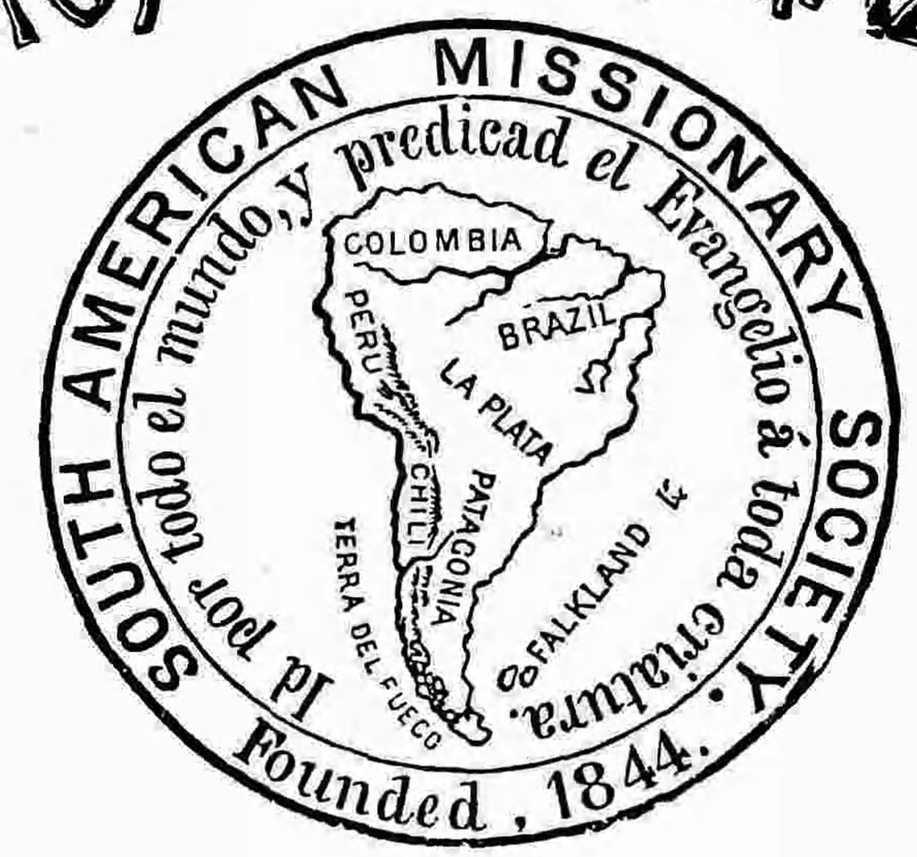
VOL. XIV. JANUARY 1, 1880. [PRICE ONE PENNY.

THE SOUTH AMERICAN MISSIONARY MAGAZINE.



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Contributions thankfully received from Nov. 25th to Dec. 19th, 1879.

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

	£	s.	d.
SUBSCRIPTIONS.			
Caldecott, Mrs.	2	2	0
Clayton, Rev. C.	1	1	0
Giffard, Rev. F. O.	0	10	6
Gill, Miss	1	0	0
Grautoff, Mrs.	1	0	0
Greene, Mrs.	1	1	0
Hill, Rev. B.	1	1	0
Illingworth, Mrs.	0	10	0
Leicester, Rev. J. A.	1	1	0
Leicester, Mrs. J. A.	1	1	0
Oldham, Miss	1	1	0
Moyle, Miss	0	2	6
Poulden, Capt. and Mrs.	2	2	0
Robertson, Mrs.	1	1	0
Scarlett, Miss	0	5	0
Watson, C. Hugh, Esq.	0	10	6
DONATIONS.			
Caldecott, Mrs, for Amazon and Southern Mission	2	18	0
"D. B."	5	0	0
Learmonth, J. Livingstone, Esq.	1	1	0
Lyon, Miss (the late), in Memoriam	3	0	0
Poulden, Miss Mary (coll.)	0	7	9
SPECIAL DONATION FOR FUEGIAN ORPHANAGE.			
Stuart, H. Crichton, Esq.	5	0	0
LEGACY.			
Forsyth, Miss, late of Aberdeen, Exor. Andrew Murray, Esq.	100	0	0
ASSOCIATIONS.			
Abinger, per Rev. T. P. Hill, SS. by Rev. J. B. Kane, and own sub., 10s. 6d.	2	12	0
Appledore, per Miss Kingsnorth	3	18	10
Bampton Lew, per Miss Kate Joy	2	12	6
Barnetby, per Rev. B. C. Street, M. by Rev. A. A. Welby	1	2	4½
Beckenham, per Mrs. H. S. Acworth	1	5	0
Bonby, per Rev. B. Skipworth	1	0	2½
Brighton, Miss J. Keane (coll.)	0	10	0
Broxbourne and vicinity, per Misses Searle	11	7	6
Busbridge, per Rev. W. Tringham, SS. by the Rector and Rev. H. S. Acworth, &c.	6	2	5
Cadney, per Rev. E. Brown, M. by Rev. A. A. Welby	1	1	0
Campden, per Rev. R. Braithwaite, L. by Rev. A. D. Pringle	1	14	6
Chatham, per Rev. W. H. Dake	6	2	0
Chelsea, per Rev. W. H. Dalton, L. by Rev. J. B. Kane	1	2	8
Church Missionary College, per A. E. Ball, Esq.	5	16	6
Dorrington, per Rev. A. A. Welby	1	10	0
Douglas, per Mrs. Elliott	10	13	10
Dover, per Miss Bullock	1	0	0
East Retford, per Miss Hartshorne	6	13	0
Farnham, per Mrs. John Hazell	4	10	0
Faversham, per Mrs. Cresswell	2	14	1
Frome, per Miss Sinkins	1	15	0
Goring, per Rev. W. H. Stokes	3	15	7
Great Stanmore, per Rev. L. J. Bernays, M. L. Lec. by Mr. Farmer, including Hon. Mrs. B. W. Noel, 1*l.*	4	1	0
Greenford, per Miss Vernon	50	0	0
Guildford, per Miss Filmer	4	11	0
Hadnall, per Mrs. J. W. Ward	2	2	0
Harefield, per Rev. A. A. Harland, M. L. Lec. by Mr. Farmer	1	0	0
Hastings and St. Leonards, per Mrs. Allen Gardiner	23	11	6
Hounslow, per Miss Jenkinson, addl.	0	7	6
Islington, per Miss Lambe	1	6	6
Ditto, per Mrs. N. Jackson	1	11	0
Kingswood, Bristol, per Rev. J. Teague	6	0	0
Lee and Blackheath, per D. Couty, Esq., Balance of Sale of Needlework	10	0	0
Liverpool, per H. W. Rowe, Esq.	8	18	6
Maidenhead, per Miss Atkinson, M. by Rev. J. B. Kane, and coll., 8s. 8d.	1	12	2
Matlock, per Miss E. Garton	3	2	0
Morton, per Rev. H. Beedham	3	16	6
Newcastle-on-Tyne, per H. N. Sullivan, Esq.	8	3	3
Norbiton, Miss Dawson (box)	1	1	0
Northern District, per Rev. J. R. Mills	7	19	0
Nottingham, Miss A. Weatherall (coll.)	0	10	0
Odiham, per Mrs. A. J. McIntyre	4	0	0
Penge, per Rev. J. Scott, L. by Rev. H. S. Acworth	1	5	0
Plymouth, per Mrs. Edlin	6	14	9
Poole, per H. Meredith, Esq	12	16	10
Putney, per Miss Mary Jackson	1	5	0
Puttenham, per Rev. W. L. Holland, S. by Rev. H. S. Acworth	3	0	0
Reepham, per Rev. W. Crepton, M. by Rev. A. A. Welby	1	0	0
Regent's Park, per Miss C. Birks	2	5	0
Rugeley, addl.	0	4	0
Sandgate, Miss F. and M. Du Boulay	0	9	5
Sarn, M. by Rev. A. A. Welby	2	0	0
Sherborne, per T. H. Bentley, Esq.	4	18	3
Southborough, per Miss Hooper	11	8	4
South Lambeth, per Rev. C. Campe, D.V.L. by Mr. Farmer at St. Stephen's	2	7	5
Southport, per Miss Addy	7	7	0
St. Alban's, per Rev. H. Smith, M. L. Lec. by Mr. Farmer	1	12	0
Stanton-on-Dale, per Rev. A. A. Welby	1	8	0
St. John's, Waterloo-road, per Rev. A. J. Robinson, D.V.L. by Capt. Poulden	1	0	0
St. Lawrence, Exeter, per Rev. F. Mallet	0	6	6
Stoke, per Miss Grant	1	6	6
Stonehouse, L. by Rev. A. D. Pringle	0	10	0
Swefling, per Mrs. Skinner	16	15	0
Tewkesbury, per Rev. F. J. Scott, S. by Rev. A. D. Pringle	5	12	4
Torquay, per Mrs. L. Hockin	35	8	0
Tuffnel Park, per Rev. J. McCall, D.V.L. at St. George's by Rev. J. B. Kane	0	16	4
Tunbridge Wells, per Miss Crouch	2	0	9
Ditto, per Hon. Cecil M. Rice	2	8	0
Upton-on-Severn, per Miss Burridge	5	4	6
Wanstead, per Miss E. Absolom	14	5	6
Welshpool, per Rev. J. Sawer, M. L. L. by Rev. A. A. Welby, and own sub., 1*l.* 1s.	3	2	6
Weston-super-Mare, per Admiral Dunn	115	0	0
Ditto, per Miss Light	0	18	6
West Parley, per Rev. A. Chudleigh	3	0	0
Weymouth, per Miss Thring	27	2	0
Wolverhampton (coll. by Miss Butcher)	1	0	0
Worthing, per Rev. E. K. Elliott (coll. in Parish Church, including own sub. 10s.)	3	11	8
Yeovil, per Rev. E. Wyndham, L. by Rev. J. B. Kane	1	4	0

	£	s.	d.
IRELAND.			
Ballina, per Rev. T. S. Chapman ..	1	7	6
Cork, per Miss S. E. Townsend....	15	0	0
Muckross, per Rev. J. R. Brougham	0	12	6
SCOTLAND.			
Dundee, Miss Fotheringham (sub.)	2	0	0
Dollar, Miss Gellatly (coll.)	1	4	6
Edinburgh, per Mrs. Shand.....	4	5	0
North Berwick, Mrs. Laidlay (sub.)	1	0	0
Portobello, per Miss Leslie	1	0	0
FOREIGN.			
San Paulo, per Rev. G. P. Quick ..	8	8	4

NOTICE.

Wanted, a Schoolmaster, for service in the River Plate, with prospective Ordination; a knowledge of Spanish or German is necessary, or an aptitude for acquiring those languages.

SALES OF WORK.

Eastbourne.

Miss Annie Stirling Jones intends (D.V.) holding a Sale of Work this month, and will be thankful to receive contributions of work and fancy articles. Parcels to be addressed to No. 6, Sussex-gardens, Eastbourne.

Southwell.

Mrs. Heathcote will (D.V.) hold her usual Sale of Work for the South American Missionary Society, at Southwell, Notts., on Wednesday, Feb. 4, 1880, and will be extremely obliged by any contributions which her friends will have the goodness to send her in aid of this Mission.

ALMANAC FOR 1880, PRICE ONE PENNY.

An improved Illustrated Sheet Almanac, of somewhat smaller dimensions, is now ready. As the issue is limited, an early application is desirable. A reduction will be made where a number are ordered for parochial distribution.

The Committee earnestly desire all Secretaries, Treasurers, and Collectors kindly to remember that the financial year of the Society ends December 31, and that monies to appear in the next Annual Report should reach the Office, 11, Serjeants' Inn, Fleet Street, London, immediately.



ST. BARTHOLOMEW'S CHURCH, ROSARIO. [*p.* 20.

THE SOUTH AMERICAN

Missionary Magazine.

JANUARY [redacted], 1880.

NEW YEAR'S ADDRESS.

"And let us not be weary in well-doing: for in due season we shall reap, if we faint not."

GAL. vi. 9.

THE commencement of the New Year is, to reflective and serious minds, a season fraught with solemn thoughts and anxious considerations,—thoughts which, when embodied in words, might run thus: "Another year has passed over our heads, and we are so much nearer our latter end! The new year lies before us like a blank sheet of paper, on which we may write good or bad characters. Will it bring forth sorrow or joy—loss or gain?" How much of the future lies in our own hands? Not all, of course; for we cannot altogether control events, but one thing we can do—we can make them work together for good; we can sow to the Spirit, and then the year before us will, sooner or later, bring a harvest. For, as the verse we have quoted tells us, "in due time we shall reap, if we faint not." But for those who are connected with a Society like ours, the new year has other sources of anxiety besides those which relate to ourselves and our families. It is natural, and it is right, that such should be solicitous about the success of the work in which they are engaged. Only let them remember that in this, as well as in personal matters, the Apostle's injunction will apply, "Cast off all your cares on him, for he careth for you." And in our case there is a double encouragement to do this;—from the knowing, that

not only does our Saviour feel for us in all our joys and sorrows, but that here He takes a twofold interest in that which forms the source of our anxiety—an interest both for our sake and for the sake of the object for which we plead. And we have also, in the present instance, another ground of hope—we have the distinct command to go and preach the Gospel to every nation. Therefore, in obeying that command (which we fulfil in spirit at least), whether we ourselves preach the Gospel, or whether we devote time, money, prayer, and energy to the furtherance of evangelistic work, we are performing a distinct duty. Now, as there is a separate duty attached to every promise, so there is a promise attached to every duty; at least a general promise, if not a particular one, contained in those words of St. Paul which head our remarks; but to the duty of making efforts for the evangelization of our fellow-creatures, there is also a particular promise attached. The Almighty has said, "My word shall not return unto me void." But even if this promise did not exist, and supposing the labourer to be unsuccessful in converting souls, still his work would not be an utter failure; for evangelistic work has another object besides that of seeking lost sheep. The Gospel is to be preached as a witness to all nations. In every work of this kind, and indeed in every matter where we have good grounds for expecting ultimate success, we should remember to possess our souls in patience. And perhaps we shall be better able to accomplish this, and see our path more clearly, if we observe the ways in which God's Spirit generally works in the world. His operations seem to be governed by similar laws, even when the subject-matter on which He works is different: *e.g.*, there is a sort of uniformity between his manner of dealing with the Israelitish nation, with the Christian Church in the aggregate, and with the individual Christian, and also with every Society which, like ours, has for its object the furtherance of His kingdom. Thus the world, in its religious aspect, is like a many-sided glass, which reflects on each side the same picture. Accordingly, the life of a religious Society is regulated by some of those laws which govern that of an individual Christian. Like the latter, it has its ups and downs,

its days of prosperity and adversity, of poverty and of riches; but, throughout all these vicissitudes, there is the same sure hope of ultimate success in the case of all works which are begun, continued, and ended in the Lord. But their life, like the life of the believer, must be sustained through the instrumentality of faith and prayer. And such being the case, we can well understand why both one and the other are subjected to various hindrances and misfortunes. If these were entirely removed, so that everything went on smoothly, faith would languish and prayer grow cold. Difficulties and trials are what keep true faith awake, though they stifle mere emotional faith, which is aptly typified by the seed which fell on stony ground, and was scorched and withered by the sun's rays. But true faith is made of more hardy, more enduring materials, as is evidenced in the lives of those labourers in the Lord's vineyard who have possessed the true missionary spirit. It may be thought, perhaps, that what has been now said does not apply with equal force to us, who live quietly at home, while others bear the labour and heat of the day. But we, too, have to fight against discouragements, and to lift up the hands that hang down, and the feeble knees, in earnest prayer for the welfare of our Society. And the very effort to do so strengthens that which was weak in us. There are some sorts of birds whose vocal powers, when all around them is silent, seem so feeble that we think that their notes must be drowned by the slightest noise. But place their cage in a house, from which a constant roll of carriages, together with the tramp of foot-passengers, is heard in the street, and where tongues are busy within doors, and you will find that the apparently weak voice will make itself heard above all the din which surrounds it. So it is with the voice of faithful prayer, it will grow stronger and stronger in proportion as it meets with hindrance and opposition. Not that our faith can flourish in the atmosphere of unmixed adversity. No, the vineyard requires the south wind as well as the north, in order that it may bring fruit to perfection. We need encouragement, as well as trial; and if we look at the present condition of the South American Mission, especially in comparison with its past

history, we have much ground for hope. Whatever little hindrances from time to time arise in the workings of our society, we may feel sure that she will never encounter storms so great as those which she has already weathered. Twice she has been (so to speak) at death's door during her infancy. But she has never met with such misfortunes since, and, humanly speaking, never can. Our machinery is now steadily at work in various stations, though, of course (as is the case with other societies), a wheel may be occasionally out of order. Now our early misfortunes and the success which, in spite of them, we have achieved, ought to inspire confidence, for, taken in conjunction, they appear to be a sign that the South American Mission is owned of God, and has a great and blessed work to accomplish. Let us make the commencement of the year a season for redoubling our prayers, that such a result may be brought about. And let us remember that through the instrumentality of prayer, and the prayer moreover of one man, Nehemiah, the temple of God, which had lain in ruins, was rebuilt. He had so many difficulties to contend with, so many trials to his faith, that his perseverance in prayer and in active work, and his ultimate success, may well teach us a lesson. He had first to gain the king's consent to his undertaking, then to induce his countrymen to engage in the work of rebuilding the temple, then to endure the scorn of his enemies, and lastly to escape being circumvented by their wiles. And he finally triumphed over all these obstacles.

We have at present, humanly speaking, far better prospects of success than he had, and we are engaged in building a nobler temple than that at Jerusalem—a temple, not made with hands, but formed of living stones. For the temple of the Holy Ghost is composed of such; and shall we be less active, less faithful, less prayerful than Nehemiah was?

21, BELMONT PARK, LEE. E. W. W.

LETTERS.

SINCE our last issue letters have been received from the Bishop of the Falkland Islands (*Nov.* 9); Revs. W. T. Duke (*Oct.* 2); G. P. Quick (*Nov.* 6;

21); W. H. Lloyd (*Oct.* 13, 17; *Nov.* 7); F. N. Lett (*Nov.* 3); J. H. Gybbon-Spilsbury (*Nov.* 13); T. Bridges (*Dec.* 12, 15); Messrs. H. McCaul (*Oct.* 1); J. E. R. Polak (*Oct.* 3); J. S. Robertson (*Oct.* 16).

BUSINESS.

THE usual Monthly Meeting of the Committee was held on the 9th ult.

The death of the Rev. S. A. Walker, formerly Secretary, and one of the earliest supporters of the Society, was noted with regret; and it was resolved that the sympathy and condolence of the Committee be conveyed to Mrs. Walker on her bereavement.

The next Meeting will (D.V.) be held on the 13th inst.

FINANCE.

The Finance Committee held Meetings on the 4th and 18th ult.

The Total Amount received during the month of November was 615*l.* 14*s.*

The next Meetings will (D.V.) be held on the 8th and 22nd inst.

GENERAL INTELLIGENCE.

AS ANOTHER year dawns upon the world, and we are standing on its threshold and contemplating the ringing words, "Behold, I make all things new"—as we look forward hopefully into the future, and desire, with girded loins and lamps burning, to continue the march towards the heavenly Jerusalem, we are reminded that there are many fellow-travellers in the way with whom it is profitable to exchange greetings of affection in the one hope of grace. We therefore take this opportunity of expressing the heartfelt hope that the blessing which "maketh rich" may rest abundantly on our co-workers in this missionary cause at home and abroad during the year on which we are entering.

May it be our happy experience, as we labour on in hope, to

rest on the sustaining word, "My grace is sufficient for thee," and to know that all circumstances affecting us, whether individually or collectively, are moulded and controlled to our final advantage.

Glancing at our official lists we note with mournful regard the departure to their rest of several valued friends—Bishop Mackenzie and Right Hon. Sir R. T. Kindersley, from amongst the Patrons and Vice-Presidents; and Revs. J. S. Fitzgerald and S. A. Walker, from the Committee. From the ranks of our devoted Collectors we also deplore the removal of well-remembered names, while others have, from increasing illness, been obliged to discontinue their hitherto active services. Thus some of our dear friends and counsellors have fought their fight and finished their course. They have entered into their rest. We are left to continue the warfare for a little while. May we be followers of them, who through faith and patience inherit the promises, and with renewed hope and strength press on, looking off unto Jesus.

Very recently, one aged friend of the Society (Miss Mary Cunliffe Owen), now "with Christ," wrote, with trembling hand, words of cheer and blessing connected with the work of the missions, retaining to the last her interest in it and confident assurance that God had originally accepted and would continue to bless it.

Our ranks being thus thinned, it behoves us to diligently seek for new friends to fill the gaps and take up the labours of love thus laid down; and we trust that no collection will be suffered to fail, although no more gathered by the former well-known hand, but that others may count it a privilege to follow in the path of devotion to the Lord's work in extending His kingdom in South America.

Our space being limited, we will not at this time enter largely upon the general field of the work; but will simply mention that we have had the pleasure of welcoming Mr. Bridges to England, he having arrived with his family by the "Galicia," on the 15th December. We commend our fellow-labourer to the prayers of our friends for a blessing on the means to be used for restoring his health. This, we regret to say, is so

impaired, that the Bishop has specially requested that while he is in England he shall not be allowed to do any work whatever.

Mr. Whaits has been placed in temporary charge of the Mission station at Ushuwia by the Bishop. His Lordship expects to reach the West Coast about April or May, and is meantime devoting himself to the Falkland Islands and Southern Mission. The Bishop considers that the general tone of native thought has been raised. Thirty candidates were presented for confirmation, and the assurance that they were intelligently and seriously desirous to lead the Christian life was justified in his Lordship's estimation. Some marriages and baptisms took place during his sojourn at the station; and generally the circumstances were bright and hopeful. Letters will be found within from the Amazons, and we welcome an article from Mr. Quick's pen; to be concluded in our next number.

We are indebted to the *Weston-super-Mare Gazette* for a good description of the interesting meeting held there by the Local Association.

The Lee and Blackheath Association have had their usual Quarterly prayer meeting, the details of which will be found further on.

We desire to call attention to the statement of the Committee of the Endowment Fund of the Bishopric of the Falkland Islands, by which it will be seen that a large sum is still required before the amounts conditionally promised can be claimed. We would gladly see the original intention to raise the sum of 10,000*l.* carried out, and, while thanking those who have kindly given towards the Fund, we earnestly commend the subject to the friendly consideration of those who, from practical experience, know the difficulties and expense of travelling in South America, and who would wish to facilitate his Lordship's movements.

We beg to remind our friends of the Special Meeting for Prayer and Praise, notice of which was given in our last number; and shall be most pleased to see, any, who are able to be present, at noon precisely, on Thursday, 8th inst., in the Society's Office.

Brazil.

SANTOS AND SAN PAULO.

WE have heard from the Rev. G. P. Quick, under date Nov. 21st, and give the following cheering particulars of his important work from his own pen. In accordance with his special request, we trust that our friends will remember him and his work at the throne of grace at the meetings for prayer in the beginning of the year:—

"*São Paulo, November* 18*th*, 1879.

"My letter at the end of last June expressed regret at having so few cheering circumstances to relate of the work at Santos. I am thankful now to be able to give a more hopeful report.

"There has been a considerable increase in the number of worshippers, and sometimes within the last two months our little Railway Chapel has been so full that some have had to move into an adjoining room. In October, each of the twelve English sailing vessels in the harbour was represented at the services, and I received such a welcome on board that I felt well compensated for some former discouragements. We have now only about half that number of vessels, but the room is still well filled. It is refreshing to hear the hearty voices of the sailors joining in our beautiful Liturgy and hymns, and I suppose there is no better ministerial tonic than, after an earnest appeal, to get a warm grasp of the hand by a British seaman, and just enough words to show that you have not spoken in vain. I have had pleasant intercourse with many captains and men, and it is interesting now and then to find some one who has come from an unknown little fishing village where one has roamed long ago, like Gunwalloe on the South Coast of Cornwall. Sometimes I have services on board a sailing vessel, and the little books and periodicals given to the sailors appear to afford them much pleasure.

"The following lines were suggested by the services at Santos on September 28th. At ten o'clock, after a short address, a few of us partook of the Holy Communion. At 10.45 the usual service commenced, and the little congregation, including several seamen, were led to consider that question once asked by our Lord, 'What think ye of Christ?' At noon I went on board the 'Armeria,' and held a short service for the sailors about the wharf, and spoke to them from the words, 'Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.' In another hour I was on my way for the Serra and Sâo Paulo, and the evening service there.

We were but few met on a foreign shore,
To keep the feast in memory of our Lord,
A few to praise, and worship, and adore;
But Christ was there according to His Word.

I saw Him in the pulsing life that fills
The untrodden forests, in each beauteous tree,
In the bright glory of the sunlit hills,
In the deep wonders of the teeming sea.

Christ is in all, if we had eyes to see,
Of Nature's types the truth and perfect end,
The perfect pattern of what man should be,
The goal to which his noblest longings tend.

But Thou, O Lord, dids't promise there to be
Where two or three are gathered in Thy name,
And we with all our hearts would trust in Thee,
Because Thou art to endless years the same.

We gather in an upper room for prayer,
And speak of Christ who lived, and loved, and died,
Then to the hardy sailors we declare
Life and salvation through Him crucified.

Yes, Thou art with us, though we are but few;
And we will trust that Thine all-saving might
Will nerve and strengthen, keep us firm and true,
And bring us home to Thine eternal light.

(To be continued.)

NORTHERN MISSIONS.

THE AMAZONS.

LETTERS from the Rev. W. T. Duke and his companions have been received, from which we learn that the instruction of the children progresses steadily, and that some pleasing and hopeful features are developing in their characters. The low state of the river at this season had prevented much use of the Launch; but friendly communications had been effected with a considerable band of Indians of the Pamary tribe at one place, and we hope to have some photographs of them sent home shortly.

For some time Mr. Duke's state of health incapacitated him for active work, but we are thankful to find him improving latterly.

"*Sao Pedro da Caxoeira, Rio Purus, October 2nd*, 1879.

"Since writing last I have made two small excursions in the 'Pioneer,' mainly for the sake of a slight change of scene, &c. One was to a Praia near here to see if we could obtain some turtle for the consumption of ourselves and the children. The other was as far as the house of a neighbour. One of our objects was to visit the Praias on our passage up and down, in the hope of obtaining some turtle. In this voyage we were pretty successful in getting turtle. Mr. Polak made a voyage a few days since in order to photograph a large number of Pamary Indians who are encamped, gipsy-fashion, on one of the Praias. He also went as far as the river Sepatiny, where he took some more photographs. The pictures he brought back with him will, I am sure, be highly interesting to those at home. The engine met with an accident, viz.: the bending of the shaft of slide-valve, which, however, Mr. McCaul was able to set right, with the help of our friend, who is himself a practical engineer. This friend received me very hospitably, and has promised to bring here two sawyers and a carpenter, in January, and give me all the help he can towards completing our house. He sent me word the other day that he had some three dozen planks, which I could have if I wished to send for them. Mr. Polak has been indefatigable in keeping things going regularly, and Mr. McCaul has had as much as he could do in looking after his engine, and superintending the cleaning and painting of our 'Pioneer.'

"I have been much cheered by the knowledge that we are always remembered at the Throne of Grace by so many of God's people in England, and more so, since I see by the July Magazine that I have been specially remembered.

"How often it may be that some danger unknown to us is averted; or some blessing unexpectedly sent, through the fervent prayer of one who, though perhaps unknown to us even by name, yet is united to us in the common bond of friendship which exists between all those who love the Lord Jesus Christ.

"I think it will be one of my greatest pleasures, whenever I may be permitted to visit England, to meet with certain communities of praying people who have, week by week, devoted some moments to fervent prayer on behalf of our Amazon Mission, but with whom it has never yet been my privilege to join. "W. THWAITES DUKE."

FROM Mr. McCaul we hear under date October 1st, 1879:—

Sao Pedro de Caxoeira, Rio Purus.

"As we expect the steamer to pass very shortly, I hasten to avail myself

of the opportunity to send you some news of our work here on the Purus. We are just at present much crippled in our movements, as our superintendent, though better, is still confined to the house. I myself have to be careful not to walk about much, as I have not yet got rid of an attack of erysipelas in the ankle. It tries one's patience much to be obliged to defer our work and projects of improvement until we are able to get about. There is so much waiting to be done; but the work is the Master's, and He can give the needed health and strength as soon as He sees fit.

"The river is at present very low, so that we are unable to get at the Indians in the launch. We managed to make an exploration of part of a small river called the Sepatiny, where there are Ipurina Indians, also of a lake of the same name ('Sepatiny'). We had a five-mile current against us, when running up this little river; the steering was also extremely difficult on account of the number of snags in the water, and the narrowness of the channel. We did not steam more than a few miles up, but hope on a future occasion to run some distance up, and to be able to get to the Indians. The lake is uninteresting. It is simply a narrow piece of water, about three-quarters of a mile long, and about a hundred yards broad. It swarms with fish; while we were under steam they jumped into the boat, and at one time a fish of large size, sufficient to furnish a substantial meal for us, jumped into the after part of the launch, and was secured. Just lately, the river has begun to rise a little and the weather has shown signs of breaking up. We have already had some severe storms of thunder and lightning, and rain and wind, so that we are anxious to make the roof of our house quite watertight, before the regular rains set in. A violent storm that occurred here the other day removed a great number of the tiles off the roof, and we have been busy having them fixed on again, and trying to secure them with pieces of hoop-iron fixed so as to prevent the tiles slipping.

"The children are all well and happy.* It is interesting to mark the difference there is between them already. Camariénru, the eldest girl, is stout and good-natured; she does the cooking and washing, with the assistance of little Isabel Kembari, a bright little maiden with a pleasant face. Of the boys, Maniwa, we consider the eldest. He is decidedly plain. He can be induced to work, if you watch to see that he does not leave off to eat instead. Irima, Mr. Polak's boy, is of course more advanced than the others. Kiriama is quite small, and is very playful. He is, on the whole, a good little boy. Carvai seems to me the most hopeful of them all. He is bright and intelligent, full of fun and spirits, and has a pleasant straightforward manner. Angitiny is an older and bigger boy. He appears observant, is quick and industrious, and seems to fall readily into civilized ways.

"The 'Pioneer' is lying at anchor in the 'Port' here. Our man, Alick, sleeps on board at night, and keeps the inside clean. We had

* Two of these children are supported by the Lee Juvenile Association.

a most fortunate escape in her the other day. We were running in the middle of the river with the current, by a place where we have often run before, when suddenly, without any warning, we struck on some hidden stones below the water. The launch ran up on to them and gave a partial roll to one side, but fortunately it shot off at the same time. Beyond giving us all a considerable fright, no harm seemed to be done, nor have we found any injury to the hull. We had a man with us on board, who knew of these rocks, and whom we blamed for the accident, for he did not tell us of the danger till we were just on them. We could not blame our man, Alick, who was at the wheel, for he is a most careful steersman, and has taken us safely through many difficult places.

"HUGH T. MCCAUL."

Weston-super-Mare Annual Meeting.

THIS Society may be said to have a local interest since after the death of Captain Allen Gardiner, the founder of the Mission, it was resuscitated in Bristol, which was its headquarters from 1852 to 1865. For some years an auxiliary association has existed at Weston, and, thanks to the exertions of Miss E. C. A. Fosbery and other ladies, a yearly contribution has been sent up to the Parent Society. The amount, it is true, has not been very large, but it has compared favourably with other associations in the county, being last year second on the list, and only exceeded by Bath, and that by something less than 14*l*. Miss Fosbery being obliged by her removal from Weston to resign the office of hon. sec. and treasurer, the appointment has been accepted by Rear-Admiral Dunn. This gentleman has secured the interest and co-operation of the local clergy, and also of several ladies and gentlemen, and by their instrumentality it is hoped that such an amount will be raised this year as will place the Weston-super-Mare Association at the head of all the associations in the county. The Vicar of Holy Trinity kindly placed his pulpit at the disposal of the Society on Sunday morning, and after a sermon by the Rev. J. B. Kane, Association Secretary for the southern district, a sum of 20*l*. 6*s*. 6*d*. was collected. In the evening, by the kind permission of the Vicar, Mr. Kane preached at Christ Church, when the collection amounted to 5*l*. 16*s*. 4d.

On Tuesday afternoon the annual meeting of the Association was held in the Assembly-rooms, under the presidency of the Rector. There was a very good attendance, and the meeting was a cheering and satisfactory one. Amongst those present were the Revs. Prebendary Hunt, H. J. N. Chase, M. O. Stevens, D. Wheeler, W. Burdett, J. B. Kane; Admiral Dunn and Mr. Wicksteed. Mr. Hunt having opened with prayer,

The RECTOR said he had occasion from that place last week to remark

upon the large number of missionary enterprises that engaged their attention in Weston, and he said then that he thought that there was no harm in having such a number, because it drew their attention to different special points which they might not otherwise think about. But in the present instance he had a particular reason for inviting their attention to the Society in aid of which they were met that day. Other societies, more or less, came across one another in the same localities ; they had, more or less, their intersecting lines. This Society had the unique distinction of being the only one, with one small exception, which represents the Church of England throughout the great continent of South America. In that vast area of territory there was ample work for it to do, and it followed what he thought were the very legitimate lines of missionary work, precisely the same as that oldest Missionary Society, the Society for the Propagation of the Gospel in Foreign Parts. It endeavoured to follow up our own countrymen who had settled in those parts for various reasons, and who, but for the aid of the Society, were unprovided with spiritual ministrations. Then it passed beyond our own countrymen, and tried to embrace within its grasp the numbers of Indian tribes that still constitute about one-third of the population of that country. The missions are all placed under the superintendence of the Bishop of the Falkland Islands, Bishop Stirling, who is indefatigable not only in supervising, but in himself discharging all the duties of missionary and pastoral work there. Remarking that that vast area comprised a variety of different sorts of work, the Rector directed attention to what he said appeared to him to be the most interesting regions, one in the North and the other in the South. The enormous valley of the greatest river in the world, the Amazon, was occupied by this Society the first of all societies. Civilization had been gradually creeping up that river, but all around its skirts, among the many streams that form its tributaries, are still multitudes of wild tribes, uncivilized Indians, whom it is the object of the Society to reach. But the greater part of its work is conducted down in the South, from which it took its origin, in the dreary region of Tierra del Fuego, perhaps the most desolate country on the face of the earth, where mankind is perhaps in its very lowest stage ; there the Society began its operations, and is pursuing them most successfully. In the Report of the Society (which he commended to the attention of the meeting) some valuable independent testimony is borne to the work of the Society by our own Governor of the Falkland Islands, who speaks in the highest terms of the work done, and gives an instance showing how the wild inhabitants of Tierra del Fuego had been transformed from mere reckless wreckers into indefatigable savers and preservers of life. In that most charming book, "The Voyage of the Sunbeam," Mrs. Brassey bears the same testimony to the remarkable work done in the last few years among the wild and degraded Indians by Bishop Stirling and other agents of the Society. The work of the Society, he said, was not known so well as it ought to

be—to a great many persons it was to some extent unknown. But he was sure that the more they knew what the work was, what its object was, how thoroughly Church of England it was in its character, and with what success it had been carried on, it would meet with far greater support than it at present received.

Admiral DUNN, who was introduced by the Rector as "the indefatigable local secretary and treasurer," said he felt it was a great privilege to occupy that position. The founder of that Society was a noble-minded, self-denying naval officer, one who sacrificed his life for the spiritual welfare of his fellow-creatures, working for their salvation in the distant lands of Patagonia and Tierra del Fuego—he alluded to Captain Allen Gardiner. He was a captain in the Royal Navy, and being a naval officer himself he felt it to be a great privilege to be an humble worker in the great cause for which Captain Allen Gardiner gave his life. What he had to do was to give an account of what they had been doing for the Society in Weston-super-Mare during the past year. [The Admiral then read the list of contributions received during the year.] His predecessor, Miss Fosbery, was most untiring and energetic in the good cause, and he only regretted that she was obliged to resign in consequence of leaving Weston. Through the exertions and kind assistance of several ladies and gentlemen who had come forward to assist him they had divided the town into thirteen districts, besides three outlying ones, at Worle, Locking, and Uphill. What the result would be he could not tell at present, as the money would not be paid in until next month, but he had every reason to believe it would be over 80*l*. He had very much pleasure in stating that he had received the greatest help from the clergy of the different parishes. Mr. Hunt very kindly gave them his pulpit last Sunday morning and Mr. Chase in the evening, and the former gave them the use of his Iron Room on Monday afternoon, when they had a most delightful juvenile meeting. The Rector and Mr. Rowley would have given their assistance, but their pulpits were required for urgent local calls. The Rector had, however, helped them by taking the chair, and next year he hoped both he and Mr. Rowley would be able to give them their pulpits. Having expressed regret at the absence of Colonel Ward—one of the warmest supporters of the Society, who had given him very great help indeed—and of the Rev. W. F. Lanfear—who helps in this as in every good work—Admiral Dunn said he was glad to see that Miss Fosbery had returned to Weston, and he could not refrain from saying how much they were indebted for all her kind help, and also to those ladies and gentlemen who had so kindly assisted in the collection.

The RECTOR next asked Mr. Wicksteed to say a few words, remarking that they all knew his experience in the Southern seas, and how agreeably he could impart the results of that experience.

