which, I trust, is often productive of good.

“ *13, Friday.*—I was sent for to the police-station, to see a prisoner who was taken ill. Rode out on horseback, and visited a sick child living in the camp. Received a promise of a subscription of 100 paper dollars from a Welsh carpenter who attends our church, and is a communicant. Gave away some religious books.

“ *16, Monday.*—A Scotchman called, who is engaged in sheep-farming, and brought a subscription of 100 paper dollars for this Society, and said he hoped next year to give more. Visited among the Indians.

“ *18, Wednesday.*—Vaccinated several children. Received a present of some meal from an Indian woman ; these presents are gratifying, as evincing a friendly spirit. Rode out into the camp, and visited a sick child.

“ *19, Thursday.*—The steamer left the town for Buenos Ayres.

Wrote to the owner, asking him to give a free passage to a young Swiss, who has no means, and cannot find suitable employment here. He kindly gave him a free passage to Buenos Ayres. I presented him with a German Testament before starting.

"20, *Friday*.—Received a visit from a Scotchman who has lately been suffering from delirium tremens. He said he would give up all drink for the future. I gave him some English tracts.

"22, *Sunday*.—Good congregation, church very nearly full. Preached from Heb. xii. 1, 2, on the Christian race. Several Indians present, including the family of the Indian chief. Several remained after church to speak with me in the dispensary.

"28, *Saturday*.—Crossed the river in my boat, and called on the justice of the peace. One of my horses fell into a ditch, and was so firmly wedged in as to be unable to extricate himself. I got help, and, by means of digging, we got him out unhurt. Sold a Spanish Testament for tenpence.

"29, *Sunday*.—Had a good congregation. Preached from the words, 'What shall it profit a man, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?' Mr. K—— left us for his farm up the river.

"30, *Tuesday*.—The small vessel arrived from Chupat; she brings some butter, cheese, and feathers. I spoke to the captain, who says the colonists are very poor, and in want of bread. I am told the Government of Buenos Ayres has promised to buy them a small ship; this will be a great boon to the colony."

Chili.

ARAUCANIA

CAPTAIN MUSTERS confirms the views of the late Captain Gardiner, R.N., and of the Society's Missionary, Mr. Keller, as to the fearlessness and manly courage of the Araucanian race, and to many excellent qualities they possess. Our frontispiece illustrates an Araucanian welcome.

"We emerged from the stony district to a plain covered with sand and scrub, and, after refreshing ourselves at a rivulet, travelled westward, with the Cordillera in full front, till we turned a high cliff which jutted out from the grassy slopes in which the hills fell gradually down to the plains, and beyond it, turning again northward, entered a level plain, at the far extremity of which we observed with great contentment the answering smoke from the toldos of the Araucanian Indians. On the south-west edge of this valley the high beetling cliff obscured the view of the wooded mountains, which, however, showed out between the hills shutting in the valley we had traversed up to this point. On the eastern side rose a range of hills, barren and desolate, with here

and there a single guanaco in solitary majesty, cropping the stunted grass. In front of us, directly to the north, lay a large lagoon, in which numerous swans and flamingoes were wading and swimming about. Beyond it were visible the toldos of the Araucanians, ten in number.

“Our women meanwhile erected the toldos on a green sward, carpeted with strawberry plants, near to a small stream which divided our camp from that of the Araucanos. All dismounted and rested after the long journey of fully forty miles from the previous station; and in about half an hour the Araucanos appeared, galloping like demons. Their women having previously brought up their fresh horses, they were in almost less time than it takes to write it in the saddle, and formed into excellent line, lances in hand, waiting for us to go through the ceremony of welcome. In about five minutes our ranks were dressed, and the usual galloping, shouting, and ceremonious greetings gone through. I was particularly struck with the bold, honest bearing of the young men of this party, who, dressed in gay-coloured ponchos, with clean linen drawers and white flannel vests underneath, presented a most civilised appearance. More noticeable than the remainder, who numbered but twenty-seven in all, were four brothers, particularly handsome, robust men, with florid complexions, who at a distance, where the colour of their eyes could not be distinguished, looked almost like Europeans; which remark made to El Sourdo, who was my right-hand man during the performance, called forth the reply in a low voice, ‘Very much devil these Indians; perhaps fight.’ That he could have entertained the idea when we were at least ten times their number, speaks volumes for the Araucanian character for bravery.

“However, all passed off quietly, and a council was fixed for the following day. As we were returning to the toldos we observed some of the Araucanians bringing up a flock of sheep, and others a herd of cattle, from some woods bordering the stream, which flowed to the northward. On the eastern side of the valley some four or five hundred horses and mares were grazing on the green pasture; and Hinchel pointed out to me with great glee the horses and mares—about a hundred head—owned by his eldest son, who had married an Araucanian woman, and resided with them; and the proud father declared that he should not want for food, as he likewise owned cattle and sheep.”

SANTIAGO.



HE work of the Rev. T. W. Wilkinson in the capital of Chili continues full of encouragement. He remarks:—

“*Santiago, Nov. 17, 1871.*”

“I am sure his Lordship’s visit has done us all good. He arrived here on Friday, 3rd inst. H.M. Chargé and he exchanged calls the next

day. He inspected our depôt, and on Sunday, 5th, confirmed eleven young persons that I presented. The congregations were good, but not many more than habitually attend.

“The Bishop saw and addressed the candidates at the concluding lecture on the previous Friday, and on the following Friday they attended a communicants’ meeting, which we now hope to have uninterruptedly monthly; and the whole of the candidates, with ten others, partook of the Lord’s Supper on Sunday last. The Bishop left for Canquines on Wednesday, and returned on Friday, when, by arrangement with him, at least a hundred of our English and American friends met him at my house, and spent a social, and I trust not unprofitable evening. The Bishop gave us a very nice address.

“On Tuesday, the 7th inst., the Rev. R. J. Wetherhead, my successor in Callao, came up, having just arrived per ‘Lusitania.’ We much enjoyed his visit, which he was able to prolong till last Monday morning.

“The Bishop left us on Saturday morning for Valparaiso and Lota.

“We had five stones thrown at the house, whilst we were worshipping on Sunday last, in Calle Vergara, and a window broken.

“Some twelve Bibles only have been sold, besides Testaments, Prayer-books, and other religious works during the month; but a remark made by the colporteur here has much truth, that a Bible bought now is worth ten sold two or three years ago, when they were had merely as pretty or cheap books, and had to be parted with to the priests when found out; now, if any buys, he knows what he is doing, and it is in almost all cases with a view to make themselves seriously familiar with the contents of the sacred and practically proscribed volume. The influence of the Liberals here, too (being mostly Sadducean in spirit), is hardly less unfavourable to the circulation of the Scriptures than that of the clericals.

“The Superintendent of the Railway here told the Bishop that the services I hold at the station were both appreciated and beneficial. One man, he said, was quite changed, and he could attribute that alteration to nothing else than the effect of his attendance there; for before, he was a drinker and an habitual swearer; now, sober and guarded in his speech, and always ready for his work. This was news to us, and cheering.


“Mr. Fox, the new American minister, had a long and interesting conversation with me on Tuesday. I feel sure we shall support one another. He has established a Liturgical service, repeats the Apostles’ Creed and Lord’s Prayer, and in other ways shows his approximation to, and appreciation of, our Church order. The school, supposed to be in existence under Mr. Gilbert, has expired, and I should be glad if we could co-operate with him in this most important matter. In the matter of education he is at once an authority and a master. I believe, under his auspices, a school for 100 native children could be got together here, and made self-supporting in two years; but the ‘rub’ is in the first starting.

NEW HOSPITAL FOR SANTIAGO.


“Considering the close and bigoted hands in which the hospital here is, and the inadequacy of its provision, I am glad to report that a liberally devised and well supported scheme is afoot, for building a grand new one, which from its auspices will be extra-clerical in its management and control.

“T. W. WILKINSON.”

 Brazil.

 R. R. S. CLOUGH sailed for Pará, at the mouth of the Amazons, on Jan. 27th ult., to proceed thence direct to the Upper Amazons as far as Nauta, on his pioneering missionary journey. His attention will be especially directed to reporting on the tribes between the Japura tributary and the Peruvian frontier.

 The Argentine Confederation.

 It is with great regret that we hear that there has been a serious raid by Indians, who penetrated as far as Frayle Muerto, and carried off many thousand head of cattle, besides captives, of whom four were British subjects. Considerable injury has been done to many estancias; and some of our countrymen have been massacred by Gauchos. It is trusted that the Argentine Government will now see the necessity of taking more adequate measures for the security of life and property against these incursions of the wild inhabitants of the Pampa.

The negotiations respecting the Frayle Muerto and Cañada de Gomez Chaplaincy have, in consequence, been temporarily checked, but as the Bishop of the Falklands has expressed his intention of visiting the Argentine Provinces on his return from Tierra del Fuego and Stanley, efforts are being made to have matters in a forward state for his arrival there.

It will be a source of thankfulness to many to hear that the Central Argentine colonies are in a flourishing condition, and that the harvest has been most productive and abundant.

ROSARIO.

“ *Rosario, September 11, 1871.*

“Enclosed I send you the extract I cut from the *Standard* a few months ago, and also a letter I received a few days since from a young friend in the Chaco who was kind enough to take up a parcel of Bibles, Prayer-books, and tracts for distribution. I thought they would be useful to you to show the great necessity there is for an itinerant clergyman in these provinces to visit the widely-scattered colonies. I hope, when there is a clergyman at the Canada de Gomez, I shall be able to get away for a fortnight now and again to visit these important colonies. There is, indeed, much land to be occupied ; and, when the Bishop returns, I purpose, if possible, making a tour with him to see what can be done. The box of (English and Spanish) Prayer-books has arrived, and I will forward their portions to Mr. Shiells and Dr. Humble by the first opportunity.

“I am again without a colporteur. The man I had was a Swede, who spoke English, Spanish, and German very tolerably ; but he came home twice intoxicated, and I was obliged to dismiss him ; which I very much regretted, for he was a good salesman. This I feel will be our great difficulty.

“I have this time managed to make the sale of books pay the colporteur.

“ *Rosario, December 8, 1871.*

“As the year draws to a close, it is pleasant to look back over the months that have passed away, and feel that one has been labouring to extend that kingdom whose reign is righteousness, and whose sceptre is love ; and however little the progress which has been made, to know that the promise stands sure that our ‘labour shall not be in vain in the Lord.’ All real growth is slow, and it is only by comparing the present with the past, that one traces the actual progress that has been made.

“We are no longer the occupants of a dingy room, but are enabled to worship God in a neat temporary iron church, erected on the site purchased for the permanent church at a cost of 300*l.* sterling (the site is a corner lot, having 75 feet frontage by 120 feet depth). The total amount expended in the purchase of land, enclosure, and erection of iron church has been 800*l.*, leaving a balance of 50*l.* to the credit of the Permanent Church Fund. The Trustees reimburse the ‘Permanent Church Building Fund’ the money expended on temporary buildings, by a fixed monthly rent of 6*l.* 10*s.*, or 75*l.* a-year paid from the service fund ; this, it is supposed, will write off the debt with the interest thereon, by which time the iron church will have paid for itself, and we shall then have it for sale. These things may not be of interest to your general readers, but I enter into them for the sake of subscribers, and business men will see that money placed at our disposal is spent with forethought.

“The majority of your readers, I know, look for information of another character, and I trust, that while working hard to consolidate and

make the Chaplaincy a permanent work, I have not been unmindful of the main object of my mission, and I have reason to believe that my ministry in the last year has not been without its fruits.

“ A resident who has been in the country some eight or nine years, and who until this year had never gone to a place of worship, has been a most regular attendant at church, and has shown his sincerity by taking an active part in a Spanish Sunday-school established in this city by an American missionary, who is also preaching in Spanish to a congregation of more than 200 persons.

“ I am also thankful to trace an indirect influence brought to bear upon persons with whom I have rarely come in contact. Cases have occurred of Europeans coming to seek marriage, who have been cohabiting with natives for years past, and have families, when the presence of a minister and the services of the Church have admonished them. Shame has for a season kept them back, but unable longer to resist, they voluntarily declare themselves, and ask for and receive the religious rite of holy matrimony.

“ One applicant said, ‘ I have wanted many times to come to church, but I felt ashamed, and I would not give any one a chance to say I was a hypocrite.’ Of course I married him, though it was somewhat irregular, and his wife and family come to church; they do not yet hardly understand what is said, nor would they if they went to their own church; but I have no doubt the service which they witness has greater influence for good on their minds, or as great as would be produced by the worship of images, and the bell, book, and candle-light of the ‘ Scarlet Lady.’

* * * * *

“ I am glad to see that the special donations to this Chaplaincy for last year were 126*l.*, and I have no doubt they will increase. Lady Shakespear, of Horsley Court, Nailsworth, tells me she is collecting for you. I have just received a splendid box of work from her for the Frayle Muerto Church.

“ Probably before this reaches you, we shall have lost another dear child; it is very sick at the present, and two medical men we have called in say there is no hope; we have been hovering between hope and fear for the last fortnight. It is a trying climate for children; the heat for the last eight days has been intense. It seems hard to walk over the graves of one’s children in this way; if this little fellow succumbs, it will be the third in six years.

“ WM. T. COOMBE.”

U. S. of Colombia.

PANAMA.

“ November 25, 1871.

“ Since the visit of our much-esteemed Bishop, Right Rev. Dr. Stirling, the Church in Panama has taken a more permanent hold

upon the minds of the foreign community than it had formerly possessed. Opposition has in a great measure ceased.

“My illness, which was wholly of a rheumatic nature, much interfered with the work I had laid out concerning the schools. I have twice been disappointed in getting a teacher, but am not discouraged, as those who have promised subscriptions are on the increase. My hopes of getting the use of a building from the Government have been so often deferred, that I no longer depend upon their promises, but as soon as I can secure a teacher, I will rent a suitable room and begin.

“Notwithstanding several interruptions of regular Divine service, the congregations are no longer decreasing, but rather on the increase. The Friday evening services are now well attended, numbering often twenty-two persons.

“The church is becoming a ‘lodge for wayfaring men;’ and strangers who here await their passage to and from the different ports of the Pacific Ocean, have found here a place where they may ‘pay their vows to the Most High, even thine altars, O Lord of Hosts.’ It has been a source of satisfaction to hear them express their gratitude that there is a church here. Their attendance is cheering, and we trust that this ‘mountain of the Lord’s house,’ may be for ever a ‘beacon’ on this narrow neck of land.

“I regret that I have been able to do so little parochial visiting for some weeks. I wanted to secure the nails driven in sure places by our good Bishop. But the Lord of the Harvest has many ways, besides those of my devising, to nourish the good seed sown; and one of those ways, has been the union of heart and effort among the Jamaica people of the congregation.

“They proposed, arranged, and conducted a tea meeting, which has just closed, and has most successfully established their good name for order, prudence, and energy. It has, too, shown us a vast amount of musical ability that I did not know existed in the parish. The proceeds of the meeting will be devoted to the purchase of a cabinet organ, which we shall procure by the aid of several additional liberal subscriptions among the congregation, and some valuable assistance promised by the vestry of a church in Boston, U. S. With an improvement in our music I hope for an increase in the numbers of the congregation.

“I think there is the beginning of better days in Panama, though ‘*the bones are dry, very dry*’; and it will require the all-quickening Spirit to bring life to this thrice dead place. It is, however, encouraging to realize the unity which now exists among those who take any interest in spiritual things. We are not of those who either raise in others or cherish in our ourselves, false hopes and glowing prospects that never can be realized, but providential workings we now see do cause us to hope that a better day is not distant.”

“Panama, December 4, 1871.

“Since writing the enclosed I have again been down with rheumatism. My left foot has been so painful and lame, as to prevent me

from being about at all. I am not fully persuaded that it is an acclimatising attack, but as I have never been afflicted in this manner before, I suppose it is. Yesterday (Sunday) I was not off my bed, to-day I am much better. I find the disease yields readily to medical treatment.

"I shall make precautionary arrangements for an exchange of labour for a few weeks, with some clergyman in Jamaica, in case I do not entirely recover after this course of treatment.

"I have every kindness shown me by my parishioners, and there is every token of interest and good-will on the part of all.

"I think I brought on this attack by walking twice to the cemetery to funerals. It is about three-quarters of a mile from the city, and the road is bad. I do not like to refuse to commit the remains of any one to their final resting-place, but I shall have to do it until I am quite able to walk. So I shall have the whole service at the house."

"December 28, 1871.

"At the request of the Bishop I wrote some weeks since to San Francisco, concerning a Chinese colporteur. I addressed a lady who had promised to attend to the matter for him. No reply has been received.

"On the receipt of yours, I wrote to a clergyman well posted in the 'Chinese question,' requesting him to see this lady, and if nothing had been done, to procure, if possible, a man we know of, and send him at once, and make arrangements for his passage to be paid here. I will then arrange here for his going to Callao, as the Bishop directed. He requested me to draw on your Society for the necessary amount I might expend, which I will do if necessary at sight. There has been a better work done in San Francisco, with scarce any expense, among the Chinese, than in all China. Professor Doyen, whom I named in my last, initiated it, and laboured faithfully. I did my part, and since I have been absent it has gone on gloriously.

"If my friend secures the person designated, I think you will be satisfied, as a Society, that he labours in the right spirit. I said that I was not authorized to specify the amount of salary to be paid him, but that the amount would be satisfactory, and would begin on his arrival at Callao.

"Our Christmas services were well attended. We had 11 o'clock service and Holy Communion, at which four persons were received for the first time in the parish; two of them temporary residents, from Switzerland, and one a settled resident after Confirmation.

"December 29, 1871.


"I am endeavouring to secure a proper person as colporteur, but find it a very difficult matter to do so. The industrious portion of the Jamaica people have employment that pays them better, and the indolent ones are utterly untrustworthy; besides, it is necessary to have a man able to speak the Spanish language.

"D. J. LEE."

MISCELLANEA.

THE PAPAL STRUGGLE IN CHILI.

“The Indians resident in Lima and Callao, numbering about twelve thousand, conceived the idea of celebrating the anniversary of Italian unity and of the occupation of Rome by the forces of King Victor Emmanuel, on the 20th of September. No sooner had this proposition been made public, than the clerical party, through their organ in Lima, the ‘Sociedad,’ opened a most vigorous fire upon it, characterizing the project as insulting to Catholic honour and as certain of provoking a serious tumult. Nevertheless the Italians persisted in their arrangements, and nearly everything was perfected for the proper celebration of the day, when suddenly a Government decree appeared, prohibiting any manifestation on their part in honour of the occasion, calling upon the Prefects of the two cities to use every means in their power to fulfil the order, and alleging as a reason that the religious zeal of the community was so excited by the affair that, if carried into effect, most serious disturbances would ensue. This action of the Government was induced by the powerful intervention of the chief dignitaries of the Church, aided by the diplomatic agent of the Pope, Mayor Vennutelli. The publication of the decree caused a universal expression of disapprobation. The Italians were naturally excited to an intense degree by this attack upon what they deemed to be their legal privilege, but wise counsels prevailed amongst them, the Italian Minister addressing a manifesto to his countrymen, advising them to maintain the greatest moderation and tranquillity, to resign themselves quietly to a state of things which they were powerless to change. Yet while the Government prohibited this manifestation on the part of the admirers of the King of Italy, no action was taken in respect to a procession which two days afterwards paraded through the streets of Lima, carrying the likeness of the Pope in honour of the anniversary of his accession. This still more inflamed the ire of the Peruvian malcontents, and placards were posted all over the town, calling upon the Peruvians who sympathized with the Italian cause, and who disapproved of the stand taken by the Government, to meet on the 20th, in the Plaza Bolivar, to give expression to their views and sentiments. The day came and the spacious plaza was filled with a crowd of about fifteen thousand persons, the great majority Peruvians. Scarcely had the opening speech been commenced when large bodies of troops entered the square, surrounded the assemblage, and without distinction of personages, proceeded to arrest all whom they could lay their hands upon. The most respectable citizens of Lima, natives and foreigners, were wantonly beaten with muskets, their hands tied behind their backs, and escorted under guard to the public prisons. Nearly one thousand persons were thus degraded, without a shadow of justice for the act.”—*River Plate Mail*.



O dream a troubled dream, and then awaken
 To the soft gladness of a summer sky ;
 To dream ourselves alone, unloved, forsaken,
 And then to wake 'mid smiles, and love, and joy ;
 To look at evening on the storm's rude motion,
 The cloudy tumult of the fretted deep ;
 And then at day-burst upon that same ocean,
 Soothed to the stillness of its stillest sleep ;—

So runs our course, so tells the Church her story,
 So to the end shall it be ever told ;
 Brief shame on earth, but after shame the glory
 That wanes not, dims not, never waxes old.

Lord Jesus, come, and end this troubled dreaming !
 Dark shadows vanish—rosy twilight break !
 Morn of the True and Real, burst forth, calm beaming,
 Day of the Beautiful, arise, awake !

H. BONAR.

HOME PROCEEDINGS.

IN these bi-monthly records of Work at Home there is a danger of our falling insensibly into the policy pursued in public companies, whose directors proverbially place before their shareholders only the bright side of the picture. We mention places that are for the first time interested in our cause, but forbear to publish those that steadily refuse to assist us. This is necessary to avoid giving offence, but let all our readers rest assured that though there is no record of these apparent failures, they notwithstanding imply a vast expenditure of time and patience. It would be no exaggeration to say, that since our last Report we have met with fifty such refusals. This reflection should lead our friends to endeavour to gain fresh openings in those districts where our Annual Report shows our cause to be either unknown or uncared for ; it may also encourage them to know that difficulties which they fancy peculiar to themselves in their task of exciting missionary zeal in their own circle, meet us in our endeavours to make the South American cause known in the country at large. By us in London, as by our supporters elsewhere, these difficulties must be grappled with in the same way. We must endeavour to unite unflinching fearlessness as regards man with a constant realization of our dependence on God, and a frequent cry to Him for help.

A glance at the last page of the Magazine will show the places visited and the amounts collected during the last two months, and we shall content ourselves with the mention of one or two of the more important towns in which our cause has been pleaded. Brighton had its Annual Meeting on February 2nd ; the Rev. Prebendary Mackenzie and our Association Secretary being deputed to represent the Society. The results were not altogether as favourable as we could have wished ; and indeed we may fairly say that Brighton, as the first cradle of the Patagonian Mission, ought to do more than it at present does.

At Bath, the Meeting on Feb. 9th was undertaken by Mr. Lee and our firm friend the Rev. W. H. Barlow, of Bristol. Here the results were more favourable, but the collection fell short of that made last year, and still more of that in 1870.

On Sunday the 11th, and Monday the 12th, our Clifton and Bristol Anniversary took place, which by its success may serve to console us for the shortcomings of other places. Mr. Lee was here supported by the Rev. W. H. Lyon, M.A., Vicar of Sherborne, who has long interested himself in our work, and has now consented to advocate its claims in public. Thanks to the zeal of our indefatigable Honorary Secretaries a larger number of pulpits was obtained than on any previous anniversary, and the collections were at least double those of last year.

The most important towns in which our cause has for the first time been advocated in a public lecture, are Cardiff, Wolverhampton, and Wednesbury. At all of these the Meetings were well attended and crowned with considerable success. It was from Cardiff that Captain Gardiner sailed in 1848, for one of his earlier efforts in Tierra del Fuégo. To Wednesbury, South America owes some of the fine iron piers now to be found on the coasts of Chili and Peru. The "Black Country" will, we trust, for the future, not forget that vast continent which on missionary maps has so long figured as one of the "dark places of the earth."*

Before concluding this article we must call our readers' attention to two schemes which have been occupying our thoughts during the last few weeks. The first is the organizing a staff of honorary deputations who will, so far as their duties allow, assist from time to time by taking Meetings and Sermons. To secure the help of any one of these, a long notice should be given to the Organizing Secretary, who will do his best to obtain the friend required.

The following is the list of those who have undertaken to aid in this way, and it will be increased as opportunity offers:—

Rev. W. ACWORTH, M.A., Rector of Walton West and Talbenny.

Rev. S. C. BAKER, M.A., Vicar of Usk.

Rev. W. H. BARLOW, M.A., Vicar of St. Bartholomew's, Bristol.

Rev. B. W. BUCKE, M.A., Vicar of Holy Trinity, Lee.

H. T. BEEBE, Esq., Hon. Sec. for Beckenham.

Rev. G. S. FITZGERALD, M.A., Rector of Wanstead.

Rev. W. W. KIRBY, M.A., Vicar of Cheshunt.

Rev. W. H. LYON, M.A., Vicar of Sherborne.

Rev. Prebendary C. MACKENZIE, M.A., Rector of All Hallows', Lombard-street.

Rev. Prebendary MACDONALD, M.A., Incumbent of the Lock Chapel, Paddington.

Rev. J. W. MARSH, M.A., Vicar of Bleasby.

A. R. PITE, Esq., Chairman of General Committee.

Rev. AUBREY PRICE, M.A., Vicar of St. James's, Clapham.

Rev. G. W. ROBINSON, M.A., Vicar of Walmley.

* Since writing the above we have heard of an interesting Meeting at Cheshunt, where our late Secretary introduced our cause by a dissolving view lecture, which resulted in a collection of more than £8.

- Rev. C. J. SENIOR, M.A., Curate of Emmanuel Church, Clifton.
 Rev. G. H. STANTON, M.A., Vicar of Holy Trinity, St. Giles's.
 Admiral Sir B. JAMES SULLIVAN, K.C.B.
 Rev. S. WALKER, Vicar of St. Mary-le-Port, Bristol.
 Rev. W. WILKINSON, D.D., Rector of St. Martin's, Birmingham.
 Rev. H. E. WINDLE, M.A., Curate of Iver.

The second scheme proposed for the current year is to raise, in sums of 20*l.* and upwards, a special Reserve Fund of 1,000*l.*, which may, during the slack months, preserve us from the dire necessity of contracting a loan, till our subscriptions are paid in December. Our natural desire is to raise this fund in such a manner as not to affect the ordinary income of the Society, otherwise the plan defeats itself. The total amount given and promised, as will be seen by a reference to the receipt column, is as yet only 295*l.* Will not our readers help to add to this scanty sum?

H. S. A.

Contributions thankfully received from December 22nd to February 26th.

. 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.

1871.

ANNUAL SUBSCRIPTIONS.			DONATIONS.		
	£	s. d.		£	s. d.
Acworth, Rev. H. S.	1	1 0	Collet, M. W., Esq.....	20	0 0
Auriol, Rev. E.....	1	1 0	Dean, J. M., Esq.....	2	0 0
Binney, Rev. Dr.	1	0 0	Erskine, Miss.....	10	10 0
Bosanquet, C. B. P., Esq.	1	1 0	LEGACY.		
Brooks, Rev. W. Harvey.....	1	1 0	Vernon-Harcourt, the late Miss, of		
Charley, W. T., Esq., M.P.....	1	1 0	Clifton; Exor., Egerton Vernon-Har-		
Clayton, Rev. C.....	1	1 0	court, Esq., per Miss Woolcombe...	50	0 0
DeVear, Rev. W.	0	10 6	ASSOCIATIONS.		
Ellis, Robert, Esq.....	3	3 0	Appledore, per Miss Kingsnorth.....	1	2 2
Fyers, Miss E. C.....	0	10 6	Ashton-under-Lyne, per Rev. J. B.		
Greaves, Rev. J. A.	1	1 0	Dixon	1	15 2
Harris-Lea, George, Esq.	2	2 0	Aylesford, per Mrs. Abbott.....	6	14 0
Hassard, Mrs.	0	5 0	Barnet, per Mrs. Dowe.....	1	2 6
Lawrence, C. D., Esq.	0	10 0	Bath, per Rev. R. Gascoyne	28	7 6
Lawrence, W. F., Esq.	0	10 0	Ditto, per Mr. E. Lee	0	2 9
Longueville, T. L., Esq.....	1	0 0	Battersea and New Wandsworth, per		
Macandrew, W., Esq.....	5	0 0	Rev. W. Kirkby	2	2 0
Mathieson, J. E., Esq.....	2	2 0	Beckenham, per H. T. Beebe, Esq....	2	6 0
McAuley, Mrs.	0	10 0	Bicester, per Rev. J. Smith	1	16 6
Morris, Mrs.....	0	5 0	Birkenhead and Claughton, per J.		
Price, Wm. Esq.....	1	1 0	Harradon, Esq.	15	4 2
Pugh, Miss	1	1 0	Birmingham, per J. W. Browne, Esq.	70	0 0
Scott, Rev. T. S.....	0	10 6	Brighton, per Rev. T. Halliwell.....	5	15 10
Simpson, Rev. R. J.	1	1 0	Brixton, Miss Nesham (coll.)	0	10 6
Stirling, Rev. C.....	2	2 0	Ditto, Mrs. Pilcher	0	5 0
Stock, Rev. J. R.	1	1 0	Burslem, per J. Malkin, Esq.....	13	1 6
Sullivan, Admiral Sir B. J.	2	0 0	Calne, per Miss Henley	2	7 0
Tipping, Mrs.	0	7 0	Cheltenham, per Rev. R. Ward.....	39	8 4
Tucker, Joseph, Esq.....	1	1 0	Cheshunt, Mrs. Keysall	0	5 0
Vizard, Wm., Esq.....	1	1 0	Ditto, Miss Keating, (coll.)	1	2 0
Webb, R. T., Esq.	2	2 0	Ditto, Miss Panton, (sub.)	0	5 0
Weymouth, Miss A. C.....	0	5 0	Chiddingley, per Rev. J. H. Vidal ...	0	16 0
Wyse, Miss	0	10 0	Christ Chapel, Maida-hill, per Miss		
			Allcard	33	2 7

SOUTH AMERICAN MISSIONARY MAGAZINE, MARCH 1, 1872.

	£	s.	d.
Church of England Young Men's Society, N.W. Branch, per R. H. White, Esq., L. by Rev. J. I. Lee, and subs., less Ex.....	6	2	1
Clapham, L. with Dis. Vs. at Wandsworth-road School, by Rev. J. I. Lee, less Ex.	1	14	0
Clevedon, per Rev. G.W. Braikenridge	12	5	1
Clifton and Bristol, per E.W. Bird, Esq.	72	13	0
Colchester, per Rev. R. T. Burton ...	5	2	6
Croydon, per Miss E. Ditmas	14	9	6
Ditto, per Miss Nellie Crouch	2	11	6
Ditto, Miss E. Ditmas (box)	0	10	0
Derby, per Miss Gell.....	7	1	4
Dover, per W. Knocker, Esq.....	8	17	4
Dundry, per Rev. D. Boutflower	4	11	0
Ealing, per W. P. Phillips, Esq.	5	1	2
Eastbourne, per Mrs. Jones	37	4	11
Elmton, per Rev. Thomas Hills	1	11	3
Enfield, per Miss B. Jones	0	16	0
Exeter, per Rev. W. Hockin	57	2	0
Fareham, per Rev. W. S. Dumergue	2	4	0
Flushing, per Mrs. Punnett	4	10	6
Folkestone, per Rev. C. J. Taylor.....	8	4	4
Fulstone Vicarage, per Rev. R. Young	1	0	0
Hampstead, Mrs. Morgan, for Rosario Church Fund	5	0	0
Hampton in Arden, per Rev. T. G. Morris, SS. and M. by Rev. H. S. Acworth	3	14	7
Henbury, per Miss Dadswell	4	9	6
Hunley Rectory, per Miss M.H. Davies	2	11	0
Hyde Park District, per Miss White... 12	13	0	
Islington, per Miss Williams	9	16	6
Ditto, per Mrs. N. Jackson	2	0	0
Ditto, per Miss Lambe	1	10	0
Kensington, per Miss Litchfield	2	14	6
Kingston-on-Thames, Mrs. Copinger (coll.).....	3	0	6
Lancashire and Cheshire, per Rev. Dr. Hume	66	0	0
Leamington, per Mrs. Mandell	26	10	6
Lee and Blackheath, per D. Couty, Esq.	12	15	9
Leeds, per Rev. Thomas Whitby	12	16	6
Leicester, per Rev. A.A. Isaacs, (addl.)	0	2	0
Ditto, per Mr. E. Lee	0	2	9
Lincoln, per Wm. Moss, Esq.....	32	11	6
Lock Chapel Association, per G. T. F. Abraham, Esq.	63	0	0
Long Crichel, per Rev. C. P. Phinn ...	16	14	6
Loose, per Mrs. Mannering, (addl.) ...	0	2	6
Lymminster, per Rev. C. D. Smith	2	15	0
Maidenhead, per Miss Atkinson	0	19	4
Maidstone, per Miss Mary Hills.....	4	10	0
Meltham Mills, per Mrs. Brook	15	2	6
Milford, per Mrs. W. H. Higgon	1	4	6
Monmouth, per W. G. Prichard, Esq.	1	16	0
Nottingham, per Rev. G. Edgcome... 93	4	11	
Notts, per Rev. J. W. Marsh.....	33	17	5
Peterborough, per Rev. S. W. Merry	5	2	6
Petersfield, per Rev. J. H. Phillips ...	3	0	0
Pimlico, per Miss F. E. Webb, SS. by Rev. R. de Havilland, in St. Peter's, Charlotte-street, less Ex... 2	13	5	
Ditto, per Miss Alexander	0	16	0
Plumstead, per Rev. J. A. McAllister, S. by Rev. J. I. Lee	2	3	0
Ramsgate, per Dr. Humble	5	10	0
Reading, per Miss S. Harris	17	8	0
Richmond, per Miss Bushnell	5	1	0
Rugby, per Rev. J. G. Beuttler	14	10	6
Shrewsbury, per Mr. T. F. Poole	17	0	1
Southsea, per Miss Wyatt	10	14	3
Southampton, per Rev. F. E. Wigram	12	4	8
Streatham Common, per Mrs. Cow ...	45	8	5
Swansea, per J. P. Morgan, Esq.	12	12	0

	£	s.	d.
Taunton, per H. Badcock, Esq.....	21	15	11
Tavistock, per Miss Torr.....	1	0	0
Tewkesbury, per Miss Goodricke	3	0	0
Tiverton, per Mrs. W. H. Askwith ...	7	6	9
Torquay, per Rev. G. E. Phillips.....	10	0	0
Trinity Church Association, per A. R. Pite, Esq.....	26	0	0
Tunbridge Wells, per Capt. Orlebar... 9	4	0	
Tunbridge Wells and Brasted, per Mrs. Snell.....	41	14	6
Ulverston, per Miss Butler.....	4	10	0
Walton, Talbenny, and Haverfordwest, per Miss M. E. Williams	6	0	0
Wellington Heath, per R. F. S. Stooke	1	2	2
Weston-super-Mare, per W. L. Johnstone, Esq.	4	4	0
Ditto, per Miss C. A. Fosbery.....	6	10	0
Wimbledon, per Miss Penfold.....	18	7	4
Wimborne, per Mrs. H. Chislett.....	0	10	6
Winchester, per Miss Ludlam	0	10	0
Woodchester, per Mrs. C. Stather.....	3	15	0
Worthing, per Miss Rope.....	4	19	0
York, per Miss E. Crabtree.....	25	16	6
Sale of Magazines.....	11	17	5
Ditto, of "Corn of Wheat".....	0	2	0

COLLECTIONS.

Allsop, Miss	0	12	9
Birks, Miss	1	4	0
Lloyd, Mrs.	3	1	0
Maidment, Mr.	1	14	6
Stephen the Yeoman Ragged School	0	5	4

SCOTLAND.

Aberdeen, per Rev. T. Worthington	23	7	0
Annan, per Rev. George Gardiner ...	7	0	0
Ardrossan, per J. L. Bailey, Esq.....	0	3	0
Dundee, per Robert Mackenzie, Esq.	13	12	6
Ditto, G. B. Brand, Esq. (sub.) ...	0	10	0
Edinburgh, per H. S. A. L. Hay, Esq.	2	12	0
Ditto, per Miss Lawson	0	15	0
Glasgow, per Mrs. Connal	9	10	0
Ditto, per David Murray, Esq.	3	0	0
Ditto, Messrs. Miller, Bros. (sub.)	0	10	6
Moffat, per J. T. Lawrence, Esq.,	10	0	0
Offertories at Episcopal Chapel.....	8	17	6
Montrose, per Jas. Mudie, Esq.....	2	11	9
Paisley, per A. R. Pollock, Esq.	1	3	0
Peebles, per Rev. T. R. Wyer	1	7	6
Stirling, per Rev. Dr. Gibson.....	1	0	0
Tillicoultry, James Miller, Esq,.....	1	0	0

IRELAND.

Belfast, per Rev. R. Irvine, S. in St. Stephen's, per Rev. Preb. Macdonald	2	3	0
Ditto, St. Thomas's Aux., per Mrs. Hewitt	8	3	6
Bray, per Miss G. J. Hackett	1	5	0
Cavan, Derry, and Donegal, per Mrs. Gahan	190	4	0
Clonakilty, per Miss S. E. Townsend	46	12	6
Clonmel, per Miss FitzHenry	8	10	6
Enniscorthy, per Miss L. A. Corvin... 1	3	0	
Dublin, per Rev. F. C. Hayes.....	16	5	0
Ditto, per Miss Handcock	3	15	0
Dundalk, per Rev. J. G. Rainsford ...	11	9	0
Kingstown, per Miss B. Rolleston ...	16	19	2
Limerick, per Rev. J. H. Townsend	2	15	0
Loughguile, per Miss Osborne	1	6	0
Queenstown, per Miss S. H. Soane ...	0	10	8
Skibbereen, per Miss Fleming	3	19	6
Sligo, per Mrs. O. Dell.....	0	10	0
Stradbally, per Miss E. Perceval	6	5	11
Tandragee, per Miss Patton	1	5	6

SOUTH AMERICAN MISSIONARY MAGAZINE, MARCH 1, 1872.

	£	s.	d.
Tramore, per Rev. W. Sandford	12	4	1
Waterford, per Ven. J. F. Ryland ...	4	17	6

FOREIGN.

Monte Video, per Rev. S. Adams.....	66	15	10
Stanley, Messrs. J. M. Dean and Son	2	0	0

1872.

ANNUAL SUBSCRIPTIONS.

Adams, Mrs. C. L.	1	1	0
Binney, Rev. Dr.	1	0	0
Charlesworth, Miss	1	0	0
Cooper, Rev. James	1	1	0
Digby, G. D. Wingfield, Esq.	2	0	0
Evans, Miss.....	1	0	0
Fair, John, Esq.....	5	5	0
Hall, Arthur, Esq.....	2	2	0
Hunt, Miss	1	10	0
Jefferiss, J. T.	1	1	0
Justice, Capt. F. Wall	1	1	0
Lloyd, E., Esq., per Rev. H. S. Acworth.....	5	0	0
Longueville, T. L., Esq.	1	0	0
McAuley, Mrs.	0	10	0
Pugh, Miss	1	1	0
Smith, R. Heaton, Esq.	1	1	0
Tarner, E. A., Esq.	1	1	0
Tarner, E. T. Esq.	1	0	0
Tarner, Miss L. T.	0	10	0
Tarner, A. T., Esq.	1	0	0
Tarner, C. T., Esq.	1	0	0
Tarner, H. T., Esq.	1	0	0

DONATIONS.

Charlesworth, Miss	1	0	0
Fair, John, Esq.....	10	10	0
Foster, James, Esq.	10	0	0
Grut, the Misses.....	0	4	0
Maltby, Miss E.....	2	0	0
Martin, John, Esq.	2	0	0
Morton, Mr. John.....	0	10	6
Steedman, Mrs.	5	0	0
Weddell, G., Esq.	1	0	0
Weston, Miss	6	0	0

ASSOCIATIONS.

Those marked thus * are for 1871.

Abergavenny, per Rev. B. Capel, L. by Rev. H. S. Acworth, less Ex.....	2	1	5
Bath, per Rev. R. Gascoyne	30	0	0
*Bickley, per Miss Randall.....	5	0	0
Brighton, per Rev. T. Halliwell, M. and subs.	19	0	0
Ditto, per Rev. E. B. Elliott, L. with Dis. Vs. at St. Mark's, by Rev. J. I. Lee.....	5	0	0
Cardiff, per Rev. D. Howell, L. by Rev. H. S. Acworth.....	5	0	10
Ditto, J. C. Oliver, Esq. (don.).....	1	0	0
Chatham, per Miss Drawbridge, S. in St. John's, by Rev. H. S. Acworth...	5	11	0
Cheshunt, per Rev. W. W. Kirby, L. with Dis. Vs. by self and dons., less Ex.....	11	1	0
Dixton, per Rev. D. G. Davies, S. by Rev. H. S. Acworth	3	5	9
Dundee, per J. Henderson, Esq.	1	19	0
Gretton, per Rev. S. C. Skeels, S. and L. with M. L. by Rev. J. I. Lee, less Ex.	6	5	8
Ditto, Rev. A. E. Brown.....	0	2	6
Hampstead, per Rev. J. Kirkman, L. with Dis. Vs., by Rev. J. I. Lee, less Ex., including Dudley Baxter, Esq. 17. 1s.....	3	15	8
Hastings and St. Leonard's, per Mrs. Gardiner	25	0	0

	£	s.	d.
Holloway, per Mrs. Miller	1	18	6
Iver, per Rev. W. S. Ward, SS. and L. by Rev. H. S. Acworth	9	0	0
Kensington, per E. Woods, Esq., Offer-tory at St. Jude's.....	5	0	0
Kingston-on-Thames, per Rev. A. Wil-liams, L. by Rev. J. I. Lee	2	9	8
Lancashire and Cheshire, per Rev. Dr. Hume	200	0	0
Legsby, per Rev. Field Flowers, M. L. and L. by Rev. J. I. Lee, less Ex...	0	12	9
Lilleshall, per Rev. C. H. Bradburne, L. by Rev. H. S. Acworth.....	2	3	1
Monmouth, per W. G. Prichard, Esq., L. &c., by Rev. H. S. Acworth, less Ex.....	5	10	10
Nailsworth, per Rev. E. W. Thomas, L. by Rev. H. S. Acworth, less Ex.	0	16	8
Newport, Salop, per Rev. D. Mount-field, L. by Rev. H. S. Acworth.....	1	1	8
Norwood, by Rev. W. H. Graham, L. by Rev. J. I. Lee	2	0	0
Oakham, per Rev. T. Mould, L. by Rev. J. I. Lee, &c.	5	0	0
Petersfield, L. by Rev. J. I. Lee	2	7	3
Putney, per Miss Robertson	2	2	0
Rainham, per Miss Smart, S. by Rev. H. S. Acworth	3	9	6
*Ramsgate, per Rev. J. T. Cooke.....	4	19	9
Reading, an Invalid	0	16	6
Richmond, per Miss Bushnell, L. by Rev. H. S. Acworth, less Ex.....	2	9	11
Southboro', SS. and L., by Rev. H. S. Acworth	17	17	0
St. Albans, per Rev. H. Smith, S. at Christ Church, by Rev. J. I. Lee ...	1	14	1
Stamford, per Rev. C. Oldfield, L. by Rev. J. I. Lee, and Miss Broughton's card, less Ex.	1	7	10
Streatham, SS. by Rev. H. S. Acworth.....	36	6	0
Stroud, per Rev. C. Poynder, L. by Rev. H. S. Acworth, less Ex.....	3	4	4
Swansea, per J. P. Morgan, Esq.	4	4	0
*Torquay, per Mrs. Lanfear	19	16	4
Uppingham, per Rev. W. Wales, M.L. Lec. by Rev. J. I. Lee, less Ex.	1	18	7
Usk, per Rev. S. C. Baker, L. by Rev. H. S. Acworth, less Ex.....	0	12	1
Wednesbury, per F. H. Lloyd, Esq., L. by Rev. H. S. Acworth, including £3 from F. H. Lloyd, Esq.....	10	15	0
Whitchurch, per Rev. Dr. Stewart, L. by Rev. H. S. Acworth, less Ex. ...	3	10	0
Wolverhampton, per Rev. S. C. Adams, L. by Rev. H. S. Acworth	3	2	0
Woodchester, per Mrs. C. Stather, L. by Rev. H. S. Acworth	1	0	0
Worthing, per Miss Rope, L. by Rev. J. I. Lee	2	1	11
Sale of Magazines	1	9	9
Ditto, "Corn of Wheat"	0	1	6

COLLECTION.

Miss R. Chase.....	9	10	0
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SCOTLAND.

Glasgow, R. T. Gibson, Esq. (sub.)...	1	0	0
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RESERVE FUND.

Acworth, Rev. H. S., M.A.	50	0	0
A. L. O. I. (promised conditionally on the raising of the remainder)	100	0	0
Braithwaite, Isaac, Esq.	50	0	0
M. M. S. R.....	20	0	0
Pite, A. R., Esq. (promised)	25	0	0
Rowe, J. J., Esq.	50	0	0



PLAZA DE LA VICTORIA (ROSARIO).

THE SOUTH AMERICAN

Missionary Magazine.

MAY 1, 1872.

Falklands.

THE following letter from the Rev. C. Bull, M.A., Consular Chaplain at Stanley, contains the important announcement of the Bishop of the Falklands' installation:—

“ Parsonage House, Stanley,

“ Falkland Islands, Feb. 4, 1872.

“I am sure the Committee will be glad to have a line from me by H.M.S. ‘Cracker,’ which leaves this evening. The Bishop arrived here on the 12th ult., and on the 14th inst., in obedience to the mandate of his Excellency, the Governor of the country, I had the great happiness of instituting and enthroning our dear Bishop ‘into the actual and corporal possession of the Episcopate, as Bishop of the Falkland Islands.’ The congregation were, and have been, very large in the temporary cathedral, which, unless a new church is built, will require a good deal of alteration. In the afternoon of the 14th, I had the happiness to present to the Bishop 29 candidates for confirmation, and I hope to present as many more to the Bishop on his return from Tierra del Fuego, about Easter.

“On Sunday, Feb. 4, the cemetery, having been made over to the Bishop and the Colonial Chaplain for the time being, was duly consecrated, and a most solemn and affecting service it was! Dr. Stirling has been constantly on his horse since his arrival in South America. He expects to have a little rest in the shape of taking my duty for a month or so, till I can run home to England and make arrangements for some clergyman to be sent out, unless I can find a spare clergyman at Monte Video on the way. Certainly our dear Bishop does not spare himself; to-morrow he starts for Ushuwia, in the ‘Allen Gardiner.’

“As I read the Epistle of the day this morning, the words of St. Paul, ‘that which comes upon me from without, the care of all the Churches,’ seemed to have a peculiar reference to our chief pastor! By the ‘Foam’ I hope to send you the particulars of our Epiphany collections for Missions.

“I enclose a programme of the consecration of the cemetery. With Christian regards to the members of your Committee.

“CHARLES BULL, M.A., *Colonial Chaplain.*”

ORDER OF CONSECRATION OF CEMETERY.

SERVICE IN THE CHURCH AT 3 P.M. FEB. 4TH, 1872.

Hymn 190. The Litany. Lesson: Isaiah xxv. Hymn 140.

Sermon by Rev. C. Bull, M.A.

“Petition for Consecration of Burial Ground to be read, the Bishop being seated in his chair.

“On the Bishop assenting, a solemn tune will be played, and the congregation leave the church in the following order:—

“Detachment from H. M. Ship, ‘Cracker.’

“The Marines.

“The School Children and Master.

“The Stanley Benefit Club.

“The Cemetery Committee.

“The Colonists of Stanley.

“The Government Officers.

“H. E. The Governor.

“The Bishop and Chaplain.

“On the way to the Cemetery the following Hymns are to be sung:—

“Hymn 218. ‘My God, my Father, &c.’

“Hymn 131. ‘When our heads are bow’d.’

“Hymn 128. ‘O Saviour of the faithful dead.’

“At the entrance to the Cemetery the procession will stop, and form two columns one on each side of the road; between these columns the Bishop and Chaplain will advance, and enter the Cemetery, the procession being immediately renewed, and following the Bishop.

“While the procession stops, the following Hymn is to be sung:—

“‘Christ will gather in His own.’

“The procession will march round the Cemetery, the Bishop and those following repeating alternate verses of Psalms xxxix. and xc.

“Within the building, the Bishop will receive the deed of consecration, and close the service with prayer, and the Benediction.

“The procession will return in due order as far as the church.”

Argentine Confederation.

ROSARIO DE SANTA FÈ, the probable new capital of Argentine.



IN the map at the back of the “South American Missionary Magazine,” a very good idea can be obtained of the large portion of South America occupied by the Argentine Republic. If the map of Europe be compared with it, and the number of degrees of latitude and longitude stretched over by each is noticed, it will be seen that the old saying, that Argentine is as large as Europe without Russia, is not so very far from correct.

The possession of Patagonia is, however, still under dispute; it being claimed by Chili as well as Argentine. The latter country is of course unwilling to give up such a large and valuable tract of land, the possession of which also by a rival power will, from its position, be particularly inconvenient. Although the English, Welsh, and other settlers, are now beginning to cluster round Patagonia and Bahia Blanca, and thus the first steps are being taken for its actual and practical annexation; yet it seems a pity that Argentine does not turn all her immigrants into the vast districts in its centre still calling out for settlers, and leave Patagonia for the now almost over-crowded Chili. It will be hardly believed that the population of the whole of Argentine (irrespective of Patagonia) does not equal that of London, and yet immigrants pour in now at the rate of about a hundred a day.

Public attention has now for some years been directed to the formation of a new capital for Argentine, and the abandonment of Buenos Ayres as such. This town is inconveniently built, and is of course a long way from the centre of the country; while the dreadful ravages of the yellow fever about a year ago speak to its unhealthiness, until, at least, thorough sanitary improvements are carried out.

Were it a good seaport these disadvantages might be overlooked ; but although washed by the waters of the River Plate proper, that is, by the gulf into which the two enormous rivers, Parana and Uruguay, run ; the water is most wonderfully and extraordinarily shallow. A long wooden pier, very similar to that at Ryde, only just enables steam launches and pilot boats to land goods and passengers at its extreme end, while the inner roads, available only for vessels of a very moderate size, are two miles from the shore, and the anchorage for the magnificent mail steamers from Liverpool and Southampton, is obliged to be five miles even beyond them. The harbour at Monte Video is indeed a fine one, but, most unfortunately, instead of belonging to Argentine as it used to, this little State has a Government of its own.

Despite the names to be cited in favour of several other places, every one points to Rosario as the future capital, and it is nearly certain to become so. Under these circumstances the engraving of the town, in this number of our Magazine, will be particularly interesting.

Rosario is a very handsome town, standing in a commanding situation, on some high and picturesque cliffs, on the right hand side of the river Parana, about two hundred miles above Buenos Ayres. It contains twenty thousand inhabitants, of which about six hundred are English. Vessels of the largest size can lie alongside its shores, the only limit being at the bar of the river, on which, at present, vessels only drawing eighteen feet and under can pass. This impediment might, however, be removed quite easily in comparison with the proposed work of dredging a passage into Buenos Ayres. There is a regular and direct steam communication not only between Rosario and Buenos Ayres, but also Liverpool and other European ports. English letters arrive and leave rather oftener than once a week. From here, too, starts the Central Argentine Railway, now opened as far as Cordova, three hundred miles into the very heart of the country, and soon to be carried on to Mendoza and the Andes.


On the central Argentine line are the well-known and increasing colonies of Moldana, Spitsberg, Canada de Gomez, and Bellville, or Frayle Muerto, all of which now look upon Rosario as their actual metropolis. The number of Swiss and English

settlers in that neighbourhood is so great, that there is every reason to believe that the Argentine Government will never allow their interests to be damaged by what is always the great fear of South American settlers—a civil war.

People who have never heard of Rosario, will be astonished to be told of the number of English institutions there existing,—consulate, bank, church and chaplain, boys' school, cricket club, first class hotel, as well as cafés, chemist, livery stables, general warehouses, and camp agencies, &c. There were three English doctors; but it is an amusing fact that two have had to leave for want of practice. Rosario has shown itself to be a very dangerous place for the intemperate; but there is nothing in its climate to frighten others in the least.

The present importance and wealth of Rosario form indeed the only reason that still makes many hesitate upon pronouncing it as the future capital. The Government seems to think that they will prefer to start almost on what the colonists call "Van camp," to setting to work, when so many present interests and responsibilities will have to be considered. These will make the work far more expensive, and probably less perfect as a public convenience.

BARON. D. WEBSTER.

HE Committee are not in possession of the further steps taken by the British settlers for the organization of the Frayle Muerto and Canada de Gomez chaplaincy; but have acceded to the urgent requests made to them to receive subscriptions and donations on behalf of that important object, by opening at Messrs. Barclay, Bevan, and Co., 54, Lombard-street, a special "Frayle Muerto Church and Chaplaincy Fund." Contributions can be either remitted to Messrs. Barclay, or to the Office direct.

The Bishop of the Falklands purposes visiting the River Plate district on his return from Stanley—probably about June or July; and it is desirable to have matters well advanced by the time of his arrival there.



THE encouraging visit of the Rev. W. T. Coombe to Cordova, detailed in the following letter, indicates the steady expansion of the Society's work in the Argentine.

“ Calle Paraguay, Rosario, February 12, 1872.

“ Our dear child lingered till the 13th of January, when it pleased God to release him from suffering.

“ On the last Sunday in January I had Divine service in Cordova instead of going to the camp, and was very glad to meet 32 British and American subjects assembled for worship. Some of them were formerly members of my congregation in Rosario. The responses were hearty, and the singing good ; and no man could help feeling encouraged by the marked attention to the sermon, which was from the 16th of Luke, and the 25th verse—‘ Son, remember.’ I dwelt on the importance of attention to the great concerns of salvation whilst we have health and strength ; reminded them of the great privileges and blessings they were heirs to as members of the Saxon race ; warned them against the infidelity of the times, and by which they were more immediately surrounded, although living in a city of churches ; I exhorted them to show the superiority of their Protestant faith by making the pure and holy precepts of the Gospel the rule of their daily life ; and their religion not a matter of form and ceremony, but a living, active principle—a holy influence, ever restraining them from evil, and constraining them to what is good. After the second lesson I baptized a child of one of the employés of the railway.

“ On the following day I received from several quarters the invitation to come oftener ; and, as I was assured that a week-day evening would be acceptable, I shall endeavour to go once a month, and I think you may regard Cordova as another outpost.

“ I told you when I gave up my school that I should seek to extend my ministerial influence in the two provinces, and this is the first step towards it—may God add His blessing thereto.

“ I expect a letter from Bishop Stirling daily, to say when he will visit us for confirmation. I think there will be about 24 candidates.

“ WM. T. COOMBE.”

Chili.

VALPARAISO.

THE Bishop of the Falklands, on leaving the West Coast, laid before the Committee his comprehensive and valuable proposals for securing increased pastoral ministrations in Peru and Chili for their numerous English residents. His views are summarised in the accompanying Appeal, the practical result of his recent visits to those Republics.

“A meeting of British residents was held in the Exchange Rooms, Valparaiso, on Tuesday evening, October 31, at eight o'clock, for the purpose of hearing from the Bishop of the Falkland Islands a statement of the results of his visitation of the West Coast of South America, and for taking into consideration the subject of making suitable provision for the religious wants of the English-speaking communities of Chili, Bolivia, and Peru.

“The Rev. W. H. Lloyd, British Chaplain, was voted to the chair.

“The Bishop of the Falkland Isles, having been called upon to make his report, stated that in the course of his voyage up and down the coast, it had become apparent to him that there were many English-speaking people residing in various ports and inland places for whom no religious provision existed, who had no facilities for meeting for public worship, for hearing the Word of God preached, or for having their children instructed in Christian doctrine and morality, who had no Protestant minister within reach to whom they could have recourse for the baptism of their children, the visitation of the sick, the burial of their dead, or for the performance of the sacred rite of marriage. In some of those places there had been expressed a desire for the ministrations of a Protestant clergyman, a willingness to receive one, and a readiness to contribute towards his support. But in most of them there was not a sufficient English-speaking population to employ the undivided attention of one minister, and to find the means to maintain him.

“His Lordship therefore proposed to unite them into four or five groups, allotting to each group a clergyman who should travel from place to place in his charge, holding services in each at stated seasons, and performing such other ministrations as might be needed. He considered that thus only would his time be properly occupied, and sufficient funds be provided.

“The grouping proposed was as follows :

“I.—Tongoy, Guayacan, Coquimbo, Huasco, Carrizal.]

“II.—Caldera, Copiapo, Pabellon, Chanaral.

“III.—Antofagasta, Mejillones de Bolivia, Cobija, Tocopilla.

“IV.—Iquique, Mejillones del Peru, Pisagua, Arica, and Tacna.

“V.—Islay, Mollendo, Arequipa.

“The Bishop added that he had come forward on the present occasion to obtain the advice of the English residents of Valparaiso with reference to his proposed plan, and in order that if it should be deemed a feasible one, measures might be taken from Valparaiso to ascertain the wishes of the residents in the places he had named, and the amount of contributions to be calculated upon from them.

“In conclusion he stated that, should it appear probable that sufficient support for such clergymen could be obtained, he would use his utmost endeavours to secure men of piety, energy, and good sense to occupy these important posts.

“After hearing his Lordship’s report, it was resolved, that a Committee be formed consisting of the following gentlemen—Rev. W. H. LLOYD, Chairman—

1—J. L. BENNETT

5—E. EDMONDSON

9—G. KENDALL

2—H. P. BOURCHIER

6—J. J. HAMILTON

10—W. LAZONBY

3—GEORGE BROWNELL

7—H. H. HAMMOND

11—A. G. MILLER

4—T. D. COMBER

8—J. C. HAYNE

12—D. THOMAS

with power to add to their number,—for the purpose of placing itself in communication with the English-speaking residents in the different places along the coast, ascertaining their wishes upon the subject, and the probable amount of their contributions.”

SANTIAGO.

“*Santiago, 13th December, 1871.*

“Our Church Annual Meeting cannot be held till near the end of the month. The Committee are to meet for their report to night. In my letter of the 17th, I mentioned two cases of interest, viz., of a German dying lady, and of a Scotchman reclaimed ; and I now add two more to illustrate the efforts of Sister A—— (the Irish Sister of Mercy) to pervert the simple of my flock.

“An Englishman, a month or two after he came to live here with his wife and two children, had to go to the hospital. There every

effort was made to misrepresent the religion which he professed, but which had small hold upon either his intellect or affections. He had been living most carelessly whilst his wife was in England, and the crafty priest knew this, and proposed *their* easy method of getting to *feel comfortable*—through confession and Priestly absolution. They supplied him with Roman Catholic catechisms, Cardinal Wiseman's, and other controversial works; and after he left the hospital, followed him to a house he had taken and changed to, unknown to me, in a distant and out-of-the-way part of the city. Though I had visited him in hospital, and called on him since, he never told me of what was going on.

“After some difficulty I found his new abode; but owing to his being often absent, I did not see him till Saturday, 2nd inst., when we had a long, serious discussion—each with the Bible constantly referred to—for three hours. I believe I satisfied him, or at any rate fully answered his second-hand theories. But the child he had allowed to be secretly baptized by them three days before. I have seen him twice since, and shall not leave him till he is free from their coils, and I hope, by God's blessing, a humble seeker after the better way.

“Another case is that of a countryman who is employed by a Roman Catholic native lady residing some distance from here. They have two children—girls, 11 and 13 years of age; and the generosity of the mistress has caused them to be placed in a native Roman Catholic boarding-school; and where, though I have called, I have been unable to see them. They attempted to tamper with the father also when in hospital, but I am glad to say with no success: he is a conscientious Churchman and Protestant, and, I hope, more. The mother is too ‘easy,’—and influences are strong, so I shall have to watch this case narrowly and constantly.

“Before I came, I am told that Sister A—boasted she had never let a Protestant go out of hospital one.

“No wonder the Archbishop in a pastoral has inveighed against the proposed new hospital, which is to be in lay hands.

“You will see by an enclosed extract from the *Chili Record*, that the parish priest of San Felipe was informed almost immediately of our having opened a Bible depôt here, and is inveighing against it. I have also reason to believe a man is paid to watch all who go in to the dreaded store, and report accordingly.

“T. W. WILKINSON.”

“The Curate of San Felipe has published two lectures aimed to counteract the spread of the truth of God’s Word in that district. He bears the subjoined testimony to the exertions of those who aim to disseminate the teachings of our Lord Jesus Christ, saying:—

“ ‘From one extreme of the Republic to the other notice comes of the ardent zeal which animates the sons of Luther and Calvin. They believe the ground is now prepared for sowing in Chili the tares among the good seed. This explains the ardour with which these false reformers, instead of remaining quiet, as some incautious souls imagine, under the shelter afforded them by the tolerance of the Chilian people, take advantage of, or rather abuse, their hospitality, to propagate their errors, and infiltrate their poisonous doctrines. A proof of their extraordinary activity we have in the introduction and dissemination on an immense scale of their adulterated Bibles, their pamphlets and tracts on all the points of religious doctrine and morals distributed gratis in book-stores opened in Santiago, Valparaiso, and Talca, as well as more recently in this city (San Felipe), for the sole purpose of selling and giving away heretical books.’

“For this reason the curate urges that, first, the authorities ought to interfere and check this open violation of the laws of the land; and, secondly, that all citizens ought to refuse to receive the publications so offered to them.”—*Chili Record*, Nov. 30, 1871.

LOTA.



THE Rev. E. Thring announces his arrival at Lota in the following letter, which will be read with interest:—

“*Lota, February 29, 1872.*

“I will take this first mail since my arrival, simply to say that I reached here on the 21st, after a very nice voyage from Monte Video, in one of the Pacific line of steamers called the ‘Cuzco.’ I was met by the churchwardens with the greatest kindness, who at once showed me to the little parsonage situated on an eminence, commanding a beautiful view of the Bay, and the little villages called Puchoco and Coronel.

“After some conversation about the services of the church, we decided to open it on the following Sunday morning, as well as afternoon, instead of my Sunday service at Puchoco, when only ten, or

at the most twelve attended ; but at the church at Lota we had seventy in the morning, and fifty-one in the afternoon. The day passed away with great pleasure, I think, to many ; and marked were the beaming countenances of joy, to see the church once more opened for Divine worship. I find to many it is a spot of deep interest, being associated with the name of Gardiner, a name which immediately rouses the latent feelings of love from almost every breast. The view of the little church from the hills near, and the zigzag walk in the midst of trees and shrubs, is certainly very attractive, and I am not surprised at the people concentrating so much interest on it. I am to take a service every week at Puchoco, each Wednesday evening. Puchoco is about eight miles from Lota. As to other things in the way of duty, no doubt they will soon suggest themselves. I do hope it may please God to send us success in every sense, spiritual as well as temporal ; though things have been a little dull, I think they will soon look up. Trusting in the meantime, that you will not forget Lota at the throne of grace.

“ EDWARD THRING.”

Uruguay.

FRAY BENTOS.

THE Committee have heard with sincere regret of an accident having happened to their energetic Chaplain, the Rev. J. Shiells, whilst paying a pastoral visit in the country, through his horse falling with him. They trust, however, that his labours are only suspended for a short time, and that (D.V.) he will soon again be restored to his wonted vigour. It must be cheering to him to know that his services are so highly valued in the provinces and how eagerly his ministrations are desired.

“ *Fray Bentos, Jan. 26, 1872.*”

“ In my last letter I had to inform you of my very indifferent state of health, brought about through over-riding and the excessive heat of the summer. I had just completed a very long tour (an account of which I have sent you), through the camps south of the Rio


Negro. I then stated that I hoped, after a little rest, and the cooling down of the atmosphere, that I should be able to renew my work. I regret to say, however, that in consequence of very severe wounds which I received about a month ago, I am entirely unable either to ride or to officiate. Having been called on to go to Mercedes in haste, and having, in consequence of the war, but a very poor journey-horse, when about half-way on my journey, the poor animal, through overwork, and being tired, fell heavily to the ground, striking me with great violence on the breast and stomach, from the effects of which I have not yet recovered. The Rev. T. E. Ash is now in Fray Bentos, taking my duty.

“I have written to the Bishop, telling him of my intention of writing to you of my need for a temporary change.

“I am only now able to leave my bedroom.

“J. SHIELLS.”

SALTO.

HE Rev. T. Schmid continues steadily to pursue his labours at Salto, amidst much that is disheartening in the spiritual condition of those foreigners who might thankfully avail themselves of his ministrations. His letter is instructive:—

“*Salto, December 11, 1871.*”

“I regret to have nothing of an immediately striking or interesting character to communicate about the progress of the work here.

“Divine service is held regularly every Sunday at eleven, in English and Spanish alternately. The Holy Communion is administered on the first Sunday in the month. The Word of God—that power of God unto salvation to all that believe—is being preached in all simplicity and plainness; but the only interest as shown by attendance on these public means of grace is amongst the few English residents, some of whom attend regularly, and I believe would miss the continuance of them greatly. It is a great pity there are not more such. We have been living in hopes of an increase to our congregation; but what with political troubles, what with unfavourable seasons, our hopes have hitherto not been realized.

“The German and other foreigners (Protestants) are utterly care-

less about the observance of the Lord's-day, and attendance on the ordinances. I began again to give them a service in German, but it was ill-attended the first two Sundays, and the third nobody came ; so that I gave it up, in order not to lose a Sunday, and I substituted an English Divine service instead.

“The Piedmontese (Waldenses), of whom there are two or three families here, and for whose sake the service is held in Spanish every fortnight, are likewise very remiss in availing themselves of the opportunities of worshipping God in public ; and the majority of attendants at the Spanish service are the English members of our little congregation. The Germans and others, though they show themselves thus indifferent to the things of God, wish to have a minister amongst them, or at hand (!), to perform the duties of baptizing, marrying, and burying, &c. There exists no school fund. I have only five pupils. The sixth, a boy of poor Waldensian parents, receives his instruction gratis.

“In July last, a sum of 300 dollars, say 60*l.* sterling, was raised amongst the congregation and others, for the purpose of putting the cemetery into better order, making walks, planting trees, and plastering the walls.

“With regard to the receipts, &c., connected with Bible colportage, I regret I have an unsatisfactory report to make. Of the Bibles and Testaments you sent me last year, very few indeed have been disposed of. The country is not yet at peace : the revolutionists, or whites, have it (in the interior) all their own way ; they frequently scour through this department of Salto ; and only a few weeks ago came very near the town, when there was fighting and firing all day, until at last they retreated. I cannot venture to send a man even if I could get a suitable one, of which I have no chance hereabouts, for he would be taken up to a certainty, and made a soldier of. They are very unscrupulous in their employment of means for increasing the number of their combatants.

“I sold 5 Spanish Bibles, and 1 Testament, and 1 German Bible. I have given away a few copies of the New Testament, but not of the stock you sent me. The population in these districts and in the interior is far too scanty (so scanty, that you in England can have no conception) to warrant a hope of a speedy disposal of Scriptures. Tracts have been from time to time distributed to soldiers in English, Spanish, and German.

“There is no hope of the number increasing, the native ladies

being much influenced by the priest, who naturally is very bitter against Protestants of every kind. I might have had a few more pupils, if I had consented to teach the Romish Catechism, on which the mothers insist; the fathers being as a rule more indifferent about these matters.


“In answer to your inquiry, ‘What is being done by native ministers among the Germans, and other foreign emigrants in your province?’ I reply, ‘If you mean by *native* ministers, Roman Catholic priests,—for there are no Protestant natives that I am aware of,—these do not do any work among the Germans. If there are English, or German, or French Romanists amongst the residents or emigrants in any place, they attend the Romish services in that place. The Romish clergy in this country, as well as in the Argentine Republic, are mostly Spaniards or Italians. There are very few natives that give themselves to the office of the priesthood. There is a Romish clergyman for the English or Irish Romanists in Monte Video.

“The German Protestants in Monte Video have their own pastor from Europe, but no church, the English Church being lent them for their worship. Those in Buenos Ayres have their own church, as well as their pastor. In the other places they are either too few or too indifferent to provide themselves with a pastor. In any case, they are far from benefiting by the public ordinances, even in Monte Video or Buenos Ayres, the services being very badly attended, considering their large numbers in both of those cities.

“T. F. SCHMID.”

Brazil.

SAN PAULO.

 HE visit of the Rev. A. A. Welby to San Paulo has been attended by very gratifying results. Having proceeded there for the benefit of his health, he might have devoted his time to rest; but as a faithful servant of his Divine Master, when he found the numerous English residents at San Paulo as “sheep without a shepherd,” and thirsting for the Word of Life to be preached to them, he devoted the brief period of his stay in

Brazil to organizing services, and preparing the ground for his successor.

The Rev. J. I. Lee, B.A., of Caius College, Cambridge, and late Association Secretary of the Society, sailed for Brazil on April 9, as chaplain at San Paulo. Full of zeal and earnestness as they know him to be, the Committee feel great confidence that he will advance the work so auspiciously commenced, and pray that an abundant harvest of immortal souls shall be garnered through his ministry, to the glory of our Lord and Saviour Jesus Christ.

The present is a period when the future of the province of San Paulo appears singularly promising. Besides the railway and the gas-works at San Paulo, which employ so many hundred British hands, an area of many thousand acres has been taken up for coffee planting, and an immigration of 10,000 persons from England and other European countries is sought for and encouraged by the Brazilian Government; whilst the enlarged traffic will greatly increase the demand for English shipping at the port of Santos.

The letters of the Rev. A. A. Welby will demonstrate the importance of this ministerial field:—

“ *San Paulo, Oct. 9, 1871.* ”

“ I have not, of course, much to communicate at present, though the work here is full of interest and encouragement. Hitherto I have almost entirely confined myself to ministering publicly and from house to house to the English here; though I have made two missionary journeys into the interior, one to Jundiaby Mirim, and the other to Campinas. I give you some details about them. Campinas is a town of some importance, 63 miles in the interior from São Paulo. Receiving an invitation from an American missionary there to visit him, I seized the opportunity to collect together as many of the English-speaking inhabitants as I could, and held a service in the drawing-room of Mr. Moreton (the missionary). Some sixteen or eighteen attended, and the service was *deeply interesting*. Indeed, I can never forget their rapt attention while I preached to them on the liberty wherewith Christ hath made us free. After the service some stayed for conversation; and many and earnest were the wishes expressed that I would hold some more services there. I purpose, accordingly, going up again to Campinas shortly, and have every hope of being able to form a Protestant congregation there. There are several Protestant

families scattered about who much want finding out and ministering to. I think it is of the utmost importance that services should be held at Campinas, as it is a town of much importance, and there is NO ENGLISH SERVICE AT ALL there. Indeed, the spiritual condition of the scattered English is most lamentable, and calls for the most earnest work among them. A railway is being made to Campinas from São Paulo ; and, when opened, it will be much more accessible. At present, the journey being made partly by rail, partly on mule-back, is tedious and expensive.

“ Jundiaby Mirim is a village, about six miles from Jundiaby, where some of the contractors for the new railway to Campinas are residing. Hearing that there were some children to be baptized there, I went over and held a service in the evening in the contractor's house. There was an encouraging attendance, and great interest manifested. I have promised, if possible, to hold some more services there, and shall endeavour to do so shortly. As regards my work here, it has been confined principally to the Sunday services and visitation among the English. The services are at 11 o'clock A.M. and 7 P.M. The former is held in the Audit Office, and the latter in the large room at the station, kindly lent by the Superintendent of the railway. These services are of a very encouraging character—that in the evening especially so. The attendance has been gradually increasing, till the room, large as it is, is getting too small for us ; and I hope soon we shall be able to begin the building of a church, which, just now, is our great want. The Sunday-school is very satisfactorily attended by about thirty children : indeed, I know very few who could and do not attend. At present *we* have no day school ; but an American lady has recently opened one, and I encourage the parents to send their children to it. This I am glad to say they do ; and, as I visit the school myself from time to time, and examine the children, it is almost as satisfactory as having one of our own. I have had occasion, since I have been here, to bury *two* children in the Protestant burying-ground according to the rites of the Church of England, and I feel it quite impossible to convey to you any idea of the thankfulness of the parents at being able to have their children buried, with the old familiar service which is so dear to them. One poor man who attended the funerals told me he had carried up two of his children there himself, and been obliged to leave them there without any religious service. He said he tried to think that, when ‘I was reading the service over the others, I was reading it over those he had placed in that

ground.' All these ministrations of religion tend to draw minister and people very close together, and give opportunities for profitable exhortation. I am now busy arranging services at *Santos* and elsewhere. It is, I need not assure you, my earnest endeavour to make full proof of my short ministry here ; and I will do all I possibly can to promote the spiritual welfare of all I come in contact with, and to advance the interest of the South American Missionary Society, not only out here, but on my return to England."

" *November 17, 1871.*

"As regards my temporary work here, I am glad to be enabled to report much encouragement in it. I have added a week-day service, on Thursday evenings, and am now arranging for two cottage lectures on Tuesday and Friday evenings, in addition to the usual Sunday service, and have every reason to hope that good will result from them. The attendance at the latter has been very good, and much interest is being manifested, not only by the English, but in some cases by the Brazilians ; and it is no uncommon thing for some of them to stand outside our meeting-room, on the platform of the station, and there listen to the words of eternal life. Thus indirectly the work is assuming a missionary character, while nominally being only for the benefit of the English-speaking community. This is, I feel, a matter for thankfulness.

"I called a meeting of the Church, and stated that you had accepted my offer to arrange services, &c., so that the clergyman whom you would, I had every hope, be able to send out soon, might find all in working order for himself on his arrival. I particularly drew their attention to the fact that it was their duty to do their utmost towards providing for his support, and a Committee of five was at once appointed to obtain promises of fresh subscriptions, in which I hope they may be successful.

Unfortunately, measles have been very prevalent among the children. I have myself buried four, who have died from them, and this has to some extent interfered with attendance at the schools. It has, however, nearly left us now ; and in a few days I hope that both the Day and Sunday-schools will have their full complement of scholars.

"The most important news, however, and that in which I am sure the Society will rejoice with me, is, that I have been able to organize, and am now holding regular services at *Santos*. It was, I know, the wish of the Society that services should, if possible, be held there ; and I myself have since my short residence here so

earnestly felt the need of the Gospel being preached there, that I have been earnestly looking out for an opportunity to do so. There was, however, great difficulty in arranging services there, in addition to the work at São Paulo, partly arising from a distance by train from three and a half to five hours each way, and partly from other causes ; but these difficulties have been, I am very thankful to say, cleared away, and I am now holding the services there with much encouragement. My plan is as follows :—I leave São Paulo every Saturday morning, arrive at Santos at 1.15 p.m. I then spend the afternoon in visiting all the English-speaking inhabitants, baptizing their children, and ministering generally to them. At seven p.m. I hold a service in the house of a Mr. W——, an American merchant, who is much interested in the work, and again at the station at 9.30 on Sunday morning. This enables me to catch the train at eleven o'clock. I reach São Paulo at between two and three o'clock, in time to hold the service at seven p.m. In this way I am able to give each place a service on Sunday, and one in the week-day. I also hold myself in readiness to go down on other days, in case of sickness, &c., and indeed have already made two special journeys there. Of course this arrangement cannot be carried out without much fatigue and exertion ; but as it was the only one by which the work could be efficiently carried on there, as well as at São Paulo, I have adopted it.

“ I am glad to find that some of the captains of the ships in harbour attend ; and I hope to be able to do something among the sailors. Unfortunately, the Custom-house regulations do not permit of my going on board the ships ; so I can only visit by boat alongside, and invite to the services.

“ One of my great wants, both here and at Santos, is a supply of good practical tracts for distribution. I have written to a relative on the subject, and to communicate with you.

“ I am arranging for a preaching tour into the interior, and hope to be able to visit Campinas, Sarocaba, Itu, and Santa Barbara. Thus I shall have my time fully taken up, and, I trust, I may have your prayers that God's blessing may rest upon my work. You may rely upon my doing my very utmost to advance the cause of the Society, and preach the Gospel in every way and every place to which I can have access.”

“ *São Paulo, Brazil, January 25, 1872.*

“ I feel I cannot too strongly urge upon you the necessity of

at once making the appointment of a clergyman to occupy my place. The work both here and at Santos is now fairly started ; great interest is excited ; and to let it drop would be most prejudicial to the interests of the people and of the Society. I have mentioned that great interest is excited. This is, perhaps, especially the case at Santos, where the breaking up of the new ground has been attended by the most encouraging results. Already a subscription list for the support of the future clergyman has been opened, with, I believe, much success, and I have but little doubt that an earnest, active man, of liberal Evangelical views, ministering at São Paulo and Santos, would obtain such an amount of assistance from both places, that the Mission would be nearly self-supporting. The clergyman should come out, if possible, by April (D.V.), as I must necessarily return shortly.

“ At both São Paulo and Santos the work goes on steadily, and with encouragement. The congregations are good and attentive, and the truth is evidently gaining ground. I am sorry to say, though, that the school kept by the American lady has been discontinued from want of sufficient support. This is one of the things the clergyman will have to turn his immediate attention to. I do not think it wise myself to try and form a school for the education of the children, lest I should interfere with his arrangements. He will succeed so much better with his own plans. I have, however, got one of the wives of the workmen, a superior woman, who has been a school-mistress in England, to take charge of some of the children. Others go to a private school, kept by an Englishman ; so the education of the children is not quite at a standstill. Our Sunday-school, too, continues to be very well attended ; and of course a considerable amount of instruction is given there. If you could send out a suitable woman, or man and wife, to teach, it would be a great blessing to the English community ; and with private pupils they would, I am sure, obtain quite a sufficient income.


“ I believe I mentioned in my preceding letter that I had been up the country to Itu. I have now in this to tell you that on last Monday week I went on a missionary tour to Campinas and Santa Barbara. I left São Paulo, accompanied by Mrs. Welby, at six o'clock in the morning, took the train to Sundiaby, then rode on to Campinas, twenty-eight or thirty miles. Arriving there in the evening, I met with a most hearty welcome from Mr. Moreton, the American missionary there, who gave me kind hospitality, and lent

me a mule to go on next morning, while I left my horse which I had ridden up from Sundiaby to rest during my absence. Next morning I started for the fazenda of Mr. L——, an American, who lived about twenty-five miles from Campinas. The day was very hot and dusty, and I was by no means sorry to arrive at my journey's end. Indeed, in this, the hot season, with the thermometer ninety-two degrees in the shade, riding in the daytime is very trying, and it took me till four o'clock in the afternoon to ride the twenty-five miles. Of course the clerical black clothes are of necessity discarded, and the thinnest white ones take their place, while a large white umbrella shades the head from the vertical rays of the sun. The scenery along the road was of the usual wild character, and the road itself as bad as Brazilian roads generally are. I was fortunate enough to find a travelling companion in the person of a dentist, whose time was passed in going from fazenda to fazenda to be engaged in his calling. He was a well-informed man, and I had some pleasant, and, I trust, profitable conversation with him on better things. Arrived at Mr. L——'s, I found that I had been expected the week before, and so consequently no preparation had been made for holding a service. There were, however, several gathered together, and I was especially glad to see and strengthen an American Episcopal clergyman, who, having lost all in the late civil war in America, was earning a livelihood by teaching in Brazil. Poor man, he is almost in the last stage of consumption, and so unable to do much work. Still he both teaches and preaches to the utmost of his ability; and in his weak state seemed to value more than I can tell you the visit of his brother clergyman, and the taking of sweet counsel together. He is very anxious to return to America, but has not the means, and, I fear, not the strength to do so. Next day I rode on to Santa Barbara, and then on three leagues beyond to another American settlement. In the evening some few were gathered together at the house of a Mr. Hall, where I stayed; and previously in the afternoon I had been able to pay visits to several of the farmers, and to see one sick man. My visit to the 'Retiro,' for so is this settlement called, was very cheering, and I have promised, if possible, to go again and give them a Sunday. I hardly think, however, that with my São Paulo and Santos work I shall be able to do this. The welcome I received was most hearty; and one farmer said, 'If I would but stay and live among them, they would both find an income and build me a church.' I quote this to show their kindly feeling, and to

encourage my successor. Next morning I rose at five o'clock, and soon after was riding off. I rode all the way back to Campinas, arriving there in the evening in time to hold a service, which was encouragingly attended. I need scarcely say I was *very, very tired*, and as soon as service was over was glad to seek my bed. Next day rode back to Sundiaby and São Paulo. On Saturday, went down, as usual, to Santos, where I held my services, and returned to São Paulo on the Sunday. Such was my week's work. It was a hard one, but very encouraging in its result.

“A. A. WELBY.”

THE AMAZONS.

 R. S. CLOUGH has reached Parà, having been appointed by the Committee to make a pioneer expedition to the Upper Amazons as before announced. He has been selected on the strong recommendation of Dr. Davis, Secretary of the Religious Tract Society, who had an opportunity of being thoroughly acquainted with his work at Seville, as well as on the testimony of others competent to form an opinion of his qualifications for the work. He is engaged for a year, after which the Committee will receive his Report. They regret, however, to hear of his severe prostration by yellow fever. He writes:—

“*Hotel de Comercio, Parà, Brazil, February 26, 1872.*”

“I left Liverpool on January 25th, and arrived at Lisbon on the 31st. Left Lisbon the following day, passed Madeira at midnight, and on the 17th reaching the Parà river. Landed at Parà on the 18th. On Sunday I was taken with fever, but was mercifully out of danger about midnight. I cried mightily to the Lord not to permit my mission to end thus. For some time I was bereft of reason. I think past troubles aggravated the disease. I was struck down in an hour. Through mercy I am now able to get about as well as the rain will permit. It is so damp here, that salt is liquid in the cellars on the table, and my boots turn mouldy in a night. I shall leave for Iquitos, all well, on the 1st inst. The English here are very attentive and kind to me—that is, those to whom I have been introduced. Now the fever is over, I am enraptured with Brazil, and look forward with great joy to my work on the Upper Amazons, which are greatly superior to swampy Parà in point of salubrity. I am collecting materials to work upon, and every information bearing upon my special mission.