Mr. WICKSTEED said it was with very much pleasure he accepted the invitation of his good friend Admiral Dunn to address the meeting, for two

reasons. The first was that it was his great privilege as a boy to have personal knowlege of the founder of the Society, the late Captain Allen Gardiner ; and the second was that in after years in cruising about the coast of South America he was able to visit two or three of the experimental stations that were founded by the then newly organized South American Missionary Society. Captain Allen Gardiner addressed a large meeting in the county town of Kent a few months before he sailed on his last voyage. He was present at that meeting, in the year 1850, and he should never forget the earnestness of the man, his intense longing that something should be done for South America. He told them how in 1838 he had gone over with his wife and family to try and get a lodgement among the Indians of Chili, how being unsuccessful he tried to get a meeting with the natives living at the foot of the Corderillas, but was chivied away from the place, and how he then made for the Falkland Isles, which England had just annexed. Meeting with no success there he crossed over to Patagonia and Tierra del Fuego, but with the same result—no success. Mr. Wicksteed recounted the steps taken by this indefatigable pioneer of Christian Missions to this vast continent, to obtain assistance, told of his failure to get help from the Church Missionary Society, the Scottish Church, the Moravian Church, and how he stumped the country from one end to the other to try and create an interest in the cause. At last, he said, a lady at Cheltenham gave 1,000*l.* ; with that he fitted up two little boats, and with three or four Cornish fishermen, and one or two others, he left England in 1850 or 1851. He went to Tierra del Fuego to die, to starve to death, for supplies which were to be sent from England never reached him. But though dead "he yet speaketh." His cry always was, "How shall they call upon Him in whom they have not believed, how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?" That cry was re-echoed in England, subscriptions were raised, a ship was fitted up, and a competent man sent out to take up the mission. It was tedious, uphill work, but it was successful. The seed which Captain Allen Gardiner sowed and watered with his blood germinated, the plant grew, and they were there that day to tell how it had flourished. Some years afterwards, when cruising off the coast of South America, he (Mr. Wicksteed) put into the little harbour of Santa Cruz. There he saw a little white canvas tent with the flag of England flying, a Crimean hut, a pile of wood, and some goats browsing on the hillside. Here were living two missionaries, Mr. Schmid and another man—they had been there eleven months without any communication from home —waiting for the Indians to come. Before he left he had the exceeding gratification, out at sea, of seeing the watchfires of an advance guard of a great tribe of Indians on their way to the coast with ostrich feathers and other commodities. They encamped about these missionaries, who gave them food, showed them little arts, and gradually taught them, and the natives entrusted them with three boys, who were duly transmitted for

education to the mission station that had been already formed on Keppel Island. He had seen these boys there himself, with eleven others. He passed through the Straits of Magellan, up the other side of America, and came to Lota, where the son of Allen Gardiner was then doing a great work, not only among the Indians, but amongst our own countrymen who were working in the mines near there. There were fifty children at school there, and to show the eagerness the children manifested for education, Mr. Wicksteed mentioned that he saw there one child suffering from the ague ; when he spoke of it he was told that the parents had been remonstrated with, but they said they could not keep the child at home, it would go to school. He was in South America in 1862 and 1863, and already Christ's banner had been planted in four different places, and the work of the missionary to civilize as well as to teach the Bible was going on—for they could not do one without the other ; as the people increased in civilization so they increased in knowledge and the love of God. A missionary, he said, was not a black-coated gentleman with a white tie, but a man with a rough pair of trousers and a flannel shirt. That was the Patteson sort of missionary. He built his own house, fenced his own garden, sowed his own seed, got his own crops, and he was not above cutting his own peat, and storing his own wood. He had to do all this, and before he could do anything with the people he had to learn their language. And what a language was that of Tierra del Fuego. There was no word in it to express a Supreme Being or a spirit of any sort ; so profound was their ignorance that the people could not count higher than three ; if they wanted to count six they said "one two three, one two three." These were the people for whom they were asked to give their aid that day. The people, he said, were very mixed. He had seen men they would hardly know whether they were animals or human beings—low foreheads, long ears, and no thought whatever. Yet, he said, they were our brethren—never mind what Darwin said—and we must help them. Every man, woman, and child ought to do something to help the cause of missions in whatever part of the world they were. As he stood by the grave of Allen Gardiner those splendid passages came to his mind in all their fulnesss that he had never thought of before—"I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours and their works do follow them ;" and "they shall hunger no more, neither thirst any more . . . . for the Lamb which is in the midst of the throne shall feed them."

The Rev. J. B. KANE next addressed the meeting, giving an interesting and detailed account of the work of the Society at its various stations.

The Rev. Prebendary HUNT then having said a few words, the meeting closed with the blessing, given by the Rector. The collection amounted to 8*l*. 8*s*. 1*d*.—*The Weston-super-Mare Gazette.*

Lee and Blackheath Association.

THE Quarterly Prayer Meeting was held at the house of the Treasurer, 3, Northbrook Road, Lee, on Saturday, 29th November, at three o'clock, Archdeacon Whately presiding.

About thirty of the local subscribers and friends were present.

After a hymn had been sung, the Archdeacon read a portion of Scripture, Josh. vi.; and gave some interesting and pertinent comments upon it. He then read the following paper, handed him by the Treasurer, which cursorily travelled over the field of the Society's work, but more particularly pointed to the two Missions at San Pedro and Ushuwia and to the health of some of the missionary party there as calling for our sympathies and prayers:—

"In assembling ourselves for prayer on these quarterly occasions, we desire to bring before the Mercy-seat, as far as we are able, the whole field of our work in its operations and its needs. Our friends are aware that the Society is engaged *in direct Missionary Work* amongst the heathen at what may be termed the two extremities of the continent North and South. *In Chaplaincy Work* amongst the English and European settlers scattered over the cities and camp districts of the East and West Coasts. And *in Bible Distribution and School Work*, as the natural and necessary aids and adjuncts of all Gospel labours.

"In these combined operations there are ever great needs for prayer.

"*With the Missionary Stations*, it is the dulness and perversity of the poor natives; or the costs and difficulties of the expanding work; or the failing powers and energies of the overtasked workers. *At the Chaplaincies*, it is the depressing tendencies of dwelling in a land where religion is obscured by shows and processions—begetting a relaxed moral—and where the Lord's-day is given up to public sports and secular pursuits. *With the Bible Work*, it is the old hostility of Romanism to the circulation of the Word, and the consequent ignorance of a Race from whom it has for centuries been withheld.

"But amongst these general calls upon our prayerful sympathy, there will always be arising *some*, which for the hour more especially claim it from us.

"A. And to-day we would more particularly ask your prayers for the *Labourers in the Amazonian Mission* that they may be spiritually cheered, directed, and comforted in their trials, and that their

health may be restored and sustained under the difficulties of an initiatory work in a depressing climate.

"B. And next on behalf of *the Mission at Fuegia*. First, for its Superintendent the Rev. Thos. Bridges, whose serious condition of health has necessitated his prompt return to England for advice and rest. Second, for *the Missionaries left behind*, thus suddenly deprived of their chief; and that, meanwhile, the station may be preserved in peace and security.

"C. And lastly, *for the Bishop of the Falklands* (whose presence there has been so providentially timed), that by his wisdom and resource he may be able to level the difficulties at Ushuwia; as well as those that are before him in his projected visitation of the West Coast Stations (the seat of the present distressing war)."

At the conclusion of the reading of the paper, which we give *in extenso*, as possibly furnishing some hints to other Associations, there followed, three divisions of prayers, offered by six of the friends present; the topics for which, had been suggested in the paper just read.

Three hymns were sung in the three intervals between these divisions. And the Meeting closed with the "Benediction" by the Archdeacon.

St. Bartholomew's Church, Rosario.

FULL description of the church will be found in Vol. XV., 1879, p. 241:—

"The principal dimensions of the building are—Nave 40 feet by 23 feet, and chancel 20 feet by 19 feet, inside measurements. The height to the top of the roof is 41 feet, and to the top of the bell-cot 64 feet.

"The solidity of the structure, both in regard to the walls and internal finish, leaves nothing to be desired. The bricks are of the English shape, made in the machine belonging to the works of the Central Argentine Railway; and the mortar consisting of lime from the Caleras of Cordoba, and sand also brought from that province, together forming a compound of the hardness of granite and perfectly indestructible; while the whole of the woodwork is of the unrivalled cedar of Tucuman.

"The church has been erected from plans by Mr. A. R. Pite, architect, of London, and carried out in all its parts under the direction of Mr. Edwin Noel Eddowes.

Endowment Fund of the Bishoprick of the Falkland Islands.

THE Committee formed in 1869 for the purpose of raising a sum of 10,000*l.* for an Endowment Fund beg to state that of this sum only 5,470*l.* have been raised and invested, while there is only 107*l.* in the Bankers' hands.

There is, however, a promise of a second sum of 500*l.* from the Society for Promoting Christian Knowledge, when 9,500*l.* is reached; and the Council of the Colonial Bishopricks Fund have liberally offered 500*l.*, provided the same is claimed within four years (from 1878), and the whole 10,000*l.* placed out in investments approved by themselves.

The sum of 3,436*l.* is therefore still required to secure the above-named grants, and to complete the proposed Endowment Fund.

Now that the good effect of the Bishop of the Falklands' exertions has been fully recognised in South America, it is hoped that the residents there will assist towards raising this amount; but, considering the present aspect of commerce in that country, and the adverse influences both of climate and of civil war, some additional steps should also be taken at home to complete an endowment promised to the Bishop before his consecration. Accordingly, the Committee respectfully appeal for that purpose to the English merchants and shipowners interested in South America, as well as to the friends of their own Society, who so entirely appreciate the exertions of so devoted a bishop as Dr. Waite Hockin Stirling.

If any stimulus were wanted it might be found in the following gratuitous testimony, given by Mrs. Brassey in her charming "Voyage in the Sunbeam." When at Sandy Point on the 6th October, 1876, that lady wrote:—

"Bishop Stirling, of the Falkland Islands, has been cruising about these parts in a small steamer, and visiting the natives for the last twelve years, and the Governor here tells us that he has done much good in promoting their civilization, while the hardships he has endured, and the difficulties and dangers he has surmounted, have required almost superhuman energy and fortitude on his part."

Is it too much to ask of our Annual Subscribers to give a New Year's Gift, to enable us to become freed from this moral obligation?

Signed on behalf of the Committee,

CHAS. MACKENZIE, M.A.,
Prebendary of St. Paul's.

WILLIAM W. KIRBY, M.A.,
Rector of Barnsley, Hon. Secretary.

BISHOPRICK OF THE FALKLAND ISLANDS ENDOWMENT FUND.

From 19th January, 1870, to 31st March, 1879.

RECEIPTS.	£	s.	d.
To amount paid in to Barclay, Bevan, & Co. for Donations to Endowment Fund	5627	16	7
	£5627	16	7

PAYMENTS.	£	s.	d.
By expenses, printing, advertising, &c.....	63	4	11
By investments to date ...	5470	10	11
By balance in Bankers' hand	94	0	9
	£5627	16	7

Received since 1st April, 1879, as per List.

London, 1st April, 1879,

JOHN FAIR, *Treasurer.*

SUBSCRIPTIONS TO ENDOWMENT FUND SINCE 1ST APRIL, 1878.

1878		£	s.	d.
Apl. 4	Mrs. Heathcote, proceeds of sales of work	72	0	0
July	Susan Hooper.....	0	5	0
,,	F. Comyn, Esq., per Mrs. J. H. Jones	0	10	0
,,	Susan Hooper.....	0	10	0
Aug. 10	The Haberdashers' Company, per Rev. Prebd. Mackenzie	25	0	0
Nov. 10	Miss Franklyn ...	2	2	0
Dec. 7	Rev. F. Lush	5	5	0
1879				
Jan. 10	F. Comyn, Esq., per Mrs. J. H. Jones	0	10	0
,, 16	Dr. Ogle, Derby ...	1	1	0
,, 29	Rev. C.G. Acworth, Vicar of Combe Down.....	5	0	0
Mch. 4	Susan Hooper.....	0	5	0
,, 8	Mrs. Heathcote ...	52	10	0
July 18	Collections per Miss Fosberry ...	0	10	0
July 18	Miss Bush (four Donations)	4	0	0
,,	Mrs. Walter Bradbury	1	0	0
,,	The late Miss Deane (four Donations)	3	10	0
,,	Colonel P. Elphinstone	1	0	0
,,	Mrs. and Miss Fosberry	5	0	0
,,	The late Mrs. T. R. Girdlestone	0	5	0
,,	Mrs. Jacob Clevedon	0	10	0
,,	The Misses Beavan, Cheltenham ...	5	0	0
,,	Mrs. Porter	0	5	0
,,	The Rev. M. B. Saunders, M.A.	5	0	0
,,	Miss Shaw, Clevedon	5	0	0
,, 24	W. Rivington, Esq.	10	0	0
		£205	18	0

Gleanings.

JEHOVAH OUR RIGHTEOUSNESS.

THE Redeemer of Israel being JEHOVAH, there resides in His person all the plentitude of grace, and all the essence of righteousness, necessary for His people's salvation. Thus, He is a sovereign agent, and an infinite source—*sovereign* to bestow, and *infinite* to supply. He can confer righteousness on whom He pleaseth, and can extend it to as many as He pleaseth. Hence we find, in the New Testament, that Christ can absolve His people from sin and make them partakers of His holiness—can give them every present grace, and in the end eternal glory. Mary Magdalen, and the thief who hung upon the cross, are rejoicing in the testimony of this truth in eternity.

It is no wonder then, upon the ground of His essential Divinity, that Christ should be "the end of the law for righteousness to every one that believeth;"* since all righteousness is *inherent* in Him, and since He possesses "all power in heaven and in earth." If it be inquired, *How* the righteousness of Christ becomes the righteousness of His people? we may answer with the Apostle, that it is *imputed*. The righteousness by which they merit heaven (for heaven is not obtained without merit), is the righteousness of their *Lord*, reckoned to them as their own. They receive it by faith into their consciences, in bar of condemnation from the broken law; and they trust in it before God, as the whole ground of their acceptance with Him. The righteousness, likewise, which is *imparted* to their souls, and by which they live and act as Christians, is *Christ's* righteousness imparted in both respects. * * *

In this view, therefore, we may perceive how justly, Jehovah, in our nature, is Jehovah *our Righteousness*. Hence also it is, that we find the Apostle Paul so frequently styling our justifying righteousness "the righteousness of God." For the merit of *Christ* was not the merit of a creature, or his merit as mere man, but the merit of God himself. So the Apostle Peter celebrates the faith of God's people, as "precious faith in the righteousness of *our* God *and our Saviour Jesus Christ*."† It is the righteousness of God, because God *alone* can have righteousness to impute; and it is the righteousness of a *Saviour*, because salvation flows through the imputation of it. "By His obedience we are made righteous;" because it was the obedience of *God in our nature*. Take away the idea of His Divinity, and there cannot possibly remain the shadow of an obedience which can make us righteous in any sense whatever; and much less *such* an obedience, as by it "we might be made the righteousness of God in Him." The doctrines of Christ's *merit* and of Christ's *Divinity* are so inseparable, that if the one be removed the other must fall of course, and, with them, the whole fabric of revelation and redemption.—*Horæ Solitariæ.*

AMBROSE SERLE.

* Rom. x. 4. † 2 Pet. i. 1.

HOME PROCEEDINGS.

THOUGH the year 1879 has closed, we are not in a position to give our readers any exact information as to the proceeds of our Association-work for the past twelve months. Our financial year professedly ends on December 31st, but moneys are really received up to the end of January. Still we think the past year will turn out less behind its predecessor in point of income than we at one time expected. There can be no doubt our objects are becoming more widely known. Mr. Mills is able to report no fewer than twelve new openings in the Northern District during the month of November; and, though the collections were in most cases inconsiderable, yet this continued ventilation of our work in new circles of Christian peeople must in time add to the support we receive. With claims so unique as those our Society possesses, we are confident that all she needs is a fair field and no favour. If she can cause her voice to be heard we have no fear for the result. So we are thankful when invited to have the Society's claims presented to new bodies of constituents, even though the immediate result may be small. Besides the twelve new places already alluded to, we are glad to mention fifteen others, either in the Midland or Southern District. As regards old Associations, Mr. Kane visited two of the most important, with very cheering results. We allude to Weston-super-Mare and Torquay. The former has done wonders for us, under the able management of our Hon. Secretary, Admiral Dunn. Sunday services have been obtained where once we had but week-day ones; fresh subscribers and collectors have been enlisted, and our receipts have risen from 44*l.* to 115*l.* Torquay had bad weather for its anniversary, but we were thankful for the first time to have the pulpit of Holy Trinity Church. Mr. Phinn kindly took meetings for us at Kinson and West Parley, in Dorset; while Mr. Kane visited Yeovil on his way from Torquay. Prebendary Mackenzie preached for our Society at Lamorbey, and Mr. Elliott and Mr. Bigsby took their own sermons at Worthing and Southborough respectively. Sermons have also been preached at St. Thomas's, St. Michael's, St. Swithin's, and St. Lawrence, Winchester; at Puttenham, Busbridge, Newark, Southwell, Abinger, and Tewkesbury. A considerable number of magic-lantern and dissolving-view lectures have been delivered in or near London; and Mr. Welby has made considerable use of his magic-lantern in Shropshire and other midland places. We must conclude, as we have so often before, by wishing all our readers, and especially our fellow-workers, the Hon. Secretaries, a very Happy New Year. May all who so unselfishly labour for a distant Continent receive of Christ's fulness and grace for grace!

H. S. A.

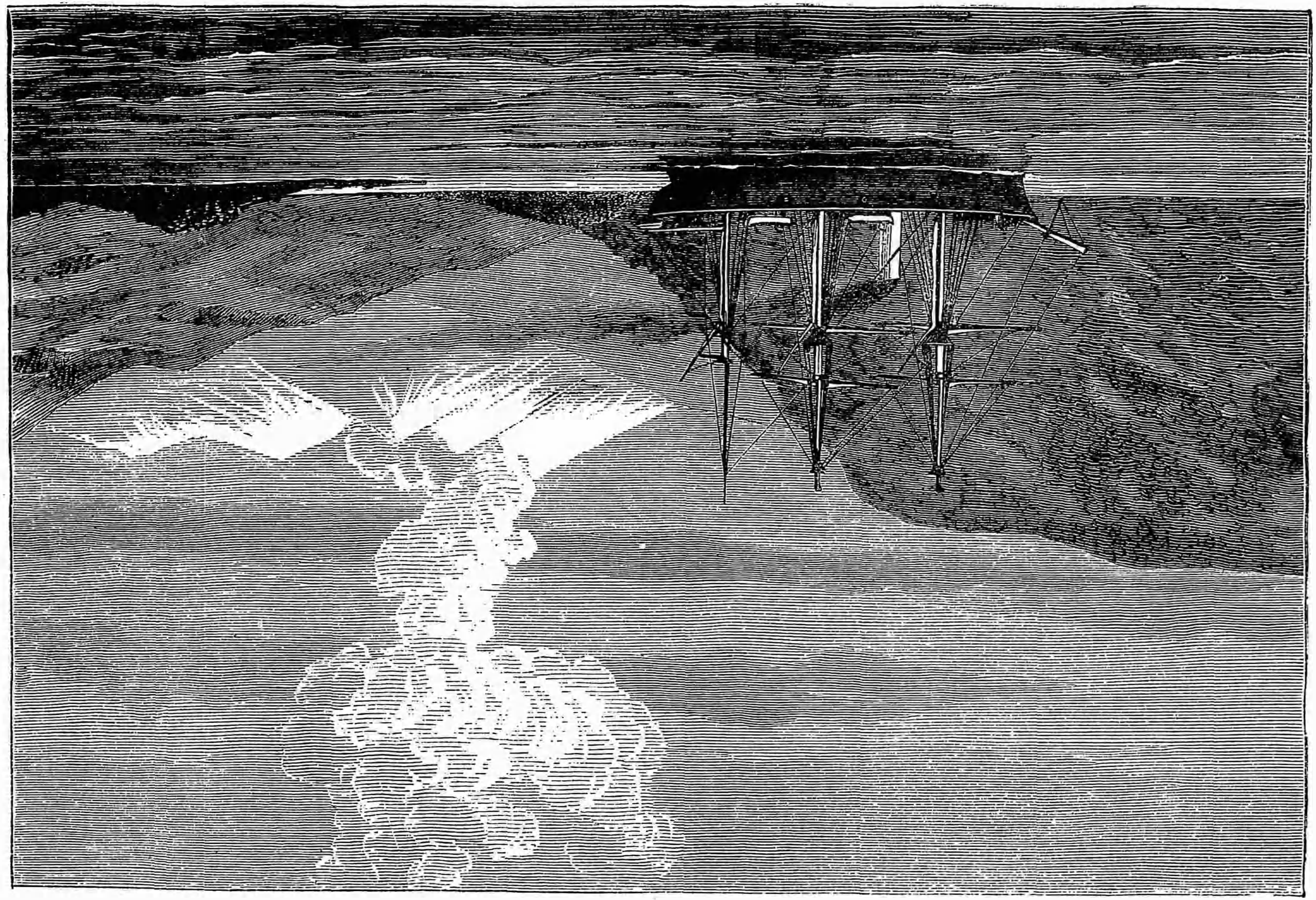
PRAYER UNION FOR SOUTH AMERICA.

The following are the suggested subjects for special prayer and praise on Monday, January 5th:—

I. Prayer that a more abundant measure of the Holy Spirit may be poured out upon the labourers in the Mission-field, and at home, during this New Year; and that God may be greatly honoured by their bringing forth much fruit.

II. Prayer that it may be laid upon the hearts of men, full of faith and of the Holy Ghost, to offer themselves for the posts now vacant.

III. Praise for valuable lives preserved and perils averted; for continued help graciously vouchsafed at home and abroad; and prayer that those who are now ailing may be restored to health and vigour.



THE SOUTH AMERICAN

Missionary Magazine.

FEBRUARY 2, 1880.

LETTERS.

SINCE our last issue letters have been received from Revs. W. H. Lloyd (*Oct.* 25; *Dec.* 4); Dr. Humble (*Nov.* 19); F. N. Lett (*Nov.* 28; *Dec.* 4); G. P. Quick (*Dec.* 6); W. H. Shimield (*Nov.* 20); W. T. Duke (*Nov.* 10); Messrs. J. S. Robertson (*Nov.* 17); J. M. Dean & Son (*Nov.* 25); W. Bartlett (*Nov.* 22); H. Burleigh (*Oct.* 14); H. Phillips (*Nov.* 27); Captain Willis (*Nov.* 24).

BUSINESS.

THE usual Monthly Meeting of the Committee was held on the 13th ult.

The Rev. Thomas Bridges presented himself on return from the Southern Mission on leave of absence, and was cordially welcomed.

The next Meeting will (D.V.) be held on the 10th inst.

FINANCE.

The Finance Committee held Meetings on the 8th and 22nd ult.

The Total Amount received during the month of December was 1,820*l.* 16*s.* 1*d.*

The next Meetings will (D.V.) be held on the 5th and 19th inst.

GENERAL INTELLIGENCE.

THE first month of our new year has rapidly winged its way, and we are called upon to place on record another period of mercies realized and strength supplied.

As usual, the Annual Meeting of the Committee and friends took place on the second Thursday of January, for the purpose of acknowledging past blessings and craving a continuance of them at the hands of our Heavenly Father; and we were the more forcibly reminded of the reality of the work in which we are engaged by having in our midst our fellow-labourer from Ushuwia, Rev. T. Bridges, who has not visited England for ten years previously.

An account of the Meeting will be found further on. May the petitions there uttered find favour in the Lord's sight, and may our hearts be expectant for answers.

From the South we obtain personal intelligence by Mr. Bridges as to the welfare of the Mission at Ushuwia; and the mind conceives the pleasant picture of natives, husband, wife, and children together, in many happy groups, trooping to the Sunday services in peace and joy, sitting, as it were, clothed and in their right mind, at the feet of Jesus. The original wooden house is not sufficiently large for the worshippers, and there is absolutely no possibility of kneeling down on occasions when the numbers reach 100 to 120. We want a convenient and simple church to replace the structure which possesses such sacred memories, and which proves too small to receive the abundant blessing outpoured. May hearts be touched to add to the special offerings, amounting to 234*l.*, which we here gratefully acknowledge, and the way cleared for its erection.

With thankfulness we receive the good tidings from the Mission-station on the Purus Amazon; and we acknowledge the continued support, the restoration to health, and the deliverance from dangers which have been graciously granted. Some good photographs have been sent home, a selection from which will appear in future numbers.

We hope to obtain the services of a suitable married catechist, whose wife would also act as matron, and thus strengthen the hands of our superintendent, and enable the Mission to extend its influence. We request the earnest prayers of our friends for the guidance and blessing of the Lord in the selection of these persons, and in seeking suitable agents for filling vacancies in other parts, so that the work of preaching the Gospel of the grace of God in Christ may be entered upon with purpose of heart and singleness of aim, and that more labourers, filled with the Holy Ghost, may be sent forth into the harvest.

Long have we prayed, "Thy kingdom come;" and the time must assuredly arrive duly when the grand declaration shall go forth, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ." May it be ours to be up and doing, and diligently seeking to prepare the way for the glorious event.

E. P.



Meeting for Prayer and Praise.

IN accordance with the usual custom, the Committee held a special meeting at the Society's offices on Thursday Morning, January 8th, for the purpose of acknowledging with thanksgiving the mercies experienced in connection with the work both abroad and at home during the past, and to seek the continued blessing and guidance of God as the present year unfolds.

Invitations had been sent to friends in and near London, who were rejoiced once more to greet the Rev. Thos. Bridges from Ushuwia on so interesting an occasion.

The service commenced with the singing of the 5th hymn. The Rev. A. A. Welby then offered prayer, and the Chairman, A. R. Pite, Esq., read the 52nd chapter of Isaiah.

The Venerable Archdeacon Whately then addressed the meeting to the following effect:—

ISAIAH LII. 7—12.

"These verses which I have just read are encouraging to all who are engaged in Evangelistic work either at home or abroad, either by direct preaching of the Gospel or in some other way ; like many, indeed most of the prophecies, they have a twofold meaning, a primary and a secondary meaning ; the first relating to the Israelites as a nation, and the second to the Church and the world at large. It is with the second that we are particularly concerned. Indeed, the whole history of the Israelites is chiefly important to us as being the mirror in which we can see our own history, past and present, reflected. If we view the chapter before us in this light, the substance of it is as follows : Christ exhorts His Church to believe the message of redemption, and He shows how beautiful and how glorious was the office of those who proclaim it, and how the uttermost parts of the earth had cause for joy, for to them the Gospel would be preached. He gives also the promise, which elsewhere is made a command, that the Gospel should be preached as a universal witness ; and says, 'All the ends of the earth shall see, though all shall not realize, the salvation of the Lord.' Then He exhorts all who bear the vessels of the Lord—by which He must mean, I think, not only ministers but all believers, who are a royal priesthood—to personal holiness and separation from the world and sin ; then He promises help and protection. This is the chief substance of the chapter before us, and of the verses in it which I have just read. It opens many subjects for reflection ; but I think one will suffice for present especial consideration, and that is the subject which is suggested by the seventh verse, 'How beautiful,' &c. The passage seems to me to point out to us a truth which we sometimes overlook, and of which some of us, perhaps, are not aware :—that is, that true beauty exists only in things spiritual ; and in things which are called secular, beauty can only be permanent which is connected with what is spiritual. When divorced from that, it is like the bloom of youth on the human countenance, as distinguished from real beauty of feature ; it will fade away like the light on Moses' countenance, which could not last because it was but the shadow of a higher glory which was to come. Real lasting beauty does not exist apart from God, because God is its source, its root. And what is more, it cannot really be divorced from God's other attributes and gifts. But the natural man seeks that as well as other excellencies apart from each other as if they ran in different channels—and which to him they seemed to do. And the reason for this delusion I conceive to be as follows :—We can only see what we have eyes adapted to see, and it is one of the effects of the fall, that those feelings, aspirations, and desires, which ought to be united, because their objects are united, and which would be united if they had a common centre sufficient to nourish and sustain them, are broken like the rays in a prism, and this disorganization has, in the case of the heathen, led to polytheism ; it has

caused men to break up the image of the one God into fragments, and to worship the creature rather than the creator, or (what practically comes to the same end) to worship the creator through some self-appointed mediator. And even where this was not avowedly done, it has led men to seek for the highest excellencies in separate channels, not seeing that such are really joined in their nature and in their source, and cannot be put asunder. Thus poets or artists will make the beautiful their centre of being and their object of search. The philosopher does the same with respect to the true, the mere moralist with the good. But all these are alike walking in a vain shadow and spending their labour on that which satisfieth not, and will go on doing this, unless God's Spirit shall show them a more excellent way. And how does He do this? Of course by a new creation. But as this new creation does not involve a change of identity, there must be some connecting link which especially unites the renewed man with what the man once was—something, which, though it does not lead him to God, makes him capable of receiving grace. For we must always recollect that though man is by nature a corrupt being he is also a fallen one, and that, as such, he must bear some marks of what he once was, showing, not only that he was made in the image of God, but that he once belonged to God. The mark of this his free estate, which he bears, and which testifies to this last part, I will endeavour to describe. Though most of the rays of light with which his soul is illumined are, as I said, broken like the rays in a prism, yet one ray remains whole and intact—white as when it lay upon the bosom of the Almighty,—and that is the desire for something which unites those scattered excellencies which, as I said, man seeks in different channels. I do not say that this want is defined; it seldom, or perhaps never, is defined in the case of the unrenewed man, and it often expresses itself only in a vague feeling of dissatisfaction with the present; it is like the cry of an infant which does not know what ails it, and it is always looking forward to the future or back to the past, thinking that it either will find, or has found and lost, what is wanting in the present. Like the Athenians of old, it rears a temple to the unknown God. Observe, however, I do not say that this one unbroken ray of light will of itself lead, or even help to lead, us to God. Left to itself, it is but 'a dull, imprisoned ray, a sunbeam that has lost its way;' and it is remarkable that those very Athenians who erected an altar to the unknown God, would not, most of them, believe St. Paul's words when he declared to them Him whom they ignorantly worshipped. No! for this fallen ray of light, when unsanctified, seeks, but never finds, because it seeks in the wrong place—it seeks the living among the dead.

"But it has this property, that as the needle when touched by the magnet points to the North Pole, so this instinct, when under the influence of God's Spirit, turns to the Lord. Now on this one point, I believe, all men are alike by nature, because they are all situated alike as regards the

position in which they stand by nature—they are all fallen. And this view of the subject is one which, I think, ought to encourage those who labour in Evangelizing work, whether at home or abroad; they should recollect that every man has a niche, in his mind to be filled up, a chamber in his heart which is empty, swept, and garnished. I may be merely stating in a new form, or looking at from an unusual point of view, a truth which you possibly all know, but there is no harm in reminding you of it. And I think it affords an answer (though perhaps not one which will be always accepted) to what worldly persons sometimes say, especially those who have travelled in Eastern countries, and who, therefore, think that they must know more about foreign nations than those who stay at home; such persons will speak of certain nations as incapable of receiving the Gospel (of course ignoring facts which pass before their eyes, but which they cannot, or will not, see). I think experience shows the country that there is no nation, and no class of persons, and no particular kinds of character, which are incapable of receiving the Gospel—savage and civilized, learned and ignorant, wise and foolish, men whose former lives have been moral and immoral. There are specimens of all these to be found in the Church of Christ. Infidels have talked of offering the Gospel to the lowest roughs among the English being like giving chaff or something unsubstantial to dray horses, but experience proves the contrary. Christ to the natural man, however refined his nature may be, has no form nor comeliness, but directly such a one is able to receive Him, He becomes to him the chief among ten thousand, and the first feeling such a one experiences when Christ has been really revealed to him is, that He is just what his nature wants; everyone feels this, though many may not be able to understand or analyze his own feelings. Thus, you see, with whomsoever we have to deal, there is this one feature possessed by all human nature alike, and which we may work upon; in some it may be almost, if not quite, dormant, but it is there, and may be awaked. There are some, indeed, in whom all other doors of access seem shut; their conscience is seared within, or blinded by self-righteousness; they are too debased to care either for the beautiful, the good, or the true; but there is still this want which, when thoroughly awaked, rouses up other wants, which God alone can supply. And thus it is said in the 8th verse of the chapter from which I have been reading, 'The watchman shall lift up the voice, with the voice together they will sing,' which shows that the message is always the same, because the want is the same. May the Lord give us grace always to deliver that message faithfully and boldly, and let this be our united prayer now at the beginning of the year, and let us by prayer and encouragement and help of any sort endeavour to strengthen one another's hands, as becomes those who are members of one body and engaged in similar work, and those of us who help this Committee in the home work."

The 9th Hymn having been sung :—

"The CHAIRMAN said, that having been identified with the Society for a number of years, and watched its progress with the deepest interest, he could not but have a high appreciation of the amount of spiritual work effected during the past year.

"It had been the burning desire of many of those who had had the management of affairs to witness large spiritual results, and there were those in their midst who unweariedly and prayerfully had been waiting for the fruits of their labours.

"It is the custom of the shareholders in an earthly enterprise to meet periodically in order to know how their commercial matters are progressing, to examine results, and to ascertain what dividends could be declared. Now we have been investing our time, our talents, our money, and incurring responsibility in the continuous effort to make the two ends meet, and obtain the best results from the organization of the Society and the funds confided to us, and it is well that we should meet and consider the results.

"Briefly scanning the field, we look at Rosario, where, while we have suffered the loss of a tried and valued servant of the Lord Jesus Christ, in Mr. Coombe, our wants have been supplied in Mr. Lett, his successor. The Church there has been planted on a right foundation, consolidated into a responsible and active body, with every indication of increasing influence and usefulness, so that we cannot but view it with the greatest satisfaction.

"Turning to Sao Paulo, we recognise the labours of one in whose heartfelt service we rejoice, and with him humbly hope and look for the expected fruit.

"Again, after much effort, money, and strength, sometimes apparently spent for nought, what do we see on turning to the Southern Mission ? A native Church collected and united for prayer and praise, an orphanage established, peace and security existing where but a few short years since savagery reigned, and the language acquired by patient labour sufficient to presently translate portions of the Word of Life.

"Thankful may we be to God even for enabling us to strengthen those who, in the forefront of the battle with their lives in their hand, are thus working in the ends of the earth ; and well may our sympathies and prayers be directed on behalf of him whose position is one of peculiar responsibility, and who so efficiently and practically carries out his heavy duties—namely, the Bishop. The work of the Society on the West Coast has been somewhat under a cloud, which, however, we may expect presently to be dissipated, and the obstacles occasioned by the war and otherwise, removed.

"Proper spheres, and proper men to fill them, may well be considered suitable subjects for prayer. Hitherto hath the Lord helped us ; and both

the Colonial and Missionary work here should find expression in our supplications and hopes; neither should be abandoned.

"Briefly glancing at the Amazon Mission, we rejoice to find the health of the party there reinstated; and, looking forward to the language of the Indians being acquired, who can tell what blessings shall result to the inhabitants of those dense forests."

Prayer was then offered by Henry Morris, Esq. The Doxology was sung, and the meeting closed by the Rev. R. J. Simpson, with prayer and the Benediction.

SOUTHERN MISSION.

TIERRA DEL FUEGO.

THE following extracts from a letter recently sent by the Bishop of the Falkland Islands bring before us, in brief review, the work the Lord of the harvest has enabled His servants to perform, under circumstances especially appealing to our prayerful sympathy, in Tierra del Fuego. With solicitude and hope we look for a blessing on the means used to restore Mr. Bridges' health, and we trust that there are many pages yet to be filled up in the chapter of that life which has been such a special blessing to the once-degraded people of that land:—

"*On board the 'Allen Gardiner,' Sandy Point, November 9th*, 1879.

"I have visited Ushuwia since my last letter to you was despatched, and now the 'Allen Gardiner' is anchored in this roadstead waiting for the next homeward P.S.N.C. boat. Mr. and Mrs. Bridges, their five children, and Miss Varder, sister to Mrs. Bridges, are here, and will take their passage to Liverpool in the next steamer . . . I need not speak of his (Mr. Bridges') Christian spirit. He is a true disciple of our common Lord. His mind is stayed on Him, and enjoys a peace and liberty which are very beautiful. The wisdom of God, the grandeur of the Divine will, its beneficence—even in the face of pain and tribulation—are, I notice, the great subjects of his thought, the topics he delights in. I cannot tell you how sad my heart is on account of my dear fellow-labourer's suffering, and of his separation from the work out here. . . .

"At Ushuwia the Mission-work showed signs of progress. The Orphanage interested one very much. It was a real refreshment to see the young inmates bright, healthful, comfortably clothed, and under orderly instruction, within its sheltering precincts. Mr. and Mrs. Whaits

and their daughter tend their young charges with a patience, affection, and an interest in their welfare which cannot fail of good results. I am disposed, too, to think the general tone of the native thought, and life, has been raised. Mr. Bridges and his fellow-labourers are of this opinion; and, so far as I could judge during my short stay, I should say their opinion rests on satisfactory grounds. There were thirty candidates for confirmation, some whom I never expected to become such, but respecting whom I was assured they were intelligently and seriously desirous to lead the Christian life. All I saw and heard corroborated this, and you may be sure my spirit was glad. Some marriages and baptisms took place during my sojourn at Ushuwia, and generally the circumstances were bright and hopeful. The one dark cloud was the imminent departure, owing to painful illness, of my beloved and trusted fellow-labourer, Mr. Bridges. I felt as if the chapter of his work were drawing to a close. A forecast of sorrow dimmed my joy. Joy, indeed, there was, at what the chapter contained of generous Christian work. A strong language reduced; wild natures subdued; slaves to ignorance and sin set free; hearts won for Christ; the wilderness a garden; the habitations of cruelty exorcised by the light of Christ. Over these things I will rejoice; but still I am too conscious of a sadness in the prospect of one who has done so much, being carried wounded from the scene of his labours, not to confess my sorrow and to lament the loss. If we can, we must exert ourselves with greater effect than hitherto to make the departure of a leader less felt.

"Mr. and Mrs. Laurence and their children seemed fairly well, and earned my thanks for their kindness and helpfulness. I was gratified to meet them again at their post, and to find the whole station permeated by the good influences of every member of the Mission. . . . .

"Will you very kindly thank friends who have sent clothing for the use of the Mission to Ushuwia? . . . . I am unaffectedly grateful to these kind friends for their help. I only wish they could see for themselves the comfort they confer by their generous consideration. Send my loving thanks, please."

Mr. Bridges supplies us with the latest account of general progress at Ushuwia up to the time of his leaving the station on October 17th, 1879.

We cannot over-estimate the importance of the establishment of the Orphanage there, and of its complete recognition by the natives:—

"I must now hasten to write my promised letter. The last I wrote to you was from Ushuwia early in September, shortly after my return from Sandy Point.

"I now resume the narrative of our life from that time. You will

remember that the 'Allen Gardiner' was then about to sail for Sandy Point, and Mr. Whaits was going in her. The fine weather having set in, the gardens were, to a large extent, prepared for planting; the débris in the road of three years' accumulation was carted and carried down the embankment till it met the road in Inlet Creek, thus rendering the road usable for the cart from the shore to the store, and thus the carriage of goods will be both cheaper and more expeditious than heretofore. During the time of Mr. Whaits' absence, which was five or six weeks, Mr. Laurence held school twice daily, and had a very good attendance of children. He was happy and hopeful in this work. Besides this, he holds two meetings for adults each week for helping them on in reading. Miss Martin and Miss Varder had a girls' sewing-class once a week, and Mrs. Laurence had a mothers' meeting in her house once a week, when clothes were made. Mrs. Whaits, assisted by her daughter, was ever busily occupied in her many duties in connection with the Orphanage and in directing the work of the house. The presence of one of them was always needful, for as soon as the children were left to themselves something or other was sure to go wrong. I looked to the employment of the boys out of school hours, during which time they were chiefly occupied in sawing and splitting fuel, in garden work, and in cooking the meals. A short time since the eldest boy in the Home stirred up the anger of some of the outside natives, by giving information to me of some bad conduct of theirs. One of these men, an uncle of the lad, on meeting with him, took upon himself to chastise him. This, of course, could not be tolerated, so, at a public meeting, I gave notice that all relatives of the children committed to our care forfeited all right over those children to punish them. If they had any grievance they must act only through us, and not independently. If any of the children did anything deserving of punishment we would punish them, and not they. It is absolutely necessary for the proper conduct of the Home that there should be no authority exercised over the inmates from without. This matter was very satisfactorily settled with, and agreed to by, the natives. At evening prayers in the Home the children were much interested. I must here state that the children are really happy in the Home, and thriving wonderfully as regards physical growth and appearance. Constant restraint, watchfulness, and discipline are needful, besides diligent perseverance in giving instruction. It is a great satisfaction to me that the nature of our connection with the children in the Home has not only been publicly declared, but also made very definite, through circumstances needing the exercise of authority on our part, and thus establishing this authority. The chief of my time during the absence of the 'Allen Gardiner' was taken up in looking after the varied works then on hand, and in revising a part of the dictionary lately finished. Our morning meetings, from 6.30 to 7.45, were seasons of great interest to me, for these I have found to be the most important part of our day's work, and the influences springing out of Christian doctrines there set forth, and Christian

worship there offered, have been the cause of all the order, peace, and progress of the Mission-work, or nearly so. The school also has been the court of justice, where misunderstandings have been cleared up, and persons at variance have there often made peace with each other. There, also, public opinion has been many times elicited on behalf of the oppressed, and against evil customs and vices of every sort, so that evil-doers have dreaded exposure and censure, and the weak and those who had right on their side have been helped and comforted.

"Shortly after the departure of the 'Allen Gardiner' our meetings for candidates for baptism and confirmation commenced, which resulted in the baptism of six adults and the confirmation of thirty. These persons were, I believe, sincere in the profession they then made before the Lord. May they show unmistakably that they are Christ's disciples by following in His steps, and doing all such things as He requires of them. The few days of the Bishop's visit to Ushuwia were, owing to these works, days of lively interest and employment. On the 12th October six couples entered into the covenant of Christian marriage, and took tea with us on that day.

"The natives were very busily occupied getting their gardens ready, and several applications were made for allotments of land, so that now no less than nineteen married couples have land allotted them on which they will live. Should they prove worthy, and get the land enclosed and dug up, they will be encouraged by a present of two cows each from the Mission farm. Eight persons have already received this, and over sixty head of cattle are now owned by natives in Ushuwia, Yundagia, and Gable Island, where the owners are also cultivators of the soil, and leading, upon the whole, industrious and virtuous lives.

"Much concern was shown by the natives when they learned I was about to leave them for awhile, on account of ill health. Some said they should miss very much the words of strengthening counsel I gave them; others, the restraining influence over the evil disposed, and the help given to such as desired to act rightly. But it may be that my absence for a while may be as beneficial as my presence to the people themselves. Our Bishop, before leaving them, spoke very earnestly to them, warning them against sin, and encouraging them to all worthiness of conduct. I have very much confidence in the sincere desire of the people to act rightly, and in the wisdom and grace of brothers Whaits and Laurence, who are both highly respected by the natives and loved.

"When the Bishop came in on Friday evening, October 17th, and inquiring concerning my health, decided I must go, with as little delay as possible, to England, I was quite taken by surprise, as we had made no preparations for so speedy a departure. Again it was necessary to get ready as soon as possible, and so on the Thursday following we had made all needful preparations, and started for Sandy Point. Our neighbours gave us their best assistance, as also Captain Willis.

"On Thursday, October 17th, we left Ushuwia. The 'Allen

Gardiner' was crowded. Our kind Bishop gave up the cabin entirely to our use. Seventeen days were spent in the passage. During the first eleven days we had not accomplished one third of the distance, in spite of the Captain's best efforts. We met with a very severe gale from the south-west, which was so fearful that the people at Sandy Point said they had not had such a gale for many years. When at Sandy Point I had the great pleasure of seeing for the first time a company of the Southern tribe of Patagonians arrive in town with their wives and children, all mounted. They brought with them all their belongings, and had a great many spare horses, many of which were beautiful creatures. The governor and chief people of the town received them with much civility and kindness, and in about half an hour they dispersed themselves over the town, and spent their time, alas, in drinking and foolery. The next day—yea, that same evening—I saw several of them quite intoxicated, and going about singing and yelling in a distressing manner, and I was grieved to see educated persons finding amusement in the humiliation and foolery of these poor Indians.

"The natives looked well and vigorous, and there were among them two notably old women, still hale and in full possession of all their faculties. What these natives bring to town is one of the chief sources of profitable trade. Ostrich feathers and guanaco mantles are the two principal articles of trade with the natives. They are a shrewd people, and get all they can from the purchasers of their produce, coming repeatedly to them for presents after the completion of the purchases.

"We left Sandy Point in the steamship 'Galicia' for Liverpool, on November 13th, and after a very pleasant, yet uneventful passage, landed at Birkenhead on December 16th. Sensible of the exceeding goodness of our God to us, day by day, we desire publicly to acknowledge His gracious dealings.

"THOMAS BRIDGES."

Argentine Republic.

ROSARIO.

FROM the Rev. F. N. Lett we have an interesting report of the current work of his increasing pastorate. The first service in Spanish has been held in the Church of Rosario, and we rejoice that many will now have this additional opportunity of periodically hearing in their own language the wonderful works of God.

We are glad to hear that the wheat crop is safe from the dreaded locusts, and trust that the liability of these visits,

together with the deliverance in this case, may produce in many hearts an acknowledgment of the Lord of Hosts.

Mr. Lett has been able to pay a visit to Cordoba, and will, we hope, occasionally thus meet the spiritual requirements of that place until more regular ministrations can be arranged.

"*Rosario, Argentine Republic, November 3rd*, 1879.

"On the 5th October I held a Children's Service, in Spanish, in the Church, for the Spanish-speaking children of our Sunday-school and their friends, with catechetical exposition of Matthew ii. It was the first time that Divine worship had been celebrated in Spanish in this church. May it be the beginning of a regular Spanish-speaking congregation.

"October 6th was buried Mr. H. P. Duguid, a member of our congregation, and member of a well-known family of Liverpool and River Plate merchants. During the month there have been four marriages in Spanish.

"I should have mentioned in my last that on the anniversary of Mr. Coombe's death, the greater part of our Sunday-school walked to the Cemetery, and placed garlands of flowers on his grave. The hymns 'Shall we gather' and 'Thy will be done' were sung, and I read the Psalms and Collects of the Burial Office. On the 20th September we heard rumours of the approach of the locusts, and they have visited Rosario frequently during October. However, they have not stayed with us, and it is believed that the wheat crop is safe; but the maize, which comes later on, and the fruit, is likely to suffer from the saltones, or young locusts, produced from the eggs now deposited.

"Lopez Jordan, the famous disturber of Entre Rios, after more than a year's imprisonment at the Rosario Custom House, has escaped, and will perhaps bring a fresh chapter of revolution upon his country.

"On October 10th Miss Brandt retired from the charge of the junior department of the day-school, after three years' most faithful and painstaking service, on account of the removal of her family from Rosario. During the same time she has played the harmonium in church on Sunday evenings.

"As a well-merited tribute of appreciation our young people have presented her with a testimonial.

CORDOBA.

"The English-speaking residents are as follows:—Families, 20. Adults, 47; children, 47. These, of course, include Roman Catholics. It appears that the number of English-speaking people is smaller than it was some years ago.

"Divine service was held on a week-day evening, with a congregation numbering thirty-seven persons. Sermon on Psalm lxvii. 6.

"At a general meeting of the congregation it was resolved to close

the room that has been used for some time as a temporary church. The accounts since 1876 were presented, and the deficit required was at once made up by those present at the meeting. The church furniture belonging to the congregation has accordingly been deposited in a safe place for future use.

"Mr. Wright was elected as churchwarden, and Mr. Martin as treasurer, of the Cordoba congregation for the ensuing term.

"I found a very kind welcome, and desire for occasional visits, so as to supply the ordinances of religion and public worship.

"The churchwarden, assisted by others, reads prayers on every Sunday; and Miss Shakespear holds Sunday-school. She has a day-school, conducted in a very efficient manner, and devotes herself with painstaking devotion to the good of her pupils.

"There are a few German and French Protestants in Cordoba, but not enough, or sufficiently interested, to require services in their own languages. An occasional Spanish service would be patronized by them.

"F. N. LETT."

Brazil.

SAN PAULO.

(Continued from January Number.)

"Three months ago H.M.S. 'Mallard' was anchored at Santos for a week; and, at the kind invitation of Commander Layng, I held service on board. It was a great delight to me. Nearly all the crew joined heartily in the singing and responses. We were on deck, surrounded by the calm waters of the bay and the luxuriant forest-clad mountains. And as our prayers and praises arose to the great Creator and Architect of all, I felt almost overcome with a sense of His presence and love, and with a longing to lead the hearts of those brave sailors to their Eternal Father and Redeemer and to the Holy Spirit, who, I hoped, would even then breathe over them true life and peace. Out in the bay, when the town is not too near, and there is no fever or oppressive heat, anyone with a sense of the beautiful cannot but look on the scene with delight. And if one goes right away from Santos to the Barra or Sao Vicente, and looks from the perfect beach over the rolling, sparkling waters to the evergreen mountains, there is all the sunny charm, without any of the disagreeable drawbacks. When I leave the houses of my friends there early on Sunday mornings I always feel gladdened by the calm loveliness; and I think if the feathery palms, and the purple flowers, and the splendid hills, by the good hand of our God have been evolved, through processes of nature, into such things of beauty, with what moral beauty will God clothe any one of His children who trusts in Him, and willingly undergoes all the processes of training and culture He requires; and what perfection of beauty will be his when God's kingdom comes in its full power and glory, and there is

no rebellious will, and no seductive temptation, and no shadow of sin, and no trace of sorrow.

"On the last occasion but one of my visiting Santos I was requested to attend the funeral of a German merchant, who had appeared to be one of the strongest and healthiest young men in the city. A large number of German and other gentlemen followed him to the grave, and over it I spoke to them of resurrection, judgment, and redemption. The death was an unusually solemn warning. Would to God it might lead some who seem to be living without any religion to seek an interest in Him who brought life and immortality to light through the Gospel!

"I have lately been raising a subscription to get an American organ for our services at Santos, and we now have a good one; and as we are beginning to sing the chants as well as hymns, I hope the services will present a greater attraction to seamen. I cannot be too grateful to Mrs. Ellis for coming from the Barra every Sunday to play for us, and to young Mr. Westmore Ford for leading the singing.

"While I am writing about Santos, I will mention a wish I have often felt. Santos is a port which sailors detest. They work in the close heat, and become weary and thirsty; and if they go on shore there is no place they can visit except the 'Vendas,' or drinking-shops, where they are supplied with spirits of the vilest description, which not only produce immediate intoxication, but also the greatest harm to the constitution. When yellow fever is about he looks on sailors as his special prey; and sometimes a ship loses two or three whole crews before she can put to sea. The Consul, who has lived long in yellow fever ports, tells me that he never knew any type of it so fatal as that at Santos, and when sending a sailor to the hospital he feels as if he were signing his death-warrant. I so often wish we could have here some 'Institute' or 'Home' that would offer protection and comfort to a class of men who, even when their habits are wild and dissolute, deserve pity as much as censure.

"Hitherto the idea has been impracticable, and I know of no means of realizing it unless some readers of our Magazine feel disposed to take up such a work as one way of consecrating their wealth to God, and benefiting their fellow-men.

"I am aware that the sailors visiting this port are comparatively few, and an institution for them could only be kept up at considerable expense, so that it might be a question whether, in some other place, the charitable outlay would not cover a larger field and bring in greater results; yet, if something in this way could be done, it might be the means of saving many poor fellows from destruction of body and soul.

"I would also make an appeal to which your readers can more easily respond. When sailors arrive here they have generally been at sea a long time, and would be thankful for news from home. It would be doing them a great kindness if any of our friends, when they have read their *Graphics* or other newspapers, would send them on by the cheap postal rate, ad-

dressed to me, at the 'British Consulate, Santos,' or at the 'English Railway, Sao Paulo.' We should also be glad to receive periodicals like the *Sunday at Home*, or any books which will be interesting to sailors on board ship or at the hospital. These might be sent either direct to me or to the Society's office.

"GEORGE P. QUICK."

NORTHERN MISSION.

THE AMAZONS.

WE are thankful to be able to give our readers the following report from the Rev. W. T. Duke. The health of those who were indisposed at the Mission-station on the Purus is restored, and the rising of the river has enabled them to renew their communications with the Indians. We praise God for His interposition on behalf of the canoe party capsized in deep water by the steamer having too much way on, and for thus sparing us all the sadness of a catastrophe by drowning.

We rejoice at the thirst shown for the Word of God by the settlers, and join with our distant fellow-labourers in earnest prayer that the Scripture may be fulfilled to many—"The entrance of the Word giveth light, it giveth understanding unto the simple":—

"*Sao Pedro da Caxoeira, Rio Purus, Nov.* 10*th*, 1879.

"I received with much pleasure your letter of Aug. 14th, by which we became known to each other; and I now wish to assure you how heartily I reciprocate your hope that our friendship may not merely take the form of a correspondence, but may be sanctified by a continual remembrance one of another at the throne of grace as fellow-workers with Him. I desire also to thank most sincerely both yourself and the gentlemen of the Committee for your very kind expressions of sympathy with me in the trial which I have had to undergo. I am very thankful to be able to give a good account of myself now, and indeed of all of our party, and this especially as the Purus is rising rapidly, and we shall soon be able to make journeys to the various affluents and lakes within reach of our station. Had I been obliged to leave my post at this time, it would have been a great hindrance to our work, as but very little could have been done by those left behind in visiting the Indians, unless, indeed, they took all the children with them in the launch, and left a man to take care of the house. I saw, with much pleasure, in the Magazine, that the Committee are still

looking out for another catechist to join us here. In the event of one's arriving, any one of our number falling sick or being obliged to retire, the other three could carry on the work without hindrance. I am from month to month hoping to hear of some suitable person being found and accepted for the charge of our girls; one, as you will see by the photos, is quite a woman (*i.e.*, according to the reckoning in this country). They are very open to good influences. In addition to this, I am sure that we might obtain many more girls if we had the attraction for them of the instruction of a white woman. Our two girls find it a great treat when we take them to see the wife of our nearest neighbour. I have just returned from a voyage some 80 or 100 miles down river to the house of a man who promised to let me have some cedar-planks to finish our house with. We got back here late on Saturday night, having had no accident on the way, although we were rather in fear of the giving way of the rod of the slide-valve, which got bent on a former occasion, and had to be straightened. You can have but little idea of the difficulty of obtaining workmen here; we have now but one, the American, who promises to stand by us. The Dane made up his mind to leave us when he heard that the price of india-rubber had risen, and nothing but physical force would have kept him here.

AN ANXIOUS QUARTER OF AN HOUR.

"I have to report, with most sincere thankfulness to Him whose hand is ever over us in watchful care, the narrow escape of Mr. Polak and two of our boys from drowning. Mr. Polak started up river to meet the steamer which took our last month's letters, in a small canoe. On meeting the steamer, which left Caxoeira on its way down before he could arrive there, he hailed and went alongside; however, the steamer, still having way on, carried the canoe with her at such a speed that she suddenly filled and went down. Mr. Polak and Irima instantly caught hold of the iron braces supporting the sponson, and hung there for a considerable time. The little boy Cawai not being able to do this fell into the water, and struck out bravely to keep himself up. Some time was lost in getting a boat down, and no one on board seems to have thought of swinging a rope under the sponson to those clinging on for their lives. Mr. Polak considers that at least a quarter of an hour must have elapsed before the boat reached Cawai. Mr. Polak lost his Snider gun, a waterproof coat, and his purse with money and many valuable papers, but managed to save a travelling bag in which he had placed all our letters. These he carefully dried and closed before despatching to England.

LEARN TO SWIM!

"It may be well to mention here that Cawai learned to swim since coming to us, and that I have a great wish to construct a good swimming bath on the stream behind our house. It is already dug out, but will require to be walled and floored with brick before it is fit to bathe in, as the soil is clayey, and when the water becomes disturbed, one cannot be

sure that some snake is not lying in wait at the bottom. I think that before long I can meet with some native of Ceará, all from which province understand brick and tile making

THIRST FOR THE SCRIPTURES.

"I have given away several Bibles in Portuguese lately, to friends who have visited us, in all cases endeavouring to improve the occasion by entering into conversation on religious matters. One old lady, on a visit from Manaos, to whom I had promised one, was visited shortly after by the priest in charge of this district. He told her not to accept it, as it was the Protestant Bible, and was not correct, and sold her what he called a Bible for 1.500 Rs. (about 3s.). It was a very scanty epitome of Scripture history and Romish doctrine, written by the Bishop of Pará. She asked me, nevertheless, to give her the whole Bible, and has since been carefully comparing the two. She had previously possessed one; but on hearing a sermon by the Bishop, exhorting his hearers to hand over any they might have to their padre, she did so, on the promise that a *true version* should be given in exchange; however, this promise was never fulfilled. There is a great opening for doing good work in this way here, as the people, disgusted by the abuses which they find in their own religion, are anything but prejudiced against Protestantism so far as they know what it means. In addition to this it is a rare thing to find in any house on the river any books beyond account books, almanacs, and such like, so that they gladly receive the Scriptures if only to have something to read.

"W. THWAITES DUKE."

Our Work.

COME, LABOUR ON!

Who dares stand idle on the harvest plain,
While all around him waves the golden grain,
And to each servant does the Master say,
"Go, work to day."

LORD MACAULAY once said, "He who speaks against Christian Missions is guilty of high treason against civilization and humanity." A slight acquaintance with Mission work is sufficient to prove this satisfactorily, to even the most sceptical. In the triumphal march of Missions we see the happiness of the human race, and we take our part in it in obedience to the commands of Him who ordereth all things in heaven and earth. At times the progress is slow, the difficulties to overcome are many, and we stand bewildered. Faithless spies search out the land and bring back an evil report. Still the regeneration of the world

goes on. Some look on with indifference and come not forth to help in the long-continued conflict, but the victory is gained without them. Dynasties may be changed, kingdoms may be lost or won, still the earth is the Lord's and the fulness thereof. Amid the uncertainties this is certain, that the heathen will one day be His inheritance. With nations as with individuals, the past is a painful recollection : dim, shadowy outlines only remain in the memory, and they seem to belong more to the realm of dreams than of reality. The future is definite, clearly defined, and all glorious in its beauty. There is a well-organized plan in the midst of much apparent confusion, and they who stand obedient to the Master's call, waiting, watching, working, have a bright beatitude to comfort them. "Useless to try to teach the natives of Australia," said one who lived among them and saw their savagery, cunning, and most degraded habits. "As well preach to kangaroos," was the oft repeated sentence of hopelessness. Men of God went forth, patient, prayerful, preaching, and now many have been taught to say "Our Father which art in heaven." In tones, not of rebuke, but of rejoicing we ask, "Is there anything too hard for the Lord ?" Away in the islands of the Southern Sea, among tribes whose pastime was cruelty, and their gods wood and stone, gentleness and true devotion may be found. A grateful heart will thank God for what has been done among Greenlanders, Esquimoes, and various tribes of Indians ; fervent must be our prayers to our Father in heaven to sustain his servants who are preparing for their Master's coming a people to serve Him on the pestilential coast of Africa on the west ; far away also in the centre of that continent. From "India's coral strand " the call has not been in vain, and they who labour rejoice in multitudes saved. Our thoughts, however, in this paper are turned to South America—a part of the great field which the Lord of the harvest has given us to cultivate for Him. It is a burden laid upon us—a duty from which we cannot, even if we desired it, flee. We are all our brother's keeper, and we can neither deny the relationship nor shirk the responsibility. To lift up the miserable, shapeless mass of humanity presented in some fields of Mission labour requires a patient continuance in well-doing which God alone can give. The Indians of Bolivia and Peru are in their heathen state as estranged from God as the Fuegians and Patagonians, yet those who have come in contact with them speak of them as "gentle" and "intelligent." A learned German philologist, who has studied the language with great care, declares it is closely allied to the Arabic. There must have been a time when the forefathers of these Indian races had a higher empire of thought than at present. As Archbishop Trench says, "It comes to us athwart the gulf of time with the marks and tokens of a former civilization." The aim of our Mission in South America is to raise up these races to a higher position than their forefathers ever attained to, to teach them to sing the praises of God, to give them an aim in life, and the highest and holiest hopes in death.

The Indians inhabiting the large tract of country now called the Argentine Republic have been driven towards the south, and suffered much at the hands of the settlers, and many have died violent deaths. We ardently desire to send forth men full of faith to tell them that there is a God of love, and we continue to pray the Lord of the harvest that He may send forth labourers into his harvest. Much stress has often been laid upon the degraded and low mental condition of the Fuegians. I heard one gentleman who has come in contact with them say, "They are too low even to make an idol." Another said, "They can only count up to three." Yet the Rev. T. Bridges, who knows their language better than any man living, gives sufficient proof to a thoughtful mind that their language, even in its decay, bears traces of accurate inflections, and a power of expressing thought equal to any of the Semitic tongues. What hath God wrought! There is now a native Christian community on the coast of Fuegia where the tidings of salvation are heard with joy and gladness every day. Mothers' Meetings are regularly held; orphans are being brought up in the nurture and admonition of the Lord. Would to God that all of us laid to heart the words written recently from the very neighbourhood:—"The change wrought in these people is indeed marvellous, and could the friends of the Mission at home but see for themselves the work that is being carried on they would be spurred on to fresh exertions for its extension." Truly much remains to be done, and while we gird up our loins for the work before us, undaunted by difficulties, we must look for strength and success alone to Him who is the Author and Finisher of our faith. Our God for this His own work will supply all our need; the hearts of good and generous men have been touched by His grace to help us; others in due time will be raised up to follow their example, and to give themselves unto the Lord.

"For the gift without the giver is bare."

J. B. K.

BISHOPRICK OF THE FALKLAND ISLANDS ENDOWMENT FUND.

Received since 24th July, 1879.

1879		£	s.	d.
Dec. 18	The Rev. T. Clapp, per S. P. G. F. P.	4	0	3
,,	Anonymous, per ditto	0	10	0

1880		£	s.	d.
Jan. 12	Prebendary Mackenzie, New Year's Gift	1	1	0
,,	Dr. Ogle, per Miss Tell	1	1	0
,,	A New Year's Gift	1	9	0
,, 16	Miss Kirkpatrick	1	0	0
,, 20	Miss Dobré	0	5	0

We regret that, by an inadvertence, the sum collected by Miss Fosbery for the above Fund was wrongly entered in our January number. It should have been as follows:—

Collected by Miss E. C. A. Fosbery—

	£	s.	d.
Bush, Miss (4 donations)	4	0	0
Bradbury, Mrs. Walter	1	0	0
Deane, Miss, the late (4 donations)	3	10	0
Elphinstone, Colonel P.	0	10	0
Fosbery, Mrs. F. and Miss	5	0	0
Girdlestone, the late Mrs. E. D.	0	5	0
Jacob, Mrs. (Clevedon)	0	10	0
Heaven, the Misses (Cheltenham)	5	0	0
Porter, Mrs. (Clevedon)	0	5	0
Saunders, Rev. Morley B.	5	0	0
Shaw, Miss (Clevedon)	5	0	0
	30	0	0

Gleanings.

"AND SHE BRAKE THE BOX."—Mark xiv. 3.

ERE relics needed for the conversion of man from his selfishness, his half-heartedness, his ignorance of the power of love, first above all things we would carry through the world the cross of Calvary and its thorny crown; and next to them, this alabaster box.

But we need not this relic any more than others; we have the broken box speaking here. Our Lord has made a special provision concerning it; He decreed that wherever the gospel should be preached throughout the whole world, this also, that this woman had done, should be spoken of as a memorial of her.

Let us mark that well. That broken box is brought into connection with the whole world, showing us (1.) that God's view of the proportion of things, the one to the other, is very different from ours. (2.) How world-wide is a deed done with a whole heart to Christ. (3.) How even the shining of that great light—the gospel; the story of Christ's love to us, is not meant to destroy the shining of our lesser light—the story of our love—the record of our deeds for Him. The immensity of grace binds the two together—wherever the gospel was preached, the story of the alabaster box was to be told.

It suggests to us a glorious thought—if thus it be in time, will it not be thus likewise in eternity? Will not God take care that, vast as is the story of His love—poor as is the tale of ours; still the one, even throughout eternity, shall never destroy the other. He who is love, will save the memories of His people's love, whether shown in cups of cold water, or in the breaking of an alabaster box.

Let us gather up some of the practical teachings of this incident, for our own instruction in the spiritual life. We need not classify them in any particular order; they have each one its own independent worth.

The breaking of this box was done as a personal act. The box would be needed no more, for all that it held was about to be poured forth upon the person of Mary's Lord. Had this breaking been merely that of the seal, as is suggested by some, so ordinary an act would not have been mentioned here; it is as a part of its unreservedness—of its wholeness, that it finds place in the story which is to be told wherever the gospel is preached.

Mary was doing a personal act, and hence flowed power—the power to do it wholly, and with an unsparing hand. Now this is well worth our noticing, for personality unquestionably brings more influence to bear upon us, than mere abstract principle. There is a warmth about personality, which there is not about simple principle; we certainly feel it so.—*Breviates*, Rev. P. B. POWER, M.A.

HOME PROCEEDINGS.

WE feel it peculiarly difficult, as month succeeds month, and year follows year, to say anything fresh as to the work at home. Since these articles on "Home Proceedings" were first introduced into the pages of our Magazine, we find that no fewer than ninety-seven of them have appeared telling of Meetings in this place or Sermons in that; marshalling facts to stimulate all who co-operate for the Home-work; at one time deprecating a diminished interest among old friends, at another time recording with thankfulness the establishment of new, or the enlargement of old, Associations. It is hard to test our actual progress in the affections of Christians at home; mere income would be anything but a safe guide, as apart from special donations or legacies, which sometimes swell a year's returns, we have always to consider the state of trade and other industries which provide the benevolent with means to give. Thus, though the past year's income will probably be found to be below that for 1878, we must bear in mind the exceptionally depressed state of our country's finances, which fully accounts for the falling off in our income. Possibly willingness on the part of volunteers to plead our cause, is as good a test of confidence in our work as can be found. And we are glad to see that out of the forty who expressed a general willingness to speak or preach for us (see list, February, 1879), no fewer than twenty actually took part in our work during the past year. Our great want is more lay help in this direction, for it will be seen that only three out of forty names are those of laymen! And this would seem to show that either the power of public speaking is rarer among religious laymen than we fancy, or that our Society has never come under the notice of those who can and will speak. We certainly hear lay speeches at meetings for other Societies, and we sincerely trust this year may witness an increase in the number of Hon. Lay Deputations for our own.

We have dilated at some length on these generalities, for the actual Sermons and Meetings taken during the last few weeks call for hardly any mention. The list of places visited and sums received can be seen on the cover, and beyond a Meeting volunteered at Stonegate by our good friend, Mr. Luck, at which the collection amounted to 7*l.*, and was increased by a donation of 5*l.*, we do not know that there is anything specially encouraging, or the contrary, to record. Twenty Sermons and about thirty Meetings are a summary of the month's deputation work.

H. S. A.

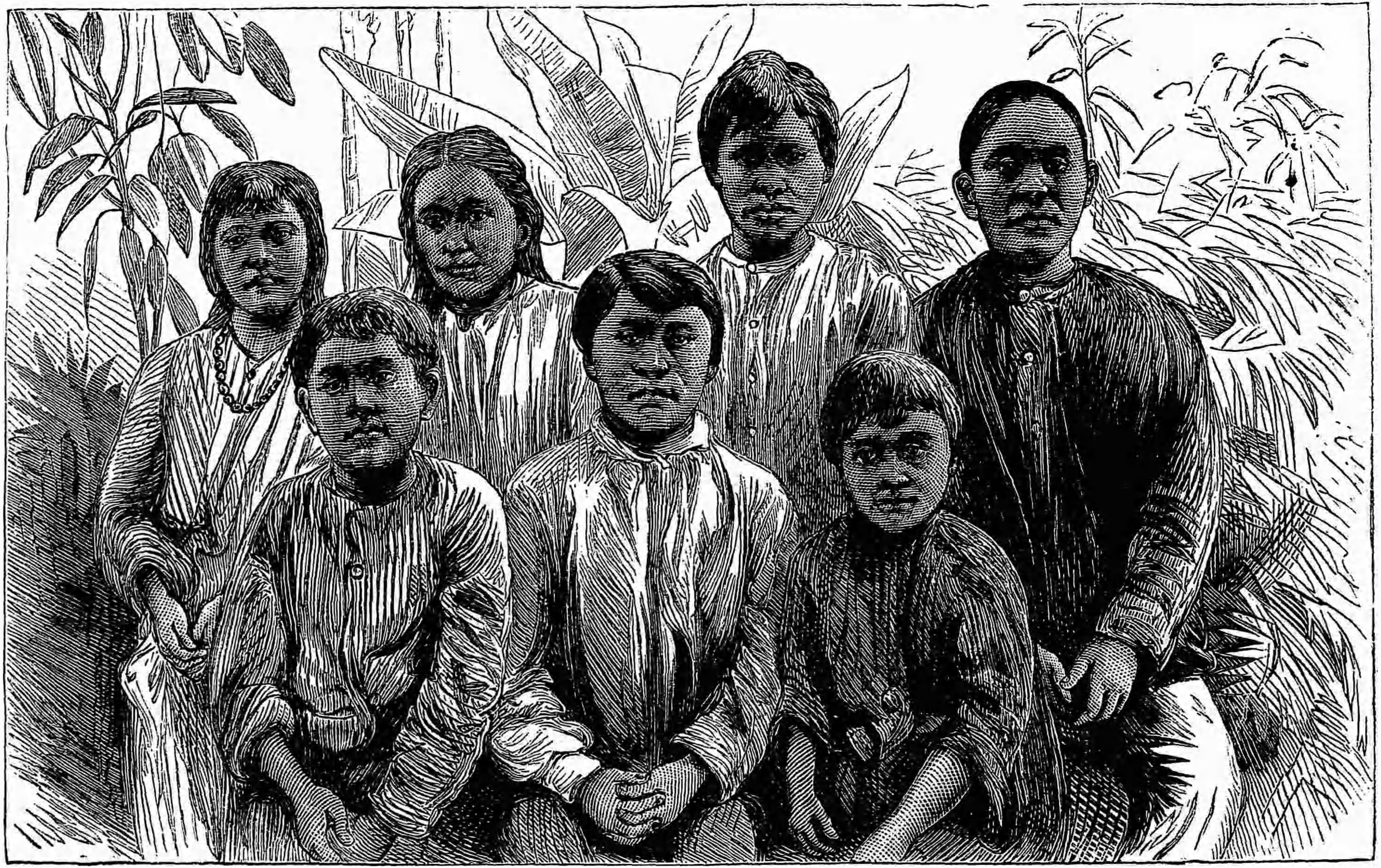
PRAYER UNION FOR SOUTH AMERICA.

The following are the suggested subjects for special prayer on Monday, February 2nd:—

I. For the spread of the Gospel in Chili, Peru, and Bolivia, and that the sorrows and anxieties occasioned by the war may be sanctified to the benefit of many souls, inducing them to seek the peace of God which passeth all understanding.

II. Continued prayer for the restoration of Mr. Bridges' health, and for support in the management of the mission during his absence.

III. For special wisdom and blessing in selecting Chaplains and Catechists for the various positions needing them, and praise for continued mercies vouchsafed, especially the deliverance from drowning on the River Purus.



INDIAN CHILDREN UNDER INSTRUCTION AT THE MISSION STATION, RIVER PURUS, AMAZONS.

THE SOUTH AMERICAN

Missionary Magazine.

MARCH 1, 1880.

LETTERS.

SINCE our last issue letters have been received from the Bishop of the Falkland Islands (*Nov.* 24); Revs. W. H. Lloyd (*Dec.* 13, 27, *Jan.* 31); F. N. Lett (*Dec.* 26, *Jan.* 14). Messrs. Singlehurst and Co. (*Jan.* 3); J. S. Robertson (*Dec.* 2); H. McCaul (*Dec.* 12).

BUSINESS.

THE usual Monthly Meeting of the Committee was held on the 10th ult.

It was decided to hold the Annual Meeting, at 3 p.m., on Wednesday, April 28th, at St. James's Hall.

Mr. E. Gotto was elected a member of the Committee.

The next Meeting will (D.V.) be held on the 9th inst.

FINANCE.

The Finance Committee held Meetings on the 5th and 19th inst.

The Total Amounts received during the month of January were, for 1879, 1,639*l.* 6*s.* 2*d.*, and for 1880, 143*l.* 10*s.* 8*d.*

The next Meetings will (D.V.) be held on the 4th and 18th inst.

GENERAL INTELLIGENCE.

WE are very glad to be able to tell our readers that Mr. Bridges' health is improved, after being under the skilful treatment of our Honorary Physician, Dr. Kirby, for two months; and, though still under strict orders not to do any deputation work, he is permitted forthwith to proceed with the translation of the Gospel of St. Luke into the Yaghan tongue.

For a number of years Mr. Bridges has been patiently gathering information about the language of this section of the Fuegians, and committing it to his dictionary, with the assistance of an intelligent Indian, who now goes by the name of John Marsh:—and now the result of his labours so far, we rejoice to think, will presently be the translation of a portion of the Word, the entrance whereof giveth light and understanding unto the simple.

We are indebted to a kind naval friend for some reminiscences of a voyage through the Straits of Magellan, during which he was brought in contact with the work of the Society; the actors in the scenes depicted doubtless little thinking that a record of impressions then produced would ever find a place in our chronicle.

The Catechist at Keppel Island has returned from Stanley and has commenced a series of weekly prayer meetings with the Indians, which together with an aptitude for learning hymns, developing in them, may be expected to help towards filling the blank of their minds; and this points to the need for much care in the selection of matter committed to memory, with the thought ever present, "the time is short." We naturally find some minds are more capable of receiving instruction than others, and trust that the needed aptness to teach may be continually given to our brethren in this important nursery of the Southern Mission, and that a rich blessing may rest upon every effort to bring to the feet of Jesus these slaves of ignorance.

The important district under the pastoral care of Rev. W. H.

Shimield was visited by the Bishop in September last, and from the letter we publish on this occasion it will be observed how the services in connection with the visitation were appreciated, and how those, long separated from the means of grace of former years, esteemed the passing privilege of assembling for worship as a "cup of cold water" is prized by "a thirsty soul." Such opportunities of drawing aside out of the multitude are of inestimable importance. May our prayers be ascending for a rich blessing to be outpoured upon both preacher and hearer in these solitary circumstances!

The subject of obtaining the services of men of God for the ministerial, missionary, and evangelistic work of the Society abroad has been much occupying the attention of the Committee, and we trust that many hearts may be uplifted in prayer in connection with this important matter, to the end that men full of "faith and of the Holy Ghost" may be led to offer themselves for the work.

We are obliged to the *Bucks Herald* for an account of the annual drawing-room meeting held at Lichfield under the kind auspices of Mr. and Mrs. Robinson, from which we make some extracts.

Our Frontispiece is from a photograph recently taken of the children under instruction at the Mission station on the Purus.

E. P.

SOUTHERN MISSION.

KEPPEL ISLAND.

THE following account from the Catechist at Keppel Island will be read with appreciative interest, as showing the gradual development of the minds of the natives and their readiness to receive religious instruction.

"Brethren pray for us" may well remind us to constantly bear in mind those who are seeking to impart the knowledge of the Gospel to the heathen.

"*Keppel Island, Oct. 14th*, 1879.

"I am writing a few lines hoping that an opportunity of sending them will soon come.

"Since I wrote you from Stanley, no other chance of sending has occurred. We left that place on Aug. 20th, ten days after the arrival of the mail. I expected a much longer delay, but fortunately one of Messrs. Dean's vessels was going our way, and we gladly availed ourselves of it, and came. Owing to a prevailing contrary wind, we did not reach home until Aug. 31st; we were sick enough of our voyage, tired of our inactivity, and glad indeed to get to our little sphere again. Upon our landing, the natives came forward and raised their caps most respectfully. Mrs. Burleigh shook hands with and spoke to each one, and I was glad to find, in some especially, frank and open behaviour. We were also kindly received by our fellow-workers, who, together with our boys, were in good health. Upon inquiring about the latter, I found they had behaved remarkably well during my absence, which was most gratifying. On commencing work again, I found a little degeneracy in school matters, but hope we shall soon recover our lost ground. Upon the first Saturday evening of our arrival, we invited all the boys to our cottage, to regale them a little, and to tell them about our wedding, which they were most anxious to hear. Our meeting was commenced by singing the hymn 'Jesus shall reign where'er the sun,' etc. I then offered a short prayer in Yaghan. I then spoke to them for some time, and they appeared pleased. After which came supper-time, but ere it had commenced, our numbers were augmented by the arrival of some more of our island party, which made, including some fifteen Indians, just twenty-two persons in a room 12 ft. by 10; however, we managed very well.

"After our entertainment, which the natives much appreciated, I announced that our cottage would be open to them on Saturday evenings for prayer and praise; these meetings have gone on every week since, nearly all come, and it truly is a happy hour of prayer. I open with a petition, and thank our Heavenly Father for His care of us during the day, then a portion of God's Word is read, and, as far as I am able, explained; then three or four of the natives offer prayer; another hymn brings our service to a close. We then pass around cups of tea and biscuits, after which the poor fellows go happily away, feeling assured of our regard for them, and of our desire to do them good, and to teach them the things concerning eternal life.

"We are confident that our time thus spent has been, and will continue to be, used of God to the preparation of their hearts and minds for the Sabbath-day.

"We have already noticed a larger attendance of Indians to not only their own, but also to our English services. Mrs. Burleigh has expressed her intention to make them sing nicely, and to this end she avails herself of every opportunity to play to them. It is now a month since I commenced this, and I find that they can sing some hymns very creditably. The one which they most appreciate is 'Art thou weary, &c.'

"I am happy to report much steadiness and attention in some of my day scholars. Fred, who never promised much, is brightening up and I trust will do well; he has become quite a good rider, and is very useful to Mr. Bartlett about the farm. Leonard has quite exceeded my expectations, he does not appear like a Fuegian, he tries so hard to do what I set before him, while by others not an effort is put forth; perhaps they cannot learn, for some whom I have had for twelve months seem very much as they were when they first came. I am rejoiced to find that parts of my addresses are understood and remembered. On Monday mornings I generally question them on the lessons of the previous day, and to-day I received from one of the most ignorant many replies to questions on the subjects—David and Goliath, and Naaman the Syrian. So that we may hope that although they are too advanced in years to receive much secular instruction, yet the Lord by His Spirit's teaching enables them to understand His word.