“From Iquitos, not Nauta, I will send you full statement up to date of sailing of mail for Parà. Let me ask the continuance of your prayers, that I may be fitted by the Spirit of God to faithfully perform the duties devolving upon me as a pioneer of the Gospel of Christ in this lovely, though benighted land.

“R. STEWART CLOUGH.”

SINCE the above was written, a more serious communication has been received, an extract from which we give; and whilst there are grounds for anxiety, still we trust that the Lord will, in His goodness and wisdom, preserve His servant for further usefulness, and to be a comfort to his family.

“Mr. E. has written from Parà a note, dictated by Mr. Clough, stating that the yellow fever had again laid him so low, that it was deemed advisable to take him to the hospital, a day or two previously. The physician judged his case to be extremely critical, but hopes were entertained that the crisis was safely passed, and that with great care Mr. Clough would ultimately recover. Mr. E. adds that, although Mr. Clough’s case has been very serious, every hope may be entertained of his ultimate recovery, as he appears to have a naturally strong constitution, and is very careful of his health. He adds, ‘Every European has to undergo an acclimatizing process when they come out here, after which they may live as safely in the Brazils as elsewhere.’ Our earnest prayers are solicited on his behalf.”

HOME PROCEEDINGS.

THE past two months have brought us some anxiety and perplexity, and we have realised the need of our Lord’s gentle admonition, “In patience possess ye your souls.” Illness has in more than one instance seemed to hamper our work at home; and yet from time to time friends have been raised up to supply our lack of service. We have been warned, too, of our sojourner condition here below, by the removal of two very devoted friends of the Society in the south of Ireland. Again, we cannot but remember that Mr. Lee, whose addition to our Home staff we noted in our January Magazine, has, within the last few days, changed deputation work in England for the higher office of declaring the everlasting Gospel to our countrymen at San Paulo, and Santos, in Brazil. He sailed from Southampton on the 9th ult., accompanied by the prayers of all who knew him, that his labours in this newly-opened district may not be in vain in the Lord.

To turn now to the work of the last few weeks, we may mention that Mr. Lee visited Ireland early in March. He preached sermons at Arklow and Londonderry, and lectured at Kingstown, Tallaght, Dungannon, Money-more, Newry, Rostrevor, and Blessington. At the last three our cause was introduced for the first time, and seemingly not without promise of some success. At Blessington one is now labouring, who was the very first to collect for the Patagonian Mission in Ireland.

Among the places in England visited within the last ten weeks, may be mentioned Ryde and Shanklin, Fareham, Winchester, Putney, Richmond, Ongar, Southborough, Streatham, Eastbourne, Norwich, Wanstead, Exeter, Wellington, Tiverton, Torquay, Plymouth, Weston-super-Mare, Weymouth, Birmingham, Leamington, and Shrewsbury. At some of these dissolving view or magic lantern lectures were delivered; at others, the addresses were illustrated with diagrams. At some few there were both sermons and meeting; at Tiverton and Weymouth, only sermons. The most hearty response we have met with this year, was probably at Immanuel Church, Streatham; and in worshipping with that congregation, we could not but feel that the holy title "Immanuel" was not altogether misapplied. At Norwich, in spite of its possessing forty-one churches, we fear our prospects are not bright. At present, the few pounds we receive are due almost exclusively to the labours of one lady in an outlying parish. We hope and pray that some earnest Christian in the city itself may be induced to take up what seems just now a languishing cause. It is an encouraging feature in our work, that at every place, with one exception, the collections have been larger than in the preceding year. So it was at Plymouth, where after our address an interesting statement was made by one who had himself been on board H.M.S. Dido, when Captain Morshead recovered Captain Gardiner's remains in 1852. The Revs. W. H. Barlow, J. W. Marsh, G. W. Robinson, and W. Windle, have between them taken Shrewsbury, Birmingham, Leamington, Weston, Exeter, and Weymouth.

In conclusion, a word about the Reserve Fund may not be out of place. The amounts acknowledged in the receipt page this month will be seen to be small, and what we have got is due solely to the assistance of a few of our warmest friends. Thus, out of the 300*l.* subscribed, 100*l.* has been contributed by two brothers. We had hoped when we put the matter before our readers in March, that many might be disposed to send sums of 5*l.* or 10*l.* to this Special Fund, thus preserving us from the necessity of unduly taxing any one in particular. In this we have been disappointed. And the absence of spontaneous contributors seems to be due to two misunderstandings, which it may be well to correct.

By some it is fancied that the raising of a Reserve Fund evinces a want of trust in God. There would be ground for this objection, if we sought a large funded capital; there is none when we desire merely a floating balance sufficient to tide us over two or three months, during which we know by long experience funds are slack. In fact, as older societies have discovered, such a fund is necessary, if we would "owe no man anything," but "provide things honest in the sight of all men."

But again, some appear to view the scheme as a "ruse" for increasing our year's income, and to believe that in time of need the Reserve Fund will be used like any ordinary balance in hand. This is a most mistaken idea. The fund is a special effort for a special need. It will be *inalienably* applied to the one object we have mentioned; and those who now contribute may feel that the little sacrifice they make will tell in favour of the Society year after year, till its work is done; and He, whose right it is, reigns "from the rivers even unto the ends of the earth." H. S. A.

PATIENT CONTINUANCE IN WELL-DOING.

ROMANS ii. 7.



DO we know what it is, dear friends? We have heard it may be an impressive sermon: with earnest eloquence the preacher set forth "righteousness, temperance, and judgment to come," and, like Felix, we have trembled; or he dwelt with persuasive accents on the love and gentleness of Jesus, and our hard hearts have been softened, and we have determined to give ourselves to the service of our Lord and Master. Receiving the word with joy, we have for a little while professed ourselves His followers. But, alas! "by-and-by," tribulation or persecution arising, we have been offended, and have turned away from our Lord, quieting our consciences with the resolution to return to Him again at some more convenient season.

Or perhaps we have read a book, which has stirred us to the heart. Forcibly the writer dwelt on the shortness of life, the nearness of eternity, the urgent need for devotion in God's service, the vast field for work lying around us, and the great lack of labourers.

We determine forthwith to cast aside sloth and selfish enjoyment, to quit ourselves like men, and be strong. We become devoted Sunday-school teachers, laborious district visitors, and earnest helpers in every good work. For a time all goes well, and we sing, and think too with enthusiasm, that "Tis sweet to work for Jesus!"

We reproach ourselves for having remained so long idle, and wonder at every one who is not equally active.

But "by-and-by" things wear a different aspect. The teaching we took up with such ardour, becomes monotonous; the visiting uninteresting; a trifling obstacle is allowed to keep us from our class, or from our poor; and, finally, the work is given up, or performed in that heartless, listless manner, that could the Master's voice be heard, it would say to us in tones of sorrowful reproach, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. Be zealous therefore, and repent."

Or yet again—Perhaps curiosity, or the importunateness of a friend, has led us to attend a Missionary Meeting. The speaker is earnest, and full of love to the souls of the poor perishing heathen amongst whom he has laboured. He urges us to come forward and help in the great Mission cause. Fired by his enthusiasm, and filled with a desire to labour for God, we determine to give ourselves in earnest to this work. We cheer our friend the missionary by saying we will take a card, become a subscriber, a collector, and honorary secretary; in fact, anything, to aid so good and interesting a cause.

It is easy in the excitement of the moment to take a collecting card: not so easy in cooler moments to fill it.

It is easy to take upon ourselves an honorary office: not so easy to perform its duties aright, and with perseverance.

We had not calculated on the opposition we should meet with from the professors of religion. They, at least (we had said to ourselves), would encourage and stimulate us. But it proves otherwise. Some of them insist so strongly on the impropriety of going abroad, when there is so much to be done at home, that we feel staggered in the very commencement of our work; and think our memory must deceive us as we recal the words "beginning at Jerusalem"—did our Lord then say, "ending there"?

The next friends whom we seek to interest in our newly adopted Mission, ask in a suspicious tone for "results." We hand them the publications of the Society,

believing (in our ignorance) the results to be more than commensurate with the means used for their attainment ; but, with an ominous shake of the head, we are told there don't seem to be many conversions ; and our friends think, considering the number of years the Mission has laboured, it ought to have done more. We feel inclined to suggest that "duties are ours, results are God's."

We are told by others that our motives are respected, and our zeal admired, but that sending Missionaries to the heathen is all a mistake. Our friends are quite assured in their own minds that they are much better off as they are, since they have not nearly as much responsibility as ourselves ; and there can be no doubt they will come all right at the last.

For a moment it strikes us as curious, why under these circumstances our Lord gave the command to His apostles, to go into all the world and preach the Gospel to every creature, and why the apostles obeyed it. If He and they had only known as much as these friends of ours, we should have had the advantage of being heathen still. But the Scriptures generally refer to the heathen as in a highly perilous position, in danger of eternal condemnation, and absolutely needing the knowledge of the Saviour in order for their salvation. We have the most important and remarkable words of our Lord Himself on the subject, when, in commissioning St. Paul, He says :—"Delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

But although there are undoubtedly powerful and striking texts throughout the Bible, on the duty of making the Gospel truths known to the nations lying in darkness and the shadow of death, still it appears to us, the obstacles to collecting for Missions are so numerous, that perhaps it would be better to leave the work to those who have "a vocation" for it, which we certainly have not. That there are such persons we feel equally assured ; they take an evident pleasure in the work, and consequently their labours are crowned with success.

What is it that causes us to tremble inwardly, as we resolve to abandon that which we had undertaken for Christ ? Has He turned and looked upon us reproachfully for having so soon cooled in His service ? It is even so, but we turn from our pleading Lord. For "patient continuance in well-doing" we have neither grace nor strength ; we have no respect unto the recompense of the reward !

Is it indeed true, our love to our Lord is so weak, that a little weariness, a little opposition daunt us in our service ? Have we considered Him who for a lifetime endured contradiction of sinners against Himself ? Have we dwelt on His love—the love that led Him to live and die for us, and that still fills His heart as He pleads for us at the throne of God ? and, remembering that love, are we prepared deliberately to say, that any work He has placed before us is distasteful, disappointing, or requiring too much self-sacrifice ?

On the other hand, have we thought how the various excuses we make to ourselves will bear the test of the judgment day ? When we stand to give account for deeds done in the body, and for deeds left undone, will it be enough to say with regard to the latter, that we or our friends thought there was no necessity for them ? Does not our Lord say, "The word that I have spoken, the same shall judge him at the last day," and is it not for sins of omission that He Himself (Matt. 25) condemns the wicked to everlasting punishment ?

K. J. G.

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

. 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.

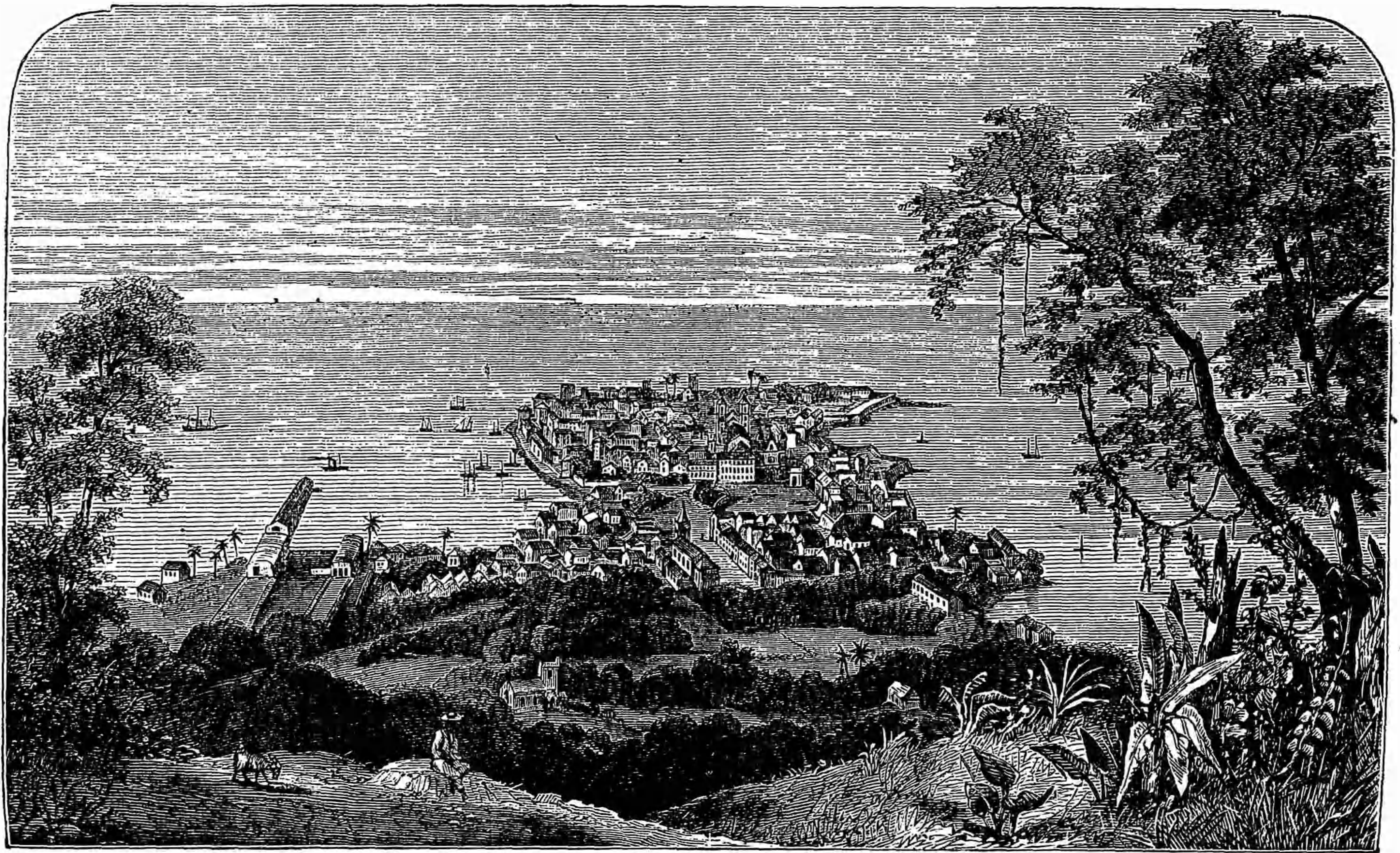
		£	s.	d.	£	s.	d.	
					Lancaster, Rev. R. T.	2	2	0
					Longmire, Rev. J. L.....	0	10	6
Atkinson, Miss	3	0	0	Russell, the Misses.....	2	2	0	
Garland, T. B., Esq.....	5	0	0	Swift, J., Esq.....	5	5	0	

SOUTH AMERICAN MISSIONARY MAGAZINE, MAY 1, 1872.

	£	s.	d.		£	s.	d.
Taylor, Wm., Esq.....	2	2	0	Ongar, per H. Gibson, Esq., L. by Rev. J. I. Lee, less Ex.	3	2	8
The Directors and Solicitors Central Argentine Railway Company, for Rosario	45	0	0	Plymouth, per Mrs. Edlin, L. by Rev. H. S. Acworth.....	3	5	7
Treacher, Henry, Esq.	1	1	0	Putney, per Miss E. S. Robertson, L. with Dis. Vs., by Rev. J. I. Lee, less Ex.	2	13	6
Trotter, Mrs. H. D.	2	2	0	Redditch, per Miss Silvester	1	10	0
Valentine, Rev. W. H.	0	5	0	Richmond, per Rev. J. D. Hales, S. by Rev. Prebendary Mackenzie, less Ex.	9	7	8
Windle, Rev. W.....	1	1	0	Ryde, per Rev. W. H. Redknap, L. with Dis. Vs., by Rev. J. I. Lee, and coll. by Miss Spear.....	2	8	5
Wyllie, Mrs.....	1	0	0	Shanklin, per Rev. G. W. Southouse, L. with Dis. Vs. and S., by Rev. J. I. Lee.....	8	0	0
DONATIONS.				Ditto, per Rev. C. T. Burland, S. by ditto	4	0	0
Blakelock, Ven. Archdeacon	1	0	0	Southampton, per Rev. F. E. Wigram	4	2	0
Chance, H., Esq.....	5	0	0	Southborough, per Miss Hooper.....	5	0	0
Ellice, Wm., Esq.	10	10	0	Stoke, per Mrs. Edlin, L. by Rev. H. S. Acworth, and sub.	2	17	0
H. S. M. A.....	1	1	0	St. Paul's Y. M. Miss. Soc. at Messrs. Hitchcock, Williams, and Co.....	9	7	6
Hamblin, Miss C.	0	10	0	Streatham Common, per P. B. Cow, Esq., L. with Dis. Vs., by Rev. C. R. de Havilland, less Ex.	6	1	11
Robinson, Rev. W. W., part profits of "A converted family".....	1	1	0	Sydenham, per Rev. B. C. Huntly, for 1871	2	19	0
COLLECTION.				Wellington, per Miss Burridge, L. by Rev. C. J. Senior	2	7	0
Hill, Miss, per Miss C. J. Tarner	1	1	0	Wells, per Miss L. Stickley.....	5	0	0
ASSOCIATIONS.				Winchester, per Miss Whitear, L. by Rev. J. I. Lee	5	11	0
Acomb, R. Bulmer, Esq.	1	10	0	SCOTLAND.			
Andover, per Miss Child, for 1871.....	0	18	0	Portobello, Thos. Gibson, Esq.	4	0	0
Blandford, per Mrs. Groves	3	10	0	IRELAND.			
Clapham-common, per Major-General Sir A. J. Lawrence.....	8	0	0	Arklow, per Rev. W. G. Ormsby, S. and subs. by Rev. J. I. Lee.....	6	12	6
Clifton and Bristol, per E. W. Bird, Esq.	60	0	0	Blackrock, for 1871, per Miss Anna Stephens	2	16	6
Ditto, per Rev. J. B. Clifford, L. at St. Matthew's, by Rev. H. S. Acworth	1	19	0	Cavan, Derry, and Donegal, per Mrs. Gahan	25	0	0
Colchester, Mrs. C. J. Duncan	1	0	0	Dublin, St. Matthew's Aux. per Rev. H. Newton, for 1871.....	7	15	6
Deal, per A. C. Woodruff, for 1871.....	3	15	6	Kingstown, per Miss B. Rolleston, L. by Rev. J. I. Lee, less ex	6	18	0
Derby, per Miss Gell	0	5	0	Newry, per Very Rev. the Dean of Dromore, L. by Rev. J. I. Lee, &c.	3	7	0
Eastbourne, per Mrs. Jones, SS. and L. by Rev. Dr. Roberts, less Ex. ...	19	1	6	Rostrevor, per Rev. W. C. Barker, L. by Rev. J. I. Lee	3	0	0
Enfield, per Rev. G. H. Hodson, S. and L. with Dis. Vs., by Rev. W. W. Kirby, less Ex.	8	19	4	FOREIGN.			
Fareham, per Rev. W. S. Dumergue, M. L., L. by Rev. J. I. Lee.....	2	0	0	New Zealand, per R. Dixon and Co., Jas. Shepherd, Esq.	2	2	0
Hampstead, per Rev. J. Kirkman—Miss Holford	0	10	0	North Goulburn St. Nicholas Sunday School, per S. Russell, Esq.	4	15	0
Hastings and St. Leonards, per Mrs. Gardiner	30	0	0	RESERVE FUND.			
Heckington, Rev. G. T. Cameron.....	0	10	0	Collet, M. W., Esq.	25	0	0
Kensington, per Miss Litchfield.....	4	4	0	Cow, P. B., Esq.....	25	0	0
Lancashire and Cheshire, per Rev. Dr. Hume.....	100	0	0	Haliburton, A., Esq.....	10	0	0
Ditto, for 1871	7	8	9	Longman, J., Esq.....	5	0	0
Larkfield, per Rev. N. Dimock	1	10	0	Rowe, C., Esq. (promised)	50	0	0
Lincoln, per Wm. Moss, Esq., Meeting, less Ex.....	4	5	0				
Long Crichel, per Rev. C. P. Phinn... ..	1	9	3				
Louth, per T. F. Allison, Esq., for 1871	11	6	6				
Maida Hill, per Major Tubby	1	0	0				
Maidenhead, per Miss Atkinson	10	15	0				
Market Harborough, for 1871—							
Brooke, Sir W. de Capel	5	0	0				
Card, coll.....	0	10	0				
Morgan, Mrs., for Rosario Church.....	1	0	0				
Norwich, per Miss Cooke.....	3	17	0				
Notts, per Rev. J. W. Marsh	15	0	0				

The ANNUAL SERMON will (D.V.) be preached in ALL SOULS' CHURCH, LANGHAM PLACE, on the Evening of ASCENSION DAY, THURSDAY, MAY 9, 1872, by the Rev. AUBREY C. PRICE, M.A., Incumbent of St. James's, Clapham. Service to commence at Seven o'clock.

SALE OF WORK.—Miss Stirling will hold her Annual Sale of Work early in July. A Special Stall will be held by Miss Gertrude Stirling for the benefit of the newly begun Chinese Mission in Peru. Contributions will be thankfully received at Long Crichel Rectory, Wimborne, up to June 30th.



PANAMA.

(See page 108.)

THE SOUTH AMERICAN

Missionary Magazine.

JULY 1, 1872.

Tierra del Fuégo.

USHUWIA.

GLADSOME tidings reach us from Tierra del Fuégo of the successful advance of the Redeemer's kingdom upon its soil, and of a spiritual victory achieved in that outlying domain of the powers of darkness which powerfully illustrates the faithfulness of Divine promise, the Spirit's converting power, and the efficacy of prayer. Now are we permitted to see the ripened sheaves gathered in due season from precious seed, however it may have been "sown in tears."

Our thoughts, too, gratefully revert to those fellow-labourers, now engaged upon other fields, who with such self-sacrifice and self-devotion threw themselves into the Fuegian work at a period when "all things seemed to be against them,"—the Rev. G. P. Despard, and the Rev. W. A. Gardiner.

The baptism of thirty-six Fuegians, the marriage of seven couples, and the touching incidents connected with the native assemblings for prayer in their own tongue, attest convincingly the reality of the spiritual work in progress, and that the Lord has effectually planted His standard amongst them.

We proceed to give extracts from the latest correspondence received from Stanley and Ushuwia, which must cause every devout heart to beat more strongly with adoring love of its

Lord, and render the most stammering lips eloquent with thanksgiving.

The Bishop of the Falklands forwards the following memoranda of his visit to Tierra del Fuégo:—

KEPPEL ISLAND.

“ April 3, 1872.

“ I visited our Station on the Island early in February, and again towards the close of March, on my voyage to and from Ushuwia.

“ Everything seemed in good order under William Bartlett’s management. Mr. and Mrs. Lawrence were strangers to me, but no longer to the work ; for they are manifestly at home, and in quiet pursuit of their duties.

“ The natives, I thought, bore marks of care and Christian kindness on the part of their friends at the Station ; and I was filled with a strong hope, as I daily watched their conduct, and spoke with them, that they might soon desire, and express clearly their desire, to be received into the Church of Christ on earth.”

USHUWIA.

“ At Ushuwia we found the missionary party all well and cheerful.

“ Externally, the appearance of the infant settlement is very promising. ‘ Stirling House ’ occupies a fine position, and immediately attached to it, in front and rear, the gardens of the residents are admirably laid out.

“ A plot of land, five and a-half acres in extent, with a capital fencing round it, belongs to six native families ; but as yet it is in part only under cultivation. This garden-land forms the immediate foreground of the settlement, which is composed of ‘ Stirling House,’ ‘ Islee House,’ and a diminutive chapel, with a pretty belfry, and a tasteful cross to indicate its special character. In the intervals of these buildings, certain wigwams of a superior sort are scattered up and down. To the rear is a field about two and a-half acres in extent, with a cow-house in it, the whole being fenced in both neatly and substantially.

“ Unfortunately, early frosts had cut down prematurely the potato crop, and there was little probability of more than a very light yield.

The seed was put in late, owing to the delay of the *Allen Gardiner* in Good Success Bay, and the general length of the voyage. We must not, therefore, give up hope for the future, but another bad harvest is very disappointing, and throws a burden on the Society. Other vegetables, turnips and cabbages, &c., were thriving splendidly; and the *Allen Gardiner* was kept supplied with vegetables and salads, not only during her stay in harbour there for three weeks, but for her return voyage.

“All this pleased and made me hopeful. It is not, we must allow, a slight change which has taken place in the character of the natives of those parts, when we contrast the peaceful development of our plans now in their very midst, with the fitful, hesitative, timid efforts we were compelled by their former savage habits to put forth.

“But it is delightful now to feel that we are working amongst a softened, respectful, and receptive population for the most part, and to be able to report a native Christian nucleus formed in the centre of *Tierra del Fuégo*.

“I joined with Mr. Bridges in baptizing thirty-six of the Indians' children and adults, and in joining in Christian marriage seven couples. The service took place in the open air in the presence of, I suppose, a total of 150 persons, including ourselves. The responses by the candidates were firmly and intelligently made; and I trust, with God's grace, they will be kept.

“There is a movement Christward among the natives, I believe. The baptized had organized evening worship spontaneously, and were meeting in the houses of one another for prayer and praise when I was there.

“One evening I was present, and a more touching, encouraging assembly for prayer I never was at.

“The prayers were beautifully uttered, deeply reverent in tone, eloquent in expression, full of pathos. I rejoice to have lived to witness so marked a proof of past success, so hopeful an indication of greater spiritual triumphs in the future.

“But while it is a source of joy to know that Indians of *Tierra del Fuégo* have learnt to value prayer, and to make known to our heavenly Father their wants, and to worship Him in Christ, and to pray for the Holy Spirit's light and aid; it is satisfactory also to know, that this new religious manifestation has a background of conduct of consistent tendency, giving, if not complete, yet great practical testimony to their Christian profession, and enabling them,

therefore, with a good conscience, to speak with their lips for Christ.

“ We must now consolidate our work at Ushuwia, and send out the Word of Life from that centre.

“ It should be—(1), in the training-station for native Evangelists; (2), the seat of a school-home for children.

“ Both will require money, for natives cannot settle down for regular instruction, without being for the time provided for; and children must be fed, and clothed, and housed.

“ Let this plan be carried out, and let smaller out-stations and tributaries, so to speak, to Ushuwia, be here and there formed, and you may then, with God’s blessing, regard the essential difficulties of your work solved.

“ I am appealing on the coast for funds for the Home.”

Mr. Lewis’s account of a prayer-meeting held by the natives must awaken our deepest emotions of praise and gratitude:—

“ While trying if possible through the darkness to see the boat leave the shore, I heard Stirling Maacole calling the baptized ones to pray. Not having previously heard of their gathering to ‘pray,’ though they often of themselves assembled to sing, the thought struck me that they might, unknown to us, be gathered together for that purpose. I therefore went over to their house (Islee’s house), hoping to find such to be the case. Before I reached the door they began to sing ‘Rock of Ages.’ I entered, and by the flickering light of the fire-flame upon the hearth could just discern the little assembly standing in a circle, and numbering about twenty-five. The last verse having been sung, and a pause ensuing, I observed that if those baptized were true Christians, they would not enjoy praising God only, but they would also have a desire to pray to Him, and asked if any present would then like to ask God to make them true Christians? Oococoo said he should; so we knelt, and he prayed, using no well-studied phrases, but pouring forth the simple and natural confession of a life of sin, and acknowledging God’s mercy to himself and family, and his people, in sending them the Gospel. He implored Divine help for himself and all who had been baptized; asked God to bless Mr. Despard, Bishop Stirling, and the other members of the Mission known to him, mentioning each by name; asked God to cause His people to listen and help Mr. Bridges, and all who came to teach them, concluding with (as he termed it) JESUS’S prayer.

“ Lucca was asked if he would like to pray, and readily assented. Telling God they were once heathens, but now they were Christians, and belonging to God’s family, he said they were no longer their own, but God’s, as were also their wives and children. They were all very wicked, he said, but God was the strong One, and he could make

them good. Stirling Maacole followed, saying in Fuegian, 'God, I know not how to speak to thee; I only know how to quarrel, and fight, and steal, and lie,' but now, God was his father, and he (Stirling) was one of His children, and Jesus Christ had given His own body to death for them to save them; that he wanted to live better and please God.

"Allen Gardiner then prayed; his words were more fluent and orderly, as though it was not a new thing for him to pray. We rose from our knees, and sung, 'Shall we gather at the river.' After which we again knelt, and W. Bartlett, unprompted, engaged in prayer.

"He spoke of his sins, the sins of his country people, and of his fear of God. He thanked God that He had been merciful to him when dangerously ill, nigh unto death, and had restored him. He alluded to the massacre of the missionaries at Woolia, and said that the missionaries should no more be molested; that they who were now Christian brothers would protect them, and tell them whenever any evil was premeditated to them. He told God he and all of them were thankful that He had sent the teachers to tell them about the good and happy country, and the bad burning country, to one of which they would be called after death. Who was it told them of these things, and warned them against the future? Was it the trees? no; those whom God had sent from England, and they who had been baptized and were now Christians, would help the missionaries. He prayed seemingly with great earnestness and on behalf of his brother Joseph. Afterwards John Marsh, in his quiet and subdued tone of voice, asked God to preserve them through the night, to help them to overcome laziness, and many other sins, and to become good.

"J—— then, unasked, briefly prayed, confessed that he was given to stealing; thanked God for sending kind friends to their country to teach them. Last of all, Cooshee asked that God would help them to pray also to be merciful not only to their relatives, but to all men; and not only to all men, but to the dogs and birds, not to torment them.

"Among other things, several asked God to take care of Bishop Stirling, and Mr. Resyek, and the Allen Gardiner, the friends at Keppel Island, and friends in England. We concluded with another short prayer and the Doxology.

"Oococoo, when leaving, asked that we would pray for them. M—— was absent, but on the following evening he was with the others who had gathered again for prayer. He confessed his besetting sins, and how sorry he was that he had stolen the puncheon of biscuits. He asked God to help him to become good and to take care of them.

"George Despard informed me he himself had been to some of the other people's wigwams talking to them of all he knew concerning the future worlds, and remarked that some listened attentively to what he said, whilst others would not listen."

We have been favoured with the following detailed account addressed by the Bishop to a member of his family, which will be read with much interest, although some of the facts appear also in other letters.

“ Dry Island is a small island lying about four miles from Committee Bay, and perhaps two miles only from the nearest point of Keppel Island. The Mission rents this and another tiny island for 1*l.* a-year. Bartlett wishes to utilize Dry Island as a select sheep station, rearing up here, if possible, an improved flock. As yet, however, we have only thirty-five sheep there, no corral or fold, and no shepherd. Our plan is to have a Fuegian shepherd; and I have agreed with a native now in Tierra del Fuégo, to come over with his wife and child (he has but one of each), and brother, that he may settle on Dry Island, and watch over our future flocks. We must build him a hut, and supply him with goats for food, and vegetables, until he gets a garden for himself, and provide a boat for him to communicate with Keppel Island, and let him have biscuits, or flour, and a little tea and sugar; clothes also, of course, for himself and family, and thus, by an immediate outlay, prepare the way for the future prosperity of the Mission.

“ The Fuegian in question does not belong to Ushuwia or its neighbourhood, but lives at the ‘Narrows,’ *i.e.*, the narrow entrance to the Beagle Channel eastward, about twenty-five miles before you reach Ushuwia, and has there a little garden of his own, with a fairly good crop of potatoes in it, and other ground dug up and prepared for seed, but unoccupied simply from want of seeds. This attention to the cultivation of the ground shows him to be a careful man, and one that appreciates the advantages of life such as he has seen at Keppel Island. When the Allen Gardiner anchored off his place of abode the other day, in order that I might see how he was getting on, and leave them a couple of goats, neither he nor any of his people were at home. But in his wigwam was his box, containing some clothes, and other odds and ends, and a saucepan. I thought, therefore, he must be near at hand, and in the course of three or four hours he turned up, he having been engaged with a lot of his country people in cutting up a whale. The idea of seeing a whale cut up by a party of Fuegians pleased me, so I asked the Captain to get the boat ready; and in the afternoon off we went, Captain and Mrs. Nicholas, Mr. Resyek, four seamen, and the native I have been speaking of as guide, to the scene of action. The distance by water was, I should think, six or seven

miles; had we gone overland, I think one mile and a-half would have taken us to within 150 yards of the place; for a long narrow island forms one side of the Narrows; and very nearly opposite the ship, on the other side of this island, the whale was stranded; but this we did not at first know. Our appearance, wholly unexpected, set the whole batch of natives in a state of excitement, and I did not allow the boat to touch the island (and even then only for a minute or so) until I quite knew with whom we had to do. Only the débris of the whale was left; and the people remaining on the spot were in fact people of the place, the whaling-party people having broken up, and departed to their usual haunts, well supplied with blubber and bone. Fifteen canoes were drawn up on the beach, and I suppose about eighty or ninety persons were on the spot to greet us. Amongst them was Tweenoi, who recognised me at once, and came close to the boats to make himself known. 'Hi, Tweenoi! Hi, Tweenoi!' *Hi* is simply *I*,—'I am Tweenoi; I am Tweenoi: don't you recollect me? I am the man who long ago' (I think it must be nearly four-and-half years since) 'cut wood for you at Picton Island.'

"This is what he said in his own language. I knew him at once, and was glad to see him, but I had not thought of him for a long time. He cut a whole shipload of wood for the 'Allen Gardiner,' and stacked it in a most convenient place on the beach, according to agreement, when I lent him a fine American axe. Perhaps you recollect reading about it. When I lent him the axe, people on board the 'Allen Gardiner' thought and said,—at least some of them,—'You will not see that axe again. As for the wood he promises to cut and carry, and get ready by the time the ship comes again, you may whistle for it;' but I made the experiment, and it answered well. The wood was ready, the axe was returned on our next visit some months after. Unhappily Tweenoi had killed a Fuegian with this axe, and had been beaten and driven into exile; but he had left the axe and the wood, as proof of his industry and fidelity to his promise. Not, I think, for months after we got the wood did I again see him, and pay him for his trouble; and now, for the second time, he turned up, and I am honoured by his friendly recognition. A second man I recognised among the whaling party: he goes by the name of the *postman*; and he, too, was eager to greet us. His name had been recently acquired, about three weeks previously; for when on her voyage to Ushuwia the 'Allen Gardiner' was becalmed, or baffled by light and fickle winds, and unable to make progress in the Beagle

Channel, I, wishing to prevent undue anxiety about our approach, asked the man in question, who happened to be in his canoe alongside, to take a letter for me to Mr. Bridges. Immediately he agreed to do it; and no sooner did he receive my note, and stow it carefully away, than off he started. It was growing dark, and the distance must have been at least fifteen miles. All night it poured with rain; but next morning, several hours before the 'Allen Gardiner' reached her destination, Mr. Bridges had received and been cheered by the news of our approach. Had the weather been clear, he might have seen us some ten miles off; but it was wet and stormy, and night was coming on when I sent off the despatch, and therefore the postman's work was not in vain. At Ushuwia the man refused to give the letter to anybody but Mr. Bridges. Not even to Mrs. Bridges would he deliver up the charge. He had kept it, too, dry and clean. This man does not belong to Ushuwia, but to the Narrows. I like to notice these little things, because they indicate the good qualities of the Indians, and the friendly confidence in our purposes existing among them, and spreading.

"We found all well at the station. The iron-house looks well, the gardens about it are in excellent order. The natives' garden, to the extent of five-and-half acres, not well under cultivation as yet, but surrounded by a capital fence, forms a fine foreground, and gives a promising tone to the future. A field, two-and-half acres, with cow-house, ready to receive cattle, 'the parson's field,' supports and gives a homely look to the rear of the settlement.

"The selection of the district, too, met with Mr. Bridges' strongest approval, which is satisfactory, although I am myself disposed to assign it not a first, but a second class in my estimation. The Narrows, to the eastward, and in particular Gable Island, I deem to be better. But Ushuwia is a fine district, and Tushcapalan (the name of the actual site of the station) is now the head-quarters of our Southern Mission, presided over by an eminently good, useful, and faithful missionary and his wife, resident in a most suitable house, and presenting in its surroundings a pattern of careful, intelligent, and refined industry. The gardens attached to Stirling-house are in splendid condition; and all the arrangements are calculated to impress with a sense of order and comfort the minds of the natives who reside there, or visit the station. No wonder then I felt joyful. But my joy increased with my stay; for I became daily more and more sensible of the fact that a Christian influence

was extending itself over the hearts and minds of some of the natives. The general tone is higher ; and I found myself amongst a softened, and respectful, and receptive population. The average number of natives each morning at prayers at half-past six o'clock was not less than twenty-five : and often we had forty present ; but very wet or very cold mornings reduced the number of an almost clotheless congregation. On Sundays, at the special service for the natives, about half of all those in the place at the same time (for they come and go without intermission, never stopping long in one spot, owing to want of food) attended ; and then, some days before I left, I found that of their own accord several had begun to meet together for prayer and singing of an evening, conducting the service in their own way, and in their own home, the native-built house. You will not be surprised then to hear that Mr. Bridges joined with me in baptizing thirty-six men, women, and children, and that we married seven couples, according to the rites and customs of the Church of England. You will see in my letter to Gertie that I have transformed my former hut into a little church-hut, with a pretty belfry at one end, and a suggestive little cross at the other, and that there we meet morning after morning for prayers, and on Sundays for our regular Church services, and for the celebration of the Lord's Supper. But on the occasion of the baptisms and weddings, the tiny building would not have done, except our object had been privacy. Our object was otherwise, however,—was publicity. We wished as many natives as possible to witness the Christian confession of some of their own people.

“The day was glorious with sunshine, and in a little bay, so to speak, of the wood (the still surviving portion of the wood, whose glory has now departed), every arrangement was made which good taste and their feeling required for the admission into the Church of Christ on earth of the thirty-six natives who were to be baptized. The font was decorated with leaves and flowers, and the bright water within gleamed with life and energy. Seats for the candidates, and for all the ‘Allen Gardiner’s’ party, and for those belonging to the Mission, were suitably placed ; while the still heathen natives sat in an extended half-moon, or in sections of circles, on the warm, green fragrant sward. Mr. Bridges, as my chaplain, accompanied me from the house to this most interesting scene ; and the captain and crew of the ‘Allen Gardiner’ followed in orderly procession. The principal portions of the service, translated into Fuégian by Mr. Bridges, were read by him ; and then we joined in the actual baptismal rite,

he baptizing some, and I others, and receiving them with glad and thankful hearts into the congregation of Christ's Church. The answers to all the questions put to the candidates were promptly and distinctly given; and I humbly, yet ardently, hope that all who thus answered, desired, and wished to be, may become what they so courageously promised. Amongst the baptized was Joseph Waukeman, your *protegé*. Are you not glad?

“Some of the natives baptized have a good deal of Christian knowledge, Mr. Bridges assures me: others have less; but all have a full knowledge of the Christian belief in God the Father, the Son, and the Holy Ghost, and of the sanctity of His commandments. A confession of past sin, and a clearly expressed desire to lead a new and godly life, have of course accompanied the request of those now baptized to receive this holy rite. With some of these, now our Christian brothers and sisters, I was specially pleased, and, above all, with *George Despard Okokko*. His manner and candour in referring to his past life; his earnestly expressed purpose, with God's help, to lead a new life; his resolution to lay himself out more than ever to teach his people Christian things, aroused in my heart no doubtful persuasion that the Divine Spirit was indeed working effectually in his soul, not only for his own, but for the welfare of many of his people. Sisoengis, is now John Marsh Sisoia; Luccaengis, is now Stephen Lucca; Pinoiensis, is now Allen Gardiner Pinoia; Cusenjiz, is now James Cushai; Ootatoosh, is now Stirling Maeacol; Wagera, is now William Bartlett; ‘Joe,’ is now Joseph, and so on. Their wives have been baptized, and received suitable names—*e.g.*, Joseph Waukeman's wife is called Eleanor Stirling. Mr. Bridges computes the ages of this young couple as eighteen and seventeen respectively. It surprises me to find your ‘boy’ married; but this is an extraordinary race. For a long time they seem to be children,—*mere children*. You would say they might be seven or eight, at the outside nine years old; then they suddenly develop rapidly, and jump in two years from nine to sixteen!