"H. BURLEIGH."

Argentine Republic.

ROSARIO.

FROM Rosario we have current intelligence to the close of the year; we rejoice to find that systematic services in Spanish are commenced for children and others, whose spirits are stirred to go and listen to the Gospel:—

"*Rosario, Argentine Republic, December* 26, 1879.

"The resignation of Miss Brandt, on account of the removal of her family from the city, has occasioned serious inconvenience to our day-school.

"Miss Brandt's services in connexion with the school have been most zealous—faithfully discharged, and self-sacrificing. We have also been indebted to her for valuable aid in the choir. I am happy to mention that our children made her a nice little testimonial.

"*November* 23*rd.*—I had Divine service at Carcarañia.

"*November* 30*th.*—Advent Sunday. We used the Prayer of Intercession on behalf of Missions, as well as special prayers of Rogation—this being the harvest season, and I am sorry to say the harvest is in many places a failure. The golden dreams inspired by the remembrance of last year's crop will not be realized; a large proportion of the wheat has perished through the late frosts that we had some months ago.

"*December* 7*th.*—We had our second Spanish Children's Service, which was a very pleasant one, and the forerunner I trust of regular Spanish services, for the benefit of those people who may wish to worship with us, and do not speak English.

"We have our summer in its full blaze of sunshine, and very hot weather.

"Christmas has been celebrated with a tastefully decorated church, and a large congregation. Once more the year's end approaches; may it leave us with the prospect of a happy future, and resolved to go on unto perfection in all Christian life and work, and enterprize.

"F. N. LETT."

Uruguay.

FRAY BENTOS.



FROM the Rev. W. H. Shimield we obtain the following interesting description of the recent visitation by the Bishop, and of a month's pastoral visit to two outlying portions of his extensive district:—

"*Fray Bentos, Uruguay, November* 20, 1879.

"The bi-annual visitation of our Bishop to the stations under my charge has been made, and has left behind it its usual cheering and strengthening influences. Your chaplains out here, from their isolated position, lack that sympathetic and encouraging interchange of ideas and feelings, of hopes and fears connected with their work, which is such a comfort to the clergy at home. In moments alike of trial and prosperity we stand alone, and, therefore, you can understand how welcome is the visit of one so competent to counsel and to direct as is our chief pastor.

"He arrived at Salto on September 6, and the next day, Sunday, our church was full of worshippers. I presented four candidates for Confirmation, and the Bishop gave them a most practical and earnest charge, alike appropriate to those who were then seeking a special confirmation of the Holy Spirit's gifts, and to the rest of the congregation.

"On September 11th, he accompanied us to Fray Bentos, and on Sunday, the 14th, our little church was quite filled with people, and the Bishop preached to them from 2 Cor. iv. 18. On the following day we departed for my district, 10 leagues south of Mercedes, and on the 13th we held Divine service at the estancia, Corralito. The congregation numbered twenty-eight, and the Bishop preached from St. Matt. viii. 19. Seven persons partook of the Holy Communion with us. As there were several good musicians present, and some who had good voices, the musical part of our service was well rendered. On the whole I have reason to believe that the effect of our meeting, and of the Bishop's sermon, was spiritually profitable to those who were present. Two days after this we regretfully bade adieu to the Bishop, who departed for Buenos Ayres.

"During the last month I have been visiting two outlying districts, at

each of which there is a group of English estancias, and consequently a congregation of our countrymen.

"The first is situated in the department of Gualeguay, Entre Rios, and is over 100 miles from Gualeguaychu, and 120 miles from Fray Bentos, and the other is situated about 20 leagues N.E. of Fray Bentos, and N. of the Rio Negro.

"The journey from Gualeguaychu to the town of Gualeguay is made by diligence, which leaves the former place at five a.m., on three days in the week, and reaches Gualeguay about two p.m. Within three or four leagues of that town the country is flat, but thickly wooded with ñandubay and espinilla trees. The grass is short and fine, and the stranger would imagine himself in an English park if the oak and beech, or other English forest trees, were substituted for the above-mentioned trees of South America.

"The Rio Gualeguay had overflowed its banks, and we crossed in our canoe over the tops of the trees ; I could not, therefore, estimate its ordinary breadth. It must be a fine river, seeing that steamers are able to come up to Gualeguay from Buenos Ayres. By consulting the map it will be seen that it drains the centre of Entre Rios, running the whole length of the province from N. to S. This, with the Parana on the west, and the Uruguay on the east, and their tributaries, give Entre Rios great advantages as an agricultural or pastoral country, and in the matter of irrigation render it superior to any other province of the Argentine Confederation. Its soil is generally fertile, and its great wealth consists in its forests of ñandubay. Thousands of posts of this wood are exported to other provinces monthly, as it is used throughout the River Plate for fencing camps. The demand is so great that there is a fear lest all the woods should be cut down.

"The pasturage in the Department of Gualeguay is superior to that of any other in Entre Rios, and is similar to that of the province of Buenos Ayres. Hence, it will support more stock.

"During the past winter, however, the drought had been so prolonged that the estancieros have lost great numbers of cattle from the deficiency of grass, and as I travelled along it was sad to see the carcases of cattle starved to death, and sometimes lying in heaps of twenty or thirty together. The town of Gualeguay is situated on the banks of the river, and as the Department is the richest in Entre Rios, I was told that the inhabitants were all well off as regards worldly riches ; but Gualeguay appeared to me the most sleepy-looking town I ever entered, lifeless and deserted-looking, as all the camp towns of this country usually are. The streets are narrow and unpaved, and in wet weather they must be very muddy and impassable. The plaza is large and well planted with trees, and, as usual, an unfinished church is there situated ; that of Gualeguay is a remarkable monument of the fickleness of purpose and want of energy of the Spanish-American race. Many years ago the tower of this church was begun and completed, and there it stands intact, but the body of the church has to this day never been begun ; the ground is marked out for the foundations, and that is all.

Now the people are content to use a long low house, which they have fitted up as a church. A monument, erected to the honour of General Urquiza, who ruled Entre Rios with an iron hand, stands in the centre of the Plaza.

"After leaving Gualeguay, my destination was the Estancia San Guillermo, distant nearly fifty English miles. There I had the pleasure of meeting some of our country-people and of holding Divine service, which was evidently enjoyed by those who were present. One of them writes to me thus:—'All agreed in feeling refreshed and strengthened by hearing again our beautiful service. In all the years I have been in this country, it was the first time I had the privilege of hearing Divine service in the camp.'

"There are a few large English estancias in this neighbourhood, and occasional meetings for public worship are desired. These I shall endeavour to arrange.

"In out-of-the-way districts like this it is very cheering to find that family worship is regularly conducted in some households, and that the children are being brought up in the fear and nurture of the Lord. Such Christian families act as leaven on all with whom they are brought in contact. Immediately after the service at San Guillermo, which was held on Thursday, October 23, I was obliged to return to Gualeguay, and proceed *viâ* Gualeguaychu to Fray Bentos, having to start the next day for the before-mentioned group of estancias about twenty leagues N.E. of that town. The Estancia Bechadero, which I reached on Saturday night, belongs to an English company, and has a large camp enclosed. Formerly there were many English people in this locality, and a few still remain, to whom I shall endeavour to afford the means of grace as far as my large district will allow me.

"Generally, estancia houses stand alone, with neighbours only at long distances. The Bechadero is an exception, the Torre Alto and La Buena Esperanza being close to it—the latter only two or three hundred yards distant.

"The Rincon Augusto, where I held service the next day, and baptized four children, is distant about three leagues from the Bechadero. Here, again, a wish was expressed for regular services, and much pleasure was manifested at being able to join in public worship, a privilege which had been a long time denied to the people of those camps,

"W. H. SHIMIELD."

The following is quoted from the *Buenos Ayres Herald*:—

"*Mercedes, November* 3.

"We are glad to be able to say that a great want has recently been, in a manner, supplied for the English residents in and near this town: we refer to the periodical visits and services of the Rev. W. H. Shimield, British Chaplain from Fray Bentos, and the South American Missionary Society's

worthy and esteemed representative in these parts. Out of the world as we feel up here, it is a boon to have the benefit of his services, of which you in Buenos Ayres can have no idea."

Jottings by the Way.

SOME few years since the writer of these lines had the honour of serving in one of Her Majesty's ships that spent several weeks passing through the Straits of Magellan from the South Atlantic to the Pacific.

Owing to adverse winds and a very protracted voyage from Rio de Janeiro to Cape Virgins our supply of fuel was well-nigh exhausted on our arrival at Sandy Point, and this fact obliging us to cut wood very frequently, caused many stoppages and gave us an opportunity of making ourselves acquainted in a slight measure with Patagonia and its inhabitants.

Much has been written by able writers on the manners, customs, and life of the denizens of these latitudes. The writer of these lines has neither wish nor capacity to enter such a field, but will simply attempt to indite some jottings that made an impression on his mind at the time.

There is always much peculiarly attractive to the visitor in the splendid scenery that distinguishes the western portion of the Straits of Magellan and Smith's Channel, &c. Nature in its wildest phase revels in marvellous combinations of mountain, wood, and water. The lofty snow-clad peak, the foaming cascade, rugged cliffs, &c., crowd on the eye, often alongside the deep blue glacier.

In our passage through we anchored many times; often hauling in the ship's stern to the shore by means of a hawser secured to some large tree. Wooding parties were despatched to the shore, and the stillness of the scene was soon disturbed by the axes of the blue jackets, calling up strange fanciful echoes from the surrounding country. I was many times on this duty, and well remember the freshness and grandeur of the landscape, every object being one that a painter would love to dwell on.

Sometimes a few natives would emerge from the cover, and approaching us gaze with silent, sullen wonder on the white man; some had never seen him before; but one or two who had done so proved the fact very conclusively by making motions of drinking, and holding up a guanaco skin for barter. They evidently associated the white man with the liquor traffic, the great hindrance to missionary work here as in other foreign lands:—the effect of this great evil and its magnitude will only be known on the "last great day." At the time I write of there was a schooner engaged in this traffic constantly in the Straits; she was owned, I think, and manned by Americans.

Another point that struck us was the degrading subjection in which the men hold their wives. One little incident I may recall to illustrate this.

One fine afternoon we were steaming through the silent waters, passing through myriads of aquatic birds strangely fearless, and allowing the ship's bow almost to touch them before they dived out of our way. Towards the end of the afternoon we saw a small canoe with two occupants ahead, and as we came up with them to within a few hundred yards, we made them out to be an Indian man and woman, and who made wild gesticulations to us, at the same time holding up a grass line, which we interpreted as wanting a tow, as by a few household implements in the boat we imagined the pair were changing their abode.

Our good-natured captain, who was on deck at the time, acceded to their request, stopped the engines, and as we glided slowly by threw them a rope, which the woman, who was in the bows, caught. There was no place to fasten the rope to in the boat, so she was obliged to hold it in her hand, and we proceeded as before, towing the canoe. I watched the proceeding from the stern of the ship, and, as I anticipated, the strain on the woman soon became very great. Her companion made not the slightest effort to help her, but lazily reclined in the bottom of the canoe. She soon, as far as we could make out, made appeals for help, which her companion only replied to by some apparent menace. The poor woman could not bear it much longer, and in about a quarter of an hour let go suddenly; we went on, leaving the canoe rapidly astern. The man now got up in the boat, and inflicted condign punishment on his unfortunate wife, who cowered beneath him in the bows of the boat. We soon left the unhappy pair a long way astern, and lost sight of them round a bend of the land.

In this trifling incident what a world of social life was revealed, showing that the selfish human heart is the same everywhere till the soft beams of the Gospel elevate the woman to her proper position in the human race.

I had an opportunity of meeting Bishop Stirling several times, and several of us had the pleasure of breakfasting with him in the "Allen Gardiner." He had three or four native boys with him in the cabin, who appeared to entertain the deepest respect and affection for their pastor, coming up and shaking hands and following all his movements with their large dark eyes. We heard much of him and his noble work, and few there are visiting these latitudes who will not be struck at the wise, loving spirit with which the South American Missionary Society is conducted. The grain of mustard seed is indeed spreading, and immortal souls are being gathered in in spite of much discouragement, much anxiety. I need not enlarge further on this, as the work and its effects are well known to the readers of this journal.

Bishop Stirling preached on board our ship one Sunday. I shall never forget his sermon. The text was "The Israel of God." Four or five months had elapsed since we had had the privilege of hearing the whole

Church of England service, and many feelings and emotions were awakened, I doubt not, by the time, place, and subject. The old, old story was re-told, of a Saviour's love, embracing the great brotherhood of men, "Barbarian, Scythian, bond, or free." The very sights we were daily called upon to witness were a commentary on the service, and impressed us with the value of the human soul, and the responsibility to us, trained and born in a Christian land. May the writer's own heart and those of his readers burn, by God's grace, more earnestly to hasten the time when "the earth shall be full of the knowledge of God, as the waters cover the sea." These few imperfect jottings are written in the hope that the thoughts arising from the observation of a passing casual visitor, may, even in the slightest degree, further interest Christian men and women in this branch of the great missionary work.

B. St. G. D.

Chilian Earthquakes.

THE following account of the three principal earthquakes that have occurred here during the present century may be of interest:—

"VALDIVIA, 1837.—One of the latest earthquakes by which the position of solid land is known to have been permanently altered is that which occurred in Chile on November 7th, 1837. On that day Valdivia was destroyed by an earthquake, and a whaler, commanded by Captain Costa, was violently shaken at sea, and lost her masts, in lat. 43° 38′ S., in sight of the land. The Captain went on the 11th of December following to a spot near the island of Lemus, one of the Chonos Archipelago, where he had anchored two years before, and found that the bottom of the sea had been raised more than eight feet. Some rocks formerly covered at all times by the sea were now constantly exposed, and an enormous quantity of shells and fish in a decaying state, which had been thrown there by the waves, or suddenly laid dry during the earthquake, attested the recent date of the occurrence. The whole coast was strewed with uprooted trees.

"CONCEPCION, 1835.—Fortunately we have a still more detailed account of the geographical changes produced in this country on the 20th of February, 1835. An earthquake was then felt at all places between Copiapó and Chiloé, from north to south, and from Mendoza to Juan Fernandez, from east to west. 'Vessels,' says Mr. Caldcleugh, 'navigating the Pacific, within 100 miles of the coast, experienced the shock with considerable force.' Concepcion, Talcahuano, Chillan, and other towns were thrown down. From the account of Captain Fitzroy, R.N., who was then employed in surveying the coast, we learn that after the shock the sea retired in the Bay of Concepcion, and the vessels grounded, even those

which had been lying in seven fathoms water ; all the shoals were visible, and soon afterwards a wave rushed in and then retreated, and was followed by two other waves. The vertical height of these waves does not appear to have been much greater than from sixteen to twenty feet, although they rose to much greater heights when they broke upon a sloping beach.

"According to Mr. Caldcleugh and Mr. Darwin, the whole volcanic chain of the Chilian Andes, a range 450 miles in length, was in a state of unusual activity, both during the shocks and for some time preceding and after the convulsion, and lava was seen to flow from the crater of Osorno. The island of Juan Fernandez, distant 365 geographical miles from Chile, was violently shaken at the same time, and devastated by a great wave. A submarine volcano broke out there near Bacalao Head, about a mile from the shore, in sixty-nine fathoms water, and illumined the whole island during the night.

"'At Concepcion,' says Captain Fitzroy, 'the earth opened and closed rapidly in numerous places. The direction of the cracks was not uniform, though generally from south-east to north-west. The earth was not quiet for three days after the great shock, and more than 300 shocks were counted between the 20th of February and the 4th of March. The loose earth of the valley of the Biobio was everywhere parted from the solid rocks which bound the plain, there being an opening between them from an inch to a foot in width.

"'For some days after the 20th of February, the sea at Talcahuano,' says Captain Fitzroy, 'did not rise to the usual marks by four or five feet vertically. When walking on the shore, even at high water, beds of dead mussels, numerous chitons, and limpets, and withered seaweed, still adhering, though lifeless, to the rocks on which they had lived, everywhere met the eye.' But this difference in the relative level of the land and sea gradually diminished, till in the middle of April the water rose again to within two feet of the former high-water mark. It might be supposed that these changes of level merely indicated a temporary disturbance in the set of the currents or in the height of the tides at Talcahuano ; but on considering what occurred in the neighbouring island of Santa Maria, Captain Fitzroy concluded that the land had been raised four or five feet in February, and that it had returned in April to within two or three feet of its former level.

"Santa Maria, the island just alluded to, is about seven miles long and two broad, and about twenty-five miles south-west of Concepcion. The phenomena observed there are most important. 'It appeared,' says Captain Fitzroy, who visited Santa Maria twice, the first time at the end of March, and afterwards in the beginning of April, 'that the southern extremity of the island had been raised eight feet, the middle nine, and the northern end upwards of ten feet.

(To be continued.)

Oxford Missionary Association of Graduates.



N invitation was received from "the Graduates' Missionary Association" of Oxford to the effect that they would be glad if the South American Missionary Society would send a representative of the Society to give an account of its objects and operations.

This invitation was accepted and with the following result.

Similar invitations have, we believe, been given to and acted upon by other societies—evidencing the growing interest existing in the Mission field.

At a meeting of the Oxford Missionary Association of Graduates, held at 138, High-street, Oxford, on Friday, January 30th, a most interesting address on the history and prospects of the South American Mission was given by the Rev. R. J. Simpson. The attendance at the meeting was unfortunately small, the beginning of term being a particularly busy time, but the address was much appreciated by those who were present.

The chair was taken by the President of the Association. Mr. Simpson, after dwelling upon the vast variety of the work opening out before the Society in South America, among the English, German, Spanish, and Portuguese settlers, as well as the native population, proceeded to give an interesting sketch of the life and death of Captain Allen Gardiner, and of the taking up of his work by Mr. Despard. He then related the wonderful success of the labours of the present Bishop of the Falkland Islands, while missionary to the Fuegians, seven months' work among whom had produced the effect of raising to lives of honesty and purity a people hitherto regarded as in the lowest state of degradation. He also gave an account of the missionary, ministerial, and Evangelistic work carried on by our clergy and other workers, especially at Rosario, Ushuwia, and on the Amazons.

He drew a sad picture of the result of the work of the Roman Church during the past centuries, in the ignorance, vice, and infidelity now almost universally prevalent in the continent of South America.

He also alluded specially to the work carried on amongst the sailors at the ports where we had a missionary.

The President, in returning thanks to Mr. Simpson, expressed his hope that some at least of those present would take care that what they had heard should go further, and that knowledge of the Mission would be extended by means of thè College Missionaries Associations, with which

some were connected. He remarked that one or two very interesting facts were generally brought to light in the various speeches made before the Association, and alluded especially to what Mr. Simpson had said."

Lichfield Association—Annual Meeting.

"At the invitation of Mr. and Mrs. Robinson, of the National Provincial Bank, there assembled on Monday afternoon, January 26th, at their residence, an influential company of ladies and gentlemen, interested in the South American Mission; the deputation in behalf of the Society being the Rev. Prebendary Macdonald, commissary of the Bishop of the Falkland Islands, and the Rev. A. A. Welby, rector of Tollerton, Nottingham. The Very Rev. the Dean of Lichfield presided. The Meeting having been opened with prayer,

"The Dean, after a few introductory observations, proceeded to review the history of the South American Mission. Its origin, he supposed, must be traced to the lamented Captain Allen Gardiner, who, by circumstances, was led to make an acquaintance with some portions of South America, and particularly with the very southern part of all, about the year 1843. Captain Gardiner having been brought into direct contact and intercourse with those very degraded races of Tierra del Fuego, felt a great desire to arrange some movement in order to humanize, civilize, and Christianize them. He formed his plans, and succeeded in exciting a certain amount of interest in this country, and went out to the South of Patagonia with some encouragement; but they would remember that his mission was exceedingly disastrous. He made his arrangements at home, and then set sail, and planted himself upon the shore of Tierra del Fuego, hoping and expecting that supplies which had been promised from England would reach him and his company, some seven persons in all. But, unfortunately, those supplies never arrived; and Captain Allen Gardiner and his companions literally died, one after another, of starvation. This was in the year 1851; and a great shock, of course, was felt when the news reached this country, and for a time the mission seemed to be altogether paralyzed. People said, as they were apt to say when a great disaster of that kind happened, that it was an idle, useless thing to attempt to convert those miserable savages; far better to leave them to their own helpless condition. But, in the providence of God, it so happened that a very interesting and touching journal was written, partly by Captain Gardiner, and partly by Mr. Williams, a medical missionary, who was one of the company. This journal, providentially picked up and brought to England and published, had the effect of rousing the zeal and Christian feelings of persons who could sympathize not only with the degraded condition of those poor savages, but with the eminently Christian character of the persons sent out, and more especially of their leader, Captain Gardiner. The journal described

their condition from day to day—described in the most pathetic terms their full trust and confidence in God as their own prospects grew darker, and their hope that in the end He would open a way for the Christianizing of those poor savages. Not only that; so confident was Captain Gardiner in the future of that country, that he actually, in his journal, sketched out a plan, not only for the enlightening of those benighted Fuegians, but also for spreading the knowledge and the blessings of our pure faith over the whole continent of South America, excepting the one little dependency of British Guiana, on the north-western part of the continent, already ours. With this exception, the whole of South America was embraced by Captain Allen Gardiner in those his dying communications, which fortunately reached this country. The effect was that a new Mission was sent out; and although for a time it seemed to languish, still some results were obtained immediately; and, by the favour of God, a few years afterwards the country had the great blessing of having sent to it Mr. Stirling, the father of their excellent hostess, Mrs. Robinson. Mr. Stirling went out and devoted himself to his work, taking up that which he felt to be his first duty—that of endeavouring to Christianize those poor wild savages in Tierra del Fuego. And he (the Dean) always considered that the life which Mr. Stirling led in his little humble hut, where he lived alone for several months, surrounded by those wild men, and yet bringing the influence of his high Christian character and intellectual gifts to bear upon those people, was the turning point of the Mission to the Fuegians,—it was in that solitude that he, single-handed, won the victory, and exhibited the power of Christianity over some of the lowest and most degraded of our race. There he was for months, exposed continually to very great danger; for those savages were not to be trusted: they were thieves; and they scrupled at nothing when they had any object to gain. Their habits were those of violence and plunder: they were known to be the most dangerous persons to be approached; if a vessel was unfortunately wrecked upon those shores, the shipwrecked men knew well the dangers which they had to encounter. But here was a man, who, for the love of God and from the desire to win the souls of those poor savages, was contented to remain there, and to bring Christian influences to bear on the people. We saw the fruit in these days; for he (the Dean) was told that, wherever the influences of Christianity had reached the shores of Tierra del Fuego, there was a marked change, and there were now portions of that coast which could be visited with safety, whereas at the time when Mr. Stirling touched it, the whole seaboard was a terror to sailors. While his work was going on, he came back to this country in the course of years and brought four Fuegian boys with him, who had already in some degree been instructed and civilized. These boys were exhibited at a meeting of the British Institution. Then Mr. Stirling felt that if he was to carry out all the designs and wishes of Captain Allen Gardiner, he must not confine himself to that

very degraded part of South America; but he must take a wider survey, and consider the needs of the whole of that large continent, more especially of our own English settlers there. But at this time the civil and ecclesiastical authorities at home, seeing that Mr. Stirling was the right man to be at the head of a great basis of Mission operations, called him home and made him Bishop of the Falkland Islands. That was in the year 1869; and since that time they knew very well how active, laborious, and useful his life had been, not only at Tierra del Fuego, but over every part of that great continent. After giving an interesting geographical sketch of South America and the varied missionary work which is being carried on, the Dean in conclusion said he should only like to say that through the exertions of Mr. and Mrs. Robinson, they had reason to congratulate themselves upon the state of the finances of the Lichfield branch of this useful Society. (Hear, hear.) In one single year that fund had reached some 66*l.*—(hear, hear)—and had every prospect of being rather more than less in the future. He could not but feel that they were exceedingly fortunate in having as their neighbours persons so worthy as Mr. and Mrs. Robinson taking an active interest in this good work; and he, for his part, felt indebted to them very much for having called his attention to it and for having increased the interest which he had felt before, and which he desired to impart to all present. He was satisfied that when it should please God to call them to their places in the mansions of the blessed (if for Christ's sake they should be counted worthy), their great happiness there would be to feel that they had taken a part in the mission of Him who came to seek and to save that which was lost. (Applause.)

"A collection was made at the close of the Meeting in behalf of the Mission, amounting to 23*l.* 3*s.* 3*d.*, including a special donation from Miss Vickers of 5*l.* to the Endowment Fund for the See of the Falkland Isles."
—*Bucks Herald.*

PRAYER UNION FOR SOUTH AMERICA.

The following are the suggested subjects for special prayer and praise on Monday, March 1st:—

I. Prayer for a special blessing on the work of translating a portion of God's Word into the Yaghan language, about to be commenced by Mr. Bridges.

II. Continued prayer that it may be laid upon the hearts of men full of faith and of the Holy Ghost to offer themselves for the chaplaincies vacant.

III. Praise for the large measure of success which has been granted to the Society's operations in the River Plate district, and for the partial restoration to health of Mr. Bridges.

Gleanings.

THE extraordinary success which has attended Christianity, which is founded on the sacred Scriptures, while it proves the truth of the facts which they detail, and demonstrates the fulfilment of the prophecies they contain, is a continual miraculous proof of their divine origin. Other religions have owed their extension and prevalence to the celebrity of their founders, to the learning of their advocates, to their conformity to the prejudices and passions of men, to the energy of the secular arm, or even to the power of the sword; but Christianity was totally destitute of all these advantages (if such they may be termed), either to recommend or enforce their reception in the world. Its founder was put to an ignominious death by the common consent of his countrymen; its original promulgators were twelve illiterate men wholly devoid of every kind of worldly influence; its doctrines were opposed to the principles and practices of the whole world, deeply rooted by inclination, and firmly established by extensive custom, by long confirmed laws, and by the high and universal authority of nations. Yet, by the simple preaching of the Gospel, Christianity triumphed over the craft, rage, and power of the infuriated Jews,—over the haughtiness, policy, and power of the Roman power,—over the pride of learning, and the obstinacy of ignorance, hatred, prejudice, and lust,—over the hardened inclination, deep-rooted customs, and long established laws of both Jews and Pagans,—so that, notwithstanding every conceivable form of opposition, within a few years after Christ's ascension, it prevailed, in a greater or less degree, in almost every corner of the Roman Empire and in the countries adjacent; and multitudes, at the hazard of every temporal loss or punishment, readily believed, constantly adhered to, and cheerfully and strictly practised its pure and holy precepts. Nor has the success of Christianity been confined to the early ages only, for during the period of eighteen centuries, notwithstanding innumerable persecutions, together with the wickedness of professors, and the inconceivable villany and base indifference of the clergy, it has been more or less successful in reforming the hearts and lives of multitudes in almost every nation under heaven; and we may assert that, even at present, there are many thousands who have been reclaimed from a profane and immoral course of conduct, to sobriety, equity, truth, purity, and piety, and to an exemplary behaviour in the relative duties of life. Having been made free from sin, and become servants of God, they have their "fruit unto holiness," and after "patiently continuing in well-doing," and cheerfully bearing various afflictions, they joyfully meet death, being supported by the hope of eternal life as the gift of God through Jesus Christ, while they who are best acquainted with them are most convinced that they have been rendered more wise, holy, and happy by the reading the Bible, and that there is a reality in religion, though various interests and passions may keep them from duly embracing it.—*Bagster's Introduction, Miniature Quarto Bible.*

HOME PROCEEDINGS.

UPON adding up the deputation returns for last year we find that two hundred and ninty-three Sermons were preached and three hundred and seventeen Meetings held on behalf of our Society. The collections made after these six hundred and ten public appeals amounted to nearly 2,100*l.*, the average collected on each occasion being therefore rather less than 3*l.* 10*s.* The private efforts either aroused or kept alive by these Sermons and Meetings further brought in 4,000*l.*, which proves that we must not estimate the value of our deputation work by the immediate results of each appeal. The whole Association receipts are really the outcome of our deputation labours, and indeed we may often trace Legacies and Donations and Subscriptions paid direct to this source. Ninety-nine new openings were gained in 1879, but some forty places, in which our cause is usually pleaded, had to postpone our visit. Indeed it proves difficult to maintain our cause in old auxiliaries while we are endeavouring to break up fresh ground. If we estimate the places at which our cause was pleaded at five hundred, we at once see how small a proportion of Home parishes aid our South American work. Nor can we feel surprise at this, if we remember that a well-known Archdeacon lately mentioned that a large number of parishes in his Archdeaconry gave nothing whatever to foreign Missions.

During the past few weeks not a few important Associations have had their Sermons or Meetings, or both. Cardiff, Clifton and Bristol, Bath, Ryde and Southampton, and Brighton, and other smaller places were visited by Mr. Kane with excellent results. A clerical friend at Clifton hearing of our falling-off in receipts for last year sent a donation of 50*l.* Mr. Welby has had a number of Village Meetings many of them in new openings. But the most successful effort in the Midland District was the Lichfield Anniversary, whose South American interests are well looked after by Mrs. Robinson, Bishop Stirling's daughter. Prebendary McDonald and Mr. Welby were the Society's representatives, and Bishop Abraham and the Dean took part in the proceedings. A drawing-room meeting was followed the next day by a public one in the Town-hall, the two producing nearly 30*l.*

Mr. Mills took a short tour in Gloucestershire, visiting Stroud, Painswick, Amberley, Woodchester, Selsley, Horsley, and Brimscombe. He mentions the death of a kind friend of our cause, whose interest Mr. Windle, we fancy, enlisted. "Though only a poor man," says Mr. Mills, "he laid by 3*d.* or 4*d.* a week, and always at our meetings put half-a-sovereign in the plate, and the odd shillings, making up the number of pence per week from the previous meeting." Thus it is that in Missions as in so many other good works, "the poor and the rich meet together."

The work in and near the metropolis has not been so extensive as we could have desired, but sermons at Christ Church, Surbiton, were obtained after many years of patient waiting, and produced nearly 32*l.* St. Michael's, Stockwell, also gave us a morning sermon, which the Rev. W. Welsh kindly preached. An opportunity of bringing our work before the Oxford Graduates' Missionary Association was afforded us on Jan. 30th. The Rev. R. J. Simpson attended, and had an interested, if not a large, audience. A short account of the proceedings is given on page 63. It is hoped this may lead to help from the different Colleges both in money, and, what we perhaps need more than money, *suitable men*. The collection at Stonegate was, we find, 12*l.*, not 7*l.* with a donation, as stated in our last.

We trust our friends will make an effort to be present at our Annual Meeting on 28th proximo, that those who take part in it may have the inspiriting "sympathy of numbers."

H. S. A.



REGATAO (HUCKSTER) AND HIS FLOATING SHOP, TRADING ON THE PURUS.
[*From a Photograph taken by Mr. J. E. Reszyck-Polak.*]

THE SOUTH AMERICAN

Missionary Magazine.

APRIL 1, 1880.

LETTERS.

SINCE our last issue letters have been received from the Bishop of the Falkland Islands (*Dec.* 23); Revs. F. Young (*Jan.* 29); G. P. Quick (*Feb.* 3); F. N. Lett (*Jan.* 27; *Feb.* 10); J. H. Gybbon-Spilsbury (*Feb.* 3 and 16); W. H. Lloyd (*Jan.* 17, 27); R. Langbridge (*Feb.* 18); Messrs. J. M. Dean and Sons (*Jan.* 12); J. S. Robertson (*Jan.* 19); J. H. Peters (*Jan.* 20); C. H. Webster (*Feb.* 4); Capt. P. W. Stephens, R.N. (*Feb.* 1); Capt. Willis (*Dec.* 20).

BUSINESS.

THE usual Monthly Meeting of the Committee was held on the 9th ult., and was adjourned to the 23rd ult.

Lieut.-Col. Beamish, R.A., was elected a member of the Committee.

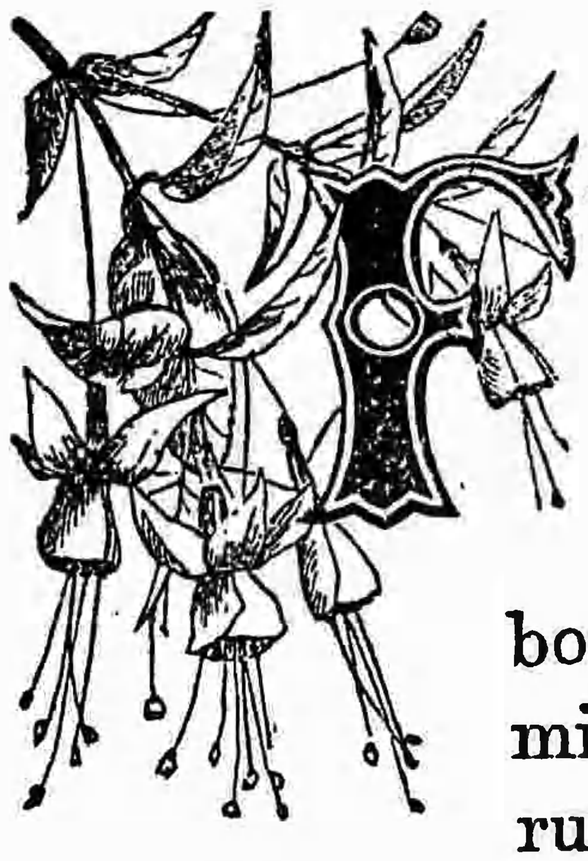
The next Meeting will (D.V.) be held on the 13th inst.

FINANCE.

The Finance Committee held Meetings on the 4th and 18th ult.

The Total Amount received during the month of February was 775*l.* 14*s.* 8*d.*

The next Meetings will (D.V.) be held on the 8th and 22nd inst.



GENERAL INTELLIGENCE.

FROM the South we are glad to report the successful passage of the Bishop's new yacht "Messenger" from Sandy Point to the Falkland Islands.

The Bishop and Miss Stirling were on board her, and in the good providence of God no mishap occurred during the eighty-four hours' run. The "Allen Gardiner" watchfully attended her little convoy while traversing the stormy 400 miles. Occasionally the huge waves completely hid the vessels from each other, but the "perils in the sea" were under the control of Him who sitteth above the water-floods, and the haven was reached in due time.

His Lordship's movements about this part of his diocese will now be much facilitated, and the scattered residents of the Falklands, numbering about 1,400, more easily reached by means of the yacht.

We must not omit to acknowledge here the friendly help of Capt. Hansen, of the "Foam," for carrying to Keppel Island the life-gig which was kindly presented by Mrs. Dixon.

We welcome a letter from the West Coast bearing the well-remembered initials P.W.S., and can imagine ourselves joining in the hearty series of services which the good folk of Tocopilla so justly appreciated. Our hearts respond to the world-wide solemn strains there raised to the "Old Hundredth," and we commend our countrymen there, mining above the scarcely slumbering volcano, to the Holy Spirit's guidance to Jesus the Saviour of sinners, so that in "that day" they may not be amongst those who call upon the rocks and hills to cover them.

We are indebted to one who has long devoted himself to the work of the Mission at home for an article pointing to the deep need of "more labourers" for the whitening harvest fields.

An earnest appeal, accompanied by an amount of welcome information as to the condition of the Society's work in Tierra del Fuégo, reaches us from Mr. Bridges, which we commend to

the hearts of our friends as a stimulant to praise and further effort.

From the Amazon we learn that some of the party were about to explore the hitherto unvisited affluents of the River Purus, with the view of opening further communications with the Indians.

We have been disappointed in our hope of sending a married catechist out to this Station on March 30th. Everything was nearly settled, when it was found that the health of the wife did not appear to be sufficiently robust to justify the Committee in sending them; so we again request our friends to interest themselves in procuring a suitable couple to strengthen the party at San Pedro, and to plead earnestly that the Lord of the harvest will raise up fit persons to fill this post and the vacant chaplaincies as advertised.

The Rev. J. H. Gybbon-Spilsbury has held a series of services in the Camp districts south of Buenos Ayres, which appear by the attendances to have been appreciated by the residents. The organization of this chaplaincy is progressing favourably.

The report from the Bible depôt at Santiago shows some increase in the sale of Spanish Scriptures, but we do not expect great progress there while the distress consequent on the war is so widespread and serious.

From Rosario and Sao Paulo we have received satisfactory summaries of the past year's services, &c.

Our Obituary chronicles the departure to his rest of a well-tried friend of the Society, and we are reminded forcibly that the generation which witnessed the launch of the enterprise is rapidly passing into eternity. May we keep that which has been committed to our care faithfully, and may we with purpose of heart press on in the good cause.

In conclusion, we must express the hope that a goodly number of our friends will make an effort to attend the Annual Meeting to be held at St. James's Hall on 28th inst. at 3 p.m., and that with renewed strength and spiritual wisdom the Committee may again undertake their responsible duties to the glory of God and the welfare of many in the Continent of South America.

E. P.

Appeal for a Church and Schools for Ooshooia, Tierra del Fuego.



EAR friends and supporters of the Lord's work now being carried on in Tierra del Fuégo, I write to you of a very pressing want at Ooshooia, daily felt by us workers there, and no less felt by the natives themselves.

The natives of Tierra del Fuégo are of three races—

1. The Yahgan.
2. The Ona.
3. The Alaculoof.

1. The "Yahgan," amongst whom the Society has been more particularly working, occupy the shores of the Beagle Channel and the island shores south of it. They number about 3,000. They had no special name for themselves, but, like many other simple races, called themselves "Yamana" (*i.e.*, man) and their language "Yaman' hahsha" (*i.e.*, man's voice), as though they specially were the human race. I have called them "Yahgan" from a place near called "Yahga."

2. The "Ona" occupy a large island which they call "On'isin" (*i.e.*, Onaland). It lies to the north and east of Yahga, and its southern coast extends over 200 miles. The "Ona" are without canoes, and their land without trees to make them, and their coast so exposed as to forbid their use. They are, however, a tall, strong, fierce people; their chief weapon is the bow, and they are thought to number perhaps 2,000. They are an offshoot of the "Tsonaca," or southern Patagonians, speaking a kindred language.

3. The "Alaculoofs" are, like the "Yahgans," canoe Indians, hutting on the coasts of the many islands forming their country; but their climate is milder, their land damp, mountainous, rugged, and densely wooded. It is unfavourable for pasture or tillage, and of wider extent than Yahga, and they have more animal life to subsist on. They are supposed to number 3,000, but this is conjectural.