“But I must speak of the marriage ceremony, which immediately followed the baptismal. The seven couple looked really nice. It so happened that a working-party in Stanley, meeting in Government-house, had made a nice assortment of clothing for the natives. It was to be presented to me on my arrival. Accordingly, on a set day all the results of six months' diligence and skill were displayed in the large drawing-room of Government-house; and a widely-spread

invitation was given to the residents to come and inspect them. It was a pleasing occasion, and made quite festive and bright by the generous hospitality of his Excellency the Governor and Mrs. D'Arcy, and by the Christian spirit they infused into it. All this clothing was placed on board the 'Allen Gardiner' previous to her departure for Ushuwia, and amongst it were some specially cheerful-looking print dresses—denominated 'wedding dresses.' The fact is, at Stanley, suitable material for clothing for these natives is difficult to get, but in their kindness people give what they happen to have at hand, and can spare. Thus it occurred that this print material came into use; and as the colour was evidently too bright to be preserved long in the wigwam, and the texture not over-strong for common use among a rude people, the dresses made out of it came to be looked upon as something special, and were denominated, as I have said, 'wedding dresses.' Prophetic they were: for, contrary to my expectation, they actually were turned to the very account indicated by the name. The brides, therefore, were neat and attractive in their dress. Orange blossoms are not to be had in the extreme south of South America; but there are a few prettily flowering shrubs and plants. One in particular, growing in a locality about five miles from Ushuwia, had attracted, by its pale beauty, and honied scent, the attention of Mrs. Nicholas, the captain's wife, and myself, &c., on the occasion of a picnic we made one day in that direction to see some waterfalls. Accordingly, we despatched a canoe-party to fetch some the night before the wedding; and then Mrs. Nicholas, and the captain and mate, set to work, and made graceful wreaths for bridal heads. Meanwhile, two or three, if not more, of the officers and crew of the 'Allen Gardiner' were busily engaged in elaborating wedding rings out of sixpences. It was their spontaneous work, and the silver was their own; they would take no return. They were not deficient in art; and the rings turned out well, and helped us to complete the requirements of the Church of England service. Seven wedding-cakes made by the steward of the 'Allen Gardiner' were further confirmations of the nature of the ceremony, when presented shortly after it was over. On the whole, it was an interesting and happy occasion, the inauguration, I trust, of a brighter era for many dwellers in these Southern isles. The best man behaved admirably, and will, doubtless, talk of the event for years to come. But I hope baptisms and marriages will in future become familiar Christian rites in Tierra del Fuégo. The night before I left Ushuwia, I went ashore to say good-

bye. It so happened that we did not start so early next day as we had proposed to do ; but when I went ashore in the evening I thought of saying good-bye, and a few parting words to all at the station. As it happened, I postponed doing so until the morning ; and, having finished what I wanted to do, was about re-embarking, when Mr. Lewis asked me if I would like to be present at the usual evening prayer conducted by the natives. Previously, I had abstained from going to their meeting. That night I yielded to Mr. Lewis's suggestion, and told Mr. Lewis the natives had better meet in the Church-hut. They did so, and I simply listened to and followed their order of service. There was a hymn ; then George Despard offered up a prayer in his own language, so calmly and earnestly that I was astonished and greatly moved in heart. Then Stephen prayed for three or four minutes with almost equal force and sweetness. There was a second hymn, followed by warm, heartfelt utterances in prayer : first by William Bartlett, then by John Marsh, finally by Allen Gardiner. Each prayer was characteristic, having a strong individuality about it ; but all the prayers were mingled with confession of sin in themselves—special sins ; all were mingled with intercessions for others—for me, for Mr. Resyek, for Mr. Despard, &c. ; for their countrymen, and for a safe voyage for the 'Allen Gardiner.' I so far took part in the service as to give the benediction. When I shook hands, and said good-night, my heart glowed with love for those whose brotherhood in Christ I felt to be a great and joyful reality."

The Rev. T. Bridges writes :—

"March 11th, 1872.

"I now will answer in detail, as best I can, the various matters submitted to me in your letters.

SALE AND TRANSLATION OF SCRIPTURES.

"Concerning the translation of St. Luke's Gospel, or any other portion of God's Word, no direct steps have been taken by me yet, owing to a variety of causes.

"First, and principally, because of my inability, not yet being perfect master of the language ; and of the impossibility of doing so satisfactorily, owing to the poverty and peculiar construction of the language.

"Secondly, want of leisure. Other work connected with the first settlement in a new home, in a wild waste land, where nothing has been done and everything is *to be done*, among a heathen and uncivilized people—this state of things leaves no leisure, for a while, to engage in sedentary pursuits, however necessary they be. Again, the

circumstances of my life, since my arrival in the Falklands, have not permitted me to undertake any work of translation as yet.

“But, though I feel unable to make a satisfactory translation in which you are tied by words, I think I could make a paraphrase of St. Luke’s Gospel, and will set about the same as soon as I can.

“Concerning the composing of prayers for the use of the natives, we find they readily follow, among and by themselves, prayers to God offered in their own language by myself or Mr. Resyek, at our daily meetings for worship and instruction, which are always extempore, and real feeling in the heart of love to God, and repentance for sin, and desire to serve our Lord, can, and do find, ready utterance by the lips of the ransomed sinner. However, there is a great use and a variety of good effected by forms of prayer, and we trust soon to compose some suitable ones for the use of ourselves and the natives, adapted to the various conditions of life, of age, of circumstances and times.

BAPTISM OF AN ADOPTED FUEGIAN.

“Concerning the baptism of a suitable boy who should bear the name of John Furness Ogle, and whose support is promised by Dr. Ogle, of Derby, to the amount of 10*l.* per annum; such a boy has been found, and baptized by the above name, and duly registered as such in our baptismal register.

“He has no father; his mother, a sensible woman, is also baptized, and has for some eighteen months or more been the wife of Sisanianjiz, one of the four youths Dr. Stirling took with him to England some seven years ago. Immediately after their baptism they were duly joined together in Christian marriage on March 5, 1872. This lad is about nine years of age, healthy, intelligent, and cheerful, and his mother and step-father being regularly here under Christian instruction and very well disposed, we have every needful guarantee of teaching the child regularly and looking thoroughly after him.

EXTENSION OF THE MISSIONARY FIELD.

“Concerning the advisability of undertaking further missionary work in these parts, Dr. Stirling, to whom I read your letter, recommending a station at Good Success Bay*, as well as communication with natives of other parts, per ‘Allen Gardiner’ will doubtless write to you. With him, I would strongly advise concentration of effort and of means at present, in the developing and putting into an effective state *this station*; where we have very extensive intercourse with natives from thirty miles round, and here there is large room for the settlement, civilization, and Christian culture of large numbers of natives. No doubt there is room for one, two, and many more stations in this archipelago, and the exigencies of the people and country are pressing, and call for immediate help; but to undertake *every* good work at once is not practicable. But certainly after a while, when I could

* See Admiral Sir B. J. Sullivan’s Letter, vol. v., p. 104.

leave for a circuit, or if any one else, native or foreign here, knowing the languages of the people, could preach the truth, or even not knowing the language could bring natives here from other parts, learn their language, and teach them the good and right way; then thus in a short time hence the 'Allen Gardiner' may, in this manner, be made very extensively useful.

"Concerning the further utilization of the 'Allen Gardiner,' and of the Society's property at Keppel Island, Stanley is a very convenient market, and will become more so; and in time to come it will be necessary to find some other market, especially for potatoes and other garden produce, and meat, butter, and cheese. I do not know, as the Bishop does, the state of Sandy Point settlement, but there must be, I should think, a good market there for such articles of consumption. I trust the wool and potatoes will sell well, especially as the former will be pressed, and ready for shipment.

"Jacob Resyek leaves this time, having a very strong desire to again visit his home.

PROGRESSIVE FORMATION OF THE SETTLEMENT.

"Finally, I subjoin an account of land enclosed here, with fences of the following description:—stout posts $4\frac{3}{4}$ above ground and 2 feet in, placed on an average 10 feet apart. They are connected by two stout rails; and palings, sufficiently stout to keep out goats, are nailed to the rails.

"First—Natives' garden. A square of 160 yards, divided into 18 beds, 3 of which belong to one individual, the whole square belonging to 6 persons. Each bed is about 18 yards wide, and 80 long. Of these divisions 8 are under crop, equally with potatoes and turnips, and this is about $2\frac{1}{3}$ acres. This is the only portion turfed and dug.

"Second—Mission Field, a little over 2 acres, forming half a square, the other half being destined (D.V.) for church and school ground, and burial ground.

"Third—Stirling-house gardens, front and back including yard and house, site 7-9 acre. Garden land in same, excluding path down the middle 5 feet wide, $\frac{1}{2}$ acre.

"Land enclosed and cultivated at Tushcapalan, Ushuwia:—

	Acres.	Yards.
"Mission Field	2	72×142
"Natives' Garden square ...	$5\frac{1}{4}$	160×160 of which $2\frac{1}{3}$ acres are cultivated.
"Stirling-house, gardens, and yard'	7-9	33×108 yard and site of house 33×30 .

"Total of enclosed land 8 1-36 acres. Total of land cultivated about $2\frac{7}{8}$ acres.

"The fencing in of the Mission field is not yet complete. The posts and rails are up, and the palings of the west side nearly completed. The other sides are not yet commenced.

“The work for the next 6 months will be, as regards the employed natives, the rearing of 6 cottages each, for one of the garden proprietors ; the completing the above fence ; the building of domestic offices and fowl-house ; the cutting, drying, and stacking grass for winter food for cattle ; the gathering in of the potato crop ; making clothes, and digging land ; cutting wood and carrying same for local use and shipment. For myself, the keeping of accounts, &c., the conducting daily, with Mr. Lewis, religious worship and instruction of natives for an hour or so daily, to be lengthened as the winter advances to 2 hours at least, and the giving of evening lectures in Church-room, in which we shall soon have a stove ; added to these duties there will be the overseeing of others, managing the wood-cutting, finishing the surroundings of house, and, with Mr. Lewis, assisting in the construction of cottages, and more especially the work connected with the chimneys and fireplaces.

“THOMAS BRIDGES.”

Captain Nicholas writes :—

“*Allen Gardiner, Stanley, March 31, 1872.*”

“I am happy to inform you of our safe arrival here, on Thursday last, after a very favourable passage from Keppel of twenty-four hours. We sailed on February 5, with a strong southerly wind and fine weather ; 4 p.m. we rounded the Volunteer Rocks ; February 6, daylight, we were off the Eddystone Rock, with light winds and fine weather ; 6 p.m. we brought up in Pebble Sound, it being then calm, having passed through the Tamar Pass with a good breeze from N.W. ; daylight, February 7, got under weigh and proceeded on our passage, we passed safely through the N.W. passage at 10 a.m., and anchored safely in Committee Bay, Keppel, at noon, where we found all well and in good spirits, with the exception of one Indian, named Amaca, who had been suffering from heart disease. The Bishop decided if he got better to take him back to Ushuwia. Saturday, February 10, we got under weigh to go to Dry Island, Mr. Bartlett wishing to see some sheep there belonging to the Mission, and we wanting tussac grass for the sheep on their passage to the coast ; we left Dry Island again in the evening, and got back to Keppel safe. Sunday, February 11, we all went on shore to Sullivan House, where the Bishop preached, and administered the Holy Communion in the afternoon. Mr. Bartlett’s infant child was baptized by the Bishop, and in the evening we had service on board, which was also conducted by the Bishop. Monday, February 12 :—To-day it blew a terrific gale from the S.W. Mrs. Bartlett had invited all the crew on shore to a farewell tea, also the Indians and all the shore party. It blowing so hard we had a great difficulty in reaching the shore ; we could not have landed had it not been for the cart which Mr. Bartlett was kind enough to bring a long way into the water to meet us ; however, taking all things into consideration, we enjoyed ourselves very much. Tuesday, February 13, we set sail for the coast, leaving all well at Keppel. The wind being

very light, and night coming on, we anchored in Shallow Bay, where we saw a schooner from the west coast ; we boarded her and left the Bishop's mail to be delivered in Stanley. Wednesday, 14, left Shallow Bay at daylight and passed through Reef Channel at 1 p.m. ; 3 p.m. anchored in Burnt Harbour, the tide running strong against us and an east wind ; 6 p.m. started again, and beat out into Byron Sound, where we anchored again, the wind being ahead. Thursday, 16, daylight, we started again with a N.E. wind ; 10 a.m. passed through West Point Pass ; 6 p.m. we again were compelled to anchor. The wind came out from the westward with threatening appearances ; we anchored in New Island, windbound. Saturday we again set sail at daylight, and lost sight of the Falkland Islands at 2 p.m., with a fine easterly wind and fine weather. Sunday, at daylight, we sighted Staten Islands, having made as favourable a passage as the 'Allen Gardiner' has made. At 10 p.m. same night we passed through the Straits of Le Maire ; from here till our arrival at Ushuwia we had light winds and fine weather.

ARRIVAL.

" We arrived safely on Wednesday, the 21st, the exact day we were ordered by Mr. Bridges ; here we found them all in good spirits and the work going on in a very satisfactory condition. February 23, the Bishop gave a dinner to the shore party, on board the 'Allen Gardiner,' to commemorate his return to Ushuwia. The Bishop made arrangements here to make his little hut into a place of worship, which we at once set about to get ready by the following Sabbath. Mr. Lewis was engaged building a belfry, my carpenter lining the inside, and myself blacking the roof and sides. Sunday, 25, the Bishop preached morning and evening on board, the church being hardly ready for use.

RENCONTRE WITH INDIANS.

" Wednesday, February 28. From this date I commenced to place every confidence in the natives. Mrs. Nicholas and I went across in the afternoon to the opposite side of the water. We went a good distance in the wood, and found some Indians cutting timber ; we sat down and watched them. They soon began to gather around us, I suppose for curiosity, as we were strangers to them. Some of them took the trouble to pick a lot of berries for Mrs. Nicholas, and others offered what is called 'Fungus,' which grows on old decayed trees. I think this a very fair example, showing how far the poor Indians are to be trusted, when they saw us, quite strangers to them, in the wood by ourselves, and a considerable way from the beach, without a boat, and still treated us kindly. I think they are deserving of a great deal more trouble and expense being spent on them than there now is ; if the people at home could only get a bird's-eye view of them they would not hesitate so long about affording them relief from the wretched condition in which they now live.

CHURCH OPENED FOR SERVICES.

" On Sunday, March 3, our little church was opened by the Bishop,

and, for the first time, the Holy Communion was administered in Tierra del Fuégo. Tuesday, March 5, I witnessed the most interesting scene in my life, the baptism of 36 Fuegians and the marriage of 7. This was another great proof of what can be made of these poor people. A few years ago we could hardly venture to go near them, even at boats' length, now we are working together with them as we would at home. The natives, even the outside ones, were exceedingly well conducted, and kneeled together in prayer as well as joined in the singing. The brides were supplied with wreaths, made by Mrs. Nicholas, of a flower very much like in appearance to our orange blossom. Silver rings were made by the sailors of the 'Allen Gardiner' out of sixpences. Wedding cakes were made by the steward for each of the brides, and after dinner we had a general holiday, amusing ourselves with the natives at various games, such as leap-frog, jumping in sacks, hop racing, and spearing, slinging, etc. Out of these amusements I won two prizes, one for racing in sacks, for which I got 8 biscuits, the other a hopping race, for which I got a knife, both of which were given to the Indians.

"Saturday, March 9, the Bishop and I went to a distant waterfall, which we had heard of from Mr. Bridges. This was a very beautiful sight. It had a fall I should say of at least 40 feet, and the rush of water immense. The roar from the fall could be heard a long distance, and, when near, the noise was quite deafening. Sunday, March 10, we all were ashore to church; the Bishop preached, and administered the Holy Communion. Tuesday, March 12, we again set sail for our return to Keppel, leaving them all well and in very good spirits; 7 p.m. we anchored on a reef about 9 miles from Ushuwia. Wednesday, March 13, strong breeze from the westward, weighed and made sail for the Narrows; 9 a.m. anchored near Gable Island in the Narrows, and went on shore to see some Indians who had been left there by Mr. Bridges, with instructions to lay out garden, etc. We found the garden nicely laid out, and the potatoes looking well, but no sign of the natives. In the afternoon they returned, having been away on a whaling expedition. They were very glad to see us. We left two goats with them and a knife a-piece, and bid them farewell. Thursday we again made sail for the Falklands. Passed through the straits of Le Maire on Friday, and anchored in Good Success Bay, it blowing a very heavy gale from the northward. Saturday, left the straits of Le Maire with a fresh S.E. wind and thick weather. Midnight strong S.E. gale, with high sea, furlled all small sails. Sunday, 4 a.m., reefed the main-sail and foresail; 8 a.m. heavy gale with high sea, furlled the fore-top-sail and boom-jib, and close reefed the fore-sail, main-sail, and stay-fore-sail; 9 a.m. hauled ship to the wind with her head to the eastward, it blowing too hard to run the vessel, and she then being only 60 miles of the West Falklands; 8 p.m., Sunday, terrific gale, with very high sea, ship labouring heavy and taking large quantities of water on deck, run ship to the S.W., carried away the main-sail; Monday, 6 a.m., shipped a heavy sea, which carried away part of port

bulwark ; 8 a.m. furled stay fore-sail and hove ship too, she being then by dead reckoning 30 miles N.W. off New Island, but nothing in sight. Noon, wore ship to the eastward ; 8 p.m. gale abating, run ship to the S.W., a very heavy sea running, ship under single reef canvas. Midnight, wore ship to the eastward, expecting to make the land at daylight, made all plain sail. Tuesday, we made New Island at 4 p.m. ; 7 p.m. passed New Island, and got again into smooth water, for which we were very thankful to the Almighty. During this gale the 'Allen Gardiner' behaved uncommonly well, considering the heavy sea she had to contend with. Very fortunate it was not the passage down instead of up, or we should have killed all our sheep and goats. Wednesday we passed through West Point Pass, and anchored safely in Committee Bay, where we again found them all well. Friday we went to Dry Island to sheer the ship. Sunday, 24, we all went on shore to service in Sullivan House, where the Bishop preached. He again preached on board in the evening. Wednesday, the 27th, we left Keppel for Stanley, having on board 22 bales of wool, newly pressed by the press you sent out. Thursday we arrived all safe in Stanley, but found some alteration here since our leaving. Government House had been burnt down on the 22nd of March, and on the 20th two sailors were drowned while under the influence of drink. Another very sad event is the perversion of a lady to the Romish Church."

"ALFRED M. NICHOLAS."

Chili.

LOTA.

THE Rev. E. Thring states :—

"You will be pleased to hear that all things are going on satisfactorily. The congregations have jumped up in a pleasing way, and continue to keep so. The last few Sunday mornings we have had over one hundred persons, in the afternoon about fifty. The same kind spirit continues to be shown me as at the commencement, and a hearty welcome at any hour in the day or evening. Puchoco also is the same. The present place of worship is full each time, and our new little Church will soon be opened, which will seat about sixty. I am wished by many to ask if the Committee intend sending out a new schoolmaster. It would delight me much to work with a humble and spiritually-minded man in that capacity. I find plenty to do each day, and come home tired every night. I have opened a prayer-meeting here, and the room is filled.

"EDWARD THRING."

LIFE IN SOUTH AMERICA.

I. AT THE MINES.

MEN of science tell us that a considerable portion of the great Desert of Atacama has beneath its surface valuable minerals, and experience verifies the statement. We find that within its limits lie the principal copper-mines of the world, and it is also the chief source of supply of nitrate of soda, whence nitre and gunpowder. This vast wilderness lies along the Pacific shore, occupying the north of Chili, the south and part of the middle coast of Peru, and the small intervening portion of Bolivia, which reaches the coast.

In one respect nothing can be more dreary than the prospect in this vast region, or present a more vivid picture of loneliness and desolation. As far as the eye can reach in every direction there is nothing but the varying shades of brown sand or rock, with undulating hills, valleys, chasms, precipitous cliffs, or level expanses, but all as if the vegetable world had been cleared away ages ago from the underlying rock and subsoil. Here and there a few thorny shrubs may be seen, but even these are rare. Of living things there are none. We know that in certain caves a species of vulture makes its appearance by day and foxes by night, though it is hard to understand how they obtain a subsistence. In the course of a ride of thirty miles from one mine to another, the writer neither met nor passed any travellers, and saw no human face, no quadruped, bird, or insect. Once only, two small lizards, each about the size of one's little finger, were noticed wriggling before the feet of the horse.

In a spot of this apparently unpromising region, where a certain area has been marked out and paid for, the "plant" or material,—say for a copper mine,—is set down; when the arrangements have been completed, the following is something like what we find:—There is a community of 600 persons forming a straggling village, the most pretentious of the houses being of wood, like some of our roadside railway stations. There is a store where everything which the population requires is obtainable, but, as it is a monopoly, prices are high. In some things, as bread, rations are supplied daily, but in general there is a supply for a short time. There is a large amount of machinery, with new articles in store to replace old or broken ones. There are numerous horses for labour, and pigs, sheep, oxen, for the table, the whole of whose food has to be brought often many leagues. There is a regular system of land carriage to the nearest port or inland town; and thus, on the one hand, the ore finds its way to the smelting works, and on the other, supplies are procured.

Sometimes the whole community are three or five miles from the nearest supply of water, and this necessitates a regular train of muleteers and beasts of burden. In one case the supply of fuel, consisting mainly of the roots of bushes, shrubs, and dwarf trees, was brought thirty leagues by another special set of carriers. And again, all these mules and their drivers had to be supplied with food and water when

they were in the desert and out of the region of vegetation. One can readily understand, therefore, that even with economy, the absence of rent and taxes and the cutting off of all luxuries, the cost of living there must be very great. It is almost as in certain parts of the east, each working man appears to require at least one other to wait upon him.

In this community the "captain of the mine" is necessarily invested with some authority, not only by the directors of the company in England, but often also by the Government of the country in which the mine is situated. With this exception, however, there is no magistrate within the range of many miles; there is no school or schoolmaster, no dram-shop or druggist's store, no surgeon or physician, no Scripture-reader, priest, pastor, or minister of religion whatsoever. They live and die and are buried, and others are taken on to fill their places; but the thoughts of time exist almost exclusively, the thoughts of eternity being few.

It should be said that the dry warm air of the desert is strongly conducive to health, and certain lung diseases of this country, which embitter the existence of thousands, especially in the winter months, are there unknown. A surgeon makes his round through a circuit of mines about once a fortnight, riding from 100 to 150 miles, and he soon knows pretty well the constitution and ailments of each. In cases of emergency, as from accident or sudden illness, a special messenger is despatched for him, and he is entitled to a large fee. To all such communities women find their way, of course, and they are useful in washing, darning, mending, and performing generally the lighter and indoor duties. They are usually the reputed wives of the miners, but as the ceremony of marriage is in general a practical impossibility its existence is a rare exception. The same may be said of the baptism of infants and the education of the young. There is a little anxiety on the subject for a time, but it now ceases to occupy the attention.

With some Englishmen the severance of family ties, intended at first to be only temporary, becomes permanent. A worthy Cornish man took leave of his young wife and a baby at her breast, and like many people of that shire and of the neighbourhood of Swansea, sailed for the west coast to engage in mining. Years passed over, and several letters were exchanged, when one day the exile was surprised by a visit from a strapping youth about twenty-two years of age. He was the baby of the parting day; so, like Goldsmith's spendthrift, he "Claimed kindred there, and had his claims allowed."

At one of the mines a row of huts was laid against a perpendicular cleft of sandstone, and as the district is like Egypt, rainless, a few chinks did not constitute an objection. The one which we entered consisted of a single apartment about twelve feet by eight, with a bed in one corner, a very small table, a chair, and a box. No cooking utensils were visible, as probably the men messed together in a place for the purpose; no books, no other furniture, no appearance of ornament. The dust that might have entered between the laths


and small boards which formed the sides was excluded by the materials of old bags being fixed up inside.

This is one of many scenes for doing good which God in His providence is opening up to the Society, and of which it is their earnest wish and purpose to take advantage as soon as a generous Christian public shall feel it their duty to consecrate to the purpose an adequate portion of their silver and their gold. There are difficulties connected with the evangelization of men of this class, widely scattered and seldom seen, but they are happily not insuperable; they are of the same general character with those which exist among the scattered estancias on the east coast, and analogous to those which occasionally present themselves in the colonies of Australia and New Zealand. But there are at the same time facilities and encouragements. The "captain of the mine" and his immediate assistants are persons of character and respectability, and in general would favour any arrangement that would relieve the isolation of themselves and their men. They are also hospitable and liberal, and no doubt would subscribe for the purpose of defraying expenses, just as merchants and traders do in the towns on the seaboard. Further, as there is always a mixture of the Spanish population in the condition of carriers and agents, as well as in that of miners, who knows how much of the whole lump the little leaven might extend to, or how many hearts, desolate from the absence of religious comfort, might welcome the consolations of the pure Gospel. At all events, without any attempt to unsettle the convictions of the natives of the country, and especially without any attempt such as their respective Governments could object to, an opportunity would be given to such as thirsted to drink of the water of life freely, at the same time with our own countrymen.

A. II.

Peru.

CHINESE COLPORTEUR.

HE Bishop has transmitted us the following letter on this subject, which indicates a commencement made by the distribution of tracts, more of which will be forwarded:—

“ San Francisco, Oct. 16th, 1871.

“ We have had the pleasure of welcoming back to San Francisco our old and much esteemed friends, Mr. and Mrs. Marcy, who speak with much delight of the interviews held with you on the steamer, and especially of plans in respect to the Chinese in Peru and Chili. As a partial result of those interviews, I now send, per favour of Mr. Marcy, a package of tracts in Chinese on a variety of subjects, and nearly all the parcels are of different kinds. If, at your convenience, you can send

them for distribution to different places, and entrust them to persons who will take an interest in the matter, your friends, as well as myself, will feel under great obligation.

“They spoke particularly of your conversation in regard to employing a colporteur to labour amongst the Chinese of the South American States. It is a matter in which we are much interested, and will do all in our power to carry the plan into execution. But in order to proceed with proper intelligence we should know what part of China the people are from. I presume it will be practicable to ascertain the number of Chinamen in the different towns and districts, as well as the particular dialect which is spoken by the people of the different places.

“For example, if at Lima the Chinese are from Fuchau it would not be wise to send a Cantonman to labour amongst them—any more than to send a German to talk to the French—and if the Chinese in the region of Santiago are from Canton and its vicinity, it would not be of much use to send a colporteur amongst them who speak only the dialect of Fuchau. You perceive, therefore, how important it is to get these facts before a colporteur can be selected for the field.

“My impression has been that a portion of the Chinese in Chili and Peru are from Canton and its neighbourhood, and a portion from the Fu-Rien province.

“We shall wait with interest your reply on these points, and you will please regard us as anxious and ready to do all in our power to lend our aid in carrying out your benevolent designs in relation to the representatives of China, whom Providence has brought amongst us. We may by the efforts now proposed not only lead some of these benighted souls into the path which leads to the Father’s abode, but may also be preparing some to carry the glad news to their countrymen in China.

“A. W. LOOMIS.”

U. S. of Columbia.

PANAMA.



OUR frontispiece presents Panama as it appears from a hill in rear of it, and the following extracts from Dr. Lee’s letters will show that in consequence of many removals, and the present being a period of transition, the position of the Panama Chaplaincy is exceedingly critical without very considerable external help.

“Panama, U.S. of Columbia, April 13th, 1872.

“The great discouragement is the large number of removals, 35 of our best foreign citizens in two months; 25 of them attend service with more or less regularity, eight of them communicants, and enough of them subscribers to reduce the income of the parish more than one-half. I presume many of them will of necessity be replaced, but the parish cannot for one year regain its standing of the past year. This is the real, and in fact the only, cause of discouragement; all other things are obstacles the Gospel has to contend with anywhere. I have great cause of thankfulness in the many expressions of interest I receive, and, indeed, that interest is deepening in a hopeful way. The congregations are not so fluctuating, though not so large as last year. There is a better spirit in the community; where once was contention and quarrelling, now we hear ‘the voice of singing and melody.’ Perhaps one so isolated as I am, and feeling the sole interest of life as I do in my work, I may be disposed to magnify its importance, but I think I do not when I say that there is a deeper religious life among the people. There were ten communicants on Easter Sunday, and several intended to join but were out of town. Lent has been profitably spent; ten persons attended Friday evening service last night; one was added to the number of communicants on Easter-day. Several living in concubinage have been married, and several more have the time appointed, and so the work goes on for Christ and His Church. But the discouragements are great. The unsettled state of the officers of the Panama Railroad Company, caused by the great change in its board of directors, has caused several to withdraw their subscriptions from expectation of their removal. We cannot go on without a church building of our own. The Masonic body will dissolve in June next for want of support (as also the Foreign Hospital will succumb next month, showing that it is not the Church alone that feels the depression of removals). We shall have to leave the Masonic Hall in a month, and where we shall have to hold service is yet unsettled. Shall the Church in Panama be abandoned? is a question to which my heart replies, No! If not, then it will need to be helped largely for one or two years from abroad. If the Pacific Mail Steam Ship Company control the Panama Railroad there will be a great change in a year in the business of Panama. New work will be begun, new employers be brought here, and new energy infused into everything. But it will be perhaps a year before this awakening is felt. In the meantime the Church and ministry must either succumb or be sustained by other means than what these people can afford.

“Panama, U.S. of Columbia, April 23rd, 1872.

“The condition of affairs is this, that by all means at present available, the vestry cannot raise more than 500 dols. for the chaplain’s salary over and above the expenses of worship, and, as last year, so this, they are not in a position to bind themselves to any positive sum, but they do not expect to collect above 500 dols. The two Companies—

Panama Railroad and the Pacific Mail Steamship Company—will hereafter both be under the local influence of Mr. C——, who, being a Baptist, is strongly opposed to the Episcopal organization and to us. A minister cannot be maintained here, with the expenses of a family, either with him or away, under 2,000 dols. per annum, and to do anything permanent he must have a school and a Church building. The school after the first year should support itself. In a word, the scheme I proposed concerning Professor Doyen is the hope of successfully establishing the Church and the Gospel of Christ in Panama. If I can secure the Chaplaincy of Aspinwall, for which I have applied, and Mr. Doyen to assist me, all can be made secure, if anything can be, for the future, by the aid of about 2,250 dols. for one year. You perceive I am in a strait betwixt two—whether to recommend you to remove me and send a successor, or to say support me while I try another year to revivify the barren fig-tree, through the grace of the ever-blessed Spirit; or, a third proposition, to abandon the field to the evil one. As your Committee have so kindly furnished the means of support so far, and as no Church of any kind can be supported here, except an Episcopal organization, and no Missionary Society will aid that only kind acceptable to the people, it remains with your Committee to decide the question for them. It is, indeed, a serious question to decide, whether these 350 Jamaica people (I think about 50 have lately gone to Costa Rica) shall be left without the Gospel. I dare not assume the responsibility of saying they shall be abandoned; nor yet may I say that the Committee should furnish the money necessary to maintain their means of grace. Decide it, good brethren, and we will all abide the decision.

“I would add that the unsettled prospects did not affect last Sunday evening’s congregation. It was one of the most interesting congregations I have had. Strangers and Spanish natives of Bogota made a good proportion of those present. There were about 50 in all.

“DAVID J. LEE.”

Brazil.

SAN PAULO—SANTOS.



It will rejoice our readers to hear that the Rev. J. T. Lee, B.A., has arrived in safety at San Paulo, and commenced his ministerial duties as Chaplain, which are already appreciated:—

“*San Paulo, May 19, 1872.*”

“This is a season dear to all who love the Lord Jesus Christ; but to those who have gone forth to be witnesses unto the Saviour, it is a day which bids them look for ‘the promise of the Father,’ namely, the baptism of the Holy Ghost. Oh, that the spirit of him, who was the honoured Apostle to the Gentiles, may rest upon every

minister of Christ in this country, where Satan still exercises his tyrannical and unmolested sway !

“Henry Martyn breathed the fervent desire that the cross of Christ might take the place of the many wooden crosses which mar the beauty of this fair garden of the Lord, inasmuch as they are not guides to the true worship of the Creator.

“Slavery as to its letter will, ere long, cease to exist ; but history utters her prophetic cry, that all nations, without the precious liberty begotten by the Gospel of God, must have their day, and cease to be.

“Difficult, indeed, is the work of reclaiming the devotees of the Romish faith from their superstitious rites and idolatrous practices. But there is a work being carried on by the Presbyterian Church of North America, and in São Paulo. The congregation of Brazilian converts numbers forty-three. The English community have been frequently privileged to enjoy the services of the American pastor, and they express much gratitude for his kind ministrations amongst them.

“I had the pleasure of paying him a visit yesterday, and, after some interesting conversation, we entreated God’s gracious blessing upon the work before us.

“It will be very necessary and most beneficial to our own community to have services held in the Portuguese tongue for the German Protestants, who are not familiar with the English language.

“After a prosperous voyage, I landed at Bahia, and visited the Consular chaplain, Mr. Caley. He takes a deep interest in our Mission, and extended to me ‘the right hand of fellowship.’

“The authorities connected with the São Paulo Railway showed me much kind attention at Santos ; and a hope was expressed that they might not be forgotten in ‘the chaplain’s ministrations,’ until they could procure a clergyman for themselves ; but if we could occupy the ground with a chaplain, in no long time it would be a great step in advancing our work here.

“At Lisbon we took on board several Portuguese, and, with the Bibles and tracts in my possession, I found several anxious inquirers, who seemed amazed at that volume, on which the eye had never rested before now.

“May a few seeds have been scattered over some of these poor uncultivated hearts, which will be found to have been not in vain in the great day of account.

“I trust shortly to master the native language, and afterwards proceed to visit the hitherto contracted localities in the interior of the country.

“The work here appears to be, indeed, fraught with many difficulties ; for the temptations to which the English are exposed are calculated, without the aid of Divine grace, to cause the love of many to wax cold ; yet being much thrown together in their daily labours, we may trust that a little leaven of God’s truth will leaven the whole mass.

“As to the foundation-stone of the church, and the promised aid, Mr. Fox has done much to keep alive the spirit of Christianity here.

“I held a service at the railway-station on my arrival on Sunday last; and one of the American missionaries, Mr. Morton, from Campinas, having been previously appointed to preach, performed this duty, and I read the prayers. It was a goodly assembly; and many were the kind grasps of the hand that greeted me after the service.”

In consequence of the distance between San Paulo and the port of Santos being such as to render ministrations at both towns on the same day difficult, without considerable fatigue, the residents at Santos have decided on securing the services of a separate chaplain. The resolutions passed at a public Meeting of those who reside at Santos embody their request, and the amount of contributions they are prepared to guarantee. The Committee, after mature consideration, and in view of the growing importance of their work in Brazil, have determined to meet the wishes of the residents at Santos with a grant-in-aid, but in such a manner as not to injure the prior claims of the English community at San Paulo.

The Santos Resolutions are as follows:—

“At a Meeting of the foreign residents of Santos, held at the railway station, on Sunday, March 10th, 1872, it was resolved:—

“1.—That it is desirable that a fund be raised for the purpose of establishing Protestant worship in the city of Santos.

“2.—That a Committee be formed for the purpose of carrying out this object, the said Committee to consist of the following, viz:—

“Wm. T. Wright, Secretary and Treasurer.

“David Ellis, jun.

“George Beasley.

“3.—That the appointment of minister be offered in the first instance to the Rev. A. A. Welby, Rector of Tollerton, Notts, England; and in the event of his declining, that the appointment of another minister be left in his hands, Mr. Welby being authorized to make any necessary arrangements with the South American Missionary Society in England.

“4.—That the Committee be authorised to collect further subscriptions to the fund, the Meeting hereby guaranteeing to provide not less than 2,000 milreis per annum (200*l.*) for the special support of the minister, any sum collected beyond that amount to be disbursed at the discretion of the subscribers.’

“5.—That the Committee be instructed to write a letter to the Rev. A. A. Welby, thanking him for conducting voluntarily the services of the church in Santos during the last five months, and

expressing the deep gratitude of all who have had the privilege of attending them.

“WM. T. WRIGHT ; DAVID ELLIS, jun. ; GEO. BEASLEY.

“Signatures attested by Chas. S. Dundas, H.B.M. Consul.

“*Santos, 11th March, 1872.*”

THE AMAZONS.

IT is a cause of great thankfulness to be enabled to report that Mr. R. S. Clough has been raised up from his critical state, consequent on a second attack of yellow-fever, and has proceeded to the Upper Amazons. His interesting journal, commenced in the present number, will be continued in our next.

“January 24th, 1872.—It was late when I arrived in Liverpool, but I was on board the good steamboat ‘Ambrose’ by nine o’clock the following morning, leaving the same day for Lisbon and Para, South America. The weather was thick at the time of departure, and outside the Mersey there was a good sea on. I understood that on the night of the 23rd, and morning of the 24th, the barometer had sunk lower than any time during twenty previous years. The Bay of Biscay had a heavy swell from the north-west, and we rolled considerably, but, through mercy, we arrived safely in Lisbon on the morning of the 31st, steaming through two lines of the channel fleet then at anchor in the Tagus. Although the ‘Ambrose’ is about 2,000 tons, she looked insignificant alongside the great five-masted ironclads, such as the Minotaur and Agincourt. As it was a beautiful day, and the ship could not sail till the following morning, I went on shore for a stroll.

“There was the usual crowd of bushy black whiskered boatmen on landing ; seedy green-coated custom-house officers endeavouring to appear important ; equal bare-footed fishwomen with long baskets on their heads running about with that hip movement which seems peculiar to fishwomen all over the world ; benign cabmen who would insist upon addressing you with their hats off ; beggars of both sexes and all ages, whining and importunate. There were consequential non-commissioned officers, walking in fours with arms round each other’s necks ; questionable-looking gentry, pleading the merits of questionable hotels, and given to speaking ill of their neighbours ; blue-coated women, with white stifly-starched kerchiefs tied under the chin, and one end sticking straight out behind ; dusky fops from Angola, tightly buttoned up and prolific in size of straw-coloured kid gloves ; half-starved mules staggering up steep streets, with heavy loads and brutal drivers behind ; winking bullocks chewing the cud, patiently waiting to give the unwary foot-passenger a

kick ; church bells ringing out the latest polka, and in fact the never-changing aspect of things in general which greets the visitor to Lusitania's shores. As no letter awaited me I went to the Praça do Dom Pedro to see the statue erected there to the Dom's memory, and afterwards to see the new Camoë's monument, both of them works of elegant expressive sculpture. An hour's walk from the Praça is the aqueduct, under the highest arch of which the largest man of war in the world might pass provided it could be got there, and there was sufficient water to float it.

"On Thursday, February 1st, we steamed down the Tagus about nine o'clock in the morning, passing the quaint tower of Belem, and then the bar of the river, which was covered with heavy cross seas. The 'Ambrose,' notwithstanding her great length, was tossed about like a small boat off Gravesend in a brisk breeze.

"Friday 2nd and Saturday 3rd.—Blowing hard and considerable sea on. Passed Madeira about midnight. I greatly regretted not seeing this interesting island, having heard so much about it from friends long resident there.

"Between Madeira and Teneriffe I suffered greatly from sea sickness, and was so much debilitated as to be scarcely able to climb into my berth. During the evening the glass sunk rapidly, and about ten p.m. a thunder-storm commenced. The noise of the wind and sea was awfully grand. But what a commotion in the cabin ! Everything which could break loose rushed about in a manner which would have endangered the safety of one's limbs without a light ; water, too, began pouring in below decks, and the stewards had rare work at daybreak. Every now and then a sea would fly over the ship, causing her to tremble from stem to stern. During the day I had read the morning and evening services, and, when all was darkness and confusion, had much comfort in bringing them to mind, for they seemed specially appropriate to one in my circumstances. I hear most painful accounts of the deadliness of the climate at Para, and up the Amazons, as far as Barra on Manoes, on the Rio Negro, in the annual carrying off by yellow fever of so many Europeans, especially English, and sometimes my spirit fails me when I think of those I have left behind. But the Lord is answering my prayer, in preparing my heart to submit itself wholly to Him in Jesus. Blessed be God, I am not my own, having been bought with a price, and in faith I look unto Jesus my Saviour, crying, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me.' O for clearer glimpses of my Redeemer Lord, that all unbelief may be rooted out of my heart, and being quieted by His spirit, I may in all confidence cast myself and all my cares upon Him who careth for me. I am strengthened by the knowledge that many loving hearts daily remember me at the footstool of mercy."

(To be continued.)

Ganda Oriental.

MONTEVIDEO.

UNDER date May 17, 1872, the Rev. J. W. Sloan writes that the British community at Montevideo were desirous that he should be appointed their Chaplain in the room of the Rev. S. Adams, and had taken steps, if in time, to secure that object. His ministrations appear very acceptable to the residents. We are, however, informed that Earl Granville has filled up the appointment.

SOUTH AMERICAN MISSION.

THE Twenty-first Annual Meeting of the Society was held on Thursday, the 2nd May, the Right Rev. the Lord Bishop of RIPON in the chair. Amongst the other friends of the Society present were:—Major-General Sir A. Lawrence, Baron de Ferrieres, Colonel Chalmers, Majors Ditmas and Tubby, A. R. Pite, A. Hall, D. Matheson, D. Couty, W. Hughes Hughes, T. E. Carter, Dr. Lee, the Very Rev. the Dean of Canterbury, Canon Eardley Wilmot, Revs. R. J. Simpson, J. Kirkman, W. W. Kirby, W. Kirkby, C. Campe, S. Adams, S. Bardsley, W. Gray, Dr. Hume, W. H. Barlow, &c. The Rev. Canon EARDLEY WILMOT offered prayer.

The CHAIRMAN said the object of this Society was to carry on missionary operations on the continent of South America, under the blessing of ministerial superintendence, and with the ordinances and means of grace. The population of South America was divided, so to speak, for the present purpose into two classes—the heathen population, for whom direct missionary effort was demanded, and the European settlers—farmers, merchants, and others, who numbered about 300,000. The question might very naturally arise, Why should a separate missionary society be formed for the purpose of evangelizing South America, when the work might be undertaken by some other missionary organizations connected with the Church of England, which were formed for the purpose of fulfilling our Lord's command, "Go into all the world and preach the Gospel to every creature"? He assumed that they all agreed as to the duty devolving upon the Christian Church of engaging in missionary enterprise, and he supposed there was no necessity for him to attempt to refute any of those arguments and objections which were sometimes urged in the present day against missionary labour. He presumed that all those who were present would admit that our Lord's command was as binding upon ourselves as it was upon the Apostles to whom it was originally addressed. The very charter by which we held our own Christian privileges involved this condition—that we should endeavour to extend those privileges to others, or, in other words, that we should not monopolize the blessings of Christianity for ourselves, but endeavour to diffuse those blessings throughout the whole habitable world. Still the question arose, Why should we have another Society to accomplish the work in one district of the earth when we had Societies which professed to aim at precisely the same object, and to take the whole world as the sphere of their operations? The reason was that the Church Missionary Society, to which we should look in the first instance to undertake this work of missionary enterprise in South America, was utterly unable to do so by the excessive demands made upon it through the interests arising in other parts of the world. Equally the Society for the Propagation of the Gospel in Foreign Parts was unable to undertake the work, and he believed he was speaking within the limits of truth when he said there was no other Protestant missionary association connected with the Church of England which carried forward the operations on that continent to which this Society directed its attention, so that, if the work was to be undertaken at all, it seemed to be almost necessary that we

should have a distinct association, such as that which now appealed for support, to undertake the work and carry it on in dependence on the Divine blessing. With regard to the Society itself, its principles were in strict harmony with the Protestant and Evangelical principles of the Church of England. It worked on precisely the same plan as that which was pursued by the Church Missionary Society, and, if he was addressing those who had confidence in the principles and the *modus operandi* of the Church Missionary Society, he might say that, upon the same grounds upon which they were attached to that Society, they might seek to be attached to this South American Missionary Society. This was a comparatively infant Society, but the success which had attended its labours in South America had been such as to afford very great encouragement to it to press on in the work. The Bishop of the Falklands only went to his diocese a short time ago, but he had been able to traverse two-thirds of the whole continent of South America, and he had arranged a plan by which they might hope that the means of grace would be afforded to a very large proportion of the European settlers who resided in different parts. There were also missionary operations undertaken among the heathen. There was a gentleman upon the platform who was closely connected with the Bishop of the Falklands, and he stated that he had made what he considered a noble contribution to this Society, in presenting to it a Bishop of the Falklands. He (the Chairman) had also made a contribution to the Society which he must confess he had made with considerable reluctance. It was the contribution of a young man (the Rev. J. I. Lee) whom he ordained not many years ago—a young man of great promise and great personal piety, possessing no ordinary talents, and well qualified to do an important work in the Church at home. His heart, however, was stirred within him to go to this distant region of the earth and engage in missionary enterprise, and he had gone forth as a missionary in connexion with this Association. He deeply regretted the loss from his own diocese, but God's ways were not our ways, and when this young man felt strongly moved to go forth and preach the Gospel in that distant land, he (the Chairman) could but say he trusted that God who had called him to the work would own and bless his labours.

The Rev. C. R. DE HAVILLAND read an abstract of the Annual Report. It stated that the past year marked a new epoch in the history of the South American Missions, with which the Committee associated the consciousness of weightier responsibility from the extension of their field of labour to the empire of Brazil, and in no small degree from the fresh agencies of religious blessing set in motion under the active and faithful episcopate of Bishop Stirling. During the year the tentative results of planting a Mission Station on the mainland of Tierra del Fuégo had successfully tested the reality of past missionary labours amongst the savages of Ushuwia, who, notwithstanding the pinchings of want from deficiency in the means of subsistence during a bitter and protracted winter, laid no violent hands on the Mission stores (with the exception of a single instance), but received with exemplary patience the limited rations bestowed upon them in return for their manual labour. The total of home and foreign receipts, irrespective of balances, amounted to 9,342*l.* 19*s.* 5*d.*, showing, as compared with the preceding year, an increase over the receipts of the year previous of about 1,000*l.*, viz., home, 301*l.* 15*s.* 8*d.*, and foreign, 699*l.* 1*s.* 9*d.* The total expenditure for the year amounted to 9,719*l.* 17*s.* 7*d.*, being an excess over receipts of 376*l.* 18*s.* 2*d.* The expenditure had been swollen towards the end of the year by two exceptional causes, the one connected with the change of the crew of the Allen Gardiner preparatory to her repairs, and the other the expenses necessarily incidental to the commencement of the Amazonian Mission. The Bishop of the Falklands landed at Rio Janeiro in March, 1871, and proceeded thence to Monte Video, Fray Bentos, Salto, and the Argentine Confederation, arranging the details of Church order, building up and strengthening the Churches by his judicious counsel and characteristic zeal, attaching to himself the affections of their members, and winning the indifferent to a closer investigation of the verities of Christianity. The Keppel Farm Station at the Falklands was growing yearly in importance and productiveness as a feeder to the Mission Station in Fuegia. From this farm were raised the needed fresh provisions for the Ushuwia station and for the Allen Gardiner mission vessel during her voyages between the stations. The Committee

were thankful to have been instrumental in supplying ministrations at Buenos Ayres during the vacancy in the Consular Chaplaincy when the plague swept away in three short months 23,000 persons, of whom a considerable number were our own countrymen. Gratifying accounts were given in regard to Santiago, Panama, San Paulo, The Amazons, Rosario de Santa Fe, Patagones, and other parts of South America. There was a steady progress in regard to colportage. The Committee trusted that they needed no special pleading for public and local help; and whilst they hopefully turned to the numerous domestic circles in this country from which wanderers had gone forth to create a new home in the tempting land of South America, they would affectionately urge on those who were drawing the materials of their temporal prosperity from those realms of untold fertility and wealth that they should effectually aid in this work of enriching them with the glorious Gospel of the blessed God.

The Very Rev. the Dean of CANTERBURY moved the adoption of the Report and the appointment of the Committee for the following year. After speaking very highly of Bishop Stirling, as being exactly the man fitted for his post, he said he did not at all consider that this Society needed any defence or apology for its existence. It was the duty of our countrymen to take the work up. It began under most interesting circumstances. Of all the missionary-fields of labour in which our countrymen were employed, this was especially one that had been planted at the cost of a great martyr's life. In Captain Allen Gardiner we had a man whose name and memory would be cherished as long as Christian heroism was cared for in this country. We had lately had our minds solemnized by the fate of another Christian martyr, Bishop Patteson, who had been working in a very different part of the world. We knew how he had gone about from place to place, in a missionary vessel, like the one which had carried Bishop Stirling to Tierra del Fuégo, feeling certain that sooner or later he would be killed, because in those countries the rule was that whenever native blood had been shed by white men, it was the duty of the natives to shed the blood of the next white man they met with. This Mission arose out of the energy and love of Captain Allen Gardiner, and it was most important to notice that, great as were the temptations and trials to which young men were exposed in joining the army and navy, both those services constantly produced men who did good work for Christ. Captain Gardiner's heart was full of love for the benighted inhabitants of South America, and we all knew how he perished in the attempt to evangelize them. This work had been left as a legacy from him, and God would certainly bless it.

Major-General Sir ARTHUR LAWRENCE seconded the Motion. He said he could not withhold his testimony, however feeble it might be in this cause. He had had some little knowledge of the early working of the Society, and he had heard from an eyewitness of the devoted labours of the early pioneers at Keppel Island. When it was remembered that the distance from Cape Horn to the Isthmus of Panama was 5,000 miles, and that this Society was the only Protestant Missionary Society which aimed at evangelizing the whole continent, it would be seen that there was abundant ground for help. Again, as regarded our own countrymen, at a time when the professions in this country were so over-crowded, and so many young men were seeking for an opening in South America, there was certainly a strong claim on parents here to do something towards the establishment of public ministry in those countries. Who could estimate the deadening effect to young men who went out to countries where there was no other Christianity than that of the Roman Catholic Church?

The Rev. W. W. KIRBY, in supporting the Motion, briefly reviewed the early history of the Society, and the Resolution was agreed to.

The Rev. SAMUEL ADAMS moved—

“That this Meeting desires to acknowledge with grateful thanks to Almighty God the successful progress of the missionary settlement at Ushuwia, the satisfactory commencement of ministerial and missionary labours in the Empire of Brazil, and the general advancement of the Society's operations in South America under the wise superintendence of the Right Rev. the Bishop of the Falklands.”

He gave a long and interesting account of the Society's operations, especially in the Banda Oriental and River Plate district, with which he had been long personally acquainted. He believed that the Gospel could reach the lowest and most

debased races on the face of the earth, and it was a fact that even of the Fuegians some had been gathered into the kingdom of the Lord and Saviour Jesus Christ. This Society had means of distributing the Bible which no other Society had from the fact of its having chaplains at so many points. The natives were ready for the Gospel. They were dissatisfied with their present system, and if the work was only undertaken properly, if there was an absence of bitterness and violence in controversy, there were many who would be ready to receive the Gospel and rally round the teacher.

Baron DE FERRIERES seconded the Resolution. He said there was great cause for thankfulness to God for the progress which had been made by this Society. Most other countries were inhabited entirely by heathen natives, but here there was a large continent, a great proportion of which called itself Christian, and possibly that might have blinded some persons who considered that purely heathen countries had more urgent claims upon them. It should not be forgotten that there was an immense amount of heathen customs mingled with the Roman Catholic religion in South America, and the mass of the people were debased to a most painful extent. The Resolution was carried unanimously.


The Rev. W. H. BARLOW, in proposing a vote of thanks to the Right Rev. Chairman, said he hoped that many on the Episcopal Bench would take the same amount of interest in the work of this Society. Coming from Clifton, where the meetings of this Society were originally held, he expressed his satisfaction at the removal of its head quarters to London. There would have been a larger attendance at Clifton, but it must be remembered that this was a very exciting time in London, and it was something to have established this as one of the London May Meetings. He urged upon those who were present to stand by the old principles which were very dear to many at Clifton—the old Evangelical principles upon which the Church Missionary Society was founded.

W. HUGHES HUGHES, Esq., seconded the Motion, which was carried by acclamation.

The CHAIRMAN, in acknowledging the vote of thanks, said he felt it a great privilege to be in any way whatever permitted to help forward the good cause in which the friends and supporters of the South American Missionary Society were engaged. He sincerely trusted that God's blessing would rest upon the undertaking, and that if they were all spared to another anniversary they would have cause to rejoice in tidings of increased support at home, and increased usefulness manifested in the operations abroad.

The proceedings concluded with the Benediction.

HOME PROCEEDINGS.

“HE good news from a far country” which is contained in this number of our Magazine, will, we are assured, awaken in many a Christian heart thanksgiving to Him who is the present help of our Mission both at home and abroad. And after a perusal of such soul-stirring accounts it may seem a great descent to come down to the dry details of Home organization. Yet, as we have more than once reminded our readers, the latter loses its secular character when viewed in the right light. The mere business of collecting together money undoubtedly savours of the commonplace and mercenary, but not when its end is to save souls and its accompaniment is to stir up in Christians at home an interest in the fulfilment of our Lord's last command; it then means nothing less than new life abroad, more abundant life at home.

In musing over the cheering news from Tierra del Fuégo, our minds revert to one or two friends who have passed away ere it reached our shores. Rev. Charles O'Neil Pratt, late Vicar of St. Paul's, Burslem, and Mrs. Lammin, late Hon. Secretary for Newark, are among this number; also a friend who, though in a humbler sphere of life, has for some years taken an interest in our Mission. May we not say of them all, “their works do follow them,” and believe that though now out of the body they rejoice with us that their labour has not been in vain in the Lord?

Turning now to our Home Work, we have first to say a few words about Scot-

land, which received its spring visits in May. Receipts in this part of the kingdom have fallen off the last two years, as the last three Reports will show. We may rejoice, then, at there being a prospect of our making up this lost ground during the current year. At Glasgow four sermons were preached and a Meeting held in the drawing-room of a lady who has ever evinced a deep interest in our Society. These together produced nearly as much as the entire sum sent up from Glasgow during the last year. The Edinburgh Meeting was damaged by a sudden storm of wind and rain, but it was cheering to meet a few of our long-trying friends, including the Rev. D. T. K. Drummond, who opened our Meeting with prayer.

Aberdeen has for some time languished from want of any one to take the lead. Our Treasurer kindly collected the subscriptions last year, but we have for two years been without a Secretary. We have now secured one in the person of the Rev. Samuel Clark, M.A., Incumbent of St. Paul's. Sermons are promised at this important Church at the close of the year, and we earnestly hope that our lady collectors will rally round Mr. Clark and enable him to remit to us a much larger sum than that sent in last year. The Meeting, from stress of weather, was very poorly attended, in spite of the Lord Provost being in the chair. The collection at Cupar Fife cheered us, being the largest ever made there; in fact, the work abroad might be indefinitely extended if each Association followed the example of Cupar, and resolved on allowing no backward movement.

Yorkshire next demands a word or two. In this important county York is with one exception the only place which seems to care much for South America. Our Meeting here produced eight pounds. Our new Hon. Secretary is evidently devoted to the cause of Missions in general, and ours in particular. Leeds had its Meeting after the lapse of nearly two years. By holding it in St. George's School we avoided an outlay for room, but now, as in 1870, the collection was under thirty shillings, and the attendance about fifty. This, we were told, was considered a very good Meeting in Leeds. To which we could only reply by asking, "How do you propose to interest in our work a population too busy about money-making to attend Week-day Meetings, and whom the clergy either cannot or will not let us reach on the Sunday by means of the pulpit?" The answer was, "Get private collectors," and that, we feel, is our great want in Leeds, only one lady being a genuine collector in this vast centre of wealth. At Dewsbury our cause was introduced by a Week-day Sermon at St. Mark's, and we found much the same difficulty there as in Leeds; but Sunday sermons are promised next year, when we may hope for better things. In Lincolnshire three Meetings were held and two sermons preached, one of the Meetings being a new opening. In Leicestershire three sermons were preached, one of these, too, at a new church. A lecture also was delivered at St. Mark's School, Tunbridge Wells, which, owing to the energy and zeal of our indefatigable Hon. Secretary, was very well attended, in spite of the Clerical Conference having just preceded it. The Sermons and Meetings in the Derby district were considerably damaged by the unpropitious state of the weather. On the 24th the thunderstorm was so severe, that few could be expected to face it. We regretted this the more, because our cause was represented by the Rev. S. Adams, late Consular Chaplain at Montevideo, whose intimate knowledge of the country, where he lived for thirteen years, renders him a very valuable exponent of our Society's views and operations. We were glad, however, that he was able to address three congregations in Derby on the 23rd, and to speak at the Athenæum the following Tuesday. Five sermons preached at St. Paul's, Kilburn, St. James's, Plumstead, and Castleton Church, Sherborne, conclude our list, as we are able at present to give it, of the account of our Meetings and Sermons. We must not forget to mention that the Rev. H. E. Windle, late Curate of Iver, Bucks, has succeeded Mr. Lee as our new Association Secretary, and will we hope, before the close of the year, make the acquaintance of many of our supporters; also, that to those whose names were given in our March Magazine as Honorary Deputations, we may now add the three following:—

Rev. A. R. Godson, M.A., Vicar of All Saints', Gordon-square, London.

Rev. James Watney, M.A., Vicar of Canwick, Lincolnshire.

The Rev. W. Windle, M.A., Rector of St. Stephen's, Walbrook.

One word in conclusion about what ought by this time to be a thing done and finished, namely the raising of the Reserve Fund. Among other offerings, a dona-

tion of £5 will be seen acknowledged on the Cover. This is, with one exception, the sum total of what has been *spontaneously* offered for this work, and the whole amount as yet given or promised is £440 ! The great majority of those to whom written application has been made have not even deigned to reply, which would seem to show that they have not the will to give nor yet the courage to refuse. Surely Christians who do not see their way conscientiously to help us to keep free from debt need have no hesitation whatever in saying so. Of this we would say as of our ordinary claims, "Let every man do according as he is disposed in his heart, not grudgingly or of necessity, for God loveth a cheerful giver." H. S. A.

PATIENT CONTINUANCE IN WELL-DOING.

ROMANS ii. 7.

(Continued from p. 83.)



WE are forced to confess the solemnity of thoughts such as these, but plead that we cannot keep them always before us. When we hear the address, or read the exhortation, we feel spurred up to work ; but when months and years pass, without perhaps any great result ; when weariness and disappointment take the place of energy and hope, then human nature sinks, and we think ourselves almost justified in relinquishing our undertaking.

It is true, human nature sinks ; "the flesh is weak," and all who work in their own might, must "utterly fail ;" but "they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles, they shall run and not be weary ; they shall walk and not faint."

"They shall not be ashamed that wait for me," saith the Lord.

Since the commencement of this paper appeared in print, the tidings have reached us that this word has been made good in our case.

For years past has our Mission laboured in the patience of hope ; and as of old he who patiently endured obtained the promise, even so it is now.

From the very commencement of the work in Tierra del Fuégo, we remember to have been asked for "results," as necessary for the encouragement of subscribers. Our answer then was, "Be patient, brethren : behold the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient."

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

They that have sown in tears are even now reaping in joy.

The preceding pages of this Magazine have given the deeply-interesting and touching particulars of the work that is going on amongst our poor Fuegian friends and brethren.

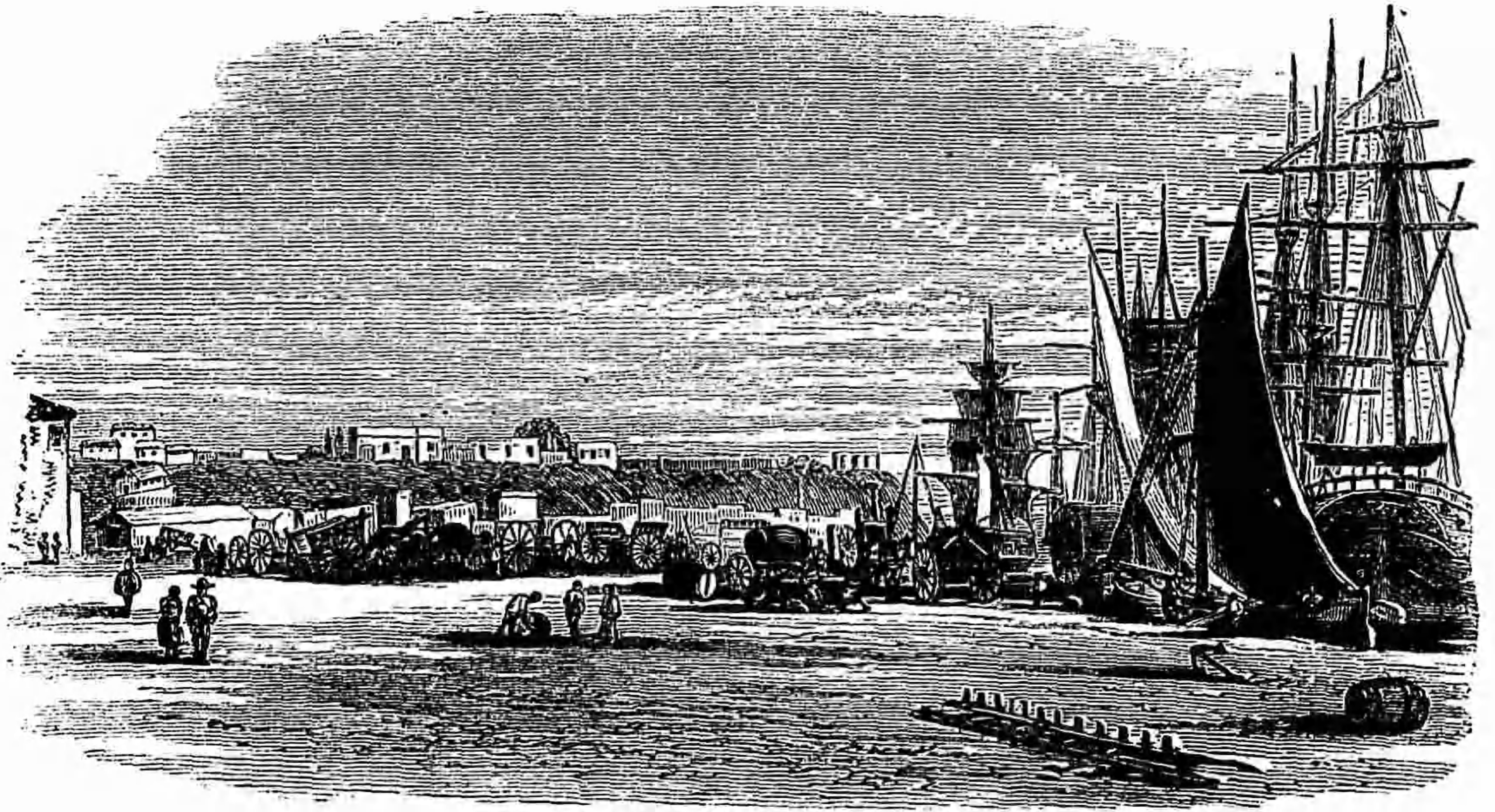
The "results" so long asked for by the outer world, so long laboured, prayed, and waited for by the labourers in this Mission field, and especially—shall we not say—by him who now communicates the happy tidings, have at length in some measure been given. The first fruits of the harvest of souls is even now being gathered in for the Lord, from the long neglected and deeply debased tribes of the southernmost portion of South America.

Therefore did the Lord wait, that He might be gracious unto us, and therefore was He exalted, that He might have mercy upon us. "Blessed are all they that wait for Him."

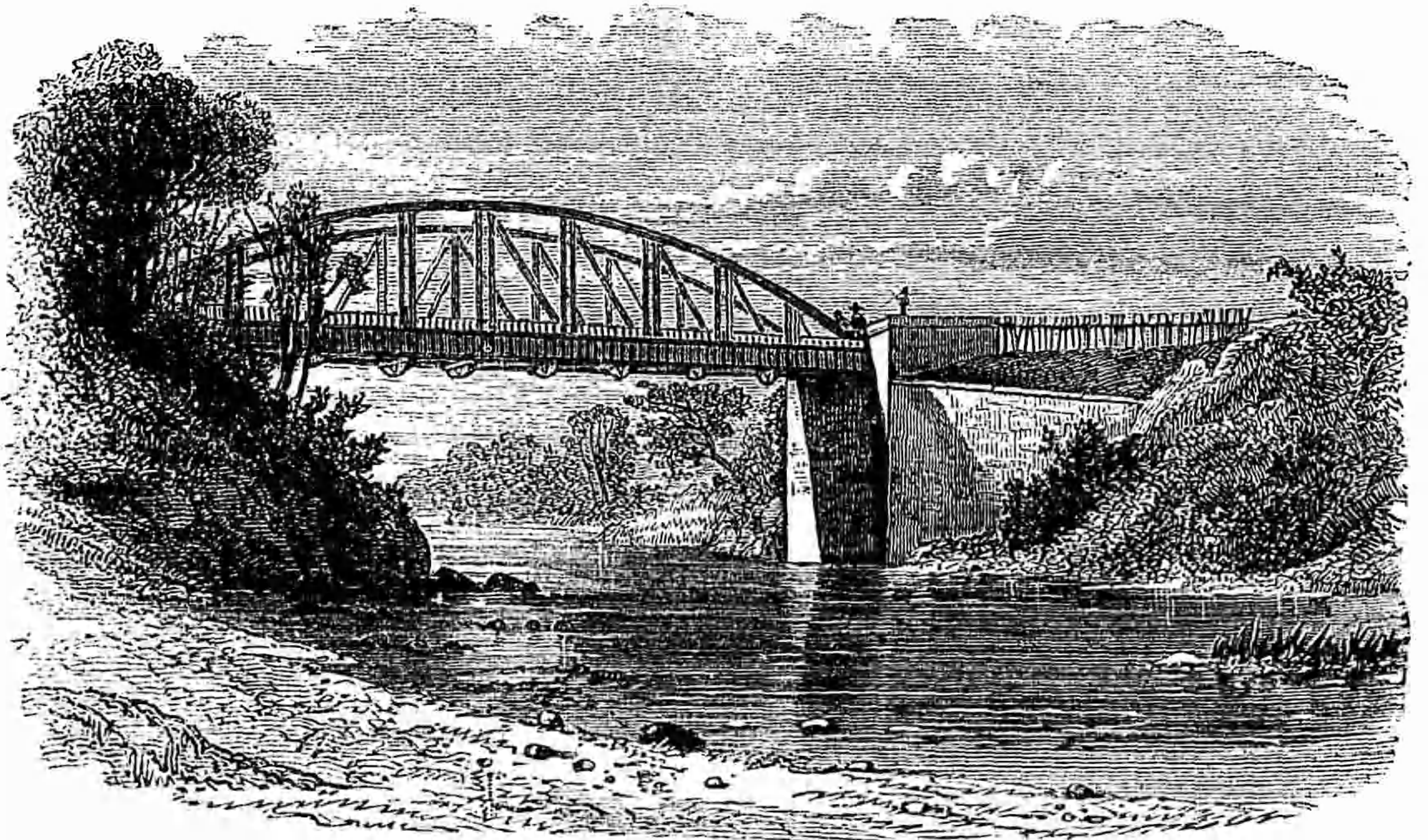
In conclusion we would say, that although the Lord does in His own good time encourage His people with results, yet these are to be the reward of labour, not the motive for it.

In spite of difficulties, trials, and discouragements, "Onward," is the Christian's motto. He is indeed full of infirmities, and shortcomings, and, with all his anxiety to work for the Lord, he often feels himself weighed down, and ready to fall, but faith casts her eyes upward, and sees the Master watching and imparting strength to the labouring servant, for whom He is preparing a place of rest, and hope beholds the labours at an end, and the rest attained ; while love constrains him to patient continuance in well-doing for that beloved Lord who has laid up for him glory, honour, and immortality, even a crown and an inheritance which fadeth not away.

K. J. G.



ROSARIO.—POLICIA—THE BEACH. (*See page 129.*)



BRIDGE OVER THE RIO TERCEIRA, FRAYLE MUERTO. (*See page 133.*)

THE SOUTH AMERICAN

Missionary Magazine.

SEPTEMBER 2, 1872.

The Falklands.

STANLEY.

DESPATCHES from Dr. Stirling (Stanley, June 27, 1872) have arrived, which are replete with suggestions for the development of the Fuégian work. He again advises the establishment of (1) a school and home for children; (2) a training system for native catechists.

The Rev. C. Bull has arrived in England, and the Bishop is temporarily ministering at Stanley in his place. The Bishop of the Falklands will probably proceed to Montevideo in the course of the present month.

The "Allen Gardiner" had arrived, on June 25, from Keppel Island and Ushuwia, freighted with 350 poles for sale, the result of Fuégian labour, and 20 tons of potatoes from Keppel Island.

Captain Nicholas has transmitted us the survey of the "Allen Gardiner" by two shipmasters, which he felt it his duty to cause to be taken; from which it appeared that very extensive repairs had to be made, and that the vessel required to be nearly re-coppered. Considerable expense has, therefore, been incurred to render her seaworthy.

"Captain Nicholas states that he is as well satisfied with his crew as he could expect to be; 'they all attend the reading of the Scripture and prayers, twice a day, and are, on the whole, well conducted. We have on board three Fuégians from Keppel (Lywia, Magaletta, Ooshunsanges); they are very good boys, and seem to enjoy the privileges which only a few of these people have experienced.'"

TIERRA DEL FUEGO.

"Stirling House, Tushcapalan, Ushuwia, May 20, 1872.

"The 'Allen Gardiner' arrived here this day week, 13th instant. We

saw her first thing the day before, and as we were returning from Divine Service to our house, we met Innamootaze, who shortly produced a note from Captain Nicholas, written early the day before. I read the letter at once, and gave the substance of it to the natives, who had flocked together, and who noted with interest that from that bit of paper we knew as much as though we had been on board to see and hear for ourselves. Then some expressed a strong desire that they might be able to read.

“During the vessel’s absence, a period of sixty-one days, all things as regards our Mission work have gone on regularly, happily, and successfully. The attendance at the services every morning, and on Sundays twice a day, has been regular, averaging about 30. Attention is more marked, interest more deep, and capacity to understand and profit is increased. Our home party have gone on nicely. They have very regularly met together in the evening for prayer and praise by themselves; and Mr. Lewis has exerted himself well to keep up their interest, and to make the opportunities profitable to their souls. Those who were baptized also pray privately, in their several abodes, when they arise in the morning; and I have often been impressed with the feeling that they are truly desirous to live to the praise of Jesus, who lived and died for them. They begin duly to realize the great startling facts that they are accountable for what they do and say and think to an Allwise and thrice holy God, who will reward or punish according as they have served him or not. They begin to realize the fact that they are immortal, and that their bodies will be raised from the graves. Knowledge of the truth as it is in Jesus Christ is spreading widely among these people, whose outward improvement in manners and in their conduct to each other is very marked.

“The principal works done, during the above time, have been the cutting, drying, and storing a small winter supply of hay; completing the fence of the two acre Mission field; the care of the sheep and goats; the finishing the western end of cowhouse, by roofing it in, &c.; the cutting turf for building the natives’ cottages; the finishing of Stirling house, yard, steps, and embankment; the commencement of three natives’ cottages, and of a back kitchen for our use; the cutting and carrying of wood. We have been very busy as heretofore. Mr. Lewis has been principally employed with Stirling house. He has also completed the belfry, and put a stove in the chapel, which we have found since very serviceable.

“After work, before it got dark, our home party used to spend an hour or so playing rounders, which they very much enjoyed. On those occasions many would come from the shore to look on, and some to join the players.

“There has been great contentment and cheerfulness among the natives. On two several occasions large numbers left to get whale blubber, once to Gable Island, the other time to Cunagoosh. The first time sixteen canoes left together; only three of our party were left, Stephen, George, and Hamaca. The others asked leave, and I gave it willingly. They were absent eight days, from March 21 to 29.

“They got on very well, and, from what I hear, the occasion was taken advantage of by our natives to make known to the many people they met the knowledge of God. Our own party brought a very favourable report of the conduct of the large party of beachmen that went with them. The great gathering on the whale ground contrasted very favourably with such scenes a short time ago. No quarrels, no grumbling, no stealing from each other. All seemed to bring back a good supply, and those who remained here were not forgotten, but choice pieces were sent and duly delivered to them, both of the carcase and the bone. They brought back a very favourable report of Quisenasan’s potatoes, and the soil there. The former were still well in bloom.

"On April 13, a large party left for Cunagoosh, among them Stephen and George. They returned on the 21st with better success than the first lot. George and Stephen worked hand in hand in speaking to the people on three occasions about their souls, and were listened to very attentively.

"I must now tell you of a very serious event, viz., the death of Hatooshwianjiz. On the morning of March 21, when all were in a hurry preparing 'to mucca,' as the native term is, *i.e.*, to go for whale blubber, the above Hatooshwianjiz was in Couilik's wigwam, cooking and eating some mussels. Couilik was jealous of him for his young wife, Joseph's sister, and suddenly seized the lad and, as is the usual practice here, bent back the poor lad's head, with apparent intent to break his neck. After the departure the lad told me that Couilik had hurt him, and that he was not guilty, but I little guessed the extent of the injury. He was desirous of employment, so I occupied him cutting grass, and he cut well that afternoon. The day after the weather was bad, but he, with those who were employed, received supplies. The third day he kept in, until he died, very early on March 20. We buried him decently the same day, and had an impressive service over the grave. The poor lad was in a very depressed state, and had evidently received much injury in the neck and chest. We did not expect he would die. Those who were in the wigwam with him were very kind, especially Allen and his wife Elizabeth.

"The lad, I afterwards heard, told them not to get up any disturbance about his death. Couilik returned with the rest of the whalers on March 21, and escaped into the woods when he heard of what had taken place. He, however, presented himself the same day, and had to make distribution of his blubber, and received some personal injury from family connexions of the lad.

"On April 8, a party of sixteen canoes arrived, prepared to avenge the death of Hatooshwianjiz. After morning prayers, I was taking the eight regular woodcutters over to the north shore, to commence cutting a fresh lot of wood. Couilik had made his escape, and passed the boat without speaking. His plan was to walk down the coast eastward, and to make himself scarce till the storm had blown over. The men in the boat asked me to take them back again, as it was necessary for them to be at home to defend their friends, and to ensure the safety of their things. They asked me to speak to the people for them, which I promised to do; and, accordingly, when they landed went to meet them, to candidly explain matters to them if I could, and to restrain them from injuring innocent persons. Every native that could be present attended, and everyone who felt it was possible for him to become concerned in the affray, presented him or herself armed with a paddle, a stout stick, or other weapon, as spears, stones, and slings. On landing, the men and women from the canoes lost no time, but went straight towards the wigwams, where they met those who, being relatives or family connexions of Couilik's, were exposed, according to Fuegian usage, to the revenge of the avengers.

"The two parties are known to each other by their painted faces, the avengers having their faces covered with white spots on a black ground, the others white bands across the face on a red ground. First Stephen Lucia met them, and they stopped a second to hear a sentence or two from him. Then I intercepted them, and laid hold of the arm of the foremost one, and they listened a very short time whilst I told them that only one was guilty, and he was away; and that as the lad's death happened so long after the injury was given, and as he was kindly treated by all

who were here, they should not injure innocent persons. Then they accused William Bartlett Wigellin, with whom the lad had long lived, and whom I accordingly excused. Then they hurried on to where they saw the natives met to receive them. About six of them, the principal actors, had large round stones in their hands. Stirling Macoli, being the son of Couilik's sister, was, in his absence, the principal object of their attention. He separated from the other natives and presented himself. The avengers made straight for him, and threw the stones on this side and on that side of him, and he making as though he avoided them by his agility, leaping about with his hands placed against his ears. The stones being thrown the two parties joined, the avengers threatening, and the others bearing their threats, but always ready to defend themselves if need be. Three persons were only very slightly hurt, and with a great deal of fuss and pretence the affair passed over, much to our comfort.

"The avengers had evidently arranged beforehand to do nothing very bad, but they appeared savage enough to do any dreadful deed.

"When it was all over I came up, and the afternoon was given as half a holiday. Couilik has not since returned. Hatooshwianjiz's mother and her husband arrived shortly after his death; she and her little son gave Couilik a great beating before he escaped. Couilik's two wives have been here ever since, as he made his escape alone. The eldest is about sixty years of age, and the other not more than seventeen.

"Stirling Macoli had to give the principal avengers gifts to appease them. Now the matter is over so far as regards others, but Couilik for years to come will, if he ever happens to fall in with any near relatives of the murdered lad, be subject to violence, but his life would be spared.

"Immediately after the affair was over four of the canoes left, the people who remained were made welcome to the various wigwams by the several owners. The last two months, with the above exception, have been remarkably peaceful. It was somewhat difficult to recognize individuals, the paint so altered their appearance. The next day things were sufficiently settled to permit the woodcutters to cross over for the day to cut wood. A second party from the boy's father's native place were prevented by Stephen Lucia's brother, at some risk to himself, from coming here. Our God has been very gracious to us, and caused peace in place of fighting.

"Our confidence in the constancy and good-will of the natives increases; they are *decidedly* friendly. The turnip crop was good, but the potatoes small and poor. Another year they will, I trust, answer better. Ourselves and the natives have had some tolerably fine cabbage, and great abundance. Carrots answer well, and many other vegetables will answer well I doubt not. We labour under a disadvantage from our elevation, which, though small in itself (about 150 ft.), yet in this climate makes it of great importance, as there is often a frost up here when there is no sign of frost on the lower land. I have no doubt that potatoes grown on lower lands would do much better.

"The goats and sheep are doing well, twelve of the former, four of the latter. The eleven horned cattle, ten cows, or rather heifers, and a young bull arrived safely, were landed on day of arrival, 13th inst., and are all doing well. They feed at present in the field, but as soon as they have become somewhat accustomed to us and the place, and fond of turnips and cabbage leaves, we shall let them out to feed at large. As food for them this winter we have about two and a half tons of turnips, and a nice bit of hay.

"Bishop Stirling (with myself) thinks it advisable that the Mission should purchase skins from the natives, as it would be so much better for

the people themselves. There would then be no need for them to sell their skins at a great loss to themselves. I have already purchased seven skins which I send to Stanley for the Mission to Mr. Dean. They cost the Mission at the rate of 6s. 4d. each.

"The Bishop has doubtless written to you on this subject, and certain of the things in list are for the carrying out of this project.

"It must either be carried on by the Society or by the employés. The natives will sell their skins if they can. The trade is not, neither do I think could it become, so extensive as to make it worth any person's time to live here to carry it on. I consider we have enough provisions of the Society's to last five months, but we shall then want some more.

"Inclosed I send two packets of seed of a very choice plant: will you kindly send them to the persons whose names they bear?

"We have now about eight hours, daylight, and very frequently sharp frosts, but as yet no snow.

"The leaves have been off the trees about three weeks. Previous to their falling off the forest is very beautiful. The tinge of red commences with the higher border of the woods, and rapidly descends to the lower. So there are all shades of red, with the green of evergreens intermixed. For a fortnight we have had the most lovely weather, calm, clear, and cheerful, frosty nights and bright joyous days. Fungi, of three sorts, are now plentiful, *viz.*, Uzúf, Ushooyim, and Ahmau.

"I must now give you some further details of our Mission work.

"At morning prayers we are reading the Gospel of St. Luke in order, a few verses daily, which is as fully explained as the native language will permit. We are now reading the 14th chapter, which we began this morning. As we go on we thoroughly catechise the natives on what has gone before. Sometimes after prayers we produce a globe or map and give them a geographical lesson, at other times an English lesson, at others drill them in counting, and a variety of other subjects. On Sundays Mr. Lewis is with me in the forenoon, but in the afternoon conducts a service himself, for a portion of the people, whilst I take the rest.

"Now that the winter is coming on we shall (D.V.) give more time to instruction and especially to the training of a few to fit them to teach others.

"We purpose sending four natives to Keppel Island this time. Two will embark here. They are about seventeen and sixteen years of age, Eemuianjiz and Yapawulacitanjiz. The former is the son of Yecife's elder sister, an intelligent lad; the latter is a native of this place, active and industrious. The other two are Quisenasan and his wife, who are specially sent for to take charge of the sheep on Dry and Passage Islands. I send the former two because I hear those now at Cranmer are desirous of returning to their country. We have enjoyed excellent health, save Mrs. Lewis, who has suffered very much from neuralgia.

"We find that domestic duties occupy more of our time than we would they did. This is owing to our having no experienced and satisfactory assistant in the house. For instance, we cannot suffer any one of the natives, as they now are, to take our little girl for a walk, owing to the prevalence among them of various skin diseases. Again, there are very many things to be done in a house which none of these natives could be trusted to do.

"In order to relieve Mrs. Bridges in part of such duties, and so leave her more time for Mission work among the native women, and profitable reading, we have thought it well to send for my wife's second sister, aged twenty-five, who is most truly worthy of confidence; for which step we ask your approval.

"I now conclude. May the Lord Jesus bless with good success the

labours of His people to spread His kingdom, and may their prayers be fully answered!

“T. BRIDGES.”

We shall reserve an interesting account of the occupations of the natives, by Mr. Lewis, for the “Gift.”

KEPPEL ISLAND.