The "Yahgan" language is that on which we are now en-

gaged, translating into it the Gospel of St. Luke. It is a soft, pleasant sounding language, abounding in vowels, having all the vowels and consonants of the English save the "th" in thin and then, and the "s" in pleasure; but to make up for these it has the "ch" of German, the "ll" of Welsh, and the following letters strongly aspirated and articulated: r l m n y and w. It has a considerable compass of words, at least 30,000, which was ample for the people who spoke it when we found them, but has now become a very inadequate medium to convey clearly our instruction to them, and the sooner they learn English the better. We say not this to save ourselves trouble, but because having thoroughly mastered the language, we feel its deficiencies.

The "Ona" language is guttural and unmusical.

The "Alaculoof" language is an exaggerated caricature of Welsh.

Our Mission Station of Ooshooia is the only one at present in Tierra del Fuego. Ooshooia is on the north shore of Beagle Channel, and by its position (about midway between the Atlantic and the Pacific Oceans) is well suited for a Chief Mission Station for the whole country of Tierra del Fuego. It has an excellent harbour, abundance of timber, and much grass land.

The "Station" is already well developed, having three roomy dwellings for its officers with productive gardens; a large store; an orphanage; temporary erections for schools and workshops and for Divine worship; and several cottages built by Christian natives having plots of ground all fenced in and under cultivation. These natives, amongst them, own some sixty head of cattle.

The natives greatly value the work of the Mission. They are all in favour of law and order, contrasting with much gratitude their happy present, with their former turbulent past, when fightings were frequent and no man trusted his neighbour.

Ooshooia is easily approached by the whole Yahgan tribe from east, west, and south. There are seldom less than 150 Indians there, and often over 300. In the course of a year from 1,000 to 1,500 persons visit the settlement, coming for all kinds of purposes—to barter skins, purchase tools or clothing grind axes and spades, &c., and carry away seeds and plants for their own cultivation; and with these also, we trust, some of

the good "seed of the Word," and some pleasant knowledge of the "Plant of renown."

On both sides of the Beagle Channel there is much available land for settlement fit for pasturage and tillage, with good harbours, plenty of wood, and fair fishing grounds. And thus Ooshooia is a very favourable spot for the development of our Christian and civilizing work, and well deserves to be more developed for the wants of these too long neglected but deserving people.

Our chief and pressing wants now are a church and a school house, of dimensions adequate to the numbers now steadily crowding into both of them. Our only room for the first, is the hut, 20ft. by 10ft., which was the solitary abode of the Rev. W. H. Stirling on his first visit among the people. In this hut now gather for worship numbers far exceeding what it can accommodate; the people cannot kneel, the preacher is closed in upon, the air becomes exhausted, many are often outside; it was of course never constructed for the purpose. We need a church fully four times the size, accommodating 500 persons—simple in its construction, and frugally furnished and fitted. The material to be of wood. The timber is in the forest close at hand. The labour, which must be paid for, will chiefly be done by the natives. It will be a merciful help to them, whose destitution is often excessive in the hard seasons.

There is the same necessity for a *New Schoolroom.* The present building is old, has been added to, is ill-adapted and arranged; has become quite outgrown by the numbers; it admits of no classification; is of course defective in light and ventilation and roof and in necessary fittings; it is of bare boards without lining; it is crowded with 40, but we want space for 200.

A sketch and estimate for these two buildings has been kindly made by A. R. Pite, Esq., chairman. Their cost is put at 1,000*l.* Of this sum 250*l.* has been already given by special donations. I am sure we shall not be disappointed in looking to you for the rest.

Dear Friends, we feel the need of these buildings; it is our earnest desire that you will supply us with the necessary means for procuring them. And as the wood is at hand, and payment will be made to the natives for all their labour, in food, cloth-

ing, tools, and domestic articles, the outlay will be productive of a twofold blessing.

The poor people for whose benefit we would enlist your sympathy and aid are worthy of it, inasmuch as they are one with us in all our privileges as the children of God, and are those for whom, with us, the Lord Jesus lived and died.

In serving them we serve Him, in neglecting them we despise Him. It is written, "He that despiseth the poor, reproacheth his Maker."

There are men and women among the Yahgans at Ooshooia, who are Christians in truth, who own the Lord Jesus as their King and Saviour; whose lives are comparatively holy, and who are blessed by the knowledge and fear they have of the Lord their God.

I doubt not as they become able, they will gladly relieve you of the burden of helping them, and as gladly will work with you in helping others. Also, I should tell you, dear fellow Christians, that the Christians in Fireland often pray for their kind friends in England, feeling how great a blessing they have been to them. Your perseverance in seeking to do them good amidst so many discouragements and difficulties, and at so great a cost, is a proof to them, yea a proof to all men, as it surely is to yourselves, of the reality of your faith in Christ.

The preaching of Christ has resulted in bringing about a very happy change in the hearts and lives of many at Ooshooia, as it is well calculated to reform all mankind. For the love of God in our hearts results from His love and grace towards us. Of this love we have therefore borne witness, and it has, I repeat, gladdened many hearts, and brought grace to many homes here, where peace, mutual confidence, and brotherly kindness have taken the place of discord, distrust, and endless strifes and contentions.

For this we give thanks to the Lord who has commissioned us to bear witness to all men of His grace and glory.

Being hopeful, we should be diligent and earnest. We have a great work to do for the Lord, and His people: let us do it with our might.

THOMAS BRIDGES.

SOUTHERN MISSION.

STANLEY.

FROM Stanley the Bishop acquaints us of his safe arrival from Sandy Point in his yacht the "Messenger." As we hoped and expected the voyage across the open was made under convoy of the yawl, which, however, had to keep her reefs out to avoid being distanced by her well-found little consort.

His Lordship's description of his cruise will be read with much interest:—

"*Stanley, Dec. 23rd,* 1879.

"On Keppel Island the Station looked in remarkably good order, and the Mission party were in the enjoyment of excellent health. The Indians are not inferior in appearance to any we have had before on the island; and I think they do justice to the care and training they receive.

"The life-gig presented by Mrs. Dixon arrived safely in the 'Galicia,' at Sandy Point. Rather than leave it there for an indefinite time I accepted the most kind offer of Captain Hansen of the 'Foam,' then at Sandy Point, to convey it to Keppel Island. By-and-bye the 'Allen Gardiner' can take it to Ushuwia.

"The 'Messenger,' built by Messrs. Forrest and Sons, has given me great satisfaction. The tonnage I do not yet know, but she is variously estimated out here at from seven to ten, or even eleven tons. She may be called ten tons without fear of being far wrong; and she unites as many good qualities as a boat of that size can fairly lay claim to. Miss Stirling and myself crossed in her from the Magellan Straits to these islands. In very high seas she ran before a strong breeze to the surprise of all who know how touchy small boats usually are. She is weatherly too, and quick, and a capital sea boat.

"Captain Hansen lent me his mate for the passage across. In addition I had an Italian seaman, and two natives of Tierra del Fuego. The 'Allen Gardiner' kept us company; and, during the first night, when a very heavy sea was running and the 'Messenger' was only showing her close-reefed mainsail to the breeze, Captain Willis keeping the 'Allen Gardiner' under less sail than she might otherwise have carried, hovered tenderly about us, and watched our course. Yet in the furrows of the waves, not only that night, but the next day, the vessels though close were lost to sight, not a shadow of the 'Allen Gardiner's' topmast being seen by us although sixty feet high and more from the water.

"From Sandy Point to our first anchorage in a cove in West Point Island in the Falkland Islands we were about eighty-four hours—the distance being 400 miles. This may appear long, but in a heavy sea and under close reefs, a small boat of ten tons cannot be expected to show her greatest speed. We think the 'Messenger' behaved very well, and that Messrs. Forrest deserve great praise. But I should be wanting in right feeling if I did not express my most grateful sense of the Divine mercy, which caused everything to work so favourably for our voyage. There was nothing lacking to make the voyage prosperous. All things worked in our favour.

"WAITE H. FALKLAND ISLANDS."

The "Allen Gardiner."



WE are glad to be able to report the safe arrival of the Mission Yawl and her convoy the "Messenger" at the Falklands from the Straits of Magellan about the end of November.

At Keppel Island Capt. Willis was thankful to find the affairs of the Mission Station progressing favourably.

The party at Keppel Island welcome their friendly visitor with long-expected English stores; and she speedily loads and again faces the passage to Ooshooia.

"*Allen Gardiner, Stanley, December 20th*, 1879.

"You will be pleased to hear we had a good passage across from Sandy Point. After experiencing much bad weather going from Ooshooia to Sandy Point, and while at the latter port, we sailed for Falklands on the morning of the 25th of November with a westerly wind, and indications of good weather, in company with the 'Messenger.' The next morning at daylight we were abreast of Orange Buoy, and at two p.m. abreast of Cape Virgins. After this the wind freshened, so that the 'Messenger' was double reefed; we were able to keep in sight of her by carrying whole sail. The land was sighted on the 28th at 11.30 a.m., and at 9 p.m. the 'Messenger' anchored at Westpoint Island. The 'Allen Gardiner' passed through at 10 p.m., arriving at Keppel the next morning at 9, after an absence of twenty weeks.

"The 'Allen Gardiner' is now loaded. I hope to sail on the 23rd for Keppel and Ooshooia, and desire to be truly grateful to our Heavenly Father for past mercies, and to trust Him for all that is to come.

"J. C. T. WILLIS."

NORTHERN MISSION.

River Amazon.

SAN PEDRO—RIVER PURUS.

FROM Mr. McCaul we are pleased to have good accounts of the Mission, to the middle of December.

With the gradually rising waters a visit was contemplated to the Indian tribes located on the banks of the tributaries of the Purus.

Thus, gradually, the influence of the Mission is being extended; and with the continued blessing and protection of God, we expect, in the future, glorious results to follow the present laborious efforts to plant the standard of the Gospel amongst these hitherto neglected denizens of the forest:—

"*Sao Pedro de Caxoeira, Rio Purus, Dec.* 12*th*, 1879.

"We have been very busy lately, getting the sides of our house boarded up, as the rains have now set in. For this purpose we have had to make several journeys in the launch to procure suitable planks. The boarding of the upper story is now almost finished with the exception of my room, which, however, we hope to get done very shortly.

"The river, which has been rising very rapidly, has, during the last few days, commenced to fall, and we have thought it prudent to avail ourselves of this opportunity to clean and paint the bottom of the launch; for this purpose we have towed her into a neighbour's 'port' where the river bottom is shallow and fairly level, and having placed wood rollers under her whole length, we await a further subsidence of the water to enable us to paint right under her bottom. You will be glad to learn that Mr. Duke's health is much improved.

* * * *

"A visit to the Indians, far up river, in the launch is contemplated by Mr. Duke at the earliest available opportunity, as there is now enough water for the launch to penetrate a considerable distance, and to visit hitherto unexplored affluents of the Purus. We shall probably be absent from the Mission Station on our intended exploration from six weeks to two months, but as Christmas is now drawing near, and there will be barely time to get the launch painted and off the beach again, I do not think we shall be able to get away before Christmas is past.

"After considering the matter of raising the 'Pioneer's' funnel, Mr. Duke and myself think our object will be better attained by arranging a

small 'fan' or 'blower,' so as to give an increased draught in the chimney (independent of its height), sufficient to enable us to burn any kind of wood, a great advantage, as when we are at a distance from home we have to take any kind of wood we can get and are indeed at times glad to get any at all. I do not know that there are any particulars of further interest with reference to the 'Pioneer' that I can mention, except that she is undergoing a thorough cleaning and painting inside. And, of course, the engine, boiler, &c., will meet with a due share of inspection, cleaning, &c. from me."

"HUGH F. MCCAUL."

A few extracts are given from Mr. McCaul's diary with the view of conveying to our readers' minds some details of daily work and needs :—

FRESH PROVISIONS.

"*August 25th.*—Morning, on board launch getting engine ready for an expedition to a 'Praia,' a short distance down river, for turtle. Mr. Polak, our neighbour, Sr. Augusto, Alick, and myself, made up the party. Steamed out of 'Port' here in the afternoon. We were fortunate enough to bring back five turtle, our neighbour, Sr. Augusto, also getting some to take back with him.

"*August 26th.*—Returned from our expedition and anchored in 'Port' in course of the morning. After blowing down the boiler came up to house and rested remainder of day, as had been up part of night before, and did not feel fit for work. Day, very hot."

TRIP FOR WOOD AND TO VISIT INDIANS.

"*September 15th.*—Morning, busy on board launch screwing second new 'stud' into boiler, and getting everything ready for a start. Our object was to steam to a place where we could get a kind of wood called 'paxiuba' to wall side of house before rains set in, and for Mr. Polak to take some photographs of the 'Pamary Indians.' We expected to be away till Thursday. Left the 'Port' about two p.m., and ran swiftly down river. Reached Hyntinahan in the evening. Spent the night there. Our party consisted of Mr. Polak, 'Alick,' Maniwa, Irima, and Cawai, and myself to drive the engine.

"*September 16th.*—Morning, left Hyntinahan, and ran till we came to 'Sao Domingo,' Sr. Barboza's place. Were very kindly entertained by Sr. Barboza (who has shown us much kindness on former occasions).

"*September 17th.*—Left for the mouth of a small river called 'Sapatiny' with Sr. Barboza on board. Mr. Polak took photographs of this river from a 'Praia' facing the mouth. Slept the night at the second house of Sr. Barboza, close to this river.

"*September 18th.*—Ran up the 'River Sapatiny' as far as 'Lake Sapatiny,' which lake we explored for a long way up, but were not able to reach the end, partly on account of the shallow water, and also because I began to feel very unwell, and even had to stop driving the engine for a

short time, feeling too faint to stand the heat of the fire. However, after resting for a short time, I managed to drive back to Sr. Barboza's house (having a boy to stoke the fire for me), where I was able to rest and get cool. Drinking the dirty water of the river, combined with the heat of the furnace, I think it was that knocked me up.

"*September 19th.*—Was able to leave for 'Sao Domingo,' and arrived there about midday."

A DIFFICULTY CONQUERED.

"*September 20th.*—Felt still very poorly. Nevertheless, we started on our return journey about seven a.m. We had not, however, steamed out of sight of the house before the engine went wrong, and finding it would not work, I thought it best to be towed back to the house. This we managed by making all hands get into the canoe we had with us, and having attached a line to the 'Pioneer,' those in the canoe paddled towards the house, dragging the now crippled 'Pioneer' after them. Sr. Barboza, who is an engineer of some considerable experience, very kindly helped me to get the engine to rights. The valve-rod had got badly bent, and required to be straightened. We concluded that the cause of this was the slide-valve having worked loose inside the steam-chest. By dint of working hard up to late in the evening we got the slide-valve made fast, the spindle straightened, and the joints re-made."

A STORM SHOWS THE WEAK POINT.

"*September 27th.*—Spent some time to-day making clips of hoop iron to keep the tiles in their places on the roof. During our absence a violent storm of thunder and lightning, wind and rain, had made the tiles on the roof slide out of their places, to Mr. Duke's no little discomfort. On arriving back here our man 'Alick' was set to work as soon as possible to mend the roof.

"HUGH MCCAUL."

A Visit to the Mines of Tocopilla.

ANY one at all acquainted with the West Coast of South America is aware that the country lying between certain parallels of latitude is exceedingly rich in copper ores, and that the mining establishments which have sprung up in all directions to extract the ores from the mountains, are chiefly owned and worked by Englishmen. In some cases the ores are sent to England in their native state; in others they are smelted into "regulus"; and in others they are reduced to bar copper.

Another valuable product of more recent discovery is nitrate of soda. This deposit is found in the rainless desert of Atacama, and is extensively used in Europe as a fertiliser of the soil, and also in the manufacture of gunpowder. It has, in a large measure, taken the place of guano.

The war at present being carried on between Chili and Peru and Bolivia owes its origin to a dispute between Chili and Bolivia as to a proposed impost by the latter Republic of 10 per cent. on every "quintal" of nitrate—equal to about 112 English lbs.—exported from the latter country. Hence the Bolivians call it the "10 cent. war"—a name it will probably be known by in after years.

Most of the places where the various establishments have been formed for carrying on the mining and nitrate businesses had no existence a few years ago. Notably so are the two flourishing towns of Autofagasta and Caldera. Indeed, when the first American engineers landed at the latter place in the year 1850, the only inhabitants to be found were the myriads of fleas which lived in the sand, and the flies which infested the air. Now all along the coast are dotted, here and there, towns and villages of more or less importance, where are to be found a goodly number of Englishmen carrying on their speculative business.

The great feature of this coast is the magnificent mountain range, grand in the beauty and boldness of its rugged peaks and deep "quebradas"; but in the absence of all vegetation, desolate-looking, arid, and burnt up. Rain never falls in these parts, and as there are neither rivers nor wells, the water required at the different towns has to be condensed from the sea. About Tocopilla the country is especially rich in copper ore. At the present time, within a radius of an hour's ride from that place, are eight different mines worked by our own countrymen, who number between 170 and 180 souls. Before the war the number was much larger.

A recent visit paid to this place by one of Her Majesty's ships stationed on the coast was an occasion of much interest, and it is hoped will not be without its good effect. As the stay of the ship extended over the Lord's-day, permission was asked by the residents to attend Divine service on board. This was most readily granted, and the ship's boats placed at their disposal. Notice was also sent to the mines and to the merchant ships in harbour, and the result was a congregation of over seventy visitors, thirteen of whom remained at the close of the service to celebrate the Lord's Supper. It was an interesting sight, that of the miners and blue-jackets mingled together and joining in the services of the Church, especially when it was remembered that in some cases years must have passed since the former had had the opportunity of enjoying such a privilege. And the well-known hymns that were sung must have struck a tender chord in many a heart as memory recalled happy bygone days in the now far-off home. In the evening a service was held on

shore, in the mess-place of the principal establishment, which was fully attended; and on the following Tuesday a visit was paid to the Carmelita mine, where a service was also held. Out of the forty-eight miners employed there not more than three were absent, and these compulsorily so. The Carmelita mine is situated in a deep "quebrada," about half-way up the mountain, at an elevation of 1,800 feet above the level of the sea, and at a distance of about four miles from the fort. On arriving at the mine the Administrador, or Captain of the mine, a bright, intelligent young Cornishman, received the party, and in unmistakable Cornish addressed the person who was to conduct the service, as follows :—

"I say, master, the men wants to know whether it is to be Church or Chapel service? We be all Wesleyans here and we be very fond of singing, and the men all have hymn-books."

"Very well, my friend," was the reply; "you tell the men the service will be conducted so as to suit their feelings, and that they shall select their own hymns and choose their own tunes."

The service was held in a room capable of holding about seventy people. Two flutes were brought into requisition, and shortly afterwards, all were engaged in singing that grand old hymn, "All people that on earth do dwell." At the close of the service notice was given that a similar service would be held the next evening at the port, and that afterwards it was proposed to hold a temperance meeting with the view of forming a temperance society.

Two years ago Tocopilla was visited by a terrible earthquake and tidal wave which caused an immense amount of damage and loss of property. It was computed that one firm alone lost 40,000*l*. At the mines too the shocks were very severely felt, so much so that many thought the earth was really about to open her mouth and swallow them up. Fortunately it occurred in the evening when all the people were out of the mines. Immense stones were detached from the mountain and came rolling down the steep sides of the quebradas at a fearful pace, and flashes of fire caused by their striking the rocks in their descent added to the general panic which ensued. The probability of being in a few moments ushered into the presence of their Maker aroused, in the minds of the people, the greatest apprehension. Many felt the call had come, and alas! had found them in a state of unpreparedness; and there on bended knees they might be heard imploring God to forgive them their sins. But, said the one who was giving the account of this dreadful scene, "I could not do it, for I knew it was too late then. And the words of my old father came to my mind, 'as a man sows so shall he reap,' and 'as the tree falls so it lies.'"

The following evening the service was held at the port, and at its close a temperance meeting. Both were fully attended. Mr. Williams, the manager of the Bella Vista establishment, kindly occupied the chair, and in a few words of sympathy he expressed his hearty concurrence in the

proposed movement, and what was still better promised his support. By some it might be thought rather a bold stroke for strangers, and they sailors, to land on their own responsibility and attack one of King Alcohol's fortresses, but the heartiness and kindness with which they and their proposal were received showed that not only was the movement popular, but that it was highly appreciated. Many a man is convinced that, if he could but practise total abstinence it would be better for him in every way; and he only wants encouragement and the opportunity to determine him to take the step. Afford him these, and if he is in earnest he will avail himself of them.

A happy thought struck one of the speakers. He suggested the formation of a "Lodge" to be called the "Thetis Temperance Lodge," after the name of the man-of-war there in the bay, and in remembrance of her visit to Tocopilla. The right nail had been hit. The proposition was received with a round of applause, and a show of hands having determined the point, the business of enrolling members and appointing officers was at once proceeded with. The Lodge now numbers twelve members, with the prospect of further additions.

The next day the "Thetis" was speeding her way up the coast, officers and men carrying away happy reminiscences of the few days spent at Tocopilla.

But, it may be asked by some thoughtful person, "Are our countrymen living month after month, year after year, without any provision being made for their spiritual necessities?" Alas, it is so; not only at Tocopilla but in many other of the mining districts. And when restraining and constraining influences are absent the result is not difficult to imagine. Let it not, however, be supposed that it is the wish of the people at Tocopilla to live in this state. Far from it. Notwithstanding that the majority are Nonconformists they would gladly welcome a clergyman and would contribute, as far as they are able, towards his stipend; but they could not support one entirely. Here there is an opening for the Church and for the S. A. M. S. Only let the right man be sent—one who would come down to the level of the people and take a personal interest in each member of his flock. One to whom they could look for help, encouragement, and advice. One who would recommend the religion of the Lord Christ as much by his walk and conversation as by his preaching. Let such an one be sent, and with the blessing of God resting on his labours, he shall accomplish a work which in the last great day shall redound to the honour and glory of our covenant-keeping God, and shall add many bright jewels to the Redeemer's crown. P. W. S.

Chilian Earthquakes.

(Continued from page 62.)

IN steep rocks, where vertical measures could be correctly taken, beds of dead mussels were found ten feet above high-water mark. One foot lower than the highest bed of mussels, a few limpets and chitons were seen adhering to the rock where they had grown. Two feet lower than the same, dead mussels, chitons, and limpets were abundant.

"'An extensive rocky flat lies around the northern parts of Santa Maria. Before the earthquake this flat was covered by the sea, some projecting rocks only showing themselves. Now the whole flat is exposed, and square acres of it are covered with dead shell-fish, the stench arising from which is abominable. By this elevation of the land the southern port of Santa Maria has been almost destroyed; little shelter remaining there, and very bad landing.' The surrounding sea is also stated to have become shallower in exactly the same proportion as the land had risen; the soundings having diminished a fathom and a half everywhere around the island.

"At Tubal, also, to the south-east of Santa Maria, the land was raised six feet, at Mocha two feet, but no elevation could be ascertained at Valdivia.

"Among other effects of the catastrophe, it is stated that cattle standing on a steep slope near the shore were rolled down into the sea, and many others were washed off by the great wave from low land and drowned.

"In November of the same year (1835), Concepcion was shaken by a severe earthquake, and on the same day Osorno, at the distance of 400 miles, renewed its activity. These facts prove not only the connection of earthquakes with volcanic eruptions in this region, but also the vast extent of the subterranean areas over which the disturbing cause acts simultaneously.

"VALPARAISO, 1822.—On the 19th of November, 1822, the coast of Chile was visited by a most destructive earthquake. The shock was felt simultaneously throughout a space of 1,200 miles from north to south. Santiago, Valparaiso, and some other places, were greatly injured. When the district round Valparaiso was examined on the morning after the shock, it was found that the coast for a considerable distance was raised above its former level. At Valparaiso the elevation was three feet, and at Quintero about four feet. Part of the bed of the sea, says Mrs. Graham, remained bare and dry at high water, 'with beds of oysters, mussels, and other shells adhering to the rocks on which they grew, the fish being all dead, and exhaling most offensive effluvia.'

"An old wreck of a ship, which before could not be approached, became accessible from the land, although its distance from the original seashore had not altered. It was observed that the watercourse of a mill, at the distance of about a mile from the sea, gained a fall of fourteen inches, in little more than one hundred yards; and from this fact it is inferred that the rise in some parts of the inland country was far more considerable than on the borders of the ocean. Part of the coast thus elevated consisted of granite, in which parallel fissures were caused, some of which were traced for a mile and a half inland. Cones of earth about four feet high were thrown up in several districts, by the forcing up of water mixed with sand through funnel-shaped hollows—a phenomenon very common in Calabria. Those houses of which the foundations were on rock were less damaged than such as were built on alluvial soil.

"Mr. Cruickshanks, an English botanist, who resided in the country during the earthquake, has informed us that some rocks of greenstone at Quintero, a few hundred yards from the beach, which had always been under water till the shock of 1822, have since been uncovered when the tide is at half-ebb; and he states that, after the earthquake, it was the general belief of the fishermen and inhabitants of the Chilian coast, not that the land had risen, but that the ocean had permanently retreated.

"Dr. Meyen, a Prussian traveller, who visited Valparaiso in 1831, says that on examining the rocks both north and south of the town, nine years after the event, he found, in corroboration of Mrs. Graham's account, that remains of animals and seaweed, the *Lessonia* of Bory de St. Vincent, which has a firm ligneous stem, still adhered to those rocks which in 1822 had been elevated above high-water mark. According to the same author, the whole coast of Central Chile was raised about four feet, and banks of marine shells were laid dry on many parts of the coast. He observed similar banks, elevated at unknown periods, in several places, especially at Copiapó, where the species all agree with those now living in the ocean. Mr. Freyer, also, who resided some years in South America, has confirmed these statements; and Mr. Darwin obtained evidence that the remains of an ancient wall, formerly washed by the sea, and now 11½ feet above high-water mark, acquired several feet of this additional elevation during the earthquake of 1822.

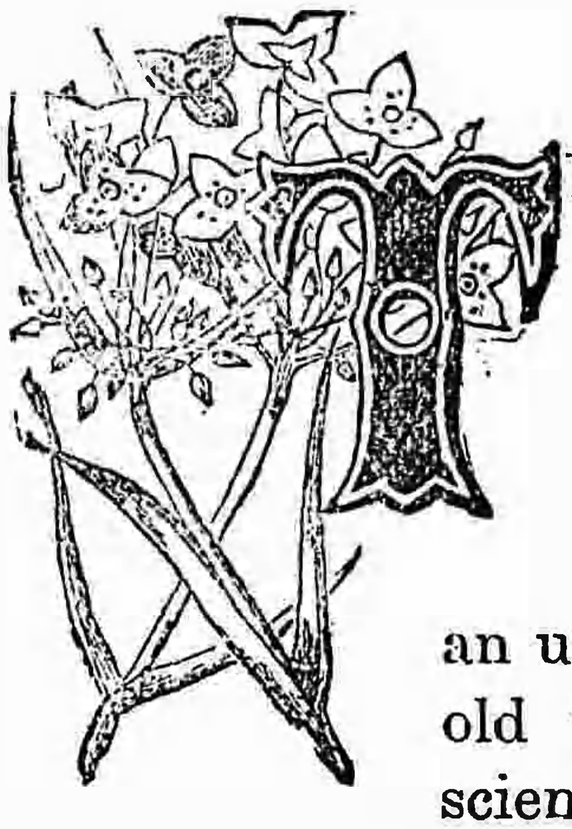
"The shocks continued up to the end of September, 1823; even then, forty-eight hours seldom passed without one, and sometimes two or three were felt during twenty-four hours. Mrs. Graham observed, after the earthquake of 1822, that besides a beach newly raised above high-water mark, there were several older elevated lines of beach, one above the other, consisting of shingle mixed with shells extending in a parallel direction to the shore, to the height of fifty feet above the sea.

"EXTENT OF COUNTRY ELEVATED.—By some observers it has been supposed that the whole country from the foot of the Andes to a great distance under the sea was upraised in 1822, the greatest rise being at the

distance of about two miles from the shore. 'The rise upon the coast was from two to four feet :—at the distance of a mile inland it must have been from five to six or seven feet.' It has also been conjectured by the same eyewitnesses to the convulsion, that the area over which this permanent alteration of level extended may have been equal to 100,000 square miles. Although the increased fall of certain watercourses may have afforded some ground for this conjecture, it must be considered as very hypothetical, and the estimate may have exceeded or greatly fallen short of the truth. It may nevertheless be useful to reflect on the enormous amount of change which this single convulsion occasioned, if the extent of country moved upward really amounted to 100,000 square miles,—an extent just equal to half the area of France, or about five-sixths of the area of Great Britain and Ireland."

How shall they Hear Without a Preacher?

ROMANS X. 14.



THE very name of South America possesses an indescribable charm. It is surrounded with an atmosphere of mystery. It conjures up a region in which the fancy wanders unrestrained and revels amid a world of wonders. South America is the southern half of that mighty Continent which was for ages an unknown world, as completely hidden from the men of old time as the yet undiscovered star is from modern science. It is the grand world in which Nature, at her leisure, wrought her marvellous works on the most stupendous scale. Where the kingly rivers rolling seaward repel the billows of the ocean with the resistless volume of their mighty waters. Where gigantic mountains, whose innermost recesses are Nature's hidden treasure-chambers, bear up the azure heavens on their glittering, snow-clad summits. Where boundless plains present food-producing possibilities that would suffice to supply the necessities of half the globe on which we dwell. It is a land of gorgeous colours and brilliant hues, which enrich the plumage of its birds and the petals of its flowers—a land of the diamond, the ruby, and the topaz, of gold, and silver, and pearl—of fragrant woods and healing herbs. Truly it is a land of wonders.

And yet South America is still very largely a land without the Gospel. Only here and there, at intervals of a thousand miles or more, does the pure light of an uncorrupted Church shine forth to illumine the surrounding darkness. Four centuries ago the curtain still hung dark and impenetrable before it, behind which its tawny races ranged its illimitable forests, and roamed over its extensive plains unknown and unmolested. While

along its ten thousand miles of palm-lined and rock-bound shores, washed by the waves of two mighty oceans, its dark-skinned people wandered, and gazed across the watery wastes ignorant of the Old World beyond. But there came a day when a daring hand uplifted the curtain, and revealed to the wondering eyes of Europe a vision of beauty which set men's hearts on fire. In court and cell, in church and camp, the wildest excitement prevailed, and men of iron sinews and indomitable will pressed forward, with cross and sword, to enter upon the conquest of a new world. Only for a brief period did risk and cost, dangers and disasters deter them. Onward and ever onward, in brigantine, caravel, and galleon, fleet after fleet sped "westward ho!" Sometimes wafted across the Atlantic's vast bosom by favouring gales, at others beaten to destruction by its adverse winds. Those who safely reached the other side debarked upon its golden strand to be received by the amazed natives as gods. But it was not long before they proved themselves to be but men, greedy, cruel, and most corrupt. Of those ecclesiastics who braved the perils of the ocean, and dared the dangers of the unknown land, a few sought souls for Christ, but more to extend the sway of the "Sacred Pontiff," and to make fresh conquests for "Mother Church."

The restless tide of human life—of miscalled Christian life—which thus set westward could not be restrained. Having reached the distant shores it overflowed the land, and in spite of hunger, fever, weariness, and exposure, scaled insurmountable barriers which reached to heaven, and forced its way, with incredible exertion, through dismal swamps and unutterable darkness, penetrating into all but inaccessible regions and carrying destruction in its van. Embosomed amid the sheltered hollows of the Andean ranges it found a noble race enthroned, whose wise laws and patient industry had made the wilderness a garden. Their ample roads, which went out two thousand miles on mountain sides and summits, and returned by fertile plains and arid deserts, made travelling not only easy but a delight. Their flocks and herds were countless, their subjects quiet, their cities beautiful; their gardens teemed with luscious fruit and lovely flowers, their temples blazed with gold, and transcended in their huge magnificence the most extravagant conceptions. With the advent of the "Conquistadores" all was changed. At a touch the Incas tottered on their thrones and fell with them; their vast riches melted, and their glory, like the "baseless fabric of a vision," faded away. Mercy and truth were overborne, and might was right.

When order returned it was accompanied by jealousy and suspicion. These sealed the ports of the New World and made it a vast prison-house through the closed portals of which no ray of Gospel light could enter. As years rolled on, an hundred thousand Indians were brought beneath the rule of Jesuit missioners who reduced their savage converts to a rude subjection. But they failed to plant the seeds of Gospel truth, and their work

being "wood, hay, and stubble," perished. On the coast the "Conquistador" was succeeded by the "Inquisador," and the appalling terrors of the Inquisition filled the atmosphere with vague and nameless horrors and rivetted upon the souls of the people, conqueror and conquered alike, the bolts and chains of spiritual slavery. The reign of priestly intolerance was long and grievous, and the people groaning in spirit agonized to be free. At length there came a day when political freedom dawned upon them, and in one State after another independence was proclaimed. Following this came the inestimable boon of religious liberty.

Now through all the land men of every rank are free to call upon their God according to the dictates of their consciences. But, in the words of Holy Writ,—which only imperfectly apply to the case of a Church that has obscured the truth, but apply in their full force to that of the heathen,—"how shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?"

How shall they hear without a preacher! From this island home of religious liberty the united action of many loving hearts has sent forth preachers, but all too few. The field is large, the need is great, the time is pressing. Generations of men and women come and go to whom the Gospel is an unknown sound. The Divine Master's voice is still heard above the scepticism of the age, "Go ye into all the world and preach." And like an admonitory refrain the apostolic words come down to us, "How shall they hear without a preacher?"

T. F.

OBITUARY.

WE omitted to notice in our last issue the great loss our Society, like many others, has sustained in the death of Mr. Edward Hume Townsend, J.P. and D.L., of Cuilnaconarrha, County Cork. From the first visit of Mr. Despard to Ireland, he and his family have steadily befriended our Society, not merely by public support, but by private exertions and by hearty hospitality to our various representatives. He entered into his rest on Friday, January 23rd.

Phil. i. 21.

Gleanings.

"O Death! where is thy sting?" etc.—1 Cor. xv. 55-57.

DEATH is personified as a monster possessing a deadly sting. This conqueror is permitted to exercise universal sway at present. He derives his power from sin: "Death passed upon all men, for that all have sinned" (Rom. v. 12). It is from the consciousness of sin that death casts terror into the heart of man. Death in its prospect is a solemn event. We can now form no idea of the sensation; none have returned to tell us. It is a step that we take *once* and *for ever*. It seems an instinct to shrink from death, and from painful separation from those dearer to us than our own soul. But all these do not constitute the "*sting* of death;" that is the sense of sin within and its manifestation without. "The strength of sin is the law," which requires perfection in those who are its subjects. "Cursed is every one that continueth not in *all* things written in the law to do them."

The believer's victory over the conqueror. "*Giveth* us the victory" is in the present tense,—certainty of ultimate victory, and the foretaste of present victory. It is the believer's privilege to realize himself *now* a conqueror. The sting of death, as regards himself, is done away. Jehovah has laid all his iniquity on His dear Son. "Christ is the *end* of the law for righteousness to every one that believeth." He says, "Fear not, I am the first and the last, and have the keys of death and of hell." Believers are really conquerors though they fall under his grasp, being as perfectly saved now from sin's *condemning* power as they will be when they stand before the throne of God above. "Christ the first-fruits; then they that *are Christ's* at his coming."

To whom the victory is ascribed. "Thanks be to God," &c., altogether to Jehovah in the Trinity of His Persons. Thanks be to God the *Father* for His love in providing such a Saviour, and in devising such a salvation (John iii. 16). Thanks be to God the Son, who took the nature of guilty sinners, that He might overcome death for them as their substitute. Not one of His blood-bought sheep shall be missing: "Behold I and the children, whom God hath given me." Thanks be to God the Holy Ghost, by whose omnipotent energy they have been brought into vital union with Christ, and enabled to receive Him. The victory is by the purpose of the Father through the work of the Son, and the indwelling energy of the Holy Ghost.

Do not measure your strength for anticipated trial by the amount you now possess. "*As* your day your strength shall be." In looking forward to the realities of eternity, fix your thoughts on the *coming* of our Lord. With that event there is nothing but reunion, and all that is joyous, animating, and elevating. St. Paul, though he could say, 2 Tim. iv. 6, 7, yet had his eye, not upon death, but on "that day," and on the crown of righteousness, which the Lord would give him, and not to him only, but to all them that *love His appearing*.—"*Deep Roots for Pleasant Fruits.*"

HOME PROCEEDINGS.

WE have more than once remarked that Lent, with its special services, somewhat prevents parochial meetings in aid of Missions, and so we find that since February 11th our week-day engagements have been less numerous than is usually the case in the winter season. But we may rest assured that if the season of Christian abstinence be properly used, and "the flesh be subdued to the spirit," such deepening and invigorating of the spiritual life of our home Christians must eventually tell on the support given to the grand work of foreign Missions. Easter, which, as we write, is fast drawing on, may stir us all up to fresh efforts for the proclamation through earth's waste places of a risen Christ. To witness to this great fact, which implies so much, is the end and object of all our Society's labours. If we allow the routine and system of home organization to blind us to this, we degrade our work to the level of an insignificant house of business. Clevedon sermons and meetings, taken by Mr. Kane, and Streatham sermons preached by our kind friend Mr. Redknap, are, we consider, the most important engagements of the past few weeks. A drawing-room meeting, which Mr. Fair kindly gave us on March 3rd, was well attended, and resulted in a collection of 15*l*. A similar meeting was held on the 18th at Mrs. Ditmas', Dover, and produced 7*l*., with some new subscribers. These meetings are, we are assured by long experience, of vast effect in making a Society known. Questions may be asked in a way impossible at public meetings, where the speaker has few means of judging whether his audience follow him. Sermons at St. John's, Wimborne, and Poole, St. Stephen's, Hampstead, and Lindfield; and meetings, with or without dissolving views, at St. Mark's, Surbiton; St. Andrew's, New Kent Road; Ongar; St. Paul's, Maidstone; and Christ Church, Chislehurst, constitute the remaining work done in the South.

In the Midland district, Mr. Welby has visited a number of places, both new and old, such as Castle Donnington, Gayton, Brocklesby, Kirmington, Elsham, &c. Mr. Kane preached at East Retford and Thrapstone, and the Rev. W. Acworth at Rothley. The North is represented by sermons at Carlisle, Lindale-in-Furness, and Hunstanworth, and a meeting at Oldham.

Mr. Mills has decided to remove from Manchester, and his address for the future will be 57, Kensington Terrace, Woodhouse Moor, Leeds.