MR. Lawrence had been informed (May 27th) “of the safety of his fellow-labourers at Ushuwia,” and proceeds:—

“The hopeful state of the work in general among the Indians, notwithstanding the many and great difficulties, is sufficient to stimulate us to greater perseverance, and earnest zeal for God’s glory, and their happiness and welfare.

“There are two or three of our Fuegian residents who wish to return shortly to their native place. We have others brought to fill their places—their names are Cwisenasan, his wife Coashingjiz Keepa, and their little girl; likewise two youths, Emuianjiz and Shapawnlaticinjiz, the two latter are orphans, and are strangers to this station, this being their first visit.

“On the 24th April last there was an addition of a daughter to the family of Lywyanjiz and Pasawulakirhkeepa; they now have three children, the eldest a boy, and the two youngest, girls—all born at Keppel; they are strong and healthy. Three of our Indian pupils, Lywyanjiz, Uगतolasinjiz, and Ushigyanjiz, were taken to Stanley in the ‘Allen Gardiner’ by Bishop Stirling. Three others, Jack, Ascapan, and Saytelan, are about to enjoy the same privilege, by which we hope they will receive some benefit.

“We have just finished gathering in our crop of potatoes, which has afforded us continual employment (between other necessary work) for the last two months, and, notwithstanding the drought of the past summer, they are very good. The Indians on the whole work very well, though naturally they are exceedingly indolent, but as a rule they manifest a cheerful and happy spirit. They are very fond of playing at ball and other outdoor amusements, specially wrestling with each other, in which they generally exert all their physical powers.

“We meet, as usual, at Sullivan-house for morning prayers; and in the evening assemble with the Indians for prayer and praise in their own dwellings. It is a pleasing thing to know they begin to value the privilege of drawing near to God in His own appointed way. Uगतelasinjiz, whom I spoke of in my last letter as being active, and promising for future usefulness, has since shown a little unwillingness to receive instruction, which for the time produced in us a little discouragement, but I am thankful to say his teachable spirit has again returned. May the Holy Spirit of God seal him for His own, that Satan’s power over him may be entirely broken!

“My dear wife was for some days lying in a very precarious condition, and required all the care and attention I could possibly give her; but, though we have not the means of human aid and skill in times of sickness, we are truly thankful to the Great Physician of souls that we can still say, ‘Hitherto hath the Lord helped us.’ I am happy to add it has pleased God to strengthen and raise her up again, so that she is now able to resume her duties.

“JOHN LAWRENCE, *Catechist.*”

The Argentine Confederation.

WE trust that the threatened rupture between Brazil and the Argentine, respecting the rightful possession of the Chaco, will be providentially averted. It is an interior tract of territory, bordering the river Paraguay, in the swamps and morasses of which the Indian population is rapidly dying out.

Earl Granville has officially remonstrated on the treatment of British subjects in the Argentine, and urged the duty of protecting the labour and capital invited to the Plate district.

ROSARIO.

OUR Frontispiece presents a view of the river-side at Rosario, and we add some extracts from our Chaplain's last letter and journal:—

“I do not yet know how much there is in hand towards the Frayle Muerto church; the Treasurer of the Farmers' Society has whatever has been collected, which is, more or less, 10/. Mrs. Coombe has only lately sold the last of Lady Shakespear's box. We do not have a bazaar here, but constant sale on hand. In December, 1871, there was nearly 20/. to the credit of Frayle Muerto Church; but, I fear, the building of a church, however, is postponed indefinitely.

“The Rev. T. Wood and I have, during the last two months, put in circulation 1,011 Gospels and Testaments, and the only expense I have incurred has been a case for keeping an assorted supply on hand. I obtained the Gospels from Mr. Juñor, of Buenos Ayres, the British and Foreign Bible Society's Agent.

“I have sustained a heavy loss in the removal of Mr. George Cooper, the late manager of the Central Argentine Railway, to Buenos Ayres; a sincere friend, and a warm-hearted supporter of every good work, and a man of rare worth. E. Harry Woods, Esq., and Mr. Eggington are the Churchwardens for the present year.

“W. T. COOMBE.”



THE following extracts are given from the journal of the Rev. W. T. Coombe, with a view not only to illustrate the nature of his work, which is spread over so wide an area, but also to show the need which exists for its division:—

“*Sunday, April 7th.*—A fine day and a good congregation: preached from 1 John v. 4; offertory after morning and evening service, 11l. 13s. 4d.; at evening service baptized two children.

“*Monday, 8th.*—Left by 4 p.m. train for Cañada de Gomez: spent the night at W.’s. Started at 9 a.m. for the Estancia “Las Rosas,” then on to “Las Castañas,” which I reached at sunset. On the following day visited “Las Purbias” and “Los Leones,” where I spent the night; returning on *Wednesday* to “Las Castañas.” Representatives of the neighbouring estancias assembled for service. After Second Lesson baptized two children—a daughter of my host, and a son of one of the servants. Preached from 1 Cor. x. 31.

“*Saturday, 20th.*—A strange day—at 8 a.m. received telegram to meet morning train with carriages and hearse, to convey the body of poor C. to the cemetery. Only a week ago I saw him in perfect health and strength. Immediately after the funeral went to the Consulate to read the marriage service for two British subjects.

“*Saturday, 27th.*—Married Mr. F—— and Miss G—— in the church before a goodly number of their friends who came to testify their interest in the pleasant event. At 4 p.m. left for Cañada de Gomez.

“*Sunday, 28th.*—Divine service at the railway station. Spent a very pleasant evening at ——, read the 15th chapter of St. John, and had family prayers, talked over Sundays long ago that were spent in Sunday-schools, and listening to favourite clergymen in the old country. I sometimes wish that young men who take an interest in religious work would come out here and by their example stir up the lukewarm and the indifferent.

“*Monday, 29th.*—Rode around and visited all the settlers; eight estancias altogether.

“*Tuesday, 30th.*—Received a telegram requesting me to come by afternoon train to visit S——, who was very ill with typhus fever; took Dr. H—— with me, arrived at the house at 5.30 p.m., found him insensible, sat up the night with him in the hope of returning consciousness, but in vain, the only thing I could do was to apply the remedies to allay the fever of which he died at 5.30 a.m. Assisted a friend to lay him out, rode to the station and ordered the carpenter to make the coffin, and arranged with the German schoolmaster to read the burial service, and took the train 8 a.m. for Rosario.

“*Wednesday, May 1st.*—Arrived at 9.30. How little does it seem like May-day—the leaves are turning yellow, the sky is leaden, and the air feels cold and damp from the autumnal fog that has scarcely cleared away from the landscape, but it is in keeping with my feelings. I wish I had not a wedding this morning. One hour and a half and I must be in church; bright faces and gay dresses are already at the

gate. At 11 a.m. married Mr. B—— and Miss T——, made my number at the wedding breakfast, and then retired to rest.

“*Thursday, 2nd.*—Went to the Hospital to see some Swiss Protestants, ill of fever, of whom I heard yesterday at the Colony, found the father and two sons ill in bed, conversed with them a short time, and promised to return on Saturday.

“*Saturday, 4th.*—Went to the Hospital, took Weihmuller a German Testament, some pamphlets, and a bottle of wine.

“*Sunday, 5th.*—Administered the Holy Communion—seventeen communicants; congregation fifty; offertory 10*l.* 2*s.* 11*d.*

“*Monday, 6th.*—Went to the Carcaraña Colony at 6 a.m. After breakfast married two couples (Swiss), visited S—— and his family, and baptized their seventh son: they seemed quite a little colony in themselves. It is about three years ago that they arrived from Natal. My next visit was to a young Swiss woman who was lying very ill with typhoid fever. I spoke to her of the necessity of repentance, and the Saviour's willingness to answer prayer. I was sorry I had not my German Prayer-book, and did not feel sufficiently confident in the language to attempt prayer without it. Next went to the house of an English settler who has only been here one year and two months, but the neatness and order of their little home was quite inviting, and the cup of tea and slice of home-made bread seemed the best I had tasted for many a day. They begged me to come and see them often, which I explained was an impossibility. I left them some “British Workmen,” “Visitors,” &c., for which they were very grateful. Returned to the Station at sunset, and dined with Monsieur Rufiner, the Director of the Colony.

“*Tuesday, 8th.*—Had the pleasure of waiting all night for the train, which only arrived at 5.30 a.m.

“*Thursday, 16th.*—Visited Roldan Colony, and paid various visits.

“*Tuesday, 21st.*—Made eight visits in town to invite the people to a special Meeting for prayer for the general outpouring of God's Holy Spirit on the Churches. Commenced the service by singing, read the Litany and Second Lesson, an address on the object of the Meeting, and prayer. This was followed by the reading of the 37th of Ezekiel, and an earnest address and prayer by the Rev. T. Wood, of the American Methodist Church.

“*Wednesday, 22nd.*—Evening Meeting at River Plate Railway to receive church accounts for past year, and appoint churchwardens for the ensuing year. E. Harry Woods, Esq., and Mr. Eggington elected to supply the places of George Cooper and C. Knight, Esqrs., who retire, leaving a balance of 25*l.* in hand towards current expenses, and having cleared off a debt of 100*l.* during their term of office.

“*Friday, 24th.*—Married two Danish subjects. As the lady did not speak English, performed the service in German.

“*Saturday, 25th.*—Left at six a.m. for Frayle Muerto, which I reached at one p.m., and visited the English residents in the town.

“*Sunday, 26th.*—A beautiful quiet morning, enjoyed a walk in the

woods along the banks of the river Tercero, before service. At 10.30 held service in the town, at which there were thirty-five English and some seven or eight natives. After service rode to the Estancia Algrobitas, and performed two baptisms, and at dark reached Messrs. O—— Brothers, where I passed the night. On the following day visited the Estancia 'Las Vacas,' and from thence rode on to Messrs. B——. Since I was last here I regret to say death has removed one of the partners. I intended going further, but the next estancia being more than three leagues off, making in all twelve leagues from the Station, and having to catch the down train for Cordova, I thought it better to return.

"*Tuesday, 28th.*—Arrived in Cordova at 9.30 p.m.

"*Wednesday, 29th.*—Did a good day's visiting. Saw nearly all the English and American residents in the place and invited them to the service, at 7.30 p.m. I was glad to see eighteen come, there might have been as many more, but week-night services are not popular abroad, and for several living out of the town it was difficult. Still among that little number were some who appreciated the service, and to whom my visit was very welcome.

"*Thursday, 30th.*—Returned to Rosario, leaving at 6.10 a.m., and arriving at 9.30 p.m., a distance of 240 miles."

Frayle Muerto.

CAÑADA DE GOMEZ.

THE President of the Farmers' Society at Frayle Muerto has announced the result of the meeting of settlers at Frayle Muerto and Cañada de Gomez, which was held for the consideration of the Committee's proposals for the appointment of a Chaplain to those districts conjointly.

The former greatly regret that the present state of affairs is not of that character to encourage the prospect of locally securing the sum named; at the same time "they hope at some future date, if the South American Missionary Society should be still willing to assist them, they may be in such a position as will allow of their supplying a want so much felt."

The Committee purpose to make some increase to their grant-in-aid; but they would strenuously urge upon those friends in England who are deeply interested in this important object to promise a fixed annual subscription to the Chaplain's fund; and as soon as a sufficient sum can be guaranteed, the appointment will be made. The Bishop of the Falklands purposes very shortly visiting the River Plate, and therefore the Rev. C. R. de Havilland invites early communications on the subject, and a hearty response to the circular appeal issued by Baron D. Webster, Esq.

The Frontispiece presents a sketch of a bridge over the Tercero, Frayle Muerto.

LIFE IN SOUTH AMERICA.

II. ON THE INDIAN FRONTIER.



THE whole of South America embraces an area of seven millions of square miles, and it contains a population of about twenty-one millions. This is an average of only three inhabitants to the square mile. It must not be supposed, however, that these are equally, or nearly equally, distributed. In the basin of the Amazon, in the large area of mountain ranges, in sandy deserts; salt-plains, or grassy prairies, there are numerous large districts in which the human voice is not heard; while, on the other hand, there is a condensation of towns and single habitations along the sea margins.

The interesting country of Chilé, on the West Coast, comprises about 175,000 square miles, along the western slope of the Andes, southward to the Straits of Magellan; but we take no account at present of Patagonia, which, by way of establishing a claim, is called Eastern Chilé. At the census of 1865, the population was nearly 2,000,000, but it was difficult to get at anything like correct figures; while the Indian population, which was not included in this enumeration, was estimated with still less certainty at 33,000 to 40,000. Let us call it 36,000. In all Chilé there are thus about eleven and a-half persons to the square mile. But the facts may be examined still more narrowly. If we say that the region north of the old Indian boundary is 110,000 square miles in extent, and that the region south of it is 65,000, we have eighteen persons to the square mile in the civilized portion, and little more than one to every two square miles beyond the limits of civilization.

We have here one fact serving to illustrate several principles; *e.g.*, that the savage requires a large area to roam over; that his usually short life and limited reproduction are unfavourable to rapid increase of population; and that, on the contrary, side by side with the man of European blood the number usually diminishes. And as in the whole country, so here, the population is very unequally distributed. In the non-Indian portion, for example, there is the desert of Atacama, parts of which lie in Bolivia and Peru; and in the Indian portion there is the whole of the long southern strip, called the province of Chilöe, with only a few scattered habitations. In the civilized parts, and especially near Valparaiso, there are many native-born Europeans, especially English, German, and French, and a good many "Americans," or United States citizens. There is not much crossing of race, for there were few cities in which the population could mingle. There is no community of negroes, as the climate is too cold for them, and there are no Chinese except independent single persons.

We may reach the Indian territory in two ways—*viz.*, by landing at some of its harbours on the Pacific, or by crossing its inland boundary, analogous to the Tweed which separates England and Scotland. Let us adopt the latter route. It is the month of May, answering in the Southern hemisphere to the English November.

A small steamer from Valparaiso has arrived over-night at Talcahuano, on the bay of the same name, a little town with 3,000 inhabitants.* It contains a few English, under which term "Americans," who are English-speakers, are generally included, and was formerly a good deal frequented by whale ships from the Southern Seas. It has suffered frequently from earthquakes, and the ground on which it

* Dates as well as figures denoting population, though ascertained on the spot, are here taken chiefly from "*Diccionario Jeographico de la Republica de Chilé, por F. S. Asta-Buruaga. Nueva York, Appleton, 1867.*"

stands is now far above its former level. Starting in the chill of the morning, by a rough coach, drawn by equally rough-looking horses, we drive over the virgin surface of the soil for about twelve miles, and enter the town of Conception.

This is a pretty town, consisting, like the last one, mainly of wooden houses, but it has clean wide streets, and a handsome plaza or square. It is the seat of a bishop, and capital of the province ; and contains, along with an hospital and orphan-house, lyceum, theatre, prison, barracks, and several churches. It has a population of 15,400, and is situated on the right or northern bank of the Bio-Bio. The old town, now called Penco, was destroyed by an earthquake, and this one erected in 1754. At the great earthquake of February 20, 1835, its cathedral was thrown down, but since that time the town has doubled its population. A handsome livelihood might be realized here by a good English teacher, but his wife should be capable of managing boarders, and one of the two should be able to teach music. An English Church service could also be organized without difficulty.

Crossing the Bio-Bio, or Indian Rubicon, to join another coach, we notice the very curious spurs which start out from the mountains ; the two twin-looking hills down towards the mouth of the river, called the paps or teats of the Bio-Bio ; the volcanic sand which it is carrying down in its broad sluggish waters ; and the aspect of desolation on the side which we are approaching.

The launch has been "poled" across, the luggage is landed, and our feet stand upon Indian ground ! These two or three cottages, as silent as the abodes of the dead, are called San Pedro ; but we are in our seat beside the driver, determined to see all that can be seen. There are no wigwams visible, no paint and feathers, no wampum, no tomahawk or scalping knife ; not only has the hatchet been buried, but the calumet of peace too. Alas ! the gallant Araucanian has fallen back from the bounding river, and the children of the stranger have followed him, and occupied the deserted lands.

The coach hisses over the grass, or trundles along the track which serves for a road, or coming to a boggy place drags slowly through, the horses being belly-deep in mud, or between two hills almost swims through an ugly-looking flood, which a foot passenger would be reluctant to face. The coachman is very communicative, and mentions that two of these passes are called by names which need not be quoted. One refers to a certain dark personage, and the other to his residence. Sometimes the land appears like a large waste or heath, and gigantic roots of a species of cactus lie on the surface ; while the down, like cotton-wool, fills one's mouth ; again, there is a wilderness of huge black water-worn stones, showing that the sea beach has lately been elevated above high-water mark. But after a run of about twelve miles more, and as the afternoon begins to change into evening, we approach the coal mines.

The first place is Puchoco. Here there are several pits, a small railway, a tunnel, a pier ; and the steamers of the Pacific Company which ply on the south line, viz., between Valparaiso and Osorno, or Port Montt, use this as a coaling place. There are about fifty English-speaking people here, including Germans and Americans, — for, strange to say, almost every German speaks English, though very few Englishmen speak German.

Coronel is about a mile further on. It contains 2,500 inhabitants, and was founded in 1851 in consequence of the discovery of coal in the neighbourhood. It consists of three parallel streets ; it is the capital of a department, and in 1864 or 1865 it was constituted a port. There are very few English here, but a large

number of Germans. The latter do not seem to be anxious about religion, but, in general, live wholly to and for the world. Evening is settling down, yet we make a long halt, and then onward about six miles further to Lota. In some parts the road is fair, in others it is dreadful, and the inscription which was put up in the Highlands after 1745 is vividly called to mind :—

“ If you had seen these roads before they were made,
You would lift up your hands and bless General Wade.”

Through sand, up hill, down dale, towards straggling lights, a voice hails us in Spanish. Charles throws down whip and reins with the air of a man who has accomplished an important task, and says, “ There, Sir, this is Lota.”

(To be continued.)

Chili.

SANTIAGO.

THE Chilean Legislature has sanctioned certain measures of religious and social reform, especially with regard to the rights of burial, which are calculated somewhat to lessen the disabilities from which Protestants suffer.

The following extracts from the “ Valparaiso Record,” April 27, and letters of the Rev. T. W. Wilkinson, will be read with interest:—

“ At a meeting of the Valparaiso Bible Society, Dr. Trumbull asked permission to resign the office of president again into the hands of the meeting, with a request that the Rev. Mr. Lloyd might rather be appointed to preside over the deliberations and working of that Society during the present year. To this Mr. Lloyd at first demurred, but when it was added that having already shown a hearty and intelligent interest in this Christian enterprise, and promoted essentially its welfare, it was believed by consenting to preside over it he would attract to it new sympathies and new co-workers, he withdrew his objection, and was chosen unanimously to fill the chair. On accepting the office of president, Mr. Lloyd said, in substance, that nothing would gratify him more than to set forward the dissemination of God’s Holy Word in this country ; that wherever its influence was felt it was a living stream of water ; and that, rejoicing to co-operate with those who appreciated its beneficent power, he trusted the time might come when there should be none here that failed to know, study, and love it.

“ During the past year a Bible Store has been opened in Santiago through the instrumentality of the Rev. T. W. Wilkinson of that city. Your directors have done what they could to co-operate with and assist in carrying out these endeavours to circulate the Scriptures, and all publications of a moral character. They desire to record their hearty satisfaction in the work which Mr. Wilkinson has commenced ; and to express the hope that the sympathy which exists between the South American Missionary

Society, which he represents, and your own, may always be maintained, so that both may be encouraged to persevere in carrying out the objects they have in view.

“The Rev. Mr. Lloyd has been in Santiago for several weeks, having made a temporary exchange with the Rev. Mr. Wilkinson, who is, in consequence, supplying the Episcopal Church here. Mr. Lloyd writes encouragingly of his impressions regarding the English congregation in Santiago. Their chapel is in a private dwelling, but it is neat, commodious, and well attended.

“From Lota we have received accounts of the Rev. Mr. Thring’s success and pastoral fidelity. The attendance at his church is increasing.”

“*Santiago, April 20, 1872.*”

“The Bible Depository here is beginning to attract more attention. The sales last month amounted to 79.45 dols.; of this 20.76 dols. was received for Bibles and religious books had from your Valparaiso depôt. Our salesman said he could sell double the number of Spanish volumes if he had them.

“A native volunteer has requested to have a few Spanish Scriptures to hawk about for sale, and we have agreed to his request to a limited extent.

“The case of the influential native family and the means whereby they had become inoculated with Protestant principles, which I mentioned to you, I feel the utmost difficulty in reporting without compromise. To disguise such cases beyond identification would be to shear them of their chief interest, and yet to publish particulars would inevitably check the work.

“But I cannot refrain, for the encouragement of those who are interested in your mission, from saying *this* much: I was introduced to the eldest of the family I refer to; she said whilst sick she had received copies of the *Piedra*, sermons by the Rev. J. M. Ibañez, and other publications; that she had attentively perused these, and had obtained many more, and induced her sisters to read them, and though not so staunch as she, she had no intention of giving up her efforts till they too were convinced. She attended our worship on Sunday, and wished particularly to be a *witness* of our celebration of the Lord’s Supper. She left Santiago for her home in the country the next day, but not before I had sent her a copy of our Liturgy in Spanish. She had been some time in possession of the Scriptures. I feel morally sure she will declare herself a Protestant ere long.

“I can only say that this is by no means a solitary instance in which families of wealth and reputation have been benefited and enlightened by the Scriptures and other publications issued from the two Bible depôts.

“The morning congregation in the Calle de Vergara keeps up its number, and the evening one has increased. We have had stones thrown at the building and at persons coming to the church; and on the 14th March—the day of the public procession of the host—fireworks were maliciously thrown into the house as well as into the yard during morning

worship. One of the native papers remarked that such intolerance ought to receive the attention and reprobation of the authorities. But we have taken no steps in the matter, believing that by taking no notice such like devoted championship of the dominant Church will best wear itself out.

“T. W. WILKINSON.”

“*Santiago, May 28, 1872.*”

“On the last Friday in March I held at my house our first Sunday-school children’s treat. About fifty, with teachers and friends, were present. All enjoyed themselves very much. The Sunday-school Library continues in greedy use. I cannot supply books fast enough. I think this habit of wholesome reading most important to maintain and encourage in the young, for adults here and along the coast seem to read little else but novels and newspapers.

“Towards the end of March I had occasion to visit Valparaiso, and found Mr. Lloyd much needing a change and rest. I proposed an exchange, an offer of which he gladly availed himself, so for the month of April I took his duty, and he, I am sure with benefit to my people, took mine. The friends in Valparaiso were most kind and hospitable, and we had very large congregations in the mornings, but very poor ones in the evenings of each Sunday. As I could not go to Mr. Lloyd’s house, which was being painted, I was entertained by two families, members of Dr. Trumbull’s congregation. I attended with much refreshment the weekly Tuesday morning prayer meetings at Dr. Trumbull’s. On the 12th inst. I received Mr. Merle d’Aubigné and the Hon. A. Kinnaird’s invitation to united special prayer for the week ending 25th inst. I read the notice in church, and arranged with Mr. Ibañez that we should hold two united meetings—one on Tuesday at my house, when at least twenty-four attended, and the other at the native church in Spanish on the Thursday, when I regret that a severe sore throat compelled me to keep my room.

“Smallpox is very prevalent and very fatal here. I have at present three cases to visit. We have an addition of three families and two single men to our community. We are having very cold winter weather, and are obliged to pay 104s. per ton for very poor coal. “T. W. WILKINSON.”

Extract from the “Valparaiso and West Coast Mail,” May 18, 1872.

“A few weeks only have elapsed since it was our painful duty to lay before our readers the particulars of certain distressing circumstances in connexion with the burial of a British subject in the cemetery of this city, and we then indulged in the hope that we might be spared the harrowing task of again having to chronicle a similar occurrence. Unfortunately the fulfilment of that hope has been denied to us, and we are again called upon to record the particulars of a similar event that has just taken place, this time in Santiago.


“A short time since an American woman, a native of Baltimore, a Protestant, and the wife of an Italian marble cutter, was taken ill, and owing to the slender circumstances of her husband, was conveyed to the hospital. Here she lay for some days, but finding she was rapidly becoming worse, she was at her own request

removed to her house, in order to obtain the consolations of a minister of her own persuasion. Accordingly on the 4th instant the British Chaplain attended her, and shortly after his visit the poor woman lost all consciousness, and finally succumbed on Friday, the 10th instant, at 2 a.m. After the Chaplain had left the house, a Roman Catholic priest, who had been very assiduous in his efforts to worry the poor woman into abjuring her faith while she lay dying in the hospital, called and requested to see her, alleging that she had become a Romanist. The husband is a Roman Catholic, and, therefore, had every reason to side with the priest, if he could conscientiously do so; nevertheless, he declared that his wife was born and brought up a Protestant, and had all along earnestly and seriously maintained her faith. None of these reasons, however, availed anything, and the Roman Catholic priests commenced to bully, and finally threatening to carry the husband before the Judge of Crime, pushed rudely past him, and invading the sanctity of the house at such a solemn and trying time, went through the farce of administering the last sacrament to the poor dying and unconscious woman. Nor was this all. After death the priest again forced his way into the house, and claimed the body for interment in the Roman Catholic cemetery, demanding, however, with his accustomed urbanity, the prepayment of the modest sum of *nine dollars*, from a poor man with four motherless children, for the burial certificate. The husband, however, was firm, and gave the priest clearly to understand that it was his determination to spare no effort to secure a resting place for his deceased wife in the Protestant cemetery. The Roman Catholic priest was equally resolved not to lose the *nine dollars* without an effort, and so he lost no time in seeking the assistance of the Intendente. The husband, accompanied by the British chaplain, followed, and after the Intendente had heard both sides, he requested the chaplain to hand in a written statement of the case, as it was a matter, the like of which the President, at his own wish, desired to decide. The statement was given accordingly by 3 p.m., and on the same evening an order was issued by the Intendente authorizing the interment to take place according to the desire of the husband. The chaplain was summoned to the Protestant cemetery on Saturday morning, and in the presence of the friends there gathered, all Italians and Roman Catholics, read *in Spanish* the admirable Anglican service for the burial of the dead, to the evident satisfaction of all present, only one of whom understood English.

“This decision is a precedent of the highest importance, and manifests very clearly the spirit of fairness with which the Government is determined to deal with such cases as the one in point. We should, however, be glad to see the Government go a step further. We should rejoice to see all priestly interference with hospital patients who are known to dissent from the Roman Catholic Church strictly prohibited.”

Peru.

UPPER AMAZONS.

 HE latest advices represent tranquillity as restored in Peru, the revolutionary leader having been summarily hung after his assassination of the President.

Mr. Clough has reached Iquitos, on the Upper Amazons, within the Peruvian borders; and appears to have been collecting valuable information for the Committee's use at the close of his pioneer expedition.

“*Upper Amazons, May 15, 1872.*”

“I left Pará per the St. Ararí at midnight, Monday, April 1, touching at the following places, remaining on shore as long as practicable, and acquiring necessary information.

Tues., Ap. 2, arrived 9 p.m. Breves.
 Wed. „ 3, „ noon Gurupá.
 Thur. „ 4, „ 2 p.m. Prainha.
 Thur. „ 4, „ 8 p.m. Monte Alegre
 Fri. „ 5, „ 8 a.m. Santarem
 (Tapajoz).
 Fri. „ 5, „ 8 p.m. Obydos.
 Sat. „ 6, „ 2 p.m. Villa Bella.
 Sun. „ 7, „ 2 p.m. Serpa.
 Mon. „ 8, „ 10 p.m. Manaus (or
 Barra).
 Tues. „ 9, spent in Manaus (Rio Negro)
 Wed. „ 10, visiting surrounding
 country.
 Thur. „ 11, left per “Icamiaba” for
 Solimoes.
 Fri. „ 12, passed river Purús at 5
 p.m. S. bank.
 Sat. „ 13, arrived at Cudaja.
 Sun. „ 14, smash up a port wheel by
 running ashore.
 Mon. „ 15, no stoppage all day, after
 starting.

Tues., Ap. 16, arrived 6 a.m. at Teffé (or
 Ega).
 Wed. „ 17, arrived 2.30 a.m. Fonte
 Bon.
 Wed. „ 17, ashore at 7 a.m. till 3 p.m.
 Thur. „ 18, had to pull up for want of
 fuel. All hands ashore
 felling and splitting up
 trees in primæval forest.
 Fri. „ 19, arrived noon, Tunantins,
 N. bank, Caishana Indians
 here.
 Sat. „ 20, arrived San Paulo, Tucuna
 Indians.
 Sun. „ 21, arrived 5 p.m. Tabatinga
 and Lorits, Peru, at 8.
 Mon. „ 22, on board “Morona,” no
 stoppage all day.
 Tues. „ 23, no stoppage.
 Wed. „ 24, arrived Pibas, 7 a.m.;
 Iquitos 8 p.m., where I
 disembarked with all my
 baggage.

“Have had one canoe trip up the Itáya, my route will be to Nauta to obtain information of Ucayali Indians, Conibo, Cashiba, and other tribes; back to Iquitos, visit the Nanái (E. of Nápo), the Nápo, Pibas and E., towards the Atlantic, home. I have not time to make out and send my diary. Postal arrangements on the river are simply nil, so I shall post nothing *in extenso* till I reach Pará, next November or December (D.V.).

“The passage from England to Pará is £25; from Pará to Manaus, £10; Manaus to Tabatinga, £10; Tabatinga to Iquitos, £5; boats to and from the shore at every port, and incidental sundries, £5.

“The following list of prices has been furnished me by a merchant at Iquitos, which will be instructive:—

Fowls, 4s. each (difficult to procure).	White Salt, 4s. 2d. half-pound bottle.	Ladies' Boots, 22s. per pair.
Ducks, 5s. each.	Lard, 1s. 8d. to 2s. 6d. lb.	Woollen Shirts, 12s. to 20s. each.
Pork, 10d. lb.	Brandy, 10s. per bottle.	Socks, 2s. 1d. to 2s. 6d. per pair.
Beef, 10d. lb.	Potatoes, 10d. lb. (difficult to get).	Rent of House with one room, 2l. 1s. 8d. per month.
Turtles (small), 8s. 4d. each.	Onions, 10d. lb.	WASHING AND IRONING.
Rice, 5d. lb.	Starch, 10d. lb.	White Shirts, 10d. each.
Sugar, 10d. lb.	Narrow Prints, 10d. yard.	Trowsers, 10d. each.
Flour, 10d. lb.	Narrow Calico, 10d. yard.	Socks, 2½d. per pair.
Coffee, 1s. 8d. lb.	Slippers, 10s. to 12s. per pair.	Handkerchiefs, 5d. each.
Tea, 8s. 4d. to 12s. lb.	Boots, 24s. to 30s. per pair.	
Bread, 6d. lb.		
Butter, 4s. 6d. lb.		

“You may depend upon my using every opportunity of acquiring information.

“The Lord's Prayer taken from Von Martius was shown to Indians, and those well versed in the Lingoa gerál, but not understood by them. Here I am getting up a Quichuan vocabulary. Modern Quichua has many words similar to the old Inca.

“Perhaps the British and Foreign Bible Society may have the following in old Quichua, which I copy from a work on the Antiquities of Peru by Mariano Eduardo di Rivero; and Dr. John James Von Tschudi published in Spanish, in Lima. The Lord’s Prayer in the Quichuan language:—

“Vayacu hanaepac hacunapi cac; sutyqui muchasca cachun; ccapaccayñiyqui ñocaycuman hamuchun; munayñiyqui rurasca cachun; imainam hanaepachapi, hinatac, cay pachapipas; ppunchaunincuna ttantaycucta cunan cohuaycu; huchaycuctari pampachapuhaycu imanam ñocaycupas, ñocaycuman huchallicuccunacta pampachaycu hina. Amatac cacharihuaycuchu huateccayman urmanccaycupac; yallinrac, mana allimantac quespichihuaycu. Amen.

“This prayer was translated into Quichuan by the Franciscan friars who established missions soon after the conquest. It would take me two years to study Cucáma Inca before venturing upon a translation of St. Luke’s Gospel. I find that the Cucamas, Jaquas, Xíbaros, Conibos, Píras, Saryacus, Cashibos, Orejones, Campos, and cholas (town labourers) have all different dialects, and rarely understand one another.

“Witness the difference between Iquitós Quichua, and the Conibo dialect, in the way of numerals.

“Modern Quichua (Iquitos Indian)—

One, Sukû. Three, Kímsa. Five, Pichca. Seven, Cánchis. Nine, Jákim.
Two, Iskai. Four, Chúsco. Six, Socta. Eight, Pusac. Ten, Chúnga.
Eleven, Chúnga Sukû. Twelve, Chúnga Iskai, &c., to Twenty, Iskai Chúnga.
Thirty, Kímsa Chúnga, &c., to one hundred, Sukû pachac. One Thousand, Sukû uraránga.

“Conibo numerals—

One, Habicho. Three, Kána. Five, Habicho muíquim (one hand).
Two, Rraboí. Four, Rraboí, Rraboí.
Ten, Muíquim kerú (two hands counted).
Fifteen, Muíquim kerú habicho tai (two hands counted and one foot).
Twenty, Muíquim kerú tai kerú (two hands and two feet counted).

“I am not prepared to give you at présent my views of what is immediately required. Hitherto, the climate may be likened to a vapour bath. A bottle of chloride of lime has turned to paste. Pyretic saline has lost its effervescent properties, and seidlitz powders, though kept in double tin boxes, are quite wet. Quinine keeps. Through mercy I am quite well. “R. STEWART CLOUGH.”

“June 15, 1872.

“I arrived in Peru just in time to catch the rainy season, and nearly every day during the last two months it has poured down in torrents. Still, I have had some pleasant canoe trips, twice again up the Itaya to Haciendas, to the other side of the island, in front of Iquitos, and to the Nanai. Walking in the bush is simply out of the question, on account of mud and pools of water.

“The English here have much to try them, especially in the delay of payment of money to them. Every article of food has risen, and men earning 24*l.* a month find it difficult to obtain meat to eat. All the eating houses are closed, and it is feared the merchants and shop-

keepers will be obliged to follow their example. To add to their grievances, the public bakery has been so carelessly managed, that, on Thursday morning, nearly all the English were seized with violent sickness, the result of arsenic being put in the bread by mistake. Mr. R——, the engineers, copper-smiths, and sawyers, are laid up, and all the English women and children. I have visited nearly all of them. The native population has suffered also, but no death has occurred.

“Captain S—— has, unfortunately, had his little steamboat sunk on the main Amazons. The English here are not permitted to meet for reading of the Word and prayer, and this should be represented to the proper authorities ; in fact, in every contract made, there should be a special article relating to the exercise of religious liberty. The workmen here would subscribe 100*l.* per annum towards supporting a chaplain.

“As far as I have yet seen, the whole of the Amazons present an excellent field for Missionary enterprise, and the Indians are kindly disposed to those who treat them kindly. I have just finished twenty-seven pages of my diary. This letter I send through a friend, going down the river. Last boat brought up a number of letters, which had been lying in Manaos since 1868.

“Just as I was leaving Manaos I heard a young Englishman had arrived the night before, from Pará, and that he was very ill. I could not go on shore again and miss the boat, but seeing the doctor I begged him to take every care of his patient, which he promised to do. By the last boat up, I heard that the young man had been seized with yellow-fever, at Santarem, and died the same evening I left Manaos for Tabatinga. His name was C. A. W——. Perhaps you might be of some comfort to his mother, in just saying you have heard from me that every attention was shown him, and he was greatly beloved by all who knew him in Pará. His trunk and books have been sent to the British Consul, Pará, to be forwarded home.

“I leave for Pibas on Monday, as I hear many wild Indians have come down from the interior. Borja has been given up, and all the inhabitants brought either to Nauta or to Iquitos. The savages set fire to the place immediately afterwards, and burnt it to the ground.

“Through mercy I am quite well, but this constant downpour and steaming atmosphere is very relaxing.

“R. STEWART CLOUGH.”

U. S. of Colombia.

PANAMA.

IT will be seen by the following letter that Dr. Lee has resigned the Chaplaincy of Panama. The complete social transition and change of population through which the Panama community is passing may be deemed, though with regret,

to justify this step. The Committee, whilst postponing for a time the appointment of a successor, will avail themselves of such opportunities as may offer for the dissemination of Gospel truth in Panama. They propose engaging Dr. Lee for some other post.

“June 26th, 1872.

“I have deeply appreciated the sympathy and support I have received from your Committee. I have in my heart thanked our Master that He put it into your minds thus to sustain me during my life of toil and dark hours in Panama. It has not been from lack of Christian and manly aid from your Society that I now leave Panama.

“The residents requested me to reconsider my resignation, and lay the whole state of the case before your Society. I accordingly did so. However, I found I could no longer sustain myself upon the meagre sum I have received per month from here, and must necessarily remove. Matters have grown for the present hopeless. The continued removal of white foreign supporters of the Church has sealed its present fate. More than forty white residents who attended and subscribed towards the Church have removed during the last three months, and more are going. The union of the two ruling Companies (American), *viz.*, the Panama Railway and the Pacific Steam Mail Company, under the agency of Mr. Corwine, has rendered improbable the prospect of getting aid from either, or both of them, for the support of the Chaplaincy. The union of these Companies has also reduced the number of employés, and vacancies have been supplied with cheaper labour, *i.e.*, native Roman Catholics.

“The better portion of the Jamaica people, too, have removed. The white Protestant population now left, numbering about seventy-five persons, with some exceptions, have not been accustomed to enter any place of worship.

“I could not personally ask them to contribute towards the Chaplain's stipend, and as my Church Committee have been paralyzed by the discouragements and the near prospect of the removal of several of them, they would make neither effort nor pledges. You will see then the necessity of my removal.

“I shall go to Leimon Bay, in Costa Reica, at the Atlantic terminus of the newly begun Railroad—an entirely new field. The Jamaica labourers will be my flock; to their care I am called, and paid by the Costa Reica Railway Company. Other fields have offered. The promise has been given me that if a Chaplain is appointed to the vacancy at Aspinwall, I should have it; but the uncertainty that the Chaplaincy will be renewed, with the long delay there will be in settling the matter, induces me to arrive at an immediate decision. The newly-formed parish at Ponce, in the Island of Porto Reico, under the jurisdiction of the Bishop of Antigua, has also been offered me, but I hope that the Great Head of the Church may yet direct my goings into your large and needy field.

“DAVID J. LEE.”

Brazil.

SAN PAULO—SANTOS.

THE Committee, in co-operation with the Rev. A. A. Welby, have appointed the Rev. T. Chartres to the Chaplaincy of Santos; who, from his former experience as Consular Chaplain at Rotterdam, they hope will prove well adapted for labouring at that seaport. The Rev. J. T. Lee announces the commencement of a church at San Paulo, for which 500*l.* has been raised, but about 200*l.* more are urgently required. His letters are very suggestive of the importance of the sphere on which he has entered.

“Saõ Paulo, June 12th, 1872.

“My report brings good news—its tidings will prove that the Protestants in Saõ Paulo are not insensible to the Society’s efforts on their behalf.

“Your Chaplain has been most hospitably received, and not a few are the tokens of kindly welcome tendered to him.

“The first social meeting of the members and friends of the ‘South American Mission’ was held on the 24th inst., and the day selected was dear to all hearts, being the birthday of our beloved Queen. There was no lack of sympathy in the ready response rendered to the name of Her Majesty, for in a foreign land we learn to cherish with stronger affection those principles from which national prosperity can alone be derived.

“The chief interest in the first tea-party in Saõ Paulo was the gathering together of individuals of so many different nationalities—Brazilians and Portuguese, Germans and French, Austrian and the African negroes—180 in all sat down to tea. Addresses were delivered by our chairman, Mr. Fox; the Presbyterian minister, and your Chaplain; and we trust that the spiritual truths uttered on this occasion may be long treasured in the memories of the people.

“We were entertained at the platform of the Railway Station, the sides being covered in, thus forming a long corridor. Chandeliers hung by the new gas company afforded a brilliant light, and vases of flowers with their unrivalled colours adorned the tables in beautiful profusion, whilst many a voice gave vent to the opinion that this was quite like old times at home.

“The necessity of evincing our interest in the possession of a true faith by the desire to extend the like privilege to others, was a point which many appeared duly to appreciate.

“Though multitudes are bound with the chains of ignorance and superstition, I have met with a few who, notwithstanding their outward reverence for the ceremonial of the Church of Rome, express a desire for better things.

“A native of Portugal said to me on Sunday last, ‘Will you pray for me at your service?’ Such requests are as rare as they are unexpected from those who have been taught to regard the Protestant Churches as void of all true religion.

“Our social meeting was followed by a treat for the school children connected with the day and Sunday-school, and they were entertained by our resident Engineer at his house in the city.

“Our Sunday services have been well attended. The Sunday after my arrival was extremely wet, but we mustered twenty in number, which, for so bad a night, was very good. The rainfall in these parts is known to be as much in one week as we should experience in England in one year.

“We trust when the Bishop of the Falklands visits S. Paulo in the autumn,

to have the church ready for consecration, and some few candidates prepared for confirmation. The vast field all around us, and the insufficiency of every human effort unaided by Divine grace, will, I hope, cause us to call without ceasing upon the 'Lord of the harvest,' in order that his truth may be abundantly realized. 'From the uttermost part of the earth have we heard songs, even glory to the righteous.'

"This province is about to assume a very important position in regard to the numbers of Europeans who may eventually be settled up the country on the coffee estates.

"It is expected that not less than *twelve hundred families* will be settled on the 'Angelica Estate,' which is distant sixty miles from Campinas, to which town the railway will be opened in the spring. We, therefore, cannot be too sensible of the great importance of making some spiritual provision for the new community.

"Just at present the aid of our friends at home is largely demanded by the total destitution to which the emigrants must of necessity be exposed.

"JOHN IRWIN LEE."

"July 12, 1872.

"I have commenced the Sunday service at Santos, at the railway station, and the attendance has been extremely good, though the hour for service is early.

"Five miles distant from São Paulo there is a church called the 'A Penha,' which signifies the Rock, on account of the situation being one which commands a grand and extensive view. As I entered the church I read as follows:—'One hundred indulgences to every one who repeats three times the "Pater-noster," and four times the "Ave Maria."'

"Votive offerings are suspended in the church, in honour of miraculous cures received, as it is stated, in the name of the Blessed Virgin. I distributed a few tracts here, and some were accepted with much curiosity, as being things so entirely strange in these parts. How often are the means despised by man, honoured and made effectual in the hand of the Holy Spirit of God!

"My congregation in São Paulo has increased, and the interest and attention are both more marked and manifested. There is, indeed, Missionary work to be wrought amongst our own people; for not a few who come here as emigrants, bring all that they think needful, except the 'Word of God.' I have baptized four children lately, and it was very pleasing to find that at least half the congregation remained after the evening service to witness the ceremony.

"A family which for some time has lived up the country far away from any of the means of grace, have now come to São Paulo. Their entire Fazenda and surrounding plantations were destroyed by fire, and entirely consumed. They are regular attendants at our services.

"Truly may it be said of this land, in Henry Martyn's words, 'Oh, how gross the darkness here! The veil of the covering cast over all nations seems thicker here; the fiends of darkness seem to sit in sullen repose in this land.' But how blessed the prospect if every missionary could breathe the spirit of that holy man, and say with him, 'and even if I never should see a native converted, God may deign, by my patience and continuance in the work, to encourage future missionaries.'

"JOHN IRWIN LEE."

"July 16, 1872.

"It is difficult to embrace in its nature the enterprise of this work abroad until we enter upon it. Men, though 'partakers of the Divine nature,' are still possessing the earthly vessel 'in the body of this death,' which contains the sanctified spirit.

"The separation from many earthly ties, the feeling of strangeness in sojourning in a foreign land, and the necessity, therefore, of bringing the body into subjection, render the soul more desirous, and it may be more susceptible, of spiritual and eternal joys. When we can discern, even though it is afar off, the 'bright and morning star' leading and guiding us to the land where Christianity is seen only in its infancy, we have no regret in bringing with us the best of our gifts, and consecrating them in the devotion of the whole man to the great work to which God has called us by Christ Jesus.

"I have had much enjoyment in the prospect of a more glorious future for this beautiful land ; to sow the seed—to act as a pioneer—to prepare the way by breaking up the fallow ground for others to follow and reap our labours—is no little honour when we consider the infallible assurance from God, 'Thy work shall be rewarded.'

"Romanism will do next to nothing, except beg, unless so compelled by the inroad of Protestant truth. The wily Jesuits, of which there is a large college here, are scarcely ever seen amongst the people, and the poorer classes seldom, if ever, go either to mass, confession, or to public worship.

"Many of the negroes are now giving proofs of self-elevation by the right use of their newly acquired privileges, but the rights of freedom are as yet slowly and dearly purchased.

"On visiting Santos last Sunday, I was by chance standing near one of the vessels, when a young man came up to me and said a few words in English. I accompanied him, at his request, to the store, close at hand, which was in his possession, and there, in the presence of some ships' captains, he asked me to distribute the tracts which I held in my hand, and promised with a most willing and ready spirit to aid me in opening a reading-room and library for the good of the crews which visit the port. He expressed a great desire that a Protestant place of worship might be built, and, above all, that the sailors might come together to pray.

"He has been a Romanist, and the light of God's truth is dawning upon his soul. To meet with such a man was most delightful ; and, with the promise to come to the service on Sunday, I parted from him. He has also promised to supply me with tracts, and all things to help forward those who read and love the Word of God.


"We have need to 'thank God and take courage.' One here and another there, and then the great ingathering will be completed, which shall usher in the advent of the 'King of kings.'

"I have been received most cordially at Santos. The work amongst the crews in the various vessels forms a chief portion of the work to be accomplished, and I trust shortly myself to open a room for a week-day service, and reading-room and library. Some of the ships stay three or four months there at one time, and the men are quite 'at sea' on the Sunday. Mr. Welby's kind ministrations have naturally caused the people to look to the South American Missionary Society for assistance.

"JOHN IRWIN LEE."

Uruguay.

FRAY BENTOS.

HE Rev. J. Shiells writes, July 2, 1872 :—

"I am thankful to say that I have recovered from the effects of my fall sufficiently to enable me to commence my work again. Since my accident I have gone thoroughly over the whole of my district, riding considerably over 1,000 miles. I have just received a note from Mr. O——, of the Gualaguay district, asking me to go over there again, which I propose doing (D.V.) after a week's rest.

"J. SHIELLS."

HOME PROCEEDINGS.

IN our last Magazine an assurance was expressed that "Good news from a far country" would be the means of awakening in many a Christian heart thankfulness to God for the large measure of success granted to our labours in Tierra del Fuego. This assurance has been fully realized. Scarcely a letter has been received at the office which has not alluded to the leaflet as affording to our supporters the greatest encouragement to persevere in the path of Christian duty and privilege, and as supplying an apt illustration of the text, "Though it tarry, wait for it; because it will surely come, it will not tarry;" while it has drawn forth several donations from earnest friends. May each and all be stirred up to greater exertions in behalf of a Society which seeks to proclaim the Gospel of the grace of God to those ignorant of it; and in thus blessing others, may they be abundantly blessed themselves!

In regard to the work of the past two months, it is very satisfactory to be able to report a larger number of sermons preached, on behalf of the Society, in various parts of the country than in any previous month of the Society's existence. Norbiton has done well. The sermons by the Revs. R. Holberton and Dr. Fletcher produced 14*l.*, being more than double the collections made on any previous occasion.

The Rev. S. Adams, late Consular Chaplain at Monte Video, has been preaching and lecturing at Streatham, Gloucester, Rugby, and other places, and seems to have given universal satisfaction.

Among the places visited by our indefatigable Organizing Secretary are Sheriff Hales, Woodcote, Wellington Heath, Guernsey, Maida Hill, Farnbro', and Redditch—the latter being, perhaps, the most important opening which we are enabled to record.

Birmingham also received its visit, and a sum of 70*l.* was collected in about three days (by means of personal calls on the clergy and laity), of which 65*l.* was for the Reserve Fund, only half of which has as yet been raised.

But there is still further progress to report. Our Society has at length been introduced into Bedfordshire; and, although at present we have not gained possession of any of the great towns, or hives of human industry in that important county, yet we have reason to be thankful that at least a beginning has been made at Millbrook, where, by the kind permission of the Rector, sermons were preached by the Association Secretary on Sunday, July 14th, to good, attentive congregations, and very fair collections made.

On the 15th, a lecture was delivered at Ampthill, under the presidency of the Rev. H. Vachell, Rector of Millbrook, who has kindly undertaken to act as local Secretary for both places.

We are very pleased to add that a sum of twelve pounds was raised at a sale of fancy-work, held in the grounds of Millbrook Rectory, on July 31st and August 1st, and that the whole of that amount was generously handed over to us by the Rector.

On the 16th, Northampton was visited ; but, although our excellent local Secretary had done her utmost to secure an audience, we are sorry to report the attendance as poor. We were, however, well supported by the local clergy : a good ground of encouragement. Harrold and Turvey, two large and important villages (where lectures were delivered to good audiences, and several subscribers and canvassers secured) complete the list of our Bedfordshire openings.

On the 21st, two sermons were preached in St. James's, Stratford ; and a lecture delivered on the following evening in the Rev. W. J. Bolton's new and commodious school-room : good collections being made on all three occasions.

St. Matthew's, Widcombe, and the parish church, were (by the kindness of the Rector) opened to us on the 28th ; and here we were much encouraged by the result of our appeals, which, though so many persons able to give were at this season of the year absent from home, amounted to 8*l.* 13*s.* 9*d.*

Blandford was visited next ; and after an evening sermon, 7*l.* was collected. The rector kindly allowed us to bring the mission before the afternoon congregation, though without a collection.

Sermons were preached in St. Peter's, Dorchester, on August 11th—in the morning by us, and in the evening by the esteemed Rector : the two collections amounting to 7*l.* 12*s.* 9*d.* Collections at Christchurch, W. Fordington, on the same day amounted to 1*l.* 11*s.* 3*d.* On the following evening the usual meeting was held, at which the collection was very fair.

Our cause was ably advocated on the 18th, both morning and evening, at St. Paul's, Upper Norwood, by the Rev. C. Bull, M.A., Colonial Chaplain at the Falklands, who most kindly placed his services at our disposal, the collections amounting to upwards of 17*l.*

On the same day sermons were preached at three of the Colchester churches by the Rev. R. T. Burton and the Association Secretary, which produced a fair sum, considering how many of our supporters were away from home ; and the meeting next day was a decided success, a great improvement being observable both in the attendance, and also in the collection (over 4*l.*).

The particulars of the Rev. Dr. Kearney's tour in Ireland during the preceding month will appear in our next. We would merely remark here that everywhere he has been received with the greatest cordiality, and that much interest has been excited by his earnest and faithful advocacy of our claims.

It has been gratifying to receive a liberal donation of 10*l.* from a subscriber, "seeing how much good is being done by the Society," and another of 5*l.* from the "Master of a Coasting Vessel."

In view of our work generally, we may well "thank God, and take courage."

H. E. W.

* * We acknowledge with thanks the receipt of parcels of clothing for the Fuégians from Mrs. Snell and Miss Stirling, which will be transmitted by a vessel about to sail for Stanley.

SOUTH AMERICAN MISSIONARY MAGAZINE, SEPTEMBER 2, 1872.

Contributions thankfully received from June 27th to August 24th.

. 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, Bishop of.....	1	1	0	Long Critchell, per Rev. C. P. Phinn	19	1	0
Acworth, Rev. W. P.....	1	1	0	Millbrook and Ampthill, per Rev. H. Vachell, SS. and L., by Rev. H. E. Windle	3	5	
Bland, Joseph, Esq.....	0	10	6	Ditto, proceeds of sale in Rectory grounds.....	12	0	0
Crawford, General, R.A.....	1	0	0	Norbiton, per Rev. R. Holberton, SS. by self, and Rev. Dr. Fletcher	14	0	0
Doolan, Rev. Arthur.....	2	2	0	Northampton, per Mrs. Gale, L. by Rev. H. E. Windle, less Ex.....	0	10	6
E. M. G.....	1	0	0	Norwood, per Rev. W. H. Graham, SS. in St. Paul's, by Rev. C. Bull.....	17	15	0
Kelsey, Mrs.....	0	10	0	Redditch, per C. E. Moilliet, Esq., L. by Rev. H. S. Acworth.....	4	10	3
Kirkpatrick, Miss	1	1	0	Rugby, per Rev. J. G. Bentler, SS. and M. by Rev. S. Adams, &c.	34	10	0
Knight, Miss Gertrude.....	2	0	0	Sheriff Hales and Woodcote, per Rev. H. T. O. Rorke, SS. by Rev. H. S. Acworth.....	6	4	9
Martin, Mrs. D.	1	0	0	Stratford, per Rev. Arthur Doolan, SS. by Rev. H. E. Windle	3	2	4
M'Michael, Miss.....	0	2	6	Ditto, per Rev. W. J. Bolton, L. by ditto	0	17	0
Over, Mrs	1	1	0	Streatham Common, per P. B. Cow, Esq.	9	4	10
Russell, Mrs. C.....	0	10	6	Sudbury, per General Crawford, L. by Rev. J. I. Lee, and coll.....	2	1	9
Thorneloe, Mrs. F.....	0	10	6	Sweffling Rectory, per Mrs. Skinner	14	0	6
Tollemache, Lady A. M.....	3	0	0	Turvey, Beds, per Rev. G. F. W. Munby, L. by Rev. H. E. Windle	0	11	5
Tufnell, T. R., Esq.	1	1	0	Walton West, per Rev. W. Acworth, SS. &c., by Rev. H. S. Acworth.....	9	11	10
X. Y. Z.....	10	0	0	Wanstead, SS. by Revs. G. S. Fitzgerald and C. R. de Havilland	16	0	0
DONATIONS.				Warley, L. & Subs. by Rev. H. E. Windle	2	3	6
Chance, Henry, Esq. (addl.)	10	0	0	West Fordington, per Rev. C. J. Bird, S. and school collection, by Rev. H. E. Windle	1	11	3
Collins, Mrs.....	0	10	0	Wellington Heath, per Rev. F. S. Stooke, SS. and M. by Rev. H. S. Acworth.....	1	2	4
Jackson, John J., Esq.....	10	0	0	Worthing, per Miss Elliott	1	10	0
"J. H.".....	0	10	0	Sale of Magazines	4	11	3
Kearon, Richard, Esq.	5	0	0	Ditto, "Corn of Wheat"	0	1	6
Norman, Rev. C. M. R., and Mrs.....	2	0	0	SCOTLAND.			
Otter, Rear-Admiral, C.B.	2	0	0	Aberdeen, per Rev. T. Worthington	1	2	6
ASSOCIATIONS.				Huntly, per Ven. Archdeacon Bisset	5	10	0
Bampton Lew, per Miss Kate Joy.....	5	10	0	Thurso, per Miss A. Brodie.....	1	3	0
Bath, per Rev. G. E. Tate, SS. by Rev. H. E. Windle	8	13	9	IRELAND.			
Bexley, per Miss M. Clarke	2	7	0	Bandon, per Mrs. Matthews.....	2	0	0
Birmingham, Master Lloyd's coll.....	1	7	1	Cashel, per Rev. H. S. W. Baker, S. in Cathedral by Rev. Dr. Kearney	4	3	0
Bishops Stortford, per Miss Jane Crouch	5	0	0	Cavan, Derry, and Donegal, per Mrs. Gahan	25	0	0
Blandford, per Rev. J. R. Quirk, SS. by Rev. H. E. Windle.....	7	0	0	Clonmel, per Miss Fitzhenry, S. and M. by Rev. Dr. Kearney	6	5	0
Burslem, per J. Malkin, Esq.....	8	14	0	Cork, per Rev. W. R. Mangan, S. at St. Ann, Shandon, by Rev. Dr. Kearney, after deduction for the poor	5	0	0
Christ Chapel, per Miss Allcard, L. by Rev. H. S. Acworth, and subs, less Ex.	10	4	3	FOREIGN.			
Church of England Young Men's Society, N.W. Branch, per Mr. Hyslop	0	15	0	New Zealand, Bay of Islands, per H. Williams, Esq.....	10	17	6
Cloughton, per C. Harraden, Esq., S. in Christ Church by Rev. S. Adams	20	10	11	RESERVE FUND.			
Colchester, per Rev. R. T. Burton, SS. in St. Peter's, and St. Nicholas', and in All Saints', Stanway, and M., &c., by Revs. R. T. Burton, and H. E. Windle, less Ex.	14	15	8	"A Daily Governess"	5	0	0
Ditto, C. H. Hawkins, Esq.	1	1	0	A Friend, by sale of horse.....	25	0	0
Derby, per Miss Gell	17	1	7	A. L. O. T., according to promise	50	0	0
Dorchester, per Rev. E. W. Pears, SS., L., and subs, by Rev. H. E. Windle	11	7	6	Bisset, Ven. Archdeacon	5	0	0
Dover, per Mrs. E. Elwin, jun., L. by Rev. H. E. Windle, and sub.	2	9	9	B. P. S.....	10	0	0
Farnborough, per Rev. G. Hingston, SS. by Rev. H. S. Acworth	4	10	2	Browne, J. Wilson, Esq.	5	0	0
Faversham, per Mrs. Cresswell	1	11	6	Cooper, C. B., Esq.....	5	0	0
Folkestone, per Rev. C. J. Taylor, SS. and L., by Rev. H. E. Windle.....	13	2	9½	Gem, Edward, Esq.....	25	0	0
Gloucester, per Rev. H. C. Minchin, SS., &c., by Rev. S. Adams, less Ex.	6	19	9	Gibson, T., Esq., Portobello.....	10	0	0
Guernsey, per Mrs. Harrison	18	1	0	Hastings Assoc., per Mrs. A. Gardiner	10	0	0
Harrold, Beds, per Rev. G. F. W. Munby, L. by Rev. H. E. Windle, and subs	4	2	2	Howard Lloyd, Esq.,.....	5	0	0
Hastings, per Mrs. A. Gardiner.....	10	0	0				
Haverfordwest, per Rev. F. Ault, L. by Rev. H. S. Acworth	0	15	2				
Herbrandstone, per Rev. Prebendary Thomas, L. by Rev. H. S. Acworth	2	0	0				
Islington, per Miss L. Williams.....	8	7	0				
Lancashire and Cheshire, per Rev. Dr. Hume.....	21	0	0				

THE SOUTH AMERICAN

Missionary Magazine.

NOVEMBER 1, 1872.

Tierra del Fuégo.

THE Committee have maturely weighed the various suggestions which have been laid before them respecting the development of the Fuégian work. They have resolved to retain the farm at Keppel Island as an Agricultural Institution for the industrial education of the natives, whose number is to be increased. Separation from Ushuwia for a period is very desirable, as Keppel Island presents fewer distractions and temptations than elsewhere. Those natives who should prove most promising in talents and character would then be selected for special and prolonged instruction, with a view to their subsequent admission into the higher class for training catechists at Ushuwia.

Keppel Island also offers facilities for the reception of friendly-disposed natives from Policarpo and Sebastian bays on the East coast of Tierra del Fuégo, and who are described as a superior race both physically and intellectually to those of the South.

It is desired that a structure suitable for a school-house shall be erected sufficient to contain fifty children, with a wing for the reception of those placed under the Rev. T. Bridges for special instruction, in order to qualify them to become catechists. From this germ will spring, we hope, in the Lord's good time, a native pastorate.

With the transfer of some of the stock, both sheep and cattle, from Keppel Island, with the increased cultivation of the soil at Ushuwia, and improved modes of fishing, it is anticipated that the local resources of the Station will not only be enhanced in value for the benefit of the natives, but promote the advance of the Fuégians towards their forming a civilized community, able to appreciate the privileges they possess.

A Children's Home might possibly be established for the maintenance and education of a limited number—say six boys and six girls, selected from children of promise, orphans, and those adopted and paid for by friends at home.

Miss Varder, the sister of Mrs. Bridges, sailed on the 9th of October last, by the Douro, to join the Mission party at Ushuwia; and it is hoped that the ameliorating influence of our countrywomen upon the native female children will be productive of lasting benefit to the latter on their reaching womanhood.

STANLEY, FALKLANDS.

WE have received despatches from Stanley (August 12), in which the Bishop of the Falklands is unable to state definitely the date of his departure; but thinks it possible he may visit Patagones in the Allen Gardiner, previous to his proceeding to the River Plate.* The Allen Gardiner suffered a slight loss of false keel when taking the Tamar Passage, between the Volunteer and Uranie Rocks. Having returned from Keppel Island, the schooner was preparing, when the mail left, to sail in a few days for Ushuwia.

“Cranmer Station, Keppel Island, Falklands.

July 15th, 1872.

“Your letter of March 6th has come to hand. We have also received the two cases containing the saddles, clothing for Indians, hymn-books, stationery, &c., likewise the parcel of goods which are to be sold for the benefit of the Fuégian Mission. Mr. Bartlett is very much pleased with the saddles. No doubt the Indians would be able to ride without saddles if they were more accustomed to horses, but, until they arrived at Keppel, they were quite ignorant of any such thing; and, as they are continually changing—that is, coming for a short time and then leaving—there are very few who become expert riders.

“The Allen Gardiner is just leaving for Stanley, and from thence she will proceed to Ushuwia. Lywyanjiz and his family are leaving this time to return to their native place. We sincerely trust that the knowledge of good they have acquired during their residence at Keppel, through the blessing of God, may have a lasting result. I am happy to say the members of our little colony at Cranmer are all quite well.

“We are enjoying exceedingly fine weather for winter time.

“JOHN LAWRENCE.”

* A clergyman sailed for Stanley on the 11th ult., to act as “locum tenens” for the Rev. C. Bull.

We have received such a large extra demand for the July number of the Magazine, which is now out of print, that we avail ourselves of an epitome of the history of the Mission at Ushuwia, forwarded by the Rev. T. Bridges, and which will, we trust, supply the substance of the information desired:—

“I propose giving you an epitome of the history of Mission work here since October 10th, 1870, up to the present time.

“On the 10th October, 1870, the Allen Gardiner arrived here from the Falkland Islands, when we, *i.e.*, Messrs. Lewis and Resyek, and myself, with the view of putting up the Iron-house, and the two former of immediately taking up their abode in it, made their visit. The state of this place, then, was as follows. Stirling Cottage and Oosaucan were the only two dwellings that had anything civilized-looking about them. Dr. Stirling had left this place after his memorable and solitary stay here for six months, some fifteen months before. During these fifteen months the place was visited three times; first, by Mr. William Bartlett in October, 1869, who came with a special purpose, to direct the planting of potatoes by the natives in their garden. He left in the Allen Gardiner on October 4th, and we reached Keppel Island on the 10th. We had good success here; the natives whom the Bishop had about him when here worked heartily with him, and every effort was put forth in draining, digging, and planting. The weather was throughout very fine, and all things went on peacefully. The Allen Gardiner returned to Keppel Island with a good load of wood, part of which was owing to Mr. Dean in payment for the board used in the rearing of Oosaucan.

“The Allen Gardiner made her second voyage here in March, 1870, and arrived in this port on the 30th March, with a portion of the Iron-house. We could not bring it all at once, and we came this time to land and stow away a portion, to instruct the natives in the fear and love of God, also to take back with us a cargo of wood. On our arrival we found all peaceful. The natives had just commenced to use the potatoes Bartlett planted with them in October last. Posts had during the Allen Gardiner's absence been put up all round the garden, and railed and paled on the western end of the square. With a special number certain provisions were left, which enabled them to do some work. They had also earthed up the potatoes, and made a cow-house, and fenced in a square field as a corral for cattle. During our stay we had very much intercourse with the natives, and set the Gospel before them. The first day of our stay here we had a very large meeting, when I was enabled to speak both earnestly and fully to the people. They promised to help us, and remain faithful to us; they promised to take care of whatever we might land. We obtained full permission from the people of this part to settle here; and to take possession permanently of certain land for building on and for gardens. I enjoined earnestly upon the people the necessity of co-operation and goodwill. After this speech and prayer, we went down

to the shore, and immediately proceeded to carry up to the settlement the things already landed. By 6 p.m. we had carried up and stowed some 28 packages of the house materials. After tea, distributed penguin eggs to the working men (16 in number). The occupants—Lucca and his wife—of Stirling-cottage, and of Oosaucan, four families, kept their places nice and clean, and they themselves were dressed. By the 1st of April, *i.e.*, in three days, all we had brought in the Allen Gardiner was landed on the beach, and carried up and stowed away compactly and safely by the natives and myself. The number of able men now numbered 24, who all assisted willingly and effectively. On Sunday, April 3rd, had a good company assembled in one of the four rooms of Oosaucan to hear the Gospel, the weather not permitting an outdoor service. On Monday, April 4th, the natives began the woodcutting. On Wednesday, the 6th, the vessel was filled with wood, supplies of food and clothing had been dealt out to the home-party, and all our business was finished. I chose a site for Stirling-house, and spent a part of the day in measuring it off, and removing the turf and clay for the foundations and cellars. Having given all due directions as regards work to be done, and how to do it, and advised them to hearty co-operation, we left for Stanley April 7th, having much enjoyed our visit, and been cheered by its results. I endeavoured especially to allay the jealousy of the natives generally, excited towards the home-party by their receiving supplies of clothing and food with the understanding that they live here staidly, and engage in the work marked out for them.

“We visited Ushuwia the third time on July 7th, 1870, in order to land remainder of Iron-house, with 10,000 bricks for the foundation, or rather cellar walls, six feet high.

“We remained till the 21st July, during which time we landed and stacked the bricks and remainder of Stirling-house, cut wood and shipped it. Gave the natives much instruction, and were greatly encouraged to find them all so well disposed.

“Mission goods left by Mr. Stirling in charge of natives had been taken care of, and we found materials for Iron-house all right. Again the Allen Gardiner made her fourth visit here on October 10th. We found all well. I introduced to the natives Messrs. Lewis and Resyek, and after having looked round, and seen how things were, at Mr. Lewis's suggestion, we entered forthwith on the work before us, the erection of Stirling-house. You have all details of that work, so I will not enter into them here, save saying that on October 14th the desired level for cellars was attained, and the next day the laying the foundation or cellar walls was commenced, which were finished, *i.e.* the four outer walls, on November 5th; from which time till our departure Mr. Lewis, assisted by Charles Young, was employed putting up the framework, which was finished by the 15th. During this time I went on with the middle wall and buttresses. Mr. Resyek was devoted with the natives to draining, dividing, and digging the natives' garden.

“The length of our stay was 37 days, during which time we were

enabled to enlighten the minds of many concerning the truth ; we had been enabled to put up Stirling-house, to locate Messrs. Lewis and Resyek in Stirling-cottage, and to leave them here to carry on the work commenced. We could leave them without fear and in confidence. Nothing of consequence was missing of the house materials so long left under native care.

“From the 16th November, 1870, to February 2nd, 1871, exactly eleven weeks, Messrs Lewis and Resyek lived here in peace and usefulness, teaching the natives daily, and directing and engaging in all works carried on. The securing of framework of house and the laying on of the sheets of iron were completed, as also the flooring, ceiling, and lining of the three rooms on one side of the passage ; the passage and the two large rooms yet remained to be floored, ceiled, and lined, and glazed. The front garden of Stirling-house was enclosed, dug, and planted. Each of the six native garden proprietors had a portion of his own land dug and planted, three pits had been dug, and our yard was enclosed with a good fence. Mr. Lewis had removed from Stirling-cottage to Stirling-house a few days before our arrival.

“The Allen Gardiner left on the 13th February, and took Mr. Lewis to the Falklands, and left me in his place. She returned on the 19th May, after an absence of 13 weeks. During this time Mr. Resyek and I lived together in Stirling-house. He was principally occupied out of doors in fencing Stirling-house back garden, and adding to the sheep-field, also in making a drain through the said garden, and with me directing and encouraging the natives in their work, which was principally the digging of land, and cutting and carriage of wood for local purposes. Mr. Resyek also made and put shoots to gather the water from Stirling-house roof, round three sides of Stirling-house, and made four good forms, and two saw bucks. My work was the flooring, ceiling, and lining of remaining portion of Stirling-house, the victualling of natives who worked, the keeping of accounts, the making of embankment round Stirling-house, and the levelling of portion of the yard, and the draining of the house and front garden. In these matters I had the assistance of some of the natives, especially in the cooking, levelling of yard, and gathering stones for embankment.

“Mr. Resyek and I regularly carried on the religious and moral instruction of the natives. On Sundays, when the weather permitted, we had our services out of doors ; when the weather was bad, in Stirling-house. We found the natives very willing to meet together for instruction, and on the whole attentive and profiting hearers. We went through a portion of St. Luke's Gospel in order, reading a few verses daily, paraphrasing the same into Yahgan, and dwelling on the meaning of the same. Our prayers commenced always with singing, and ended with prayer ; after which we generally gave them a quarter of an hour of instruction in useful knowledge, especially as to the division of time and the nature of the world we live in, which we found was very interesting to them.

“On the 19th May, 1871, the Allen Gardiner returned with Mr. Lewis, his wife, and children. On the 29th, after our friends had been in Stirling-house a week, and got things tolerably straight, I left again in the Allen Gardiner, in order to bring here my wife and child. Mr. Resyek returned to Stirling-cottage, where from that time to this the daily instruction of the natives has been carried on, also on Sundays in bad weather, but in fine, services were conducted abroad. On September 30th, the Allen Gardiner returned with myself, wife, and child, intending to reside here permanently.

“During this time an interval of more than seventeen weeks, principally in the winter season, all things went on favourably, with one exception, *i.e.*, the stealing a puncheon of biscuits, which, being larger than the rest, could not be passed into the cellars which serve as a store. Many natives were concerned in this deed, for which some have expressed real sorrow and regret. The work principally done during this time was the carpenter’s shop with bench. It is roofed with board, rafters, and shingle, from Stanley; the sides are of native wood, and turfed outside; in the ceiling there is an excellent window, and it is conveniently placed for Mr. Lewis’s use, being opposite his kitchen, and in his yard.

“The construction of high fences shutting off two portions of his yard—one for a saw-pit, and yard to serve as a fowl-yard, the other shutting off the approach to his house, through which you pass by a gate—also the making a branch drain, and improving the natives’ house, next occupied us. During this time, small numbers only of natives were employed, as the store accounts testify.

“The instruction of the natives went on regularly, both on Sundays and week days, by Messrs. Lewis and Resyek, and the natives grew in *modesty, intelligence, and religious principles.*

“From September 31st, to February 21st, 1872, an interval of over twenty weeks, all things went on much as before. More labour was employed, and a greater number of persons resided here. Uninterrupted good will subsisted between the natives and ourselves; they came, especially on Sundays, in very large numbers to our religious services, especially in fine weather, when they were held out of doors. More contentment, and much less quarrelling among the natives is observable, and we trust that they have benefited as much in a spiritual sense as in a material and sensible one by their instruction. The principal work done has been the planting, digging of gardens by the natives and ourselves, the levelling, stoning, and gravelling of yard and garden path, the cutting, boating, and carrying of wood for fences and fuel, the fencing in of the natives’ garden, and the completion of Stirling-house garden fence, and the fencing-in of a Mission-field, which may be looked upon as belonging to Stirling-house. It adjoins the garden, and between its upper side and the road is a half-square, suitable, and destined to be shut off, *D.V.*, for School and Church grounds, so that for Mission purposes we have a piece of land in a most suitable place for every needful purpose of about eight acres, which shall be reserved for such purposes.

“I consider Ushuwia, or rather Tushcapalan, a district of Ushuwia, a most suitable place for a Mission settlement. It has every advantage necessary to make it prosperous and extensive, it is in the heart of the country, has an excellent harbour or harbours, and there is plenty of wood and water.

“Therefore, be not doubtful in devoting necessary means towards the accomplishment of the Society’s first objects, ‘The glory of our God and Saviour in establishing His kingdom here, and the enlightenment and culture of these poor people.’

“On March 5, Dr. Stirling, with myself and fellow-labourers, were satisfied as to fitness for baptism of some of the natives who are regularly under instruction, and admitted thirty-six by baptism into the visible Church of Christ, after some special instruction; they, on their parts, having willingly made the necessary declarations and promises according to the ritual of the Church of England. Seven couples were afterwards married as Christians. The service took place in the open air, in the presence of say 150 persons. The responses were heartily and intelligently made. Mr. Lewis has described the substance of many of the fervent supplications of the natives in their assemblings voluntarily amongst themselves for prayer and praise.”

The Editor closes the above with an extract from the Bishop of the Falklands’ letter in the July Magazine.

“There is a movement Christward among the natives, I believe. The baptized had organized evening worship spontaneously, and were meeting in the houses of one another for prayer and praise when I was there.

“One evening I was present, and a more touching, encouraging assembly for prayer I never was at.

“The prayers were beautifully uttered, deeply reverent in tone, eloquent in expression, full of pathos. I rejoice to have lived to witness so marked a proof of past success, so hopeful an indication of greater spiritual triumphs in the future.

“But while it is a source of joy to know that Indians of Tierra del Fuégo have learnt to value prayer, and to make known to our heavenly Father their wants, and to worship Him in Christ, and to pray for the Holy Spirit’s light and aid, it is satisfactory also to know that this new religious manifestation has a background of conduct of consistent tendency, giving, if not complete, yet great practical testimony to their Christian profession, and enabling them, therefore, with a good conscience, to speak with their lips for Christ.

“We must now consolidate our work at Ushuwia, and send out the Word of Life from that centre.

“It should be—(1), in the training-station for native Evangelists; (2), the seat of a school-home for children.

“Both will require money, for natives cannot settle down for regular instruction without being for the time provided for; and children must be fed, and clothed, and housed.

“Let this plan be carried out, and let smaller out-stations and tributaries, so to speak, to Ushuwia, be here and there formed, and you may then, with God’s blessing, regard the essential difficulties of your work solved.”

CHILI.

THE Rev. W. H. Lloyd (Valparaiso, Aug. 16) reports that hitherto difficulties have arisen to delay the formation of the West Coast Chaplaincies as grouped in the plan of the Bishop of the Falklands and the Committee organized for the purpose of promoting its realization.

Mr. Lloyd, however, speaks hopefully as regards Iquique in Peru (Group IV.), and adds:—“The population of Iquique a few years ago was 5,000. Three years ago, after the earthquake, it was reduced to 1,500. It is now quite 15,000, so enormous has been the recent increase. There are, he is informed, a good number of English, and it is hoped that before very long something definite will be accomplished.”

SANTIAGO.

THE Rev. T. W. Wilkinson was suffering from a slight feverish attack by his last advice, August 16, and therefore unable to write at length. Santiago is a city daily increasing in importance, and we understand that steps are about to be taken to erect a church for the English residents in it. The room above the Bible store has been appropriated as a reading-room by the young men of Mr. Wilkinson’s congregation, twenty-four of whom subscribe a dollar a month. The fearful ravages from smallpox are now happily abating.

LOTA.

THE Rev. E. Thring continues his ministrations at Lota; Mr. Manhood has left, and is succeeded as schoolmaster for the present by Mr. Davis, of Coquimbo.

LIFE IN SOUTH AMERICA.

II. ON THE INDIAN FRONTIER.

(Continued from page 135.)

SITUATED on the top of a hill, at its bottom, and partially down its sides, on the primitive surface of the soil, stand the houses and streets of "Santa Maria de Guadalupe de Lota." The street or road in Upper Lota is passable at all seasons; that in Lower Lota, especially near where a river flows, is suggestive of the Slough of Despond; but the other parts below are merely sandy. There is a harbour, and a wooden pier runs out to the deep water. On a hill, in Upper Lota, there is a flagstaff, so that the approach of a steamer, from either north or south, is rapidly made known. There are numerous shops, or rather stores; that is to say, the American plan of selling articles of almost every kind is adopted. Sr. Asta-Buruaga sets down the population at something more than 500, but 1,500 would be nearer the truth. Of these, not so many as 150 are English-speaking. A few years ago there was not a house here; but in 1854, after the existence of coal had been discovered, a village sprung up, and the parish church was eventually removed from Colcura, about two miles off, which had begun to decline. But there are more reasons than one for the prosperity of the place. It produces excellent fire-bricks, such as are manufactured at Stourbridge, in England, and they are much used on the West Coast for paving the footways in streets of towns. It has also extensive works for copper smelting, a foundry, and by this time probably a flour-mill. Before many years, Lota will contain 10,000 souls; it will have paved streets; and, perhaps, drains and lamps, though such things are slow in their arrival at South American towns.

About 1858, a number of English and Scotch miners, on their way to British Columbia, settled at Lota; and as many of them had wives and families with them they constituted a little colony. The people of Valparaiso saw that they would require spiritual instruction; and the Rev. Mr. Blake, who was an American Presbyterian, and who had a private school, was encouraged to act as their chaplain for nearly two years. It was found, however, that the little congregation could not be made self-supporting, and for a short time it was broken up. Just then the Rev. W. Allen Gardiner, the Society's late respected missionary, appeared: a friend joined him in erecting a small building, which was to serve as both church and school; and thus the good work was inaugurated, the results of which our readers know. Very few of the original mining colony now remain. The Spanish peons, or labourers, learned the mode of procuring coal, and superseded the Englishmen, several of whom have moved farther north into the copper districts; while on the other hand the increase of population has drawn to the place a large number of superior traders and artisans, so that the English community, though small, is decidedly wealthy. A labouring man earns 7s. 8d. per day, a mechanic 11s. 6d. at least, and a person in authority £300 a year or upwards; while food is decidedly cheaper than in England, though manufactured articles are twice as costly.

South of Lota, a road does not exist even in name; but there are tracks over the greensward, and through the primitive forest, and our intelligent little horses, worth about £5 or £6 each, can make their way where an English horse would scarcely be worth the price of a halter. Occasionally we gallop along the hard sea-sand

within a few yards of the tide ; but that is not always possible, and it makes the road very long. So our passage is up hill and down brae, through marsh and among trees ; and again we must ford a formidable-looking river. Occasionally there is a stretch of level ground, and our horses look for the rein ; for the sun is up, the air balmy, and both man and beast feel hungry. After a ride of perhaps 25 miles, a large broad river, the Carampangue, is forded, and we dismount in a natural orchard for breakfast. It is a very primitive meal, but no matter ; we are now in Araucania proper, having left the province of Concepcion behind. A few miles more, making about thirty from Lota, and we are in the town of Arauco.

We reached it during or after a shower, so that it looked perhaps worse than usual—certainly there was scarcely a face to be seen. One of our party entered a large house ; there were two rooms in it with a bed in each, which constituted almost the entire furniture. There were one or two small boxes, apparently containing clothes, on the floor against the wall ; but no table, no fire, and scarcely a seat. There are 1,500 inhabitants here, and the town (lying about half-a-mile inland) gives name to the province. The latter has been the theatre of many contentions between the two races. It contains probably 72,000 inhabitants, mostly of Spanish descent, and about 27,000 of the gross Indian population. A fort was erected seven miles to the eastward, on the river, in 1552, and the place grew into a village about 1566, which was removed to the present site in 1590. It has seen many changes, and was the basis for the Indian attack on Lota and Coronel so recently as 1861. Now, however, there is peace. A large quantity of land appeared under water as we passed ; but that is natural, as there is no artificial drainage. Still, the land is fertile, timber is abundant, there are coal mines not far off, and deep water suitable for a harbour. Sooner or later, therefore, population will find its way to Arauco.

Fifty miles south of the Bio-Bio, and still no Indians ! We have noticed their type of countenance more than once in passing by the sawpits in the forest, or on meeting the driver of a timber cart with oxen, or on passing a carpenter hewing out a wooden bowl with the axe. But at the next river-crossing we shall be within the reserved Indian lands.

Now we see them frequently. The Indian is small of stature, wears the poncho like a slit blanket through which his head is protruded, has short trowsers, but no covering for the feet, and usually a *boneta* or little hat, like a felt night-cap, on which there has never been an attempt to turn a brim. He is silent, passes courteously and modestly, and in his general exterior bears a marked resemblance to the Celtic Irish, who cross from Mayo and Galway to assist in saving the harvest of England.

His house nestles among the bushes near at hand, or is erected on the top of a clay mound to be far from the winter floods. An English physician would condemn it as unhealthy, but "flesh and blood are cheap" in Araucania. The poor man, probably, never heard the word "health" either in his own or in the Spanish tongue, though he knows what sickness is. For, summer and winter his house consists of little more than laths nailed on a frame ; sometimes they do not even meet, so that he is open to both wind and rain ; there is no chimney, so that in winter his house is full of smoke, and coughing is the rule. His poor children,—but what can we say when nearly 50 per cent. of those born in England do not pass five years of age ? The savage is short-lived even in favourable circumstances ; but when to this fact we add scrofula, consumption, frequent colds, damp, bad food at

irregular times, &c., need we wonder that the romance of forest life is covered with sorrowful shadows? The chief is a little farmer like the rest, but respected for hereditary or personal reasons; his wealth consists of his horses, his wheat, his apples, his wool, his poultry, and such as these. When he makes sale of any, he usually has the dollars melted up and made into personal ornaments, as stirrups, bits, spurs, ear-rings, pins, &c. He knows that coined money is of standard silver; but he would shake his head at an ingot.