As we mentioned in our last, the Annual Meeting will be on Wednesday, the 28th, and we trust our London constituents will not only themselves attend, but try and bring friends. A small attendance at once disheartens speakers and makes the Society appear at a disadvantage when compared with other missionary institutions.

H. S. A.

PRAYER UNION FOR SOUTH AMERICA.

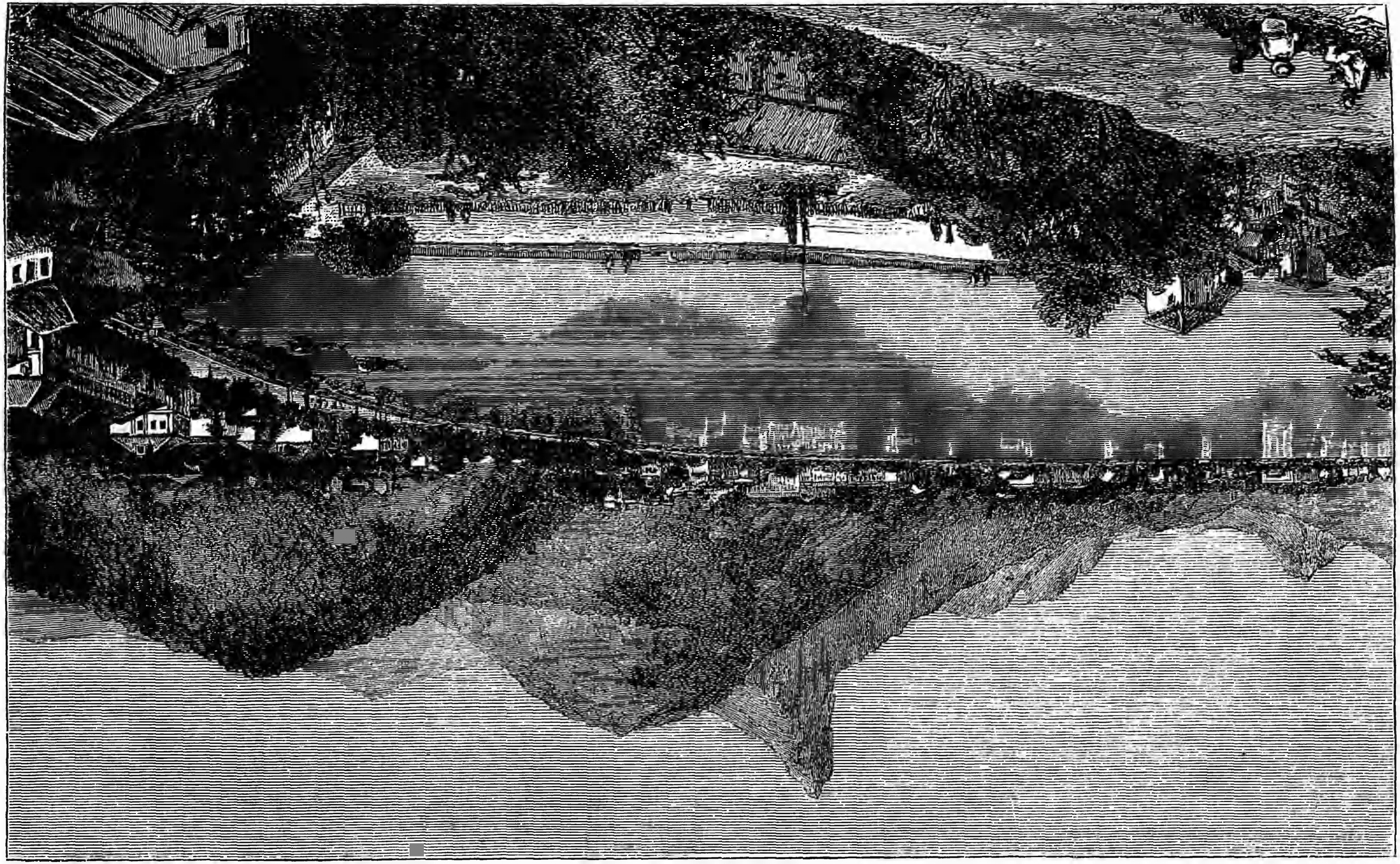
The following are the suggested subjects for special prayer on Monday, April 5th:—

I. For a blessing on the Annual Meeting and Annual Sermon. That they may advance the cause of Christ in South America.

II. Prayer for a special blessing on the efforts made to reach the Indians on the banks of the affluents of the Purus from San Pedro by means of the "Pioneer," which were expected to extend over a period of two months.

III. Continued prayer for men full of faith and of the Holy Ghost to offer themselves for the chaplaincies vacant; and that a suitable couple (catechist and wife) may be found for the vacancy in the Amazon Mission.

BOTAFOGO BAY, WITH THE CORCOVADO.



THE SOUTH AMERICAN

Missionary Magazine.

MAY 1, 1880.

LETTERS.

SINCE our last issue letters have been received from Revs. W. T. Duke (*Feb.* 3); W. H. Lloyd (*Feb.* 13); W. H. Shimield (*Feb.* 20, 26); F. N. Lett (*March* 4); Messrs. C. H. Webster (*Feb.* 7); C. H. Krabbe (*Feb.* 21); J. E. Resyek Polak (*Feb.* 3); Hugh McCaul (*Feb.* 3); J. S. Robertson (*Feb.* 17); R. W. Whaits (*Jan.* 29); J. Lawrence (*Jan.* 20); and Capt. Willis (*Jan.* 29).

BUSINESS.

THE usual Monthly Meeting of the Committee was held on the 13th ult.

The next Meeting will (D.V.) be held on the 11th inst.

FINANCE.

The Finance Committee held Meetings on the 8th and 22nd ult.

The Total Amount received during the month of March was 638*l.* 16*s.* 4*d.*

The next Meetings will (D.V.) be held on the 6th and 20th inst.



GENERAL INTELLIGENCE.

GAIN we have much cause for thankfulness on receiving our foreign mails. From the South we hear that, by the good hand of our God upon us, affairs are going on satisfactorily at Ooshooia, and that the temporarily diminished band there are successfully meeting the increased demand for intelligent supervision and instruction in the absence of their Superintendent, Mr. Bridges.

The Indians quietly conform to established rules; and those who have learned to pray join their petitions with their English teachers in supplicating for the restoration of health of their beloved pastor, and for his return to them.

The "Allen Gardiner" was making a stay of two or three weeks there, and was then going to the Falklands with the view of bringing the remaining stores from Keppel Island and of enabling the Bishop to revisit Ooshooia before going up the West Coast. His Lordship was, by the last accounts, about to visit round the coasts of the Falkland Islands in his yacht, the "Messenger."

From the North, we are also cheered by good news. The Superintendent, Mr. Duke, has recovered his health fully, and is able to report well of all but one of the children, who was ailing.

We shall now await the account of the long-wished-for visit to the natives in their haunts along the banks of the rivers flowing into the Purus. May prayer be often ascending from our hearts for a rich blessing on the efforts to reach these our ignorant and secluded fellow-creatures!

Mr. Lett furnishes us with some interesting statistics showing that active parochial organization is, with God's blessing, producing a steady growth in the numbers of an attached congregation. He had again visited Cordoba.

The accounts from Fray Bentos are satisfactory, and show a steady growth and appreciation of the services of the chap-

lain, Mr. Shimield, whose pastorate embraces also Salto, Paysandú, Concordia, Mandisovi, Mercedes, and Gualeguaychu.

The Committee have recently had the subject of a Mission to the numerous English-speaking seamen in Rio Harbour brought before them through the British Chaplain there, and have, in cordial sympathy with the movement, promised support on the inauguration of the Mission and appointment of a missionary.

E. P.

Appeal for Hon. District Secretaries.



T has been suggested by several members of our Committee, who are conversant with the Church Missionary methods of Home Organization, that we should endeavour to enlist the services of "District Secretaries." These form an important factor in the Association work of the older Society, being a connecting link between the regular Association Staff and the Hon. Secretaries for the separate towns. They diffuse interest in the Society through the entire district in which they reside, make its cause known among the clergy at Ruridecanal or other meetings, group places together for periodical visits by deputations, are ready to take village lectures themselves, or to assist at the more important meetings. If these valuable coworkers have, with us, been the "missing link," and, except in Ireland, conspicuous by their absence, it has not been from want of desire on our part to obtain them, nor from backwardness in expressing our desire. We have again and again reiterated our inability to add to our Associations without some such help. In these days of many objects and many appeals, the clergy will not take up a new cause unless it be introduced to their notice by some one whom they know and esteem. A request from an Hon. District Secretary would often succeed where a visit from an ordinary Association Secretary or an appeal from the Society's headquarters would fail. We have found this to be the case in the Midland District,

where Mr. Welby has enlisted many of his neighbours in a way no mere Secretary could have done. We have, as the readers of the Magazine know, more than once published lists of those who are willing to act as Hon. Deputations. These helpers are of great service to the Society, but not one of them, so far as we can remember, has ever undertaken duties or responsibilities similar to those of the Church Missionary "District Secretaries." We now most earnestly appeal for such assistance, whether clerical or lay, and shall be glad to give full particulars to any who may be willing to co-operate with us. As a beginning, we should be glad to find one such earnest supporter in each district, and the number can be eventually increased.

H. S. ACWORTH.

We append part of a letter which has appeared in the *Record*, as it states clearly and succinctly the duties of Hon. District Secretaries :—

"I. Hon. District Secretaries are appointed by the Parent Society in Salisbury Square on the nomination of the Association Secretary in consultation with friends of the C.M.S. in the county.

"II. A District Secretary does not claim any 'authority,' except that h is authorized by the Society to act as their representative in his own district and to help forward their interests in any way that he can.

"III. A district usually comprises from twenty to thirty parishes (of which perhaps half support C.M.S.), and his work is to arrange for sermons, meetings, &c., not to take them always himself.

"IV. By 'the money passing through his hands' I simply mean that it is sent to him by the clergyman or treasurer of each parish, along with an account which he transmits to the treasurer of the County Association. He does not in any way 'canvass' in any parish but his own.

"V. His relationship towards any parish auxiliary in his district is simply that of friendly co-operation. He is willing to be 'least of all, and servant of all,' if thereby he may further the Master's cause, and help to increase the missionary interest throughout his district.

"VI. No incumbent in the district is obliged to work with the Hon. District Secretary ; but, as a rule, I believe incumbents are only too glad to be saved all trouble and expense in providing deputations for sermons and meetings.

"They retain the practical working of their parish auxiliaries in their own hands, whilst the Hon. District Secretary places himself at their disposal in giving information, and helping to make each parish auxiliary more efficient. I can only say that exactly two-thirds of the parishes in

my district support 'C.M.S.,' and no confusion or difficnlty has arisen in any of them. On the contrary, under this system, the returns from the whole district have nearly doubled in two years, without one farthing of expense, and there has been a hearty co-operation and cordial working on the part of all our friends."

SOUTHERN MISSION.

TIERRA DEL FUEGO.

WE thankfully welcome the Southern mail, which informs us of the wellbeing of the Mission at Ooshooia.

The routine of daily work, commencing with religious worship, has been steadily continued.

As education progresses we may hope to see the introduction of weekly wages in the case of regularly employed Indians; and thus a saving of the time now devoted to the distribution of daily remuneration in kind will be effected.

The stock of provisions, &c., available for barter with the Indians had run short, but this had been rectified by the arrival of the Mission yawl.

"*Ooshooia, Tierra del Fuego, January* 20*th*, 1880.

"It is now nearly three months since the 'Allen Gardiner' left this place for Sandy Point with the Rev. T. Bridges and his family on board. We hope they have experienced a safe and pleasant passage to England. We were very sorry to part with them, but we trust it is only for a short time. We pray that God may permit His servant to return with renewed strength and vigour to the work in which he has so long and heartily been engaged. It is with feelings of gratitude we are able to report favourably of what is being done at Ooshooia. Since dear Mr. Bridges left we have endeavoured to carry on the work as when he was here—daily morning meetings, generally attended by male and female adults, part of the time given to secular teaching, and concluding with Scripture exhortations, singing, and prayer. Afterwards the native men and boys who are employed receive their payment in provisions for the day. This occupies me from about 6 a.m. till 8 o'clock. At 8.30 the Indians commence work, some in the wood at the sawpits, others in the gardens or elsewhere, at some necessary and profitable labour.

"The school is opened for the children morning and afternoon. I have upwards of twenty scholars who are almost regular in their attendance; these are principally from the Orphanage. Others are more irregular, as the parents do not send them to school as they ought. Some of the boys are making good progress in reading and writing, specially their own language in the phonetic system. I have had many difficulties, and I think one of the greatest has been to make their lessons sufficiently interesting to cause them to apply themselves with such earnestness that is required on their part to bring about great results in acquiring useful and practical knowledge. Notwithstanding their want of perseverance, I have much encouragement in this most important part of my work. They are more willing to learn obedience, and are improving in their conduct and behaviour.

"Every Sabbath Day we have our usual services: at 10 a.m. for the people in general, in their own tongue; at 11.30 Divine service in English, conducted by Mr. Whaits, in the Orphanage. Some of the baptized natives always attend, and no doubt enjoy the privilege of uniting with us in the true spiritual worship of God. At 2 p.m. the children assemble with me in the schoolroom for religious instruction. Miss Martin and Miss Whaits take the two classes in the Orphanage. The afternoon service in Yahgan commences at 3 p.m. They listen to the message of God's love with much more attention than formerly; and though sometimes we may feel a little discouraged, we believe that many around us are daily taught by the Holy Spirit to hate those sins which have brought them into such a miserable condition; and many are the earnest prayers continually ascending to the Throne of Grace for Divine assistance, without which they feel themselves lost and helpless. And not only so; God, having begun His work, is not leaving them without hope. Many of them have a saving knowledge of the truth as it is in Jesus.

"We are daily expecting the arrival of the 'Allen Gardiner.' Our provisions are nearly exhausted; there is nothing in the store except a little clothing material. We have not been able to go on with the necessary work during the past four weeks for want of food, &c., for payment of labour. We hope to see our little vessel soon with a good cargo. If the goods ordered from England should come this month we shall be very glad. I have not been able to supply the Indians with anything in exchange for their sealskins for some weeks past. Many have come a considerable distance from various places, hoping to purchase something; I have been obliged to tell them how sorry we are to be so poor, but it will only be for a short time.

"The half-yearly distribution of clothing to 130 resident natives at Ooshooia took place on the 24th of December; at that time there were nearly three hundred people, the majority of whom could not receive anything from us that day. The morrow being Christmas, all the Indians assembled in front of the Orphanage at 10.30 a.m., the weather being

favourable for an open-air meeting. Divine service commenced by singing 'Hark, the herald angels sing'; Stirling Maacole offered prayer. I endeavoured to speak in their own language, and God enabled me to tell them what great things He has done for the salvation of lost sinners in sending His only Son Jesus Christ to be the Saviour of the world. Philip Lywya also offered prayer. We gave to all who were not baptized a little flour and meat, also some fish-hooks to the women; they all dispersed and went to their wigwams, manifesting their gratitude for the little kindness we had shown them. The following day we invited the baptized adults, about forty in number, to a plain Christmas dinner in the Orphanage; the afternoon was spent in games, and concluded by meeting in-doors for prayer and praise, briefly exhorting to watchfulness and prayer, that they may be strong in the hour of trial and temptation to resist and overcome that which is evil.

"*January 29th.*—The 'Rapido' has just called in for beef, and is leaving at once for Sandy Point, so I take the opportunity of forwarding this, which I had previously written. You will see from Captain Willis's letter, enclosed with this, that the 'Allen Gardiner' is at Ooshooia. As I cannot give you any further particulars at present, I will do so in my next.

"You will rejoice to hear that my health is much better now since my last visit to Stanley. I am very thankful for the grace and mercy we all continually receive from God our Father. "JOHN LAWRENCE."

"ALLEN GARDINER."

FROM Captain Willis we are pleased to hear of the welfare of the Station at Keppel Island, and that the "Allen Gardiner" is still preserved amid the dangers to which she is exposed.

The Bishop was taking advantage of the Southern summer weather to visit round the coasts of the Falklands, in his yacht.

"'*Allen Gardiner*,' *Ooshooia*, *Jan.* 29*th*, 1880.

"The wrecking schooner 'Rapido' having called in for beef, an opportunity offers to write a few lines.

"I left Stanley on December 29, having on board the goods per 'Sea Witch,' and stores for Ooshooia. On arriving at Keppel I disembarked some of the goods in order to make room for potatoes Mr. Bartlett wished to send for the use of this Station.

"Mrs. Willis and child are with me and are occupying Mr. Bridge's

house. The Bishop and Miss Stirling were anticipating a tour around the Falklands (during my absence) in the 'Messenger.' All was well at Keppel. I expect to leave here about the 15th of February for Keppel, and hope to take in the wool before coming down again with the Bishop. Mrs. Whait's health necessitates her going to Stanley with me. The Orphanage is going on satisfactorily, with twenty-five inmates. Outdoor labour is not being carried on owing to scarcity of food supplies for payment, the goods from home and the food imported quite filling the 'Allen Gardiner,' forty-five bags of flour and the tea, &c., being in the cabin. All the Mission party and natives here send kindest love to Mr. Bridges and family: their prayers are continually offered for his recovery and return. May the blessing of our heavenly Father still rest upon the labours of the Mission.

"J. C. T. WILLIS."

Argentine Republic.

ROSARIO.

FROM the Rev. F. N. Lett we have received the following summary of congregational proceedings during the past year, including some items of information from districts beyond Rosario:—

"*Rosario, Argentine Republic, February* 10*th*, 1880.

"On January 27th the Annual General Meeting was held, when Mr. H. P. Boardman was elected Churchwarden in the place of Mr. Robinson, whose term had expired; and Mr. W. Barnett was re-elected as a Vestryman.

"Our statistics at the end of the year were as follows:—Number of members' names enrolled during the year, 145, of these 2 died; number of members, Dec. 31, 1879, 143; number of names on roll of communicants, 64. Confirmations in 1879, 22; ditto, at Cañada de Gomez, 2; ditto, at St. Andrew's, 11: total, 35. Baptisms, 40; ditto, St. Andrew's, 22; ditto, Cordoba, 7: total, 69. Sunday-school children, 65; teachers, 8.

"On January 1st was held our summer Sunday-school Festival in the schoolroom. A beautiful Christmas tree, brilliant with prizes and lights (the tree being a native chañar); tea and cake; outdoor games on the neighbouring green, and indoor games after dark, gave abundance of gratification to our dear little ones, with a good many of their older relations.

"Premiums were given to those whose attendance had been best during the year.

"The engraving of our Church in the January Magazine is very good. You might kindly have sent a few more numbers, as well as a few Almanacs, which are much appreciated by our people.

"F. N. LETT."

The necessity for warm-hearted aid from Christian England to enable the Society to extend its operations, is presented to us vividly by the following extract from a letter of a Bible Society's colporteur, furnished by Mr. Lett, as one instance of many such appeals :—

"*January* 18*th*, 1880.—There is a cry for a pastor in . . . Many Swiss and French Protestants say, 'We are losing our religion, our children are baptized in the Roman Church. We send them to schools where they are taught in the Roman doctrines, all through want of a pastor. Why do the English societies not send missionaries? We have the Bible, but we want a head to teach our children and to keep up our doctrine. The Jesuits are triumphing.' I suppose the Protestant families in . . . number some forty or fifty."

The *Buenos Ayres Herald*, January 17th, furnishes us with the following report of active steps being taken by the Roman Catholics in sending a mission to the Patagonian Indians :—

"On Thursday the 15th four Saleciano priests left for Patagonia, where they intend to establish a mission station among the Indians. Their departure was preceded by an interesting ceremony that has never been witnessed before in this country. At four o'clock in the afternoon they met with all the brethren of their order at the parish church of St. John the Evangelist, where the 'Itinerarium et Ricorium' was sung, the Holy Communion administered, and a solemn farewell taken of those who are to remain. These four priests have been empowered by the Pope to administer confirmation in the regions for which they are bound."

A further extract reveals a continuation of the exterminating policy which has been before referred to :—

"In the War Minister's Report, just published, we find the following statement of the results of the different military expeditions into the Indian territory : five Caciques prisoners and one killed, 1,271 warriors prisoners and 1,313 killed, 10,539 camp-followers captured and 1,049 surrendered, 480 Christian captives rescued ; making a total of 14,178

Indians taken or killed. The remaining 2,000 or 3,000 have cleared out and joined the tribes south of the Rio Negro."

From further accounts from Rosario we learn that Mr. Lett had again visited Cordoba, where he found an appreciative congregation.

Having lost the able services of the lady who had conducted the junior department of the day-school, Mr. Lett and the congregation have made arrangements to continue the important work of educating the children, of whom the goodly number of sixty are daily assembled.

The turbulent animosities which sometimes accompany South American Presidential elections had resulted in some bloodshed at Cordoba. It is much to be hoped that further collision may be averted.

"*Rosario, Argentine Republic, March 4th,* 1880.

"I was at Cordoba last week. My first duty there was to bury a dear little girl of four and a half years, who died of fever the day after my arrival there. It was an occurrence that shed a feeling of sorrow over the Church community there. Twelve years ago (as a layman) I performed the first Protestant funeral in the same place, which adjoins the city cemetery, and is walled in.

"I had an evening service, with an attendance of 42; hearty singing and an attentive congregation, fcllowed by Holy Communion, with 11 communicants. The following morning I administered it to four more on the other side of the river.

"The removal from this city of her family occasioned the resignation of Miss Brandt, who had conducted the junior department of the day-school with painstaking fidelity for three years, and whose services were acknowledged in a suitable testimonial.

"A successor could not be found here, and I was disappointed in obtaining one elsewhere, so the female department was closed at the end of last year, and an infant school opened at her house by a young person of our congregation, who has 14 scholars. A lady of our congregation has also opened a school with 6 scholars; and I have employed Mr. George S. Gilpin as my assistant in the work of the boys' school, which now numbers 40 scholars, and is worked efficiently. Total, 60 children.

"It is much to be wished that a separate schoolroom for girls could be provided at the Church, or that a grant might be made in support of a female teacher.

"Miss Shakespear's school at Cordoba goes on most satisfactorily.

"A night-school has been reopened at the Church School here under the direction of a member of the Church, and under my patronage.

"We are on the eve of the Presidential election. Party spirit is run-

ning very high. The Province of Buenos Ayres is in arms to provide against any attempt to thrust upon them an unacceptable candidate.

"A revolution took place while I was at Cordoba, and I saw several dead men borne away from the bloodstained Plaza. Let us hope and pray for peace.

"Rosario will most probably be made the permanent capital of the Confederation on the opening of Congress.

"F. N. LETT, Chaplain."

Uruguay.

FRAY BENTOS.

THE quarterly report from Mr. Shimield gives us intelligence to Feb. 20th.

Civil war has been averted in the Argentine Confederation by the resignation of one of the competitors for Presidential honours, and the work of preaching the Gospel in this district has proceeded in town and Camp unhindered by the terror of hostile military occupation.

We observe with sympathy the deep desire of the settlers of the Mandisovi Camp to secure Christian education for their children. Truly it is a pressing duty to transmit the inheritance we have received to our posterity.

"*Fray Bentos, Uruguay, Feb. 20th*, 1880.

"The most important event that I have to report in connection with this chaplaincy for the past quarter is the renovation of our little church in Fray Bentos. It has been thoroughly cleaned, the roof repaired, the woodwork painted, and the walls tinted. A new reading-desk has been provided, a small but good harmonium, and new carpets and cover for the communion table. The expense of these improvements has been defrayed by the contributions of the congregation. The church now presents a more comely appearance, and is more worthy of being the house of God.

"During the past three months I have paid three visits to my outlying Mission in the Mandisovi Camp in Entre Rios, and employed a few days each time in pastoral visits among the people. The Sunday services were well attended, and of the five children presented for baptism two were of native Roman Catholic parents, whose respect for our religion induced them to desire their children to be admitted into our Church.

"There is a strong desire among my congregation in that locality to build a school, and to provide a Christian education for their children.

Hitherto there has been a difficulty about securing a proper site. That difficulty is now removed, and I hope the movement will be shortly inaugurated. No doubt such a provision is most important, as the children are numerous and are at present without any regular provision for their instruction.

"Last month I spent eight days in interesting and, I hope, profitable work in my southern Mission, *i.e.*, the Camp south of Mercedes. I held two public services, one at the estancia, Esmeralda, on January 13th, and the other at the estancia, Corralito, on Sunday the 18th. On the first occasion the weather was bad, and only those who lived comparatively near were able to attend; but at the Sunday service on the 18th there were twenty present, and ten partook of the Holy Communion with me. Four children were baptized during my visit.

"Great anxiety has prevailed in the River Plate during the last fortnight. A revolution in Buenos Ayres seemed inevitable. Misunderstandings and jealousy between the National and Provincial Governments threatened to involve the Argentine Confederation in civil war. This evil has been for the time averted by the resignation of General Tejedor, one of the candidates for the Presidency. That this has been done is a source of thankfulness to every one, for not only do these civil wars entail great loss and danger on the inhabitants of both town and Camp, but they also hinder very much evangelistic work. Part of my district being Entre Rios, one of the Argentine Provinces, probably I should have had some difficulty in continuing my labours there had a civil war broken out.

"In Uruguay there is a feeling of uneasiness, owing to the temporary resignation of the President. The salaries of officials, soldiers, schoolteachers, &c., are six months in arrears. Let us hope, however, that peace may continue.

"Please send six extra copies of the Magazine, as I have six people in the Mandisovi who wish to have it monthly, and to begin with January Therefore, kindly send six more for January. "W. H. SHIMIELD."

The following extract from the *Buenos Ayres Herald* will be read with interest as an outside testimony to the work the Society has been privileged to carry on in the Banda Oriental:—

"It is cheering to those who have at heart the best interests of the English-speaking people that are scattered over these countries, to notice the many efforts that are put forth in various directions for their moral and spiritual well-being. Not by any means the least among these various instrumentalities are those of the South American Missionary Society, that from several different little centres send forth influences for good all through the length and breadth of the land.

"The subject of these lines is one of the centres; the Anglican Church at Fray Bentos, B. O., the esteemed clergyman of which, the Rev. W. H. Shimield, holds services also at Salto, Paysandú, Concordia, Mandisovi,

Mercedes, and Gualeguaychu, thus having under his charge one of the largest and most widely scattered congregations in all this continent, by every member of which he is loved and respected as a sincere Christian and polished gentleman. The little church at Fray Bentos has been wanting renovation for some time, but times have been so hard, and disbursements so many ; the Church at Salto was renovated lately by a subscription raised solely among the members of the congregation, and thus time has been permitted to pass, and it has only been lately that steps have been taken for the accomplishment of this work. Already about seventy dollars gold have been received for the purpose from the congregation, and it is hoped soon to have sufficient for all that is required. . . . . A harmonium has been procured, and a new reading-desk is in the process of making ; the church is to be painted anew, and the walls tinted, so that when all is ready, this little church will present a more beautiful appearance than it has done since it was consecrated. Besides this, and the renovation of the Salto church, the Rev. Mr. Shimield's large congregation is indebted to his influence and attendance for a neat little church in Paysandú, and for Church services in all the places mentioned above. On Christmas-day the church was decorated with beautiful bright and fragrant flowers from Mr. Shimield's garden, and a full service was held, after which the Holy Communion was celebrated, for which eight people remained out of a very good congregation.

"To those who all their lives have been accustomed to the beautiful services of the Church, and the civilizing influences of mere Church buildings, etc., the great want that is experienced by those who by any circumstances are removed from these things, is a thing that can neither be imagined nor described, and it is for this reason that we can appreciate the efforts that are being made, quietly and unostentatiously perhaps, but certainly effectively, by this noble Society, for the putting of these blessings within the reach of our fellow-countrymen, who are cut off from so many home comforts and amenities. "W."

WEST COAST.

CHAÑARAL.

THE following brief account of monthly progress has reached us from Mr. Robertson. We trust some other member of this community will come forward to occupy the place of the friend who has migrated.

"*Chañaral, Chile, Feb.* 17*th*, 1880.

"We recommenced school duties on the 19th, after a short

though agreeable rest of about three weeks. The attendance is more or less the same as before.

"I am afraid the year has not opened very brightly for us as regards Church matters, there being so few to support the cause. Death has removed Mrs. Susan Harding from the district of Carrizalillo, and though living in the interior far from the public worship of God, she did not forget the Lord.

"Mr. Alexander Kennedy, an active worker of the Church Committee, has emigrated to Taltal to act, in partnership with Mr. Schjolberg, as agent of the Pacific Steam Navigation Company in that port. Taltal, owing to the discovery and working of large nitrate fields, has, during the last six months, been considered quite an Eldorado, and it seems very probable that the expectations formed of the future of the place will be in a great measure fulfilled. Mr. Kennedy's departure from Chañaral is extremely regretted by all—natives and foreigners alike. A regular attendant at worship, he left no stone unturned to further the interests of the Church, and took in hand the cleaning and lighting of the edifice, often personally assisting in the work. Just before Mr. Kennedy left us, he was entertained at a public supper given by the English community.

"Mr. Lloyd writes me that H.M.S. 'Thetis' is soon expected at Valparaiso. We hope, therefore, to have a visit from Captain Stephens."

"J. S. ROBERTSON."

NORTHERN MISSION.

The Amazons.

WE thankfully report progress in the Amazon Mission; and that in God's mercy the health of the Superintendent, the Rev. W. T. Duke, appears to be fully restored after a long conflict, at one time of doubtful issue, with climatic influences.

Mr. Resyek Polak was about to proceed with Mr. McCaul on a missionary tour of some weeks in the steam-launch.

An investigation of the almost impenetrable forest to the Eastward has led to the discovery of a lake well stocked with fish, which is an important assistance to the food supply.

"*Sao Pedro de Caxoeira, Rio Purus, Feb.* 3, 1880.

"I should have sent off a letter to you last month, but was out of the house when the steamer passed down, three days before she was expected. Allow me now to thank you very much for the trouble you so kindly took to procure me the rook rifle and the gun. They are both of them excellent—the rifle is a little beauty and is greatly admired by hunters here. I consider it the best arm for use here—giving great certainty of aim, handy to carry through forest, and, from the rapidity with which it can be loaded, likely to be useful where self-protection may be necessary. I am sorry not to be able to report upon my companions, as both are away from home. We had hoped before this to have made an expedition to some distance up the river on a visit to the Indians. However, as the river showed signs of falling, which it does usually two or three times before attaining its full height, I thought it best to take advantage of the fall to get the 'Pioneer' thoroughly painted outside, as it might be the only chance for the next six months. We put her ashore on the opposite bank, placing rollers under her, on which she settled down comfortably. It took considerably longer than we expected for the water to take her off again, and this, combined with the accident, of which Mr. McCaul has told you, has occasioned the delay.

LENGTHENING THE CORDS.

"I have, for several reasons, ceded the first voyage up river to Mr. Polak. He, from his knowledge of the Ipurina tongue, will be able better to explain to the Indians the object of the launch's coming, and the uses to which she is to be put. At the same time he has waited long for the day when he should be able to enter at will the affluents and lakes and visit the inhabitants in their own homes. And, though this is a minor consideration, I thought that a journey just now would not be the best thing for me, as at home it is easier to obtain fresh food than when travelling. Besides this, I am expecting to have several men at work here soon, opening more ground for plantations, and they require considerable overlooking.

"I intend charging a friend, who is going to Para, to bring me, on his return, two or three oxen, as an experiment, to see if, with a yoke of oxen, we cannot clear the ground of logs more easily. At present we have not pasturage, but by the time they arrive shall, I expect, be able to sustain two or three. By the way, I think some good grass seed would greatly assist us, as here it takes a long time to grow of itself.

SUCCESSFUL EXPLORATION.

"I have been hitherto unable to make the copy of the chart you wish of the Purus. I hope this month to do so, and to make a sort of ground plan of our premises, giving the river frontage and lake, to which we are making a path for fishing and shooting purposes.

"During the week past I have made two excursions through the forest, accompanied by two men and three of our boys—the second time Mr. McCaul also came. We struck a line due east, using the mariner's compass, as in that direction I believed that we should meet with one or two lakes. On the second day we struck on one directly in our line of march, and about an hour's walk from the house through the path which we have cleared. Here there is plenty of fish to be obtained by hook and line, or by shooting with bow and arrow. We believe there to be another lake in the same line, but possibly another hour's march further on. It will seem, perhaps, absurd to speak of taking two days to open a narrow path which can be traversed in an hour; but, could you see the thicket through which we had to cut, you would not wonder. Our mode of proceeding is this: we each carry a sharp knife, twelve to eighteen inches long; the leader simply cuts sufficient to enable him to get through somehow, and takes his chance with nests of tocandeira ants, wasps, &c.; the others follow in single file, each doing what he can to improve upon what those in front have begun. The result is, that we find, as has not always been the case with great expeditions, that the return is far easier than the forward march.

THE SITUATION.

"You ask me in your last about the height of our station above the river, formation of our port, &c. When the river was at its lowest, about September, 1878, I measured the height carefully from the water's edge, and got 120 feet perpendicular, about 50 feet of which consists of a steep flight of sixty steps. Of course the actual height is less for the greater part of the year, as the river rises, I believe, some 40 feet to 50 feet in the rainy season. These figures are very uncertain, as the rise and fall are greater or less according as the year is a wet one or otherwise. The water usually begins to rise about October, and to fall in April or May. This year we have had a great fall during January, which is unusual, but now the river is rising rapidly, and running with great force, and a procession of sticks of all sizes is continually passing down in the line of current.

"From what I have told you, you will see that to give an accurate description of what our 'port' consists of would be difficult. Had I written this during the late subsidence of the river the most natural answer would have been 'mud,' and that of the most treacherous and slippery kind. I hope soon to have constructed a heavy ladder of durable wood, which can be firmly fixed to stakes driven into the harder subsoil, and which will serve both as a landing and to make fast our canoes. As to anchorage for the 'Pioneer,' we are obliged to anchor her at the opposite side of the river at this time, as the river runs too hard on this side to make it safe for her to be here, and large sticks come by which might do her damage. In the dry season, however, there is a backwater in the little bay near our landing where she swings very comfortably. I expect that in about a week she will be ready to start upon a good long voyage. Mr.

McCaul will no doubt have told you of the repairs, &c., which he has found necessary to make. I have purchased here some cheap guns, knives, looking-glasses, &c., which will be necessary for negotiation with the Indians.

BOY KIRIAMA ILL.

"I am sorry to say that our smallest boy, Kiriama, has been ill now for about a fortnight. We noticed some little time past that he seemed unsteady on his feet; he has gradually got worse, and now is unable to stand. It has quite puzzled me to know how to treat him; the symptoms are somewhat like those of St. Vitus's Dance, nervous twitching of eyes, hands, &c. The people here seem to recognise the malady, but recommend the strangest remedies, the latest being a human tooth grated down on the bony palate of the pirarucu (the domestic grater of the Amazons), and administered as a dose. I have tried several medicines, but hitherto without effect.

THANK GOD AND TAKE COURAGE.

"Except the little boy, I am thankful to be able to say that we are all in tolerable health. For my own part I rejoice to find myself strong and well, and heartily render thanks to our Heavenly Father for all His mercies to me.

"W. THWAITES DUKE."

Heathen Traditions.

TRADITIONS like songs will always tell the character of a people, pointing either to a noble past or a degenerate present. However foolish at first sight the myths may be, thoughtful minds are able to recognise in most of them distorted truths. If these are fondly clung to by any race of people, it is necessary for a missionary above all other men to restore the more than half-faded picture, to show the dim outlines of truth, and to remove the spots which superstition had darkened, and point to Him who is the fairest among ten thousand and the altogether lovely.

At Lhassa, in Tibet, in some villages when an epidemic breaks out, a man is procured, who for money allows himself to be dressed up in the skin of a goat; he is then kicked and cuffed, the people go through a form of confessing their sins and iniquities, and the man is sent over a river or stream. He never returns, for if he did, he would be treated as an accursed thing. This evidently points to the ceremony of the scapegoat, which the editor of Leviticus, in the Speaker's Commentary, says is older than the Levitical Law. In all probability, a Noachic tradition, and pointing

plainly to Him who was "despised and rejected of men," and thus an opportunity is presented of telling the wondrous story of man's redemption.

For many years missionaries could not find any trace of traditions among the natives of Australia; but some years ago one who laboured long and faithfully among them with marked success, told the writer of this article the following tradition:—A large wicked spider, named Vambambul, with two large ugly teeth, spoiled everything, and in particular, persecuted the squirrel. With one bite Vambambul would cut down a tree, but the squirrel escaped by bounding to another. In rage the spider cut down all the trees, and then the poor hunted squirrel having no mode of escape, was devoured. A relation of the squirrel's came down from the clouds in a bright light, and destroyed the horrid Vambambul. One of the Australian converts—a thoughtful intelligent man—who lived a long consistent life and died rejoicing in the Lord, said, "When I was a boy I often heard the old men tell this, and it filled me with dread. Now I see what it means; the spider is death; persecuting and destroying the squirrel, which is man; but God destroys death by sending His Son."

What a remarkable tradition is this, strangely twisted and distorted; but the elements of truth are in it. It points to "Thou shalt surely die." "The tree" is introduced, and the promise of deliverance, by aid from heaven, is plainly preserved.

The Sammoos, or flat-headed Indians, who live to the west of the Mosquito Coast in Central America, a mild and harmless race, have many peculiar traditions, of which we give a few from the missionaries who have laboured long among them. The sun and moon were formerly brother and sister on earth, loving each other very much; but once, when journeying in the woods, the brother was lost, and his sister searched for him in vain. She made inquiry everywhere, and at length was told that if she set fire to a tree, and went up in the flame, she would find the long-lost object of her pursuit. She did so, and has been following him ever since in the skies. When she finds him she is bright and happy, but gradually she grows thinner as he goes from her. I see no connection in this with any Scriptural truth, except that love and life continue to exist hereafter. The close resemblance, however, to the Roman mythology is most striking, in which Apollo and Diana—*i.e.*, the sun and moon—were regarded as brother and sister. Both traditions must have come from the same source, and gradually lost in the lapse of time the elements of wisdom once contained in them. They may have been dim guesses at truths, the mysterious striving of the human mind at unknown but knowable truths.

The Sammoos also say that long, very long ago, an Indian spent a long time cutting down a tree, along with his two brothers. Others asked them what they meant to do with it, for they lived far from the coast and never used boats; they replied that a great flood was coming, and that they

must save themselves. The flood did come, and swept away all except the three brothers; and from these all the Sammoo Indians were descended.