We enter a cottage, and find a "brazero," or fireplace between two doors; numerous sacks of wheat, and some wool on the floor; the roof hung over with heads of Indian corn drying, wooden frames covered with sheepskins for the men to sleep on, and women's sleeping places shaded off by bits of rush matting near the wall. On the floor stands a "grain-rubber," or triturating stone, and the Indian woman, whose dress consists of only one garment like a blanket rolled round her, and fastened by a skewer on the top of each shoulder, kneels on the floor, places a handful of maize on the lower stone, and with a few strokes of the rubber converts it into coarse meal. She also seizes the wooden spindle, at the lower end of which is a stone whorl, and placing the circular "roving" on her wrist, shows how the woollen thread is spun. Two or three small men, in ponchos, bonetas, and short trowsers, are flitting about; and their sallow complexion, high cheek-bones, and black wiry hair, sufficiently proclaim their nationality and race.

At the mission station of Quiapo, 26 miles south of Arauco, and 19 short of Lebu, there are sixty families in an area of 32 square miles, so that the country is now beginning to be comparatively densely peopled. One fourth are Indians speaking their own language; but the parents and some other members of the family can usually speak Spanish also. Without education, knowing nothing of religion, far from towns, and with very limited intercourse even with their neighbours, who can wonder that they are ignorant and sensual? Yet they are courteous, industrious, and peaceful. The real Indian land lies south of the Lebu river; and there the savage habits and military instincts prevail, though the people are not nomadic or locomotive. At the mission-house, a father, mother, and daughter, the last apparently about twelve years old, came to exchange apples (the product of their own trees) for salt, which can only be procured in the distant town. While the missionary was effecting the exchange, the writer tried to ascertain the age of every one of the three; but it could not be got at in a single instance, the parents not knowing even the age of their daughter.

The necessity for Christianising these people is self-evident, and the facilities for doing so are unusually great. But, as the object in this article has been to interest the reader, so in the next it will be to show how he can be God's steward, and how in watering others he may water also himself. Araucania shall yet stretch out her hands to God.

Patagonia.

PATAGONES.

DR. HUMBLE writes from Patagones, May 8, 1872:—

"Since I last wrote I have made a missionary journey of a week's duration (that is from Monday to Saturday) up the river Negro, visiting the various English and Scotch farmers.

I travelled in a light taxed covered cart, which enabled me to carry books, necessaries, &c., and which could not well be conveyed on horseback. I started April 1, and after a few hours' journey I arrived at the house of the Indian chief at St. Xavier, who received me very kindly. His son, who was formerly a small boy in our school, I found grown quite a big lad. In order to ascertain if he had forgotten his schooling, I asked him to read aloud to me in a religious book, which he did; he read fluently enough, but did not seem to understand that he was to pause at the stops. Indian fashion, the chief made me a present of a poncho or mantle; this, on my return, I gave away to one who stood more in need of it than myself; on leaving, I presented his eldest son with a copy of the 'Pilgrim's Progress,' in Spanish.

"Towards night I stopped at the house of a man who keeps a store, called Leonzo Nunez, who received me, I might almost say, with open arms. This was the house at which I stopped on my journey a year ago, now considerably enlarged, and built fort-fashion, so that in case of the Indians proving troublesome it would serve as a castle for both himself and his neighbours. On leaving, I presented him with a Spanish Prayer-book, at which he seemed pleased.

"On the evening of the next day (Tuesday) I arrived in front of a small town, containing a fort, called the Guardia; here it was necessary to cross the river. I was introduced to the commanding officer, who kindly lent me the Government launch to take my vehicle across. This was a work of some time, trouble, and danger, but was at last safely accomplished. Finding it too late to proceed any further, I was hospitably entertained for the night at a store, and presented my host with a few books in Spanish. After a drive of about six miles, I came to a large farm occupying a 'rincon,' or bend of the river, belonging to Mr. Kincaid.

"I subsequently visited the estancias of Messrs. Wilson, Buckland, Greenstreet, Captain MacGregor, and others. When returning homeward I had much argument with a native proprietor, a free-thinker, who did not believe in the doctrines of Christianity, the Divinity of Christ, or the credibility of the Bible. I endeavoured to place before him, as fully as I could, the grounds of a Christian's faith and hope.

"G. A. HUMBLE."

In a later letter (June 18, 1872) Dr. Humble informs us of the death of his youngest child; but, in their affliction, Mrs. Humble and he "knew where to look for comfort, and that comfort was not withheld." We think it desirable to add the following official notice about the Chupat:—

EMIGRATION TO THE CHUPAT RIVER IN PATAGONIA.—In consequence of despatches recently received from Her Majesty's Chargé d'Affaires at Buenos Ayres, the Emigration Commissioners have been directed by the Secretary of State to warn all intending emigrants against proceeding to the settlement formed some years ago by emigrants from Wales on the Chupat River, in Patagonia. It appears that notwithstanding the assistance from time to time afforded by the Argentine Government the settlers on the Chupat have fallen into great distress; that from the nature of the country their efforts at agriculture have proved an entire failure, and that they have in consequence been obliged to betake themselves to hunting the guanaco and ostrich, with the skins of which they trade with the Indians. There is reason, however, to apprehend that if the circumstances of the settlement were such as to offer any inducement to emigrate, the emigrants would not be safe from attacks by these Indians. It is further stated that the district of the Rio Negro,

to which it had been proposed to transfer the settlers, is no better suited to agriculture than the Chupat, and that the only employment to which settlers could look on that barren coast, would be the shipment of guano.

Argentine Republic.

ROSARIO.

ANOTHER Indian raid has occurred, attended with much loss of life and property amongst the native farmers, but the English settlers have escaped injury.

It is therefore with much satisfaction we give the following extract from the "Brazil and River Plate Mail" of Oct. 7:—

"The Government and Legislature of Buenos Ayres are now engaged in the adoption of more effective measures for the police protection of the rural departments. It is proposed to organize a force of 2,000 mounted police, and 500 on foot. The former body will be especially servicable in securing life and property in more exposed situations, and with their aid criminal justice would no doubt be more calculated than under existing circumstances to be 'a terror to evil doers.'"

We transcribe interesting portions from the Rev. W. T. Coombe's most recent correspondence:—

"For some weeks I have been expecting a letter from Bishop Stirling, as he told me in his last he hoped to be in Buenos Ayres early in July.

"On the 9th July I went to the Roldan Colony to give the candidates for Confirmation their final examination. They have been prepared by Mr. Dresden, the schoolmaster, and I must say they reflect great credit on him. There were seventeen present, and their knowledge of Holy Scripture and the ready way in which they responded to the questions on the Catechism showed that he had bestowed great care on them. My next work was to baptize ten children, nine of whom were Swiss and English, and married two couples. I quite look upon this work in these German Colonies as my missionary work, and I am sure the people appreciate it. A subscription has been opened for building a church and school-house, and I have been elected President of the Committee. About 450 dols. have already been subscribed in the Colony. After dinner I drove to two English Estancias, I had often promised to visit, but never found time when at the Colony.

"You will be glad to know that my visits to a young man, the son of a clergyman, who has been for three months past lying ill, have, I trust, been blessed to him. Like too many who came out here he soon fell into the great bane of Englishmen in these countries, and in eighteen months brought himself to death's door. Even now his recovery is

doubtful, but he said to me the other day, 'This sickness has been a blessing to me; I had a religious training, but I never profited by it; my poor father has just gone to his rest, but if God spares me I will return home to be a very different man,' and I have no doubt his penitence is sincere.

"On the first Sunday in this month I commenced a Sunday-school, or rather recommenced, for I opened one more than two years ago, which came to a termination by the removal of my scholars. You will scarcely imagine how difficult it is to build up a permanent work with such a floating population as one has to deal with here. Still, notwithstanding, the congregation has continued to increase from the beginning, and the population seems to become more settled.

"My church fund goes on very slowly. I have not been working at it for some time. Unless things take a sudden turn I see no chance of making the progress I could wish. Next you ask, 'What is doing for the education of your English children?' You know I closed my school in December last, but I am not sure that it was not a mistake. Let me tell you how. It was certainly a tax on my strength, and also on my time, but it was time profitably spent, and I do not find that the freedom enables me to overtake so very much more. When I went to the Colonists Mrs. Coombe took the school, or I closed it. There are people who subscribe to the Chaplain's Fund with the view of securing a teacher for their children who otherwise would go to native schools, and all traces of English descent be lost. You may rely upon it the school influence is not to be despised in connexion with your Chaplaincies. It was our great strength in Lota.


"What progress is being made by the missionary at Rosario among the Roman Catholics?"

"I presume you mean the Rev. Mr. Wood, the American minister. He is doing admirably. I regard his work so far as a great success. He has a steady congregation of natives and Italians. I was present at his service two months ago, and was surprised to see the people sit and listen with such interest. He has several times invited me to preach for him in Spanish, but I do not know whether I should be acting in accordance with the Society's principles or not in accepting the invitation, and I shall be glad to be informed on the subject.*

"W. T. COOMBE."

Uruguay.

SALTO.

HE opening of the new line of railway from Salto to the Brazilian frontier, 110 miles in length, has imparted new life to the neighbourhood where the Rev. T. Schmid is labouring.

* [We are glad to state that steps have been taken to enable our agents to promote this good work.—ED.]

“*Salto, 28th August, 1872.*”

“I have delayed replying to your letter of the 8th of May, in the expectation that the Bishop of the Falklands would, according to promise, have paid us his second visit in July, and that it would have furnished me with some interesting materials for a letter. We are very anxious to see him again amongst us.

“It gives me pleasure to be able to tell you that about two months since a few more English arrived here. They have commenced at last the long projected railway from Salto to St. Rosa, a town on the Brazilian frontier. The railway is called the N.W. of the Uruguay, and will, when finished, be an outlet of the produce of the Brazilian border provinces. The traffic is at present carried on by the tedious locomotion of oxen carts. The chief engineer representing the railway contractors, Messrs. Clarke, Punchard, and Co., Mr. Human and Mrs. Human, are, I am happy to say, members of the Church of England, and regular attendants at our service, as well as communicants. They expressed themselves much pleased to find our English Church represented here.

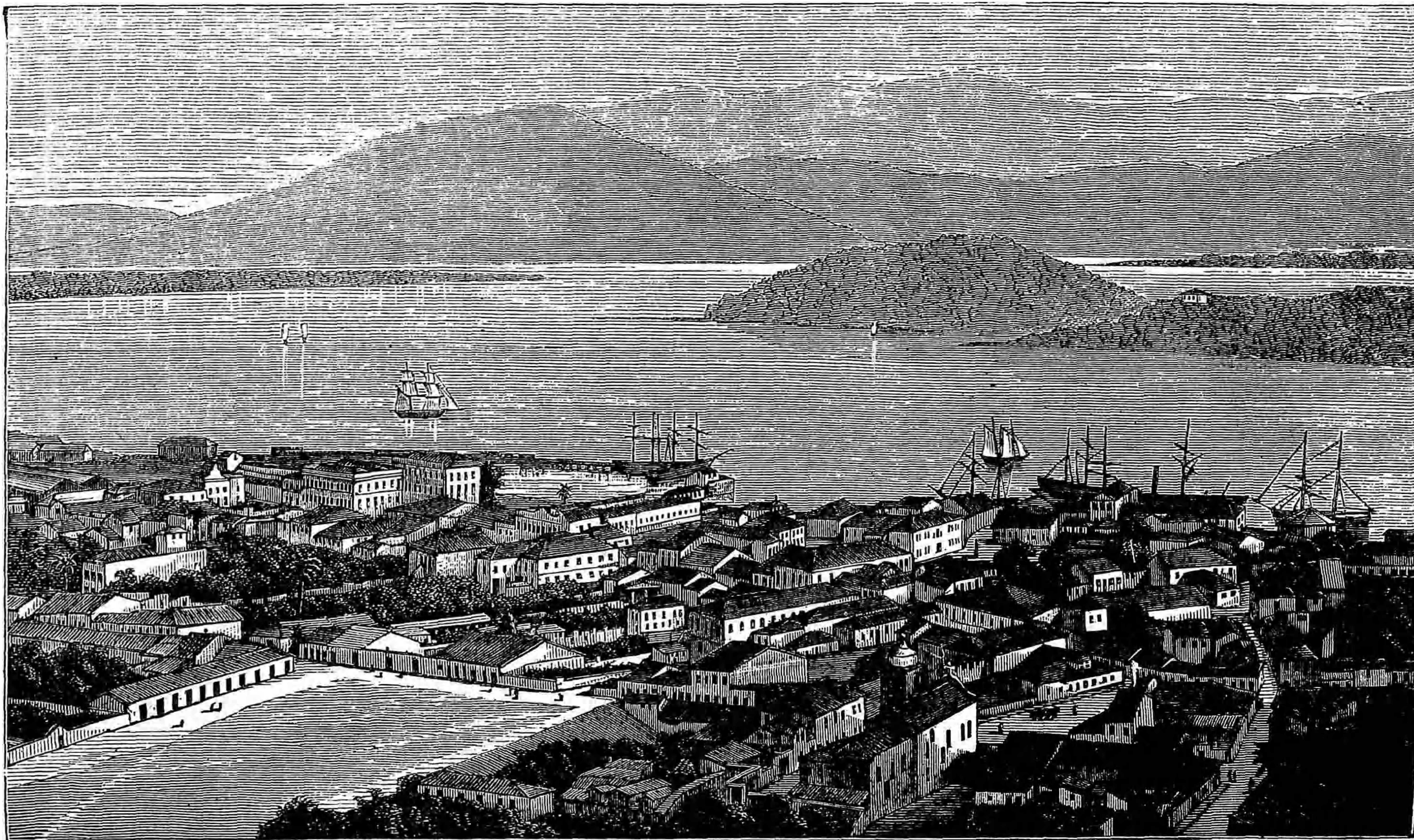
“Since their arrival, several more of our countrymen have come up this way. Some of them having been some time in these parts where they had learned, or have been compelled to dispense with attendance on the public ordinances of religion, are, as yet, no addition to our congregation. It may please God, however, to lead many, so that they shall return to the neglected, and sometimes despised, paths of religion. For God, though He is the Sovereign in the manifestation of saving grace, will be inquired of for these things, and on earnest prayer, will, in His time, grant the blessings sought, and bring many wanderers in these provinces to a better mind, so that they shall bethink themselves of their estrangement and return to the Shepherd’s fold.

“I hold Divine Service in English now every Sunday, there being many of our countrymen that knew no Spanish at all, and some not enough to enter into the meaning of our Services to profit by them when held in Spanish. There being so few of the Piedmontese Protestants, for whose benefit the Spanish service was held every alternate Sunday, I have discontinued it in the morning, but hold it occasionally in the afternoon.

“It seems to me that this Chaplaincy will eventually be altogether English, like the rest; the Germans as a rule not caring for the privilege of public ordinances.

“I am happy to see that our English service is appreciated by the regular attendants, and entered into with earnestness. The responses are very good; we have also good singing, considering the small number of our congregation. At present I combine the duties of organist with that of the minister.

“I was greatly delighted to read in the Magazine of the prosperity of Missionary work in Tierra del Fuégo. The Bishop’s account of it is most pleasing and interesting.



VIEW OF SANTOS, BRAZIL.

(See page 166.)

“The Society’s work seems to be expanding in all directions. This is matter for great joy and thankfulness.

“Reading about the collections which are being made from time to time for the maintenance of the Society’s operations, leads me to mention here that though I have not succeeded in sending as yet any considerable collection, it is not from want of will, but my congregation is too small at present to do anything beyond aiding to support their pastor, and keeping the church in order.

“Last Monday almost the whole town of Salto made holiday, for the Minister for Foreign Affairs had come up from Monte Video the day before to inaugurate the railway works. He was accompanied by many other gentlemen, by representatives of the Monte Videan and Buenos Ayrean press, and others. About noon on Monday all those invited walked in procession from the hotel, where the Minister stayed as Mr. Human’s guest, to the Plaza Libertad, led by the Minister, Dr. Herrera, and the Governor of the Department of Salto, and escorted by a small detachment of soldiers. Arrived in the plaza, a Roman Catholic priest, arrayed in a gorgeous robe, read various prayers. After this, the Minister took up a shovel full of earth and wheeled it away, amidst tremendous cheering from the English and some natives. I should not omit to mention that the Minister, previous to the inauguration ceremony, made a short speech on the advantages of railways for this country. Several others took part in removing the earth; amongst whom was Mr. R. Williams, the donor of the church. After this the procession returned to the hotel; and in the evening there was a sumptuous banquet in the hotel-yard under a spacious tent, which was tastefully decked out with flags, evergreens, and flowers. There were about ninety guests.

“Amongst the guests invited was also Dr. G——, an ex-Minister of this Republic, who when in office some years ago helped largely towards the establishment of the Waldensian Colony at Rosario, in this Republic, besides assisting them by private means to build a church for themselves. He is a most enlightened and excellent man, and I quite enjoyed his conversation.

“THEOPHILUS F. SCHMID.”

Brazil.

SAN PAULO—SANTOS.

THE Rev. J. I. Lee informs us that he is enabled to devote his whole time to San Paulo, as arrangements have been made with Mr. Dunn, an American Episcopalian Minister, in delicate health, to officiate at Santos until the arrival of the new chaplain. Circumstances occurred to prevent the completion of the

arrangement referred to in our last ; and the offer of the Society's valued Organizing Secretary, the Rev. H. S. Acworth, M.A., to proceed for some months to Santos, to act temporarily as chaplain, has been accepted. He will carry with him the prayers of many friends for the recruiting of his strength no less than for a blessing on his work. Mr. Lee has addressed us several interesting letters (August 2—29) descriptive of the progress and character of his labours. He remarks that "the Church walls are rising," but as labour and material are difficult to obtain, more funds are greatly needed.

"Tracts or magazines, in the English, German, French, or Dutch tongue, would be most acceptable for distribution here.

"I have learnt that access can be had without any extreme difficulty to the tribes inhabiting the upper parts of the River Parana.

"These tribes, as far as I can learn, have not yet been visited by any missionary whatever.

"Our congregations have very, very much improved, and in the singing and responding I am rejoiced to render a praiseworthy record of my flock.

"The first attendance at my Bible-class last week was exceedingly good ; to-morrow I trust we may have a few more.

"Sao Paulo is likely to grow into the most important city in the Brazils. The new railroad commences in October, for a line between this and Rio de Janeiro. It is said that five years is the period to be granted by the Government for the construction of the line. The chief engineer, his wife, and her sister, are teachers in our Sunday-school.

"I shall welcome the new Chaplain at Santos with the full assurance that he will come amongst his people 'in the fulness of the blessing of the Gospel of Christ.'

* * * * *

"Whether patiently expecting the first ripe fruit, or bearing forth the precious seed, we are constrained to confess what the Lord hath done for us in making us to 'abound in hope through the power of the Holy Ghost.'

"There is a great desire for good literature, and I have promised to solicit a grant of books from some of our friends at home.


"I have just commenced a 'Bible-class,' which promises well as regards the interest which has already been manifested in its early stage, but I need hardly add that all our agencies without the increase which God alone can bestow, must prove to be fruitless.

"There is a most promising field of labour in Santos, and to obtain help from any of the 'Seamen's Missions, in England, by way of opening a 'Reading-room' for the sailors, would be a most important step towards drawing them away from the vende, where the intoxicating drinks are sold at so cheap a rate.

"If our new Chaplain could bring with him a consignment of books, &c., a great saving of time would be gained.

“ You will be glad to know that I am progressing in the language, and am about to read with one who is a native of the country as regards the knowledge of the Portuguese tongue ; he is one of the more advanced of the negroes.”

UPPER AMAZONS.

 R. CLOUGH writes from Pehas (on the Ambiyacu, forty miles E. of the Napo, N. bank), Peru, Upper Amazons, South America :—

“ July 26, 1872.


“ As I find I cannot form a satisfactory estimate of Indian character by merely having hurried interviews with families of different tribes, I intend remaining here some months yet (D.V.), and associate as much as possible with the natives, with whom I am on friendly terms. The Yaguas are quiet, well-disposed people, well-built and brave. The men and boys are all naked, excepting a small tuft of grass suspended in front from a string passed round the waist ; the women wear a short apron. - Both sexes paint the whole body, and pull out every hair on their person and forehead.

“ The river is rapidly subsiding, and as the turtle season commences, we shall have quite a gathering of Indians from the interior. I find it hard work to live without bread ; none is to be obtained between Iquitos and Teffé, a distance of nearly 800 miles, and my food mainly consists of plantains, salt fish, turtle (which I almost loathe), and game birds. I do not think I shall be able to reach Pará earlier than Jan. 1st, 1873.

“ Through mercy I am quite well, but very thin. A crust of bread which an English beggar would almost despise, would be to me a luxury.

“ R. STEWART CLOUGH.”

Costa Rica, Central America.

 E cannot lose our interest in Dr. Lee, whom before long we hope again to receive into our service. He writes from Port Leimon, Costa Rica, and enters into more particulars of the present disintegration and reduction of the foreign community at Panama. He adds :—

“ I am acting as chaplain and surgeon to the employés of the New Costa Rica Railroad, at this the Atlantic terminus. Humanity alone prompted me to take up the practice of medicine and surgery here, where there have been so many sick, and no one to relieve them. I accepted the position because I knew no one else would take it, whilst I declined a most pleasant call to Ponce, Porto Rica. That I shall be able long to bear up under the arduous duties of the position, I know not. Should I not be able to endure the climate and labours, I will gladly, with the kind permission of your Committee, return

to the labours of your extensive field, at such point as may be designated.

“At present we worship in a carpenter’s shop ; but we have interesting congregations, and a good work is developing itself. I trust shortly to be relieved of my present medical duties, when I shall give myself wholly to the work of the ministry, and shall endeavour to build here a church unto our God and Saviour.

“Viewing the Panama field impartially, I can with all truthfulness say your Committee have borne noble testimony, through your liberal support of a missionary there, of your desire and design of giving freely the bread of life to that people ; you have done your whole duty. The future will bear witness to your Christian love and good will, and the Master will say, ‘Well done.’ I can, therefore, heartily beg your Committee not to be discouraged at the apparent abandonment of that Station. He who watched the apparently lifeless seed, and brings it to quickening growth, stem and fruit, will not forget your work and labour of love in Panama. The seed was then carried forth with weeping, and sown with tears, but it will yet bear fruit to the glory of God.

“D. J. LEE.”

HOME PROCEEDINGS.

THE chief point we have to notice in our sketch of Home proceedings is the completion of our Irish and Scotch deputation work for 1872.

Ireland, in spite of her own ecclesiastical difficulties, seems in no way disposed to slack her hand. In no one year have so many Irish places been visited as in the current year.

In August, the Rev. Prebendary Kearney, an old friend of the Society, made a tour on our behalf in the Southern districts, and, besides visiting our old Associations, gave an address in Kilkenny. The collection was small, but it is to be hoped that this first effort may lead to some good results in the future. We are inclined from past experience to believe that October is the best month for the South of Ireland. The harvest is then over, and the farmers are more at leisure.

Our Association Secretary’s five weeks’ tour in the North was on the whole a very great success. The magic lantern, and the hearty efforts of our local helpers, together quite counterbalanced the inclemency of the weather, and good audiences were the rule, and not the exception. Many fresh openings for sermons and Meetings were obtained ; as for example, the Mariners’ Church, Kingstown ; the parish Church, Monkstown ; Athlone, Tuam, Killybegs, and Ballinrobe.

The first three weeks of September were devoted to Scotland, and amongst the places visited, Moffatt, Crieff, and Dumfries yielded most encouragement. At the first of these, our success is due entirely to the good-will of

one who has erected at his own cost a beautiful little church, and who provides for the ministrations in that church during the summer months, thus tempting the crowds of English visitors who frequent this charming little watering-place. At Crieff, the sermons were preached on September 15, and produced eleven guineas. Sir P. K. Murray has kindly become our Honorary Secretary.

Dumfries is, strictly speaking, an old Association resuscitated. There a missionary address was delivered on September 22, to a very crowded audience in St. Michael's Mission Hall, and several members of that congregation became collectors. The clergyman, too, of St. John's Episcopal Church, manifested a warm sympathy in our work, having a son resident in Uruguay, near Porongos.

Last month many of our old Associations in England were visited, and one or two new openings secured. Beckenham and Bromley Churches, St. Cuthbert's, Carlisle, and Malvern Abbey were opened to us for a Sermon, and Meetings were held for the first time at Swanage, Great Malvern, and some of the Oxfordshire villages. Southampton and Highfield Park, Tewkesbury and Nottingham, were among the old Associations visited, all of which showed an increased interest in our work.

The "Reserve Fund," of which we have so often spoken to our readers, has now reached the sum of 600*l*. In raising it we have met with refusals from some who we had hoped would contribute, but many on whom we had no claim have spontaneously offered help; and this we may consider as a lesson from the great Head of the Church, who often brings human calculation to nought, to teach us that the silver and gold are His, and that He has the disposal of human hearts. A list of fresh contributions will be found on the last page.

Death hath removed some one or two warm friends in the past few months. The Rev. J. Lingwood, of Maidenhead, and Miss Wyatt, of Southsea, are among this favoured number. They rest from their labours, and leave to us, who survive, the happy privilege of extending our Lord's kingdom whether at home or abroad.

This leads us to mention that one of us is about to go to South America for a season, and that Rev. Dr. Kearney is to act as a deputation until May 1st. To minister in holy things to our countrymen at Santos, in Brazil, is a great opportunity of serving Christ, but perhaps not greater than to stir up in Christians at home a more missionary spirit, which is the life work of many of our earnest Honorary Secretaries in England, Scotland, and Ireland.

That the Lord of the harvest may quicken His work both at home and abroad is the earnest prayer of the labourer who is now changing deputation work in England for pastoral work in Brazil. Danger may beset, and death may surround, but may we ever remember that "Man is immortal till his work is done."

H. S. A.

NEGATIVE RELIGION.

"If thou sayest, Behold, we knew it not ; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it?"—PROV. XXIV. 12.

HERE are many subjects on which the Word and the world are at variance, and on none more than that of what we would term, negativness in religion.

A little religion, is by the world accounted a good thing ; much, is deemed fanaticism. The man who "has no humbug about him," who lives a respectable life, and goes to church with tolerable regularity, but never troubles his neighbours about his religion, or concerns himself regarding them, that is the right sort of man for the world.

It must, on the other hand, have struck every attentive reader of God's Word, with what severity it condemns this description of religion. "He that is not with me is against me," says our Lord and Master ; "And he that gathereth not with me, scattereth abroad."

In the parable of the Talents, it is very remarkable, that the man to whose charge the one talent was committed, did not put it to any evil use ; he did not appropriate or squander the money which had been entrusted to him, he merely hid it in the earth ; yet for not employing it as he ought to have done, he is spoken of as a "wicked servant," and cast into outer darkness.

Again, when our Lord pictures for His disciples the last solemn day, when before Him shall be gathered all nations, the righteous on His right hand, the wicked to the left, what are His words of accusation to the condemned on the left hand ? "I was an hungered, and ye gave me no meat ; I was thirsty, and ye gave me no drink ; I was a stranger, and ye took me not in ; naked, and ye clothed me not ; sick, and in prison, and ye visited me not : verily, I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not to me."

The Lord accuses them, not of having done Him or His followers harm, but of having left undone the good they might have done.

And in the Epistles to the Seven Churches, with what a terrible severity does He denounce this same spirit of indifference. Addressing himself to the Church in Laodicea, He says, "I know thy works, that thou art neither cold nor hot ; I would thou wert cold or hot ; so then, because thou art luke-warm, and neither cold nor hot, I will spue thee out of my mouth."

"I would thou wert cold."

Wonderful words ! No man dare have uttered them. It is the Master's voice, in which they come sounding down through the ages of time, in the same tones of deep and sorrowful reproach as they were first uttered—to His professing followers, who show no warmth in His cause, whose religion is in name only, and not in power.

Solemn is the warning they contain, yet how many of us pass it by unheeded. How many are content with giving their Lord that chill half-hearted service, to which even enmity would be preferable in His eyes.

The world sanctions not the surrendering of the heart to God ; and in the attempt to preserve its friendship, and to keep a happy medium in the daily life, how many a Christian fails to advance in the heavenly way, how many are lukewarm in religion, who ought to be earnest, zealous followers of their Lord.

When such is the case, when there is so much apathy and deadness amongst ourselves, how can we be surprised if there is comparatively little interest felt in behalf of the souls of others, whether in our own or foreign countries.

Hence the ill-attended Missionary Meetings, the unread Missionary Magazines, the grudgingly bestowed contributions to Missions, the too frequent careless inquiry, "What have we to do with South America?" (or South Africa, as the case may be), "Are we our brothers' keeper?"

In regard of the natural life there is not the same indifference. The man who has been saved from a fiery or watery death, is one of the foremost to assist in saving those exposed to a like danger. Those who, by a particular course of treatment, have been cured of some fell disease, seek to communicate the cure to others similarly afflicted.

But let a Christian exert himself to make the Saviour known to his perishing fellow-mortals—especially those who are separated from him by a few leagues of land and water—and he is deemed an enthusiast, if not "beside himself," like his Master of old; let him invite subscriptions to God's cause, and too often he will find that even well dressed and well circumstanced people have nothing to give.

"Nothing to give" to Him who has given them life, and breath, and all things!

"Nothing to give" to His cause, who gave His life, that they might live eternally!

"Nothing to give" to save perishing souls; but enough and to spare for self, for amusement, for dress—for the indulgence, each of his hobby: these are among the "necessaries of life," and the money for them is bestowed willingly, while a grudging sixpence, shilling, or half-crown, is contributed to a Missionary Meeting or card,—or worse still, the Meeting is unattended, and the collector sent empty away, because one for whom Christ died had "nothing to give!"

But because we choose to ignore the existence of, or necessity for, Missionary work, shall we therefore escape condemnation?

Listen to the words of Holy Writ;

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, behold we knew it not; doth not He that pondereth the heart consider it, and He that keepeth thy soul, doth not He know it, and shall not He render unto every man according to his works?"

The persons referred to in this passage are not opponents of God's cause; they are not necessarily bad people; they are simply unmindful of their responsibilities—they have forgotten that they *are* their brothers' keeper; that the day of reckoning draws near, in which they must give account for influence, used or misused, for money, time, talents, entrusted to their stewardship, for the brief period of life, rightly employed, or misappropriated.

Nor will it avail in their behalf that they have shown no active opposition to the cause of God. If they have forborne to help it forward, if they have misapplied the powers entrusted to their charge, the award shall be—not in deference to the world's opinion—but according to His judgment, who searcheth the hearts, and "who rendereth to every man according to his works."

While sad and solemn thoughts, such as these, are forced on our minds by the too universal, and, we fear, increasing apathy, on religious subjects generally, and that of Missions in particular, we rejoice to think that there are earnest workers in God's cause, and hearty contributors to it. To such we would say, See that

you lose not your first love and ardour in prosecuting the work. For, in the first place, the need is as great as ever. The work accomplished is as nothing to that which remains to be done. Millions of souls still lie in darkness and the shadow of death, and still cry, "Come over and help us;" and why should we be less concerned about them now than when we first undertook to labour in their behalf?

Secondly, the help to be obtained is the same as ever. Jesus Christ continues unchanged. He has said, "My grace is sufficient for thee, and my strength is made perfect in weakness." We are not called upon to work in our own might, but in His. Let us, therefore, not be fearful or "discouraged because of the way." The difficulties may be many and great, but the Lord of Missions is on our side, and will give us the victory.

Lastly, the time is shorter than ever. Another year has nearly passed from our lives. Its days and months have fled so rapidly that, although at its commencement we desired to do much, yet we seem to have accomplished little or nothing in God's cause. Let us then seek to redeem its remaining hours for Him.

Let us live, not as the "negative Christians," who exert little or no influence for good on the world around, but as they ought to live who have been redeemed by the precious blood of Christ.

Let us esteem no sacrifice too great, no self-devotion too complete, in the service of our Lord. Let us labour as though we heard the sound of His chariot-wheels drawing nearer and nearer, and seek to

OCCUPY TILL HE COME.

K. J. G.

Contributions thankfully received from August 26th to October 26th.

* * 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.			ASSOCIATIONS.		
	£	s. d.		£	s. d.
Bosanquet, C. B. P., Esq.	1	1 0	Bampton Lew, per Rev. H. Joy.....	3	7 0
C., Captain	0	2 6	Beckenham, per Rev. F. C. Chalmers,		
Childers, Rev. C.	2	0 0	S. by Rev. Preb. C. Mackenzie	14	17 6
Hughes, W. Hughes, Esq.	2	2 0	Beverley, per Rev. J. B. Birtwistle ...	0	10 0
Ingram, Mrs.	1	10 0	Bicester, per Rev. J. W. Watts, L.,		
Lang, Capt.	0	5 0	&c., by Rev. H. E. Windle.....	5	6 4
Luck, Mrs. and Miss.....	1	10 0	Ditto, Mrs. Tubbs, and G. Tubbs,		
Mansel, Rev. J. T.....	0	5 0	Esq.	1	0 0
Straton, Miss F.	0	10 0	Bromley, per Rev. A. G. Hillier, S. by		
			Rev. W. Windle	5	1 3
			Clifton and Bristol, per E. W. Bird,		
			Esq.	17	11 0
			Darlaston, per Miss S. Sansom	6	7 0
			Eastbourne, A. K. F., Sea-weed Ba-		
			zaar.....	0	8 0
			Elmer's End, per H. T. Beebe, Esq.,		
			L. by Rev. H. S. Acworth	1	1 0
			Elmton, per Rev. T. Hills, "Harvest		
			Thanksgiving"	2	4 1
			Enstone, per Rev. J. Jordan, SS., L.,		
			&c., by Rev. H. E. Windle.....	8	0 6
			Farnham, per Miss Piper.....	4	9 6
			Great Malvern and Malvern Link, per		
			Mrs. Marsden	12	5 0
			Great Malvern, per Rev. C. E. Ranken,		
			L. by Rev. H. S. Acworth	4	12 3
			Great Tew, per Rev. J. J. Campbell, L.		
			by Rev. H. E. Windle	0	14 4
			Kiddington, per Rev. J. G. Browne,		
			L. by Rev. H. E. Windle.....	0	13 0
			Kilburn, per Rev. G. Despard, Even-		
			ing S. at Holy Trinity, by Rev. W.		
			Bramston	12	1 3

SPECIAL.

Mitchell, John, Esq., Dingwall, Trustee of late Mrs. Reid, of Alves, for Bibles, &c., for San Paulo.....	2	0 0
Spurgin's, Dr., friend, after reading Rev. J. I. Lee's letters in Magazine, for New Testaments for San Paulo...	5	0 0

Lancashire and Cheshire, per Rev. Dr. Hume.....	52	10	0
Maida-hill, Mrs. Jackson	0	10	0
Ditto, Major Tubby	0	10	0
Nottingham, per Miss Adams, L. by Rev. H. S. Acworth	2	7	4
Plumtree, per Rev. A. A. Welby, L. by Rev. H. S. Acworth	1	18	7
Putney, per Miss E. S. Robertson	3	11	0
Rainham, per Miss Smart.....	5	0	0
Ramsgate, Dr. Humble, for Fuegian work	5	0	0
Seething, per Miss Barrow	3	9	0
Scuthampton, per Rev. F. E. Wigram, Leas. by Rev. H. S. Acworth, and subs.	11	18	2
Stonehouse, per Mrs. Richard Thomas, for 1871	3	2	6
St. Stephen's, Walbrook, per Rev. W. Windle, SS. by Rev. H. S. Acworth	4	4	4
Sturminster Marshall, per Rev. C. K. Paul, S. by Rev. H. S. Acworth.....	1	6	9
Swanage, per Rev. R. D. Travers, L. by Rev. H. S. Acworth	2	0	0
Tewkesbury, per Miss L. Goodricke ...	5	8	0
Trowbridge, by Rev. C. G. Acworth... ..	8	2	3
Upper Norwood, per Mrs. Wood.....	2	13	6
Wadhurst, per Rev. J. Foley, S. by Rev. H. E. Windle	6	17	8
Wanstead, per Miss Ethel Absolom ...	26	1	4½
Wimborne, per Mrs. H. Chislett, L. by Rev. H. S. Acworth	0	15	6
Sale of Magazines	3	18	2
Sale of "Corn of Wheat"	0	6	6

SCOTLAND.

Deputation—Rev. H. S. Acworth.

Alloa, David Paton, Esq., sub.	5	0	0
Crieff, per Sir P. K. Murray, SS. at St. Columbus	11	11	0
Dumfries, per Rev. J. Barclay, L.....	4	10	9
Glasgow, Andrew Thomson (coll.).....	0	4	1½
Milnathort, T. H. Montgomery, Esq. ...	0	5	0
Moffat, per J. T. Lawrence, SS.....	16	11	6
Ditto, per Rev. F. Scott, L., including "Pretio Prudentia Præstat," 1l.	2	12	6
Ditto, "Perdrix," 10s., James Taylor, Esq., 1l.....	1	10	0
Ditto, "A Friend," who desires to see greater unity among Episcopalians	3	0	0
North Berwick, per T. R. Woodrow, Esq., L.....	1	10	3
Peebles, per Rev. T. R. Wyer, L.	2	17	3
Portobello, per Miss Leslie.....	16	0	0
Stirling, per Rev. Dr. Gibson, L.	1	9	3
Tillicoultry, James Paton, Esq., sub. ...	5	0	0

IRELAND.

Deputation—Rev. H. E. Windle.

Antrim, per Mrs. Greene, for Rosario ..	2	6	0
Athlone, SS.	6	5	4

Ballinrobe, per Rev. G. O. Brownrigg, M. L., L., and subs.	3	15	11
Ballyconnell, per Rev. O. Kellett, M. L., L., and SS.	3	1	3
Ballyshannon, per Rev. A. E. Murphy, M. L., L., and subs.	4	4	1
Belturbet, per Rev. J. McJackson, M. L., L.	1	8	1½
Billis Bridge, per Rev. W. Peyton, L., including Mrs. Drummond, Dunlop, 10s.	1	13	0
Bundoram, per Rev. W. Ashe, M. L., L. ...	2	5	0
Bray, per Rev. J. G. Scott, M. L., L....	4	11	10
Ditto, Mrs. West, don.....	1	0	0
Ditto, including Rev. J. G. Scott, 1l. ...	3	12	6
Cavan, Derry, and Donegal, per Mrs. Gahan	35	13	4
Cavan, per Rev. L. Shore, Evening S. ...	1	10	0
Clooney, per Rev. J. A. Stewart, SS....	4	5	7
Cootehill, per Rev. D. Moore, L.	0	14	2
Cork, per Miss S. E. Townsend; Leas. and SS. by Rev. Dr. Kearney and Rev. T. E. Evans	24	9	3
Delgany, per Rev. L. H. Streane, L....	0	13	6
Derry, per Rev. C. Boyton, S. in Cathedral	8	0	0
Ditto, Miss E. D.	0	10	0
Drumbanagar, per Rev. J. H. Townsend, M. L., L.....	2	0	0
Dublin, per Rev. F. C. Hayes, S. in Molyneux Ch., by Rev. Preb. Macdonald	8	1	0
Ditto, per Rev. H. Newton, S. in St. Matthias, Sunday morning, by Rev. Preb. Macdonald	21	0	0
Dundalk, per Rev. J. G. Rainsford, M. L., L.....	6	8	6
Enniskillen, per Rev. S. Greer, L. ...	0	15	6
Enniscorthy, L.	1	10	1
Kingstown, S. at St. Paul's.....	7	9	10
Ditto, S. at Mariners' Church	11	1	6
Kinnawley, per Rev. J. Beere, M. L., L. ...	1	15	7
Ditto, Mrs. Graham, 1l. 0s. 2d; Miss Magee, 10s. 6d.	1	10	8
Letterkenny, per Dr. Kingsmill, M. L., L.	2	13	9
Monkstown, per Rev. Dr. Macdonnell, S. in parish church.....	6	10	0
New Ross, L.	3	14	8
Ranelton, per Rev. J. Gwynne, M. L., L.	3	18	5
Rathgar, dons. after S., W. R. Stephens, Esq., 1l.; Mrs. Traill, 2s. 6d.; F. Tellwright, Esq., 10s.; Miss Holmes, 1l.	2	12	6
Sligo, per Rev. E. Day, SS.	3	18	0
Tuam, per Rev. H. C. Murphy, M. L., L. ...	2	5	0

FOREIGN.

New Zealand—Bishop of Waiapu	1	0	0
Archdn. W. L. Williams	1	0	0
Rev. Samuel Williams	1	0	0



NOTICE.

A box from Mrs. Gooch, and parcels of clothing for the Fuegians, from Mrs. Jones, Mrs. Mandell, Miss Stirling, and friends, are proceeding by the "Frances" to Stanley.