Without books or records divinely preserved, every event would soon become mythic by strange additions or perversions. Whether this tradition points to Noah and his family, or to some deluge which swept away many of their forefathers, we can only conjecture. They believe the spirit lives hereafter, and that it will be happy if they are good here; but their idea of goodness is "iniquity concealed."

Among the New Zealanders there are many traditions about their god Maui, who seems to resemble in his strength and wondrous feats the Hercules of Grecian Mythology. The northern island is called the fish of Maui, hooked up by him from the bottom of the sea. As this island resembles in its outlines a fish, it is at all events quite certain that they closely circumnavigated the island. According to one tradition (translated from Dr. Von Hochstette) a pigeon into which Maui put his spirit flew up to heaven with a line in its beak and assisted in elevating the land above the water. Maui then tied the sun to the earth with the ropes which have since become the sun's rays. As Maui could not prevent the sun going down, he tied it to the moon, and from this cause it results that when the sun sets the moon is pulled up the other side of the earth. Here we have land rising from the water and a bird coming as a messenger of the sunshine—fragments of truth from olden times, crusted sadly o'er with the stains and rust of ages—the unwritten records among this people of, to them, a dim and shadowy past. Among strong, powerful savage races like the New Zealanders, before the light of Christianity broke in upon them, we might fairly expect traditions of giant heroes and mighty achievements, from the restless, warlike character of the people, and their passionate love of independence. The Fuegians, among whom Mr. Bridges lived long and has laboured faithfully, have no traditions; at least, he never heard of any. Words for "goodness," "virtue," "humanity," &c., have all faded out of their language. They dread darkness, and think that evil spirits dwell in caves by the sea. But they have no sacrifices—no oblations, like the negro races. The struggle for bare existence is great, and they listlessly move on towards the unseen shore. It may be that further acquaintance with these Fuegians, or Péchérais, as Bougainville calls them, will reveal some traditions connecting them with the Auracanian Indians or others farther north.

How simple the intelligence we bring or send to all—the artless, unencumbered plan, "In the beginning God created the heavens and the earth," and "God so loved the world, He gave His Son, that whosoever believeth on Him should not perish, but have everlasting life." And we pray that the Holy Spirit may fill men's hearts everywhere to say, "This God is our God for ever and ever; He will be our guide unto death." The writer has no time in this article to enter into the question, but he believes that

the traditions and myths of people differing in language and features point to one origin, and that, as the Scriptures declare, the Almighty Creator was pleased to make of one blood all the nations of the earth, and that all men are the offspring of common parents. Humanity, therefore, should lead us to see "whether it be well with our brethren." "Life's page to us reads fair," but what of our brother? We have much, yea, we have all things, as believers, and we are called upon to share our blessings with others by the example of Him who for our sakes became poor.

J. B. K.

Lee and Blackheath Association.

THE Quarterly Prayer Meeting of this Association was held on March 22nd at the house of the Venerable Archdeacon Whately, Belmont Park, Lee, who presided, and the Meetting was well attended by local friends of the Society.

After some remarks on the portion of Scripture, Luke xviii. 1—7, prayer was offered by various friends, the following subjects being especially embraced:—

"Prayer for a blessing upon the translation of a portion of God's Word, undertaken by Mr. Bridges, one of the Society's most valued missionaries.

"Thanksgiving for Mr. Bridges' partial restoration to health, and prayer that he may be able to return to the scene of his labours with his wife and family.

"That earnest and godly men may be found to fill the chaplaincies and other posts now vacant.

"That a blessing may rest upon the missionaries now engaged in foreign fields, and that they may be faithful witnesses to the truth of God's Word, both by their preaching and by the purity of their lives.

"That this year may be one of increased prosperity, both as regards the success of the Society's work and the supply of the necessary funds; and that all connected with it may be of one heart and mind in promoting the cause of God in South America."

Suitable hymns were sung in the intervals, and the Meeting was concluded in the usual way.

Gleanings.

"AS IN ADAM ALL DIE, EVEN SO IN CHRIST SHALL ALL BE MADE ALIVE."—1 Cor. xv. 22.

ALL the natural seed of Adam broke the law, and sinned in him. But this could no otherwise be than as they were considered in the loins of him (as Levi paid tithes in Abraham), who was their first federal head at the time of his fall: by which means, the offence of Adam was not only imputed to all mankind, but was their own actual deed, in the full extent of his guilt; inasmuch as it was impossible the head should sin without the members; nor could the members sin in Adam without being considered as one with him, and as having union with him, though personally brought into existence one by one, and at periods from the beginning of the world to the end of it. Upon this truth the Scripture doctrine of original sin must stand or fall.

In the very same manner as all Adam's natural seed were considered as united to him, and as having sinned in him when he apostatized from God, were all the spiritual seed of Christ, the second Adam, considered as one with Him, and as united to Him—yea, as very members of his body—when he paid perfect obedience to that law which the first Adam had broken. In this union with Christ fulfilling all righteousness the Old Testament saints had their parts, even before that righteousness was wrought out in the human nature joined to the Divine; but they could have had no benefit from any work of Christ before his incarnation, had they not, in the eternal covenant, been considered as members of his body mystical; and whose very flesh and blood, as the seed of believing Abraham, should in time, by virtue of that covenant, be made part of the human nature of Christ; who, being very God manifest in the flesh, it was not possible that the covenant made with Him should fail, as it did with the first Adam. And if it could not fail on the part of Christ the Head it cannot fail on the part of any of His members, seeing that their standing depended on His standing; and therefore all His acts are in Scripture looked upon as their acts, as absolutely so as if they had personally performed them: and in truth they did so, even more than virtually and representatively, for they actually fulfilled the whole moral law in Christ, as much as they sinned and broke it in Adam; and Christ and they are so entirely one, that they "suffered with Him," were "crucified with Him," are "dead with Him," "buried with Him," "risen with Him," are "sat down in heavenly places with Him." Now, though these were all the personal acts of Christ, yet the whole body of the elect performed them in Him, their common Head, in virtue of that covenant relationship, by which grace was given them in Christ before the world was made.—*The Deep Things of God.*—The late SIR RICHARD HILL.

HOME PROCEEDINGS.

THE past few weeks have been a time of excitement in many districts both town and country, and several of our meetings have more or less suffered in consequence. Mr. Kane has visited four important Associations with satisfactory results; viz., Bournemouth, Eastbourne, Leamington, and Birmingham. Each of these is the centre of a long-standing interest in our work, and at each an annual or biennial "Sale of Work" is held. Mr. Pringle, on April 11th and 12th, took the sermons and meeting at Swansea, and the following week started on a tour in the South-West, of which we shall have more to say in our next number. The Meeting at Taunton was thinly attended, but had its own element of interest in its chairman being our old friend, the Rev. S. Adams, now Vicar of St. Mary's. We have found it impossible to get our usual number of sermons during March and April. A "Special Appeal" for another Society has in a vast number of cases been put forward as a reason for either refusing altogether, or postponing sermons which we had long been accustomed to expect as a matter of course. The Castleton sermons by the Vicar and two other friends, and an evening sermon at St. James's, Paddington, also by the Vicar, brought in about 20*l*. Mr. Mills took the sermons at Rusland, which the Rev. H. E. Windle, our former Association Secretary, is now vacating for a small living in Wilts. Mr. Welby has held meetings at Hickling, Sutton and Droitwich, which we enter for the first time; also at Oakham, Bayton, Langar, and Theddlethorpe. A short tour in Suffolk and Norfolk has just been undertaken by Mr. Farmer, who visited Sweffling, Darsham, Middleton, and Catfield, and met everywhere with a very hearty welcome. Catfield is due to the influence of our late Worthing Hon. Secretary, Miss Rope. We should be glad to see more done for *us* in two counties which so largely support the C. M. S.

Our Society would, we feel sure, profit in every way, if more of our Associations would follow the example of Beckenham, Birmingham, Cardiff, Clifton, Lee and Blackheath, and Leamington, and establish quarterly or half-yearly prayer meetings. At a Meeting of this kind, held last month at Leamington, we had the privilege of being present, and could not but feel that such gatherings deepen what is best, and lessen what is worst in the ordinary routine work of an Association. We shall be happy to supply information to any Hon. Secretaries who would like to set on foot such meetings.

May we invite our readers who live in or near town to try and attend St. Jude's, South Kensington, on the morning of Ascension-day, when our Annual Sermon will be preached by the Rev. Charles Green, M.A., Vicar of St. Paul's, Beckenham.

H. S. A.

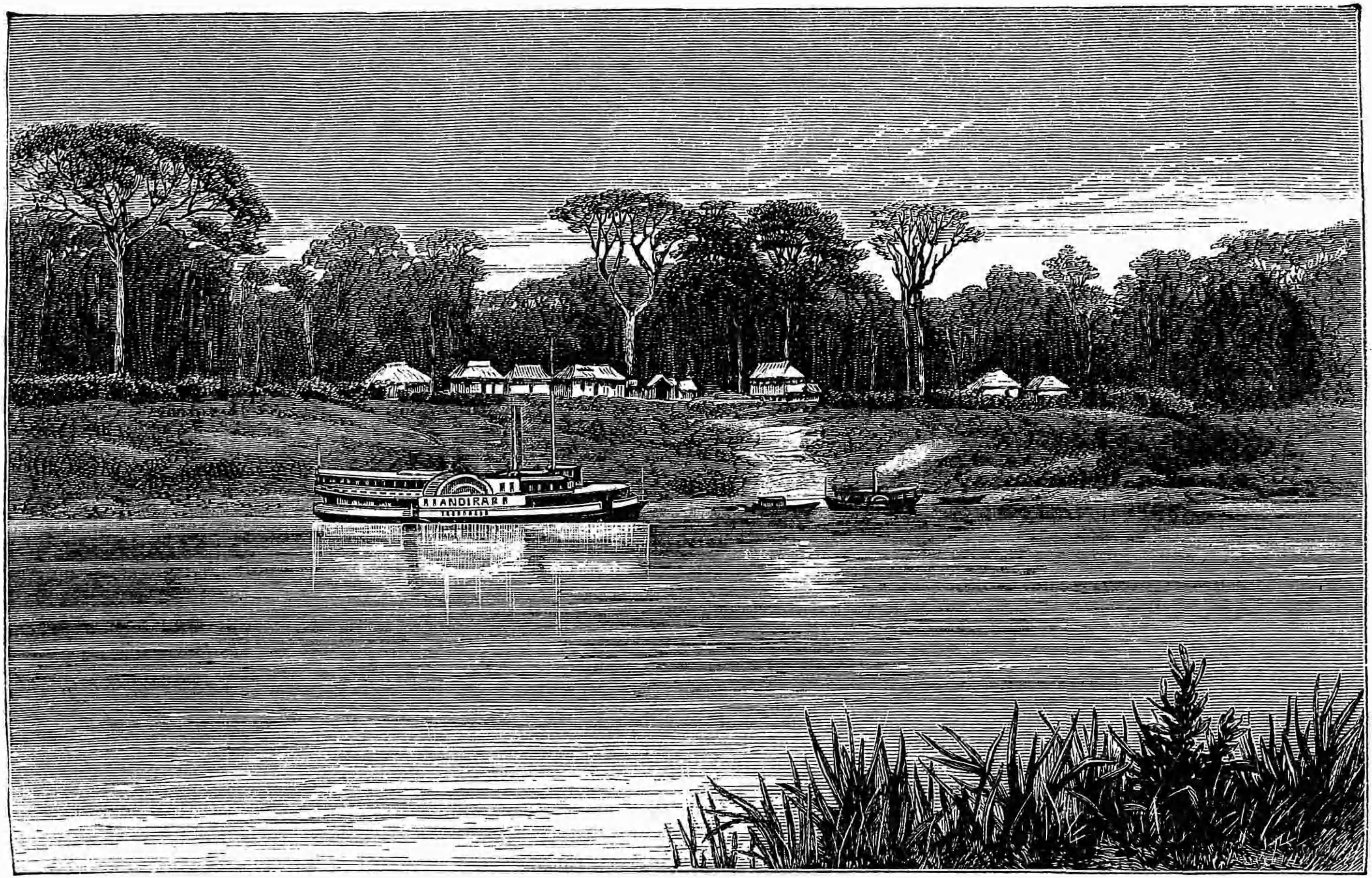
PRAYER UNION FOR SOUTH AMERICA.

The following are the suggested subjects for special prayer on Monday, May 3rd:—

I. Prayer for a rich blessing to accompany the preaching of the Gospel in the extensive pastorate of Fray Bentos and Salto.

II. Continued prayer for the Holy Spirit's guidance in selecting suitable persons for the vacant chaplaincies, and for the Amazon Mission as catechists, married.

III. Thanksgiving for the continued progress and safety of the Southern and Amazons Mission, and for the restored health of the respective superintendent chaplains.



CAXOEIRA, STATION OF A RUBBER-TRADER, FOUR MILES ABOVE MISSION STATION, SAN PEDRO, R. PURUS, AMAZONS.
From a Photograph by Mr. J. R. Polak.

THE SOUTH AMERICAN

Missionary Magazine.

JUNE 1, 1880.

LETTERS.

SINCE our last issue letters have been received from Revs. W. H. Lloyd (*March* 13, 26); Dr. Humble (*March* 1); F. N. Lett (*April* 1, 14); M. Stevens (*April* 1); Capt. P. W. Stephens (*March* 22); Miss Shakespear (*April* 3); Messrs. J. S. Robertson (*March* 2); H. Burleigh (*Feb.* 5, 12, *March* 6); R. Whaits (*Feb.* 10); J. Lawrence (*Feb.* 18); C. H. Webster (*March* 27).

BUSINESS.

THE usual Monthly Meeting of the Committee was held on the 11th ult.

The name of the Right Rev. Bishop Piers Claughton was added to the list of Patrons; and that of Colonel Joycey, M.P., to the list of Vice-Presidents.

The next Meeting will (D.V.) be held on the 8th inst.

FINANCE.

The Finance Committee held Meetings on the 6th, 13th, and 20th ult.

On the 13th the Rev. J. A. Dodds was engaged for service on the West Coast.

The Total Amount received during the month of April was 491*l.* 17*s.* 8*d.*

The next Meetings will (D.V.) be held on the 3rd and 17th inst.

GENERAL INTELLIGENCE.

OUR Twenty-ninth Annual Meeting was held on April 28th, at St. James's Hall, and the attendance of friends from varying distances, together with the continued interest manifested in the Society's work, were such as to animate those who direct its affairs to go forward with renewed hope and courage.

The Chair was ably and kindly filled by the Right Rev. Bishop Claughton; and the presence and advocacy of the Right Rev. Bishop Riley, of the Protestant Church in the Valley of Mexico, who is a native of South America, imparted additional welcome interest to the proceedings.

A full account of the Meeting will be found in the following pages.

Intelligence from the South continues favourable, and the work of sowing the good seed of the word in the daily ministrations and Sunday services at Ooshooia meets with such success as to encourage the little band of missionaries still to follow the Gospel-plough, "looking off unto Jesus" the Lord of the harvest.

Some illtreatment of Indians by a sealing crew had been reported at Ooshooia, having taken place 30 or 40 miles to the westward, at Gertrude Cove. The Bishop, who had been informed of the matter, will doubtless have employed every possible means of investigating the circumstances, and of ensuring the attention of any authorities possessing jurisdiction over the offenders. As the coasts of these islands become more accessible to visitors, in consequence of the civilizing effects of the Gospel centering at Ooshooia, we may reasonably expect that the officers and crews of vessels reaping the advantages of comparative immunity from the dangers formerly experienced from the natives, will refrain from wantonly irritating them, and provoking hostility and acts of revenge. The Mission and its work are so esteemed by the people, for whose

benefit it exists, that little danger is to be anticipated on its behalf; but friendly sealing vessels might suffer for the acts of their unscrupulous consorts.

At Keppel Island much interest is shown by the Indians in religious instruction, and we cannot but conclude that seeds of divine truth are being sown, which shall spring up in due time, and bear fruit to the praise of Him who says, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

We here desire to record our warm thanks to the friends who have so generously responded to our appeal for funds towards the erection of a church and schools at Ooshooia. The amount hitherto received is about 450*l*., to which we may add a promise of 50*l*. from a devoted friend who inherits the prayerful and practical interest in the Mission shewn by his departed parent. Half the amount requested is thus assured, and we confidently appeal to our friends to contiuue their kind efforts to complete the needed sum of one thousand pounds for the purpose of raising suitable buildings for public worship, and instruction of the inhabitants of this distant missionary settlement.

From Mr. Robertson we have a brief description of a visit to Carrazalillo, a neighbouring mining establishment to Chañaral. He writes :—

"It was very encouraging to see so many at both services, and to know that the little band of worshippers really delight in meeting together for prayer and praise."

Some changes have taken place in the Association and Deputation Secretariat. The Rev. J. R. Mills has resigned, and the Rev. J. B. Kane will no longer represent the Society as a deputation. The arrangements consequent on these changes will be notified in the next number of the Magazine.

The Committee have accepted the services of the Rev. J. A. Dodds for service on the West Coast of South America; and if practicable he will sail on the 16th inst. for Valparaiso.

Many additional workers are needed in the whitening fields of this great continent, together with the necessary means for

their support. May our prayer be more and more fervently ascending to the Lord that He may send forth more labourers into His harvest, so that it may be said, "The Lord gave the word: great was the company of those that published it."

E. P.

SOUTHERN MISSION.

Tierra del Fuego.

OOSHOOIA.

WE are thankful to have continued favourable accounts from the Mission station at Ooshooia. By the arrangement of the Bishop, the "Allen Gardiner" has remained longer than usual there, with the view of strengthening the hands of the party in the absence of Mr. Bridges.

It had been reported at the station that some natives had been ill-treated and wounded by some of the crew of a sealer in the neighbourhood of the east end of Gordon Island. We cannot too strongly reprehend such conduct, which is calculated to provoke reprisals from the justly-indignant Indians, and to render it more difficult to influence them for good. It is most satisfactory to hear that there are, on the other hand, instances of humane and reasonable behaviour being observed by the masters of vessels engaged on these coasts.

At Ooshooia all was well, and the Orphanage was prosperously continuing its work of mercy.

"*Ooshooia, Feb.* 10*th*, 1880.

"All is going on well at the Station, but the people are suffering from colds in consequence of the excessively wet season, and I should not be surprised if we get much sickness.

"The children are all well and happy, and as well behaved as we may reasonably expect. With some we have to be very firm, but others give us great comfort. We have to decidedly prevent any interference with them from without; at first we had to forbid them giving anything to their friends who often troubled them with requests for food or clothing, but

latterly we have had to forbid their receiving things from their friends. Otter skins and other articles were sent to the house for children, and then applications were made for payment; of course I had to make them return the things.

"R. WHAITS."

"*Ooshooia, Tierra del Fuego, Feb.* 18*th*, 1880.

"An American vessel, the 'Express,' called here a few days ago; they were out sealing and came to purchase vegetables: we were able to supply them with a few potatoes and turnips. There are many sealing vessels here this season, and we are sorry to hear that some of them have got into a little trouble with the natives. The other day we heard of two of the latter being wounded; we went some distance in the 'Allen Gardiner' westward, hoping to see some one who could give us information. The people whom we wished to see had gone too far away for us to proceed after them; we saw others who knew but little about the matter. We hope to hear more soon from the Indians themselves. One captain of a schooner called here and stated that he had met with a large number of canoes, but nothing unpleasant had taken place between him and the natives. We think if all the sealing vessels near Cape Horn were as well commanded as in this case the Fuegians would not receive such unkind treatment. It will be gratifying to know all is still going on favourably at Ooshooia and that my health is perfectly restored, for which we are most thankful."

"JOHN LAWRENCE."

Letter from Captain Willis:—

"*The 'Allen Gardiner,' Keppel, March* 9, 1880.

"Since my letter to you of December last, I have been to Ooshooia. You are doubtless aware that my wife and son were to accompany me there, in order to occupy Mr. Bridges' house. After the necessary packing up, we left Keppel on the 12th of January, and West Point on the 15th, and after a moderate passage arrived at Ooshooia on the 23rd January. I found all had been going on as well as could be expected since we were there in October last.

"As it was Bishop Stirling's desire that the 'Allen Gardiner' should remain for a while at Ooshooia, we determined to take the Christian natives, including the children of the Orphanage, to the waterfalls. They were all greatly pleased. On another occasion we visited Gertrude Cove, which is a delightful harbour at the easternmost glacier, opposite the east end of Gordon Island. We went there for two reasons: one was to afford an opportunity for an excursion to the Lawrence family, and Miss Whaits, who had not been away from Ooshooia since their arrival; the other was to interview, if possible, a party of natives who had been shot at, and wounded, by some of the crew of a sealing vessel. On arriving at the Cove, however, we heard that these Indians had gone off in search of reinforcements, for purposes of revenge. I think it would be well if laws could be made

which would render masters and owners of sealing vessels responsible for the actions of their crews towards uncivilized people on these coasts.

"Another of our expeditions was to Yendagia, and this we performed in the 'Allen Gardiner's' boat, Mr. Whaits and four of the orphans being of the party. We went to look after a boy named Richard, who was educated at Keppel, having heard that he had cut his knee with an adze. We stopped the first night at an island outside of Tywia. I and the four orphans took shelter in a wigwam already occupied by a man, his wife, and twin children. Mr. Whaits occupied the stern sheets of the boat, which was aground, propped up on either side by rocks; as there was a heavy dew and frost he was attired in oilskins and a 'sou-wester.' Sleep for me was out of the question, owing to our orphan boys putting on too much fuel and waking the twins, who would not be satisfied until they were each taken by a parent and rocked to the tune of Alla Yellah, Alla Yellah. I had ample opportunity for observation as I turned from side to side on my bag of biscuits, which I had for a pillow. The coffee kettle was boiling by 3 a.m., and we all got up to breakfast and were off soon afterwards. We visited Murien's place and found the garden full of vegetables. We landed at the entrance of Yendagia Cove about 1 p.m., although we thought it much later, had our meal, and went to bed. It had been blowing hard from the N., but moderated during the night.

"A dog visited us during the night, and I awoke to feel for my rifle to shoot a fox, which, on thoroughly awaking, I found to be the reflection of our fire on some dead leaves on a bush. We partook of our daybreak meal, and pulled to Yendagia, about two miles. Here we found Richard, and arranged to take him back with us. After breakfast we made him as comfortable as we could in the bottom of our boat, and then pulled down toward the Beagle Channel, where we found a S.W. gale awaiting us. Setting a reef to it we sped away, homeward bound, arriving at Wallahchist Point at 12.30, just as the dinner-bell was ringing.

"I left Ooshooia on the 25th of February and arrived at Keppel on the 29th, having on board Mrs. Whaits, who has come over for medical advice and change of air. Also one of the orphans, Fanny, and two Indians for Keppel.

"'*Allen Gardiner*,' *Stanley*, *March* 16, 1880.

"I arrived here on the 12th, and have unloaded wool, &c., and purpose loading to-morrow for Keppel and returning here previous to going to Sandy Point with the remainder of the wool.

"I have received the Almanacs and Magazines, and have read them with much pleasure; also the Requests, and join with you with all my heart. May this year be full of blessing to this Mission, its servants, and those it seeks to benefit. May every one of us continue to feel the love of God in his heart, and strive to labour for the conversion of many souls. We shall indeed reap if we faint not.

"J. C. T. WILLIS."

Jottings on a Voyage from San Pedro down the Amazons.



DESCRIPTIVE accounts of the Amazon and its tributaries have so often appeared in the pages of this Journal that a voluminous paper on the same subject is now unnecessary. However, a few remarks of an incidental character on the Amazon by one who has written little and said less may not be inopportune.

I was on board the s.s. "Anajas," and the parting words of the beloved Superintendent of the Protestant Mission at San Pedro were ringing in my ears. It was the last time I was to hear words in the English tongue till I arrived in Pará. The time of my embarkation was 7 p.m., and complete darkness prevailed. Our steamer soon put on *todo forca*. As I looked back at the glimmering light of the former Mission-house, which by degrees was lost sight of, a crowd of thoughts rushed into my mind. The Mission was in its infancy; stupendous difficulties had been surmounted; the Superintendent, with his wonted activity, had already drawn plans and obtained a site for a new house; the language of the Ipurina tribes had been reduced to writing; and children were being instructed in the Christian religion, the various arts of civilization, and receiving the elements of education. In meditating on these things I felt that progress had been made, but yet how much still remained to be done. Some people are sceptical as to the possibility of converting these natives, whose apathetic bearing might well suggest the doubt. But let such read the history of the Southern Mission, and I am sure they will be convinced that the Gospel of Jesus Christ is capable of influencing even the aborigines of the Purus.

The first missionaries evidently made a good choice when they selected the Upper Purus as the basis for missionary work. The Purus, I believe, was the only river untouched by the missionary agency of the Romish Church. Every other tributary of the Amazon has had Romish missionaries for a great many years.

The old mission-house has now ceased to exist, and is replaced by a substantially built residence through which the heavy tropical showers will not penetrate. It is erected on high land about half a mile from the former site. This new house is certainly a boon to the missionaries and children under instruction. Being on high land, there will be no fear of its being submerged during the annual inundations. The missionaries will be less likely to be attacked by the prevalent fevers and by the swarms of

insects to which those nearer the water-side are subject. These may appear to some to be minor matters; but, on the contrary, they are of vital importance in extending the Master's Kingdom in this part of the vineyard. The steam launch "Pioneer" is a valuable acquisition. Without it the different sections of the Ipurina tribe could not have been well visited. Clans of a dozen families are scattered at intervals over a distance of not less than 1,000 miles. Each clan settles on some tributary, so that, as the missionaries become well acquainted with the Upper Purus, they will have an immense field for missionary enterprise.

I now proceed to give a slight account of my voyage down the river. A feeble light in the distance indicated that we were approaching a trading settlement. However, the Captain decided not to bring-to. Onward we go, and another "luz" is to be seen. The Captain decides on entering this port to take india-rubber. We brought-to at settlements too innumerable to mention here, and embarked rubber, castanho, piraracu, and other articles. Animan is the largest settlement on the Purus, having one hundred souls. Senhor Sousa founded it eighteen years ago, and by hard work and great diligence cleared a large tract of forest land, planted tropical vegetables and fruits of divers kinds, erected substantial houses and a chapel, the latter at which a priest officiates occasionally. Animan appears destined to become an important settlement in the future.

Montarias* are used for bringing in the cargo from outlying stations unnavigable by steamers. These little craft carry loads of rubber, castanho, and other articles. They usually have an awning which protects those on board from the burning sun. Brazilians travel many hundreds of miles in montarias, and usually carry articles of barter. I once met two French Jews voyaging in one. They had a stock of wearing apparel, pipes, and jewellery, and exchanged these articles for indiarubber.

During the voyage we entered several splendid lakes. One especially took my attention. Its grand appearance, I shall not soon forget. The heavens seemed as though they were on fire:—the sun sent forth a million rays of golden light, and the reflection on the water was beautiful beyond description. At night the sight was not less enchanting. The water had the appearance of an immense sheet of glass, and the silvery reflections of the moon's rays contrasted peacefully with the glory of the fiery orb now dipped below the western horizon. Gigantic trees of great height and enormous girth, towering one above the other, added to the beauty of the picture. On contemplating such a scene the words of the inspired king cannot but enter the mind of the spectator if he be a Bible student—"The heavens declare the glory of God, and the firmament showeth his handywork."

Manaõs is still the capital of the Amazonian province. The buildings of this city present a clumsy appearance, whilst the roads are very un-

* See Frontispiece of April number.

even, and the sanitary arrangements extremely bad. I should recommend intending visitors, unacquainted with Portuguese, to make no purchases there, unless accompanied by a trustworthy interpreter. Men of all nationalities are to be found in Manaõs. Jews, Germans, French, Italians, Spaniards, and Russians—all have one common object in view, viz., to amass wealth. Few alas! succeed. Many Europeans of no ordinary capacity enter the Amazon region penniless, and after a long stay depart in a similar condition.

The cathedral is usually crowded at 6 a.m. on Sunday. Dramatic performances and other entertainments are also given on Sunday.

Santarem is the next largest city before reaching Pará. The population is not more than three thousand souls. A number of immigrants from North America arrived some years ago; but many of them returned after a brief stay. A few of the Northerners made fortunes, and their diligence and skill exercise great influence for good amongst the inhabitants.

The passengers on board the steamer find various ways of passing the time during the day. Some sleep in their hammocks, others spend most of their time gambling, whilst those who are musically inclined revert to the guitar or flute, in some cases with pleasing effect. It is also not uncommon to hear negroes and others singing quartets and trios when the sun has disappeared, and all is calm and cool.

A missionary on board, if he speaks the Portuguese language, can often say a word for the Master. If unacquainted with the language he can present a tract, which is usually thankfully received. Spiritual ignorance abounds amongst the Portuguese-speaking people of these regions to an extent inconceivable by those who have not actually been on the Amazon. But this I would say in their favour, I made four voyages on the river, and did not, on any occasion, observe a case of complete drunkenness.

I arrived at Pará in the middle of the rainy season, and remained there a few days. Through the British Consul's kind exertion I obtained a passage in an English steamer, in which we embarked, which was bound for Liverpool. The Amazon as we emerged from it appeared more like a mighty ocean than a river. Our steamer soon began to pitch and roll, indicating that we were breasting the waters of the Atlantic. Glancing back at the majestic estuary, with its fringes of forest and groups of wooded islands, now rapidly fading in the distance, I could not but think of the little band of missionaries whom I had regretfully left far away up the river, patiently labouring on for the extension of the Master's kingdom.

W. T. W.

South American Missionary Society.

THE Twenty-ninth Annual Meeting was held on Wednesday afternoon, April 28, in the Banqueting Room, St. James's Hall, the attendance being numerous. The Chair was taken by the Right Rev. Bishop PIERS CLAUGHTON, and on the platform were Bishop Riley, Archdeacon Whately, Prebendary C. Mackenzie; the Revs. W. Harvey Brooks, J. W. Marsh, R. J. Simpson, H. S. Acworth, W. H. Duke, H. W. Webb-Peploe, J. MacCartie, C. Stirling, W. Windle, J. Kirkman, Thos. Bridges, and A. R. Godson; General Sir Arthur Lawrence, Major-General Halliday, Colonel Beamish, Major Frobisher, and Colonel Channer; Mr. A. R. Pite, Mr. D. Couty, Mr. E. H. Woods, Mr. F. G. Luck, Mr. W. Macandrew, Mr. W. Pakenham Marsh, Mr. J. Tait, Mr. R. S. Clough, Mr. W. Hughes Hughes, Mr. H. Crichton Stuart, Captain Poulden, R.N., &c., &c.

The proceedings were opened with the singing of the Missionary Hymn commencing "Sow in the morn thy seed," and with the offering of prayer by the Rev. H. S. Acworth, M.A.

The Right Rev. CHAIRMAN said:—Ladies and gentlemen, before I call upon the Secretary to read the Report I will make a very few remarks on taking the chair at this Meeting, which is one of very great interest to all of us. I remember that at the late Conference of the Bishops at Lambeth, amongst the large body of men holding that sacred and responsible office of the Church who were assembled there, was one who was, for many reasons, looked upon by me with special interest; I mean Dr. Stirling, Bishop of the Falkland Islands. It was not merely that I looked upon him as a man who had undertaken a very arduous and difficult post of duty, and whose mind and heart were evidently full of the work which his Lord and Saviour had given him to do, but I regarded him with special interest because I had from the first felt very anxious for the success of the South American Mission. When I was first called to the office of a Bishop of the Church of Christ I became to a certain extent acquainted and connected with that Mission. For a time I had under my episcopal care the diocese of St. Helena, the largest, I believe, in the world, embracing numerous and important parts of the world widely separated from each other, and at that time including the Falkland Islands. I remained at that episcopal station only about three years, after which I entered upon another duty and went to the diocese of Ceylon. At the time when I was appointed Bishop of Ceylon I was making arrangements for a voyage to South America and for visiting the Falkland Islands. I had, indeed, arranged with the Admiral of our naval station in that part of the world that he should take me to South America. I and my chaplain were to have visited Buenos Ayres and Monte Video, and the Admiral promised that I should afterwards have a vessel to take me to the Falkland Islands. I really looked upon the work in South America at that period with very great interest, and having had a kind of official connexion with the Mission I have regarded it with very great interest ever since, and have always been glad to learn that it was prospering. You all know that in South America as in other parts of the world, the founding of a Church of Christ was accompanied by the suffering and death of those who began the Mission work. The first missionaries laid down their lives for their Master's and their work's sake. Never can the honoured names of the first martyrs in South America be forgotten by any of those who have succeeded them and are engaged in furthering the cause for which they suffered. Now we see a prospect of great success in the Mission field in that vast continent. I do not, indeed, approve of any work of this kind being submitted, as it were, to the test of success. Wherever there is a clear call to begin a missionary work, and wherever there are doors open to us, we must go on. The question is not whether there be success, but whether we are doing our best in the work before us. Another great mission work in which there is now something being done, but in which there have of late been many serious hin-

drances, is the Mission work in Central Africa. What was the first beginning of that great work? One of the truest martyrs of our age, the hero-bishop Mackenzie, having gone there began the work, but the work was his grave. In South America there are interesting tribes of natives in a more or less savage condition, there are many Indians going about the vast continent, there are many of our own countrymen scattered about in different directions, and there are also people of Spanish and other races who have long been settled there. There are, in fact, great openings, and there is a vast deal of important work to be done by a Society like ours. I am most thankful to have an opportunity of expressing on this occasion, while presiding, my deep interest in the South American Mission. I think it is one of those missions which, while they require the greatest care in their management, may also well excite the utmost interest on the part of all who help to support them; and I do hope and believe that this Mission will afford a singular proof of the success of purely missionary work, that is the simple preaching of the Gospel to the heathen, everything that is included in such preaching being said and nothing withheld. I now call upon the Secretary to read the Report, and I am sure you will all listen to it with deep interest.

The SECRETARY (Commander Poulden, R.N.) then read an Abstract of the Report.

The following was a brief abstract of the balance-sheet :—

Total receipts, Home and Foreign, including the late Mr. J. J. Rowe's legacy received, 13,731*l.* 18*s.* 6*d.*; total expenditure, 11,444*l.* 7*s.* 8*d.*; balance of receipts over expenditure, 2,287*l.* 10*s.* 10*d.*

Of the above credit balance the Committee have invested 1,885*l.* 10*s.* in India 4 per Cent. Government Stock, and the remaining 402*l.* 0*s.* 10*d.* is carried over to current cash balance for 1880.

Bishop RILEY moved the adoption of the Report. He said :—It is with peculiar pleasure that I meet the supporters of the South American Missionary Society, which I do for the first time to-day. I have often heard, my friends, of your colonies, and I have watched some of them with the deepest interest from a distance. Born and educated in South America, I to-day, as a native of that continent, thank you for your labours. In reading a leading article in the *Times* of this morning, I noticed the remark that during the last twenty-seven years eight per cent. of the population of England, twelve per cent. of the population of Scotland, and nearly forty per cent. of the population of Ireland have left their native shores. A goodly number of those vast masses of emigrants, who have travelled from the joys of home to a distant land, have found their way to South America; some battling there for existence, others being connected with railway or engineering enterprise, and others, again, forming part of the establishment of some of those great commercial houses which are scattered over the continent. Such persons may often have felt that they were uncared for spiritually by those whom they had left in their native land; but this Society does care for their souls. After they have left Old England for a western clime, they have in too many cases left an open Bible and a religious Sunday behind them as well as their friends. Sunday has come and gone without any mention of the name of Christ, except in connection with places which they have turned away from in disgust. They have had nowhere else to go. Thus many speaking the English tongue in South America have seemed utterly uncared for; they could no longer attend the Church of their father or mother, or other relatives who were far away; there was no one to speak to them of Christ. This Society seeks to find out these stray sheep, and the work which it is doing is in some degree meeting the great need of which I have spoken. You may look upon this Society in the ordinary way as a Missionary Society for a foreign nation or nations, but those who have received benefits from it view it in a very different light, and with a deep personal interest. Some years ago you all read with horror of a terrible fire which took place at Santiago, and in which about 1,500 ladies of Spanish blood perished. That fire occurred in the old church of the Jesuits. On that evening, in the month of May, the whole building was crowded to its utmost capacity, when suddenly there was an alarm of fire, and the result was most calamitous. It afterwards appeared that the priests and other officials of the church, instead of endeavouring to rescue the poor ladies,

occupied themselves in saving the ornaments on the altar. When the brothers and sisters of the ladies heard how those who were dear to them had been allowed to perish without an effort being made on their behalf, there was intense indignation in their minds, and this feeling soon extended through the whole city of Santiago. Near that church there lived a Christian woman who taught her son to read the Bible. She was a faithful member of the Anglican Communion, and would not allow her child to be baptized in that building devoted to superstition. At that time there was no Protestant place of worship in Santiago, but, fortunately, she heard of a chaplain on board a British man-of-war at Valparaiso, and there she had her son baptized. What, I ask, could that Christian woman have done had not the Church of England extended to her its benefits? Through the assistance afforded by members of that Church, the boy obtained religious instruction, without which he might in the end have been taught idolatry, or grown up careless and indifferent about religion. The Church of England came to his help, and through the teaching of that Church he was educated for a life of effort in the service of Christ. Multitudes of the native population, though reared in the practice of idolatry, have turned away from services of the Romish Church which they, like that mother, have learnt to despise. There are numbers of Chilians who attend no service whatever because their own language, the Spanish, is not used in any Protestant church where they might otherwise assemble. In looking over the accounts given of the work of your noble Bishop of South America I have watched how he has divided the people of that continent into different classes. He first spoke of the English residents in South America, and very properly, and he afterwards spoke of the Indian population scattered up and down that vast continent, being for the most part uncared for by any one. Many even of the Indians who are supposed to have been taught the Roman Catholic religion are perfect heathens, especially those who live along the banks of the Amazon. Among these Indians this Society has done some good work, and it would have done more if it had had larger means. In Patagonia it has done a great work, being inspired in that case by the example of that noble man who laid down his life for the sake of the natives of that part of South America. The Bishop of the Falkland Islands told you in the address which he delivered here last year that there are about a million and a half of Chinese on the Peruvian coast. There is no one scarcely to say a kind word to them, and their condition is often terribly sad through neglect. Not long ago, it appears there was discovered, under peculiar circumstances, the skeleton of a poor Chinaman who in despair had committed suicide; and it is surely high time that something was done for the benefit of that neglected class of foreigners found in the South American Mission-field. I wish to-day to speak of a class of people in South America to whom the Bishop of the Falkland Islands did not allude in his address at the last Annual Meeting. Do not imagine that I am going to speak of the bigoted Roman Catholics—there is work enough to be done without them; I am going to speak of those who have the rule in South America, and who have become alienated from the Roman Catholic Church. Some time ago, while I was crossing the Atlantic, I was told by one of your missionaries, Mr. Roe, that he had been asked to visit Venezuela on his way home. "On going there," he said, "I was sent for by the President, and when I saw him he said to me, 'Will you, instead of returning home, remain here and help me to carry out a plan which I have in my mind? I will place one of the grand old churches at your disposal for that purpose.' What was that plan? The Congress of the nation had passed a decree that the Church of the Republic should in future be entirely independent of the Roman pontiff, and the President, in a speech which he made in the Congress to the Deputies, said that what he wanted to see among them was the ancient Church of Jesus, or as he expressed it, 'the ancient primitive Church.'" There was the President of the Republic of Venezuela appealing to a Protestant missionary to help him to carry out a great work which he had taken in hand, and offering to place a splendid church at his disposal free of all charge. This was indeed a call, and a very solemn one, from men who are leaders in the political movements which are going on for the improvement of South America. I am not now speaking of servants, but of rulers; men who have seen through the idolatries of Romanism,

and have for ever cast off the Romish system. There are in South America vast numbers of persons belonging to the Spanish and other European races who seem to have no one caring for their souls, and here was the President of the Venezuelan Republic calling upon one of your missionaries to enter upon the good work of providing spiritual instruction. Surely this was a message from Christ to this Society. Mr. Roe said to me, "Your Mexican Church is well equipped in every way for meeting such a call; will you, then, enter that field, and commence the work?" The Right Rev. Prelate then gave a brief sketch of the origin and gradual growth of the Protestant Episcopal Church of Mexico, and concluded by saying:—There are now to be seen in that part of the world to which I belong, two faithful Christian Churches, one the Church of Mexico, the other that of South America, connected with your own communion, and I hope that they will continue to spread the Gospel. I am happy to have had this opportunity of saying a few words on behalf of my own native land. I have spoken of a Roman Catholic church around which a little boy used to play, though he was not allowed by his mother to enter it, and he who was once that little boy now thanks you heartily for what you have done for South America.

The Rev. H. W. WEBB-PEPLOE, in seconding the Resolution, said he felt it a great honour to be allowed to plead for the cause of the South American Missionary Society in conjunction with the two Right Reverend Prelates who had already addressed the Meeting. The mission of that Society was, indeed, one of the most beautiful, one of the most romantic, one of the most interesting, that God had ever permitted English Christians to start, and he believed that it was intended by Him to do one of the noblest works ever carried on in the vast field of Missions. If one took up the map and considered the extent of the field which lay before the South American Missionary Society, it might at first sight seem an audacious undertaking. It was certainly one that was not justified by ordinary human expectations; but then, Christian courage in regard to Missions did not depend upon human expectations, but upon faith in the ever-living God. Believing that a command had been laid upon them by the Head of the Church, they felt that that command must be obeyed, whether the present prospect was apparently a prospect of brightness and success, or one of darkness and trial, and they felt perfectly sure that the time would come when a complete conquest for their Master would be achieved. So with regard to South America; the friends of that Society, looking at the extent of the field of operations, instead of being discouraged, deemed it an interesting feature of the work that God should have accorded to that Society the honour of standing alone in such a vast enterprise. It might have seemed at first that it was hopeless for them to undertake such a work, but facts which were before them proved that it was by no means hopeless. So far as they could judge from the experience of the past, the mission of that Society was likely to become more and more a shining light in the midst of surrounding darkness, and they had reason to congratulate themselves that there had been kindled in South America a flame which, like that lit in this country by their Protestant forefathers, no man would ever be able to put out. Let them look for a moment at the mission-work which was being carried on by Mr. Duke on the Amazon. If we wished to stir up the mind and heart of any man or woman to engage in missionary effort, we might well point them to such a case as this. It was the speaker's lot to live some years ago in Herefordshire; in a neighbouring parish Mr. Duke worked for a time as a lay curate, where he displayed no special powers or gifts which might be supposed to qualify him to take a leading part in any missionary work. For some time Mr. Duke laboured in London under the Rev. Boyd Carpenter, and being called to enter the field of Missions he offered his services to the South American Missionary Society; the result being that he was appointed to a field of labour in which he took the place previously occupied by Dr. Lee, who had been drowned while carrying on an interesting work among the Amazon Indians. And now, on taking up the Report of the Society, and finding what God had enabled Mr. Duke to do, not only as a preacher of the Gospel, but as a man of practical business habits—seeing how marvellously that gentleman had proved his qualifications for the position which he occupied, how

he had lately roofed in his own house, dispensed medicine to the natives when it was needed, and by acquiring a knowledge of the language had learnt to speak to them in their own tongue; how he had also taken a leading part in school affairs, and, being without a wife, had instructed some of the native females in womanly arts and management. Considering all these things, he felt that Mr. Duke had indeed done a useful work, and that there was no one too humble in station to take part in such work. He would earnestly plead, not merely for money, but that hearts and minds might be stirred up to take possession of that great mission-field, and go forth to labour there in the name of Christ. They had among them that day a missionary from the most southerly part of South America, Tierra del Fuego. Here they found that the agents of the Society had not merely taken possession of the land for missionary purposes, but had rescued from absolute degradation a body of natives, the male portion of whom had become excellent fishermen, able farmers, and devoted philanthropists, often rendering in the last-mentioned character great assistance to poor shipwrecked mariners whose vessels had been stranded on the coast. Surely when they heard of such things they might well exclaim, "What hath God wrought!" Here was a race of Patagonians, previously living in a state of utter degradation, brought out from heathenism so as to be able to take their place by the side of any of our own settlers in South America. That was another proof that even as regarded secular matters there was nothing like the Gospel. The Gospel of Christ was the true civilizer, and there was no real moral elevation except that which it produced. Now, God having enabled that Society to spread the Gospel in South America, and to bring about such wonderful results by its influence, what was the state of the Society's funds? When the Committee could not show a good balance-sheet it was said that there had been what was called a financial crisis in the commercial world. He wondered why, when there was such a crisis in commerce, there was also one in the pockets of the supporters of a Society like that. It ought not to be so. Under such circumstances, those who belonged to the Church of Christ ought to make greater efforts, and, like the Christians of old, to give "out of their poverty" for the spread of the Gospel. A legacy of 3,000*l.* had enabled the Committee to present that day a good balance-sheet instead of a bad one, but the Society should not be left dependent on such casual aid. If the times were times of commercial distress let them not hold back on that account, but out of that very distress let God see their love to Him, and let them all rejoice at being allowed to take part in the spreading of the Gospel in South America. He gladly seconded the Resolution for the adoption and circulation of the Report; he earnestly pleaded for more liberal support for the Society; and he prayed that God might stir up their hearts, so that they would give freely to Him as He had given freely to them.

The Resolution was then put and carried.

The Rev. J. W. MARSH proposed the following Resolution:—

"That this Meeting heartily commends to all Christians the labours of this Society, which seeks to convey the Gospel in its simplicity to the inhabitants of South America."

He said he had lived too long in the atmosphere, as it were, of South American Missions to believe that the acceptance of this Resolution would necessarily imply increased support. He would, however, try to show in a few words, why a more hearty general support should be given to it than had been accorded to it hitherto. In the first place, he would observe that if the records of the Society were examined there would be found proofs of the prayerfulness of those who were taking the most prominent part in the work. In a report of the Quarterly Prayer-meeting of the Lee and Blackheath Association, held on the 29th of November last, he found his friend the Treasurer, who had taken a leading part in the support of the Society, making these suggestions:—"In these combined operations there are ever great needs for prayer. With the missionary stations, it is the dulness and perversity of the poor natives; or the costs and difficulty of the expanding work; or the failing powers and energies of the overtasked workers." That was full of meaning. The language used covered the whole field, and yet it was marked by great terseness,

and what was mentioned might well be made a subject of prayer to God, not merely at one meeting but at many, and each of them in his own heart might well make it a subject of earnest petition. He then cited two instances from the Magazine, one in the words of Mr. Duke in the Amazon Mission, and the other in the words of Bishop Stirling in the Southern Mission, both showing how prayerfully they carried on their work. He would say no more on that subject; though he might cite other documents to show that not merely expressions of prayer but prayer itself had marked the spirit of those who had taken an active part in connection with the work of that Society. The next thing which he wished to put before that assembly was the question whether or not they gave the Society adequate support. In order to assist them in coming to a conclusion on that point, he would first mention the fact of there being only one bishop and twenty-five* clergy in the whole of South America, with the exception of British Guiana. He did not say that there were no other workers besides the Bishop of the Falkland Islands and his clergy; but let them just think of a single bishop and twenty-five clergymen for such an enormous continent, with 10,000 miles of seacoast. There was in the aggregate an enormous population in South America, including a large number of heathen, who had hitherto engaged far too little attention in this country; and when for the whole continent there was only one bishop and twenty-five clergymen, he might well ask whether adequate support were given for the work of that Society. He was, indeed, forced to believe that there was actual apathy on the subject of the South American Missions amongst many pious people. He knew some who had shown what he must term apathy. A friend of his own, a pious man, and a man who was very forward in many good works, had a son living in South America, and when he came to inquire how much that gentleman gave towards the support of the work of that Society, he found that it was just 10*s.* a year! He talked to his friend on the subject. He did not approve of that 10*s.* a year at all, and he said: "I thought you had a son in South America. If so, surely you earnestly desire to support a Society which endeavours to supply your countrymen there with the means of grace?" But while there was certainly very great apathy on the part of many Christians at home in reference to this matter, he was thankful to say that he had met with many persons who took great interest in the work. A gentleman had come to him and said: "I have a child in South America, and I am very thankful for the work at Rosario and other places." Others had said to him that they knew Mr. Coombes, and it was very cheering to hear testimony borne to faithful service on the part of the agents of that Society. As regarded the income and expenditure of the Society, although he hated the pounds shillings and pence part of the question, yet he could not help saying that persons who expressed sympathy in the Society's object ought to do more to prove it. There were some who seemed afraid of giving too much; there were very few who seemed afraid of giving too little. "Two and two" was the right number in missionary work, and he did not think they should ever send a missionary out alone if they could give him a companion. In the loneliness of solitary labour there was something that was almost sure to do harm to the man, if not to the work in which he was engaged. Their Lord and Master sent out His apostles and His disciples two and two, and the manner in which He chose His apostles among those who were brothers or friends showed that He designed the relationship of affection to be consecrated to His own service. Christ had "left us an example in that matter that we should follow in His steps," but how was it possible to "follow" His "example" with only one bishop and twenty-five clergymen for the whole of South America? If they went to San Paulo they would find one man for the combined work of that place, as well as the unhealthy port of Santos. He wished now to allude for a moment to the project of establishing a coffee-house at Santos, which was very much frequented by English sailors. The Committee had told them in effect in their Report that they did not see their way to carrying out that excellent project. He did not say that they ought to do so as a Committee, but he was quite sure that it ought to be carried out in some way. The British sailors who went to Santos ought to have such a place provided for them. If they wished to see the Rev. J. H. Gybbon-Spilsbury in his work on behalf

* Less at present, even including the Consular Chaplains.—Ed.

of the Society they would find him labouring in the great Camp Districts south of Buenos Ayres, and it appeared that there were numerous estancieros who gladly availed themselves of his services as an itinerant chaplain. In like manner the Rev. W. H. Shimield was ministering at four places on the River Uruguay, and his labours appeared to be well appreciated. He felt great sympathy with all the missionaries supported by the Society, single-handed and overworked as they were. But the Bishop claimed their sympathy to even a greater extent. Missionary clergy might be sent out two and two, but it was scarcely possible to send out missionary bishops two and two. The nearest approach to that was to send out a chaplain along with the bishop, and the bishop must feel it a great blessing to have with him as chaplain a man whom he could trust, with whom he could exchange thoughts, and unite in prayer. He thought it must have saddened anyone who saw Bishop Stirling when he last visited this country to observe the altered expression of his face. He looked as though he were wearied out; though when you spoke to him about his work in his vast diocese his mind seemed full of thankfulness and hope. It was delightful to hear Bishop Riley speak as he had done at that meeting about Mexico in connection with the diocese of South America, and he trusted that he would be able to hit upon some plan by which the work in Mexico and South America might be united in holy and useful communion. The Bishop had a keen insight into the right way of doing a thing, and a ready apprehension of the time when it ought to be done. He had always manifested a deep interest in that Society from the first. As secretary he was an admirable man of business, while the spirit in which he laboured was such that he loved everybody and everybody loved him. At last there came a great crisis in the history of the Society. The Committee were going to advertise for someone to go out to Tierra del Fuego. He thought and prayed over the matter, and the result was that he offered to go out himself. That showed that he was "the right man in the right place." After he had got out to Tierra del Fuego his first duty was to gather together the remains of his predecessors who perished there, and give them Christian burial. But he did not flinch from following them in their work. He was the man who, under God's blessing, had solved the problem which had caused us so much anxiety. His life at Ooshooia, alone among natives, had shown us the way to a successful Mission among the Fuegians. The field of the Bishop was so large and vast that it was impossible for him to take them over the whole of it. The question for them that day was, whether, seeing what kind of man the Bishop was, full of prayer, of courage, of energy, and judgment, they should not trust and support him more cordially, and manifest a deeper sympathy for him in his work. Let them not merely say to him, "Depart in peace"; let them not ask him to accept the expression of their good will, and then keep from him their sympathy. Let them say to him, "God speed you. So far as you can rely upon man you may rely upon us; we will support you, we will enter into your plans, and we resolve that if the time should ever come when we differ from you, we will try to think you are right and we are wrong."

ALFRED R. PITE, Esq., in seconding the Resolution, said:—He rejoiced that the health of Mr. Bridges had so much improved that he was able to occupy his time in translating the Scriptures into the Yahgan language. He wished to say a few words in reference to his own impression of the agents of the Society, and also in reference to the view of the outside public. Only those who watched the operations and movements of a work like that were capable of appreciating the value of work done. This might be said with regard to all Societies constituting the machinery of the Christian Church. It was beyond the power of anyone to calculate the solemn issues of the conversion of a soul; and they relied simply upon the power of God the Holy Ghost to prosper the work of that Society in the conversion of souls. Perhaps, if they were under the protection of the Church Missionary Society, they would have escaped the severe criticisms to which they had been exposed ever since the Society was formed. They had every desire to co-operate with the glorious work of the Church Missionary Society, and they maintained this in seeking to spread the Gospel of the grace of God in the manner they had done. The advocates of this Society had to vindicate its existence, as

well as to plead for its objects, in order to clear away misconceptions from the public mind. The foundation of the Mission was laid in blood, and the Committee desired to follow on the lines laid down by their first martyrs. The founders of the Mission had trodden in the footsteps of their blessed Master, by laying down their lives for His sake, and had increased the roll of those of whom "the world was not worthy." Granted that their means of attaining success were inadequate, was that any reason for holding back? He argued that, on the contrary, it was the very time for Christian men to strain every nerve, and hold up the standard of the Gospel. In these days of controversy and rebuke, people sacrificed their lives to gratify the lust of conquest; and yet, when missionaries gave up their lives for Christ's sake, ignominy and shame were poured upon them instead of their memory being cherished as that of Christian warriors. The names of Allen Gardiner, Maidment, and Williams would revive in the recollection of all present, and those were men who deserved the deepest admiration for their practical Christianity and devotion to the cause of Missions. The conduct of such men must not be weighed in the balances of the world, but in the balances of the Sanctuary. As regarded their friend Mr. Bridges, he was practically vindicating the Society against attack by bringing the Word of God within the reach of people among whom he was sent to minister. Having mastered the language of the natives, he was now reducing it to a grammar and dictionary, in order that he might give them the Scriptures in their own tongue; and he hoped that, invigorated in mind and body, he would soon be able to resume his work at Ooshooia with the native Bible in his hands. Let them all loyally adhere to the Society through good and evil report, and give its Committee the support of their hearty sympathy and daily prayers.

The Resolution was then put and carried.

The Rev. Prebendary MACKENZIE, in moving a vote of thanks to the Right Rev. Chairman for presiding, expressed his gratification that they had had in the chair a Bishop of their own Church who so fully sympathised with the objects of the Society.

Sir ARTHUR LAWRENCE, K.C.B., in seconding the Resolution, said he could not let that occasion pass away without bearing his testimony to the value of that Society. A glance at the map of South America was likely almost to frighten them by showing the vast magnitude of the undertaking of that Society. He wanted just to point out that that was the only Church of England, if not the only Protestant, Society which taking in hand that vast continent, embracing from Panama to Cape Horn a distance of between four and five thousand miles, had endeavoured to reach both the Roman Catholics and the Indians. He felt special interest in the work in Tierra del Fuego and in the work on the Amazons, where a devoted band of Christian men had done so much to spread the triumphs of the Gospel. It was almost appalling to think of the vastness of the field in connection with the smallness of the agency. But, on the other hand, what great blessings had attended the work hitherto! What great encouragements they had to persevere! It must be matter for deep satisfaction to all the friends of that Society that the agency employed was of such a scriptural and evangelical character, and that it was supervised by Bishop Stirling—a man whose labours were truly apostolical. He felt very great pleasure in bearing his testimony on behalf of that Society, which he most earnestly commended to the sympathy, support, and prayers of all present.

The Motion having been put by the mover and carried by acclamation,

The Right Rev. CHAIRMAN, in returning thanks, said it was most satisfactory to think that the operations of the Society in South America were carried on under the superintendence of such an apostolic and excellent man; and he hoped that God's blessing would continue to be bestowed upon the Bishop and upon all who were assisting him in his work.

His Lordship then closed the proceedings with the Benediction.

On Christian Giving.

OUR great anniversaries are well-nigh over, and before the echoes of stirring words have receded from the hearts of hearers and readers, we wish to say somewhat upon that great subject of finance, with which all our Societies are alike concerned. Lord Cairns, in his forcible and telling speech before the Church Missionary Society, suggested a contrast between the subscriptions which are paid as an impost or tax, to silence the importunity of conscience, or perhaps of a collector, and the free-will offerings of those who take a real interest in the Societies they support. We wish to emphasize this distinction between the loving gifts which should flow freely forth into The King's treasury, and the exactions extorted with difficulty from those who give 'grudgingly or of necessity.' Giving is a very delicate and a very holy matter. This is too often forgotten by those whose interest it is to keep it most clearly in view. Those to whose lot it falls for the most part to be the representative exponents of the various calls of religious or social objects, are often tempted to be too intent upon the immediate gifts, too careless about cultivating the tree on which true gifts grow. What with church restoration, school enlargement, a mission-hall to be built, half-a-dozen Societies to be supported, and various parochial and diocesan works to be carried out, it is little wonder if the clergy are too often ready to adopt without sufficient consideration methods for obtaining the needful funds, which are generally popular, and sometimes, indeed frequently, successful. None of us of course would dream of readjusting an adverse balance-sheet by resorting to the lotteries in which Italians delight, and which Rome, as far as she dare, patronises even in England. Of many methods and devices for raising the funds for a good work we should emphatically say *non tali auxilio*, and we should insist that the work that cannot wait for better gifts is not God's work at all.

"But it may be doubted whether the principles involved in such matters are understood with sufficient clearness, or acted upon with sufficient consistency or firmness. It ought to be an established conviction and a settled rule of action that 'the Possessor of heaven and earth,' having no absolute need of our silver and gold, has yet seen fit, for the special purpose of training and educating His children, to require that they should entrust Him with temporary loans, or to permit that they should render to Him loving gifts. He designs by this to evoke their confidence in Himself, to wean them from confidence in possessions of uncertain tenure, to bring to light their gratitude, and ultimately to confer honour upon them and to glorify His own name. For these great purposes is it ordained that the money which among men is the medium of exchange should be a necessary factor in carrying on God's work. And it is as necessary,

or more so, that we should learn to give, and to give rightly, as that a church should be built, or a Society supported, or any other good work pressed forward. To interfere with so important a part of the Divine purpose cannot be otherwise than a serious matter. But the moment that men in their haste set about getting the money in a circuitous way, they are frustrating a part of the manifold design of Providence, and they hinder, all unwittingly though it be, the development and ripening of that spirit of true liberality which we ought all most assiduously to cultivate. For illustration :—Mr. A. sings at a concert given in aid of a reading-room. Mr. B. takes a ticket. The charity of either party in the transaction is, to say the least, diluted. There is, however, enough of the appearance of 'that most excellent gift' to excuse both parties from the pain or pleasure of giving, or of giving more largely. Mrs. L. works for a bazaar ; Mrs. M. takes a stall ; Mrs. N. makes a purchase. The kindly and benevolent disposition of these three ladies finds a pleasant task in their selected parts of working, selling, or buying. But working, selling, buying, are none of them, as a rule, the same thing as giving. We say as a rule. For there are workers whose work is the best giving. But even in such cases we should prefer to see the work sold for its marketable value, as the lands and possessions were sold in the earliest days of the Church ; and that buyers and sellers alike should know what they really give. We fear that in the majority of cases the habit of *not* giving, or of giving trifles, is made easy to conscience by the intricate devices of our modern schemes. We fear that in adopting these schemes we have drifted considerably out of the course suggested by the straightforward liberality that provided the great cost of the Tabernacle or the Temple. And we should be glad to see a general recurrence to a healthier and more masculine directness.

"We are not sure whether that 'simplicity' ('singleness, absence of folds') which is so often used as a synonym for liberality, may not point to the principle and practice which we are advocating. But of one thing we are sure, that the vast and increasing requirements of our great Societies at home and abroad can never be adequately met, so long as in any charitable exigencies we have to fall back upon such aid as that of bazaars and sales. If we are told it is impossible without such means to raise funds for this or that necessary object, we reply that no object however pressing is more necessary than the cultivation of the spirit of self-sacrificing liberality, and that the cultivation of this, which would pay the best in the long run, is stunted and hindered by the spurious makeshifts which we are deprecating. If we are asked, How then is this excellent spirit to be cultivated? we are prepared to say to those who seek to be the channels of such liberality, that they must first of all establish confidence. We are bound to commend the rigorous and Christian self-denial which, for instance, the C.M. Committee have exercised in declining to incur the risk of another deficiency by sending out sixteen men (although already trained for the

work, and now ready for ordination) when their funds are, as far as they can see, insufficient for the purpose. We are greatly mistaken if their good sense does not largely increase the confidence already reposed in them. A committee is not a society. Let the faith of a society show itself in providing funds. The faith of a committee should be seen chiefly in the wise, bold, careful use of those funds. But besides the establishment of confidence, we believe that much remains yet to be done in the way of instruction and exhortation as to the great duty of giving. Necessary and useful as 'charity sermons' undoubtedly are, they are almost invariably directed to the collection of money for certain special objects, rather than for the general promotion of the spirit of giving. What we need to see is a wider appreciation of the blessedness of giving for its own sake. It is remarkable that the one utterance of the Master while on earth, unrecorded in the four Gospels, but which has nevertheless been preserved to His Church, is upon this subject: 'It is more blessed to give than to receive.' True giving is blessed, for it is the child of Abundance and of Joy. Of Abundance, for only those who are accustomed to draw on the unsearchable riches of Christ can afford to give without apprehension liberally. Of Joy, for it is related of the Macedonian Churches that their overflowing joy contributed to the riches of their liberality.

"No one who has read the account of the noble Frances Havergal gleefully packing up her jewels to send to Salisbury Square, can have failed to see that there is an exuberance and a princely lavishment about the loving tribute which a loyal Christian renders to his King. Such devotion is catching, but it would be a spurious imitation of it if it were followed only spasmodically. We believe that the practice of setting by the first-fruits for Christ is becoming much more common, and is the true Scripture method. Jacob's tenth became Jewish law, and it is still for the most part the privilege of the true Israel to be able to devote that proportion to the Lord. St. Paul would have each one of the Corinthians lay by at home on the first day of the week, according as God had prospered them. It is difficult to see how this privilege of laying by in store has been pressed into an argument for a weekly offertory, for the laying by was the duty of each one, and it would seem that each one was to lay by *at home*. But it is easy to see that the principle of proportion was to be maintained. God is not to have only the leavings and the crumbs from the rich man's table. He claims the first ripe fruits. We can confidently, as well as earnestly, urge upon the clergy that if they will lovingly and earnestly instruct their people about 'those sacrifices' with which we are told 'God is well pleased;" if they will depend and lead others to depend on Him who can supply all need; they will be freed from many anxieties, they will be supported moderately in all their own more immediate and local enterprises, and they will see their heart's desire in increased contributions to those great Societies whose operations are among the most cheering features of our age."

"RECORD," May 17th.

Gleanings.

"THEY SHALL NEVER PERISH, NEITHER SHALL ANY MAN PLUCK THEM OUT OF MY HAND.—John x. 28.



E *that seeketh my life seeketh thy life*, said King David unto Abiathar. "*Because I live, he shall live also*," said David's Prototype to His disciples. The spiritual exercises of your soul, however trying, supply no arguments against its final and eternal safety. Your increasing self-acquaintance, and consequent feeling that you are growing more sinful rather than more holy,—that you are going backward and not forward in the divine life,—the growing sensitiveness of the conscience to the slightest touch and taint of sin,—are scriptural evidences and most sure indices of the *reality* of your religion, of the *advance* of your soul in its higher life. Doubt not, then, O believer in Jesus! your final and eternal salvation. The dimmest sight of Jesus is a life-look; the stealthiest touch of His robe is soul-healing; the feeblest spark of love to Him is an earnest of Heaven; and the faintest breathing after holiness is a *jet* of the "living water," welled in the soul, and "springing up into everlasting life." Take these, the lowest marks of grace in the regenerate—*glory* is the goal towards which they aspire, and in which they will ultimately be absorbed. Not one of the sheep given by the Father to the Son shall perish; not a sinner redeemed by His blood shall be lost; not a child adopted by His grace shall be absent; not a jewel excavated from nature's mine by His grace shall be missing in that day when the Shepherd shall gather together His flock, and the Father shall bring home His family, and the Saviour shall cluster around Him His redeemed,—in that day when the King of Sion shall appear, His diadem studded, and His breastplate blazing, with the precious stones of His especial and peculiar treasure.—"*They shall be Mine, saith the Lord, in that day when I make up My jewels*"—(margin) "my peculiar treasure." Oh, yes; all the ship's company shall reach the shore of Heaven at last; though with "*some on boards, and some on broken pieces of the ship*," it shall come to pass, that all shall escape safe to land.*

"No other stay have I beside;
If Christ can change, then I must fall:
Till then, I look to be supplied
With grace, with life, with love, with all.
Rich souls may glory in their store;
But I—that Jesus saves the poor!"

"PISGAH VIEWS."

* Acts xxvii. 44.

HOME PROCEEDINGS.

AS we write, the first deputation tour in Ireland for this year is in progress, and various Associations in or near Dublin are being visited by Mr. Mills. He will then take some places in that wide area included in the well-known formula, "Cavan, Derry, Donegal, &c." Not a few of the Magazine readers will be sorry to hear that Mr. Mills is resigning his Association Secretaryship in the North, after two years' hearty labour there. We hope to announce in our next number the arrangements made to fill this gap.

May is not a very good month for meetings, except those of the various Societies in London, where they seem to increase in number and importance each year. We had two successful meetings at Canterbury, on April 29th, that in the afternoon being specially designed for children. We should be glad to see more done in this direction. A meeting of this kind the same month for the Lee and Blackheath Juvenile Association took the form of a Service of Song, with magic lantern views and short descriptions of the Southern and Northern Missions interspersed. The direct proceeds were considerable, and the interest in our work was increased and deepened. We shall be glad to arrange for these juvenile meetings as the autumn approaches. Ascension-day was marked by various sermons, besides the annual sermon at St. Jude's, South Kensington. This was preached by the Rev. C. Green, Vicar of St. Paul's, Beckenham, who took as his text Mark xvi. 15, on which he founded a most stirring appeal. The collection exceeded 25*l.*—twice the sum collected on a similar occasion at St. Jude's. The Bishop of the Valley of Mexico kindly preached for us at Curzon Chapel, and the Rev. N. Sherbrooke at Portman Chapel. Sermons were also preached the same day at St. Andrew's, Plymouth, Emmanuel Church, Maida Hill, Holy Trinity, Louth, St. Paul's, Leamington, and Bromboro', near Birkenhead. Mr. Pringle's Western tour ended on the 29th of April with a meeting at Stoke. Barnstaple, Plymouth, Brixham, Churston, Hatherleigh, and Taunton were the other places he spoke or preached at. Of these Hatherleigh is to us new ground, an old supporter of our cause being its new vicar. Mr. Welby had an interesting meeting at Oundle, in Northants, and made the acquaintance of a nephew of Capt. Gardiner, who promised not less from the locality than 5*l.* a year. By the time this Magazine is in the hands of our friends a short deputation-tour in Scotland will be completed, and we shall be in a position to speak of the South American Mission prospects for 1880 in the Northern Kingdom.

H. S. A.

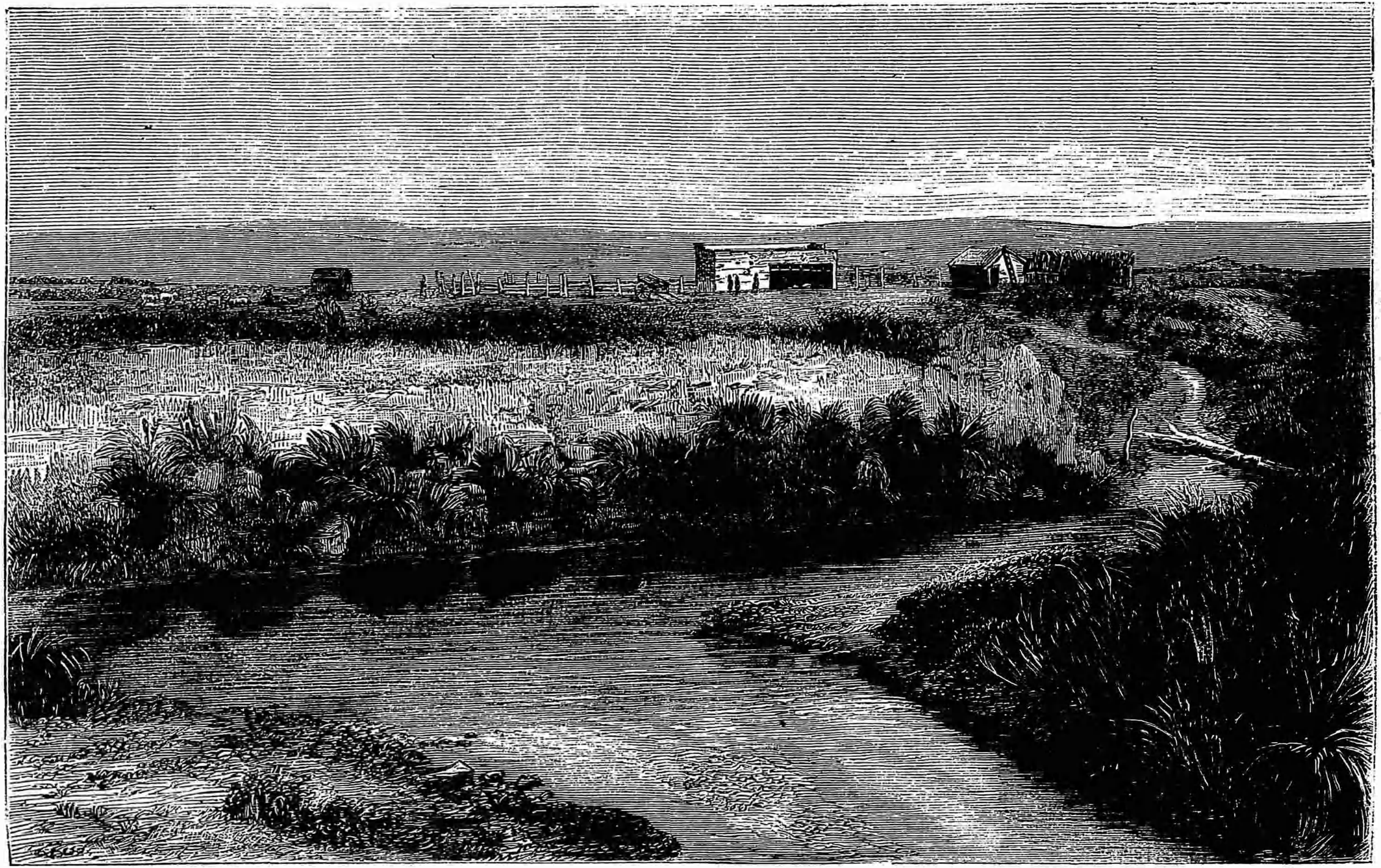
PRAYER UNION FOR SOUTH AMERICA.

The following are the subjects suggested for prayer on Monday, the 7th inst:—

I. Prayer for a special blessing upon the efforts being made to fill up the vacancies on the West Coast.

II. Continued prayer for the Holy Spirit's guidance in the selection of suitable persons for the vacant chaplaincies, and of a married catechist for the Amazon Mission.

III. Thanksgiving for the success which attended the Annual Meeting and the sermons on Ascension Day.



THE ESTANCIA OF SAUCE GRANDE. [See page 145.

THE SOUTH AMERICAN

Missionary Magazine.

JULY 1, 1880.

LETTERS.

SINCE our last issue letters have been received from Revs. R. Langbridge (*April* 13, 22); F. N. Lett (*April* 28); G. P. Quick (*April* 29); J. H. Gybbon Spilsbury (*April* 21, *May* 11); W. H. Shimield (*April* 20); Pastor Zink (*February* 28); Messrs. F. H. Peters (*April* 13); C. H. Krabbe (*May* 13); J. S. Robertson (*April* 13).

BUSINESS.

THE usual Monthly Meeting of the Committee was held on the 11th ult.

The names of Colonel Savile, R.A., and James Inskip, Esq., were added to list of Committee.

The next Meeting will (D.V.) be held on the 13th inst.

FINANCE.

The Finance Committee held Meetings on the 3rd and 17th ult.

The Organizing Secretary reported 22 Sermons, 19 Meetings, and 5 new openings, for the month of May.

The Total Amount received during the month of May was 293*l*. 4*s*. 3*d*.

The next Meetings will (D.V.) be held on the 8th and 22nd inst.

GENERAL INTELLIGENCE.

THE principal event of the month is the addition to our staff of foreign workers of a Chaplain, the Rev. J. A. Dodds, who, with his wife, sailed for the West Coast, by the "Britannia," on the 16th of June. His station will be assigned to him by the Bishop on his arrival at Valparaiso. We commend the travellers to the prayers of friends for a safe voyage, and trust that usefulness and devotedness in the cause which they have espoused may adorn their lives. An account of the valedictory meeting, held on the 8th of June, will be found below.

The Committee rejoice to witness an awakening desire for the Word of God in Uruguay; and they, with pleasure, place a grant of 100*l.* per annum at the disposal of Mr. Shimield for the purpose of subsidizing an intelligent Evangelist, should he be able to find such a one, for service amongst the Spanish-speaking inhabitants who, in some of the districts, have been stretching out their hands for the living bread.

In the province of Santa Fé, also, they have understood that for a long time the German and Swiss Protestants have been in a state of spiritual destitution, and feared lest their children should grow up under Romish influences. Under these circumstances, they have willingly placed a subsidy of 50*l.* per annum at the disposal of Mr. Lett, provided he can secure an intelligent spiritually-taught man suitable for the work.

In the Province of San Paulo the German Pastor Zink has been pursuing his good work amongst the numerous German settlers and Portuguese-speaking inhabitants who attend his itinerant services.

And the Committee, feeling that his patient and laborious exertions in the Lord's cause cannot but be a blessing by leavening the districts he is enabled to embrace, readily renew his subsidy of 50*l.*, which expired June 30th.

From Keppel Island we have a favourable account of progress with the Indians both in spiritual things and in acquaintance with the art of husbandry.

From an old friend we obtain an account of a trip from Arica to Tacna, Peru, and a brief description of the latter town, the peaceful and orderly condition of which has been rudely changed for the tumult of hostile military occupation.

The Chaplain of Callao informs us that the English community there is broken up in common with the panic-stricken population generally, who were in dread of the bombardment of their town by the Chilian fleet at the termination of a few days of grace. Those who could find accommodation afloat gladly availed themselves of the neutral security of the "wooden walls."

The description of the Rev. J. H. Gybbon-Spilsbury's journey to Bahia Blanca will enable our readers to form some estimate of the need of the ministrations which are now brought to the homes of the isolated and distant estancieros.

With indefatigable activity our Chaplain has traversed his wide pastorate and has met with cheering and appreciative receptions. During the quarter ending Jan. 31st, 1880, he had travelled 4,816 miles by train and 946 on horseback: during that period he held seventeen services and had thirteen baptisms; in addition to these, with brief intervals of rest either at the hospitable estancia or with his family, he has devoted the greater part of his time to pastoral visits, consoling the bereaved or nursing the solitary settler disabled by an accident.

We trust that thus a want long experienced has been met, and that with increasing usefulness and blessing the opening field may be occupied to the glory of God and the welfare of many souls.

Our Frontispiece represents the Estancia of Sauce Grande, where a service was held by the Rev. J. H. Gybbon-Spilsbury on the 22nd of February last.

In our last number we were, for want of space, under the necessity of omitting a few remarks which were intended to accompany our reprint from the *Record*; and upon this subject we would now add that, while adopting in general the earnest exhortation therein contained to the giving freely to Him who gave *Himself*, we must express our warm appreciation of the persevering and Christian energy of the "wise-hearted" women

amongst our supporters who with willing hands and loving hearts conduct their sales and working parties, and to whom may be cordially assigned a place amongst those "workers whose work is the best giving." E. P.

Farewell Address to Rev. J. A. and Mrs. Dodds.



T the invitation of the Committee, a few friends assembled at the office of the Society, on Tuesday, June 8th, for the purpose of commending to the care and guidance of God, the Rev. J. A. and Mrs. Dodds, who were about to sail on the 16th of that month for Valparaiso in the "Britannia"—Mr. Dodds having been appointed as Chaplain for the west coast of South America at the disposal of the Bishop of the Falkland Islands.

W. Hughes Hughes, Esq., took the chair, and the valedictory address was given by the Rev. A. R. Godson, M.A., Vicar of All Saints', Gordon Square

After singing the hymn commencing,

"Jesus where'er thy people meet."

prayer was offered by the Rev. W. Welsh; and the Chairman read a portion of Scripture from the Gospel by St. John, chapter xv. 12 to end.

The Secretary having read some selections from the letter of instructions to Mr. Dodds, the Rev. A. R. Godson proceeded to give the address to the following effect:—

"I had much pleasure in acceding to the request of the Committee that I should address a few words of advice and goodwill to Mr. and Mrs. Dodds on their departure to the scene of their labours on behalf of the South American Mission.

"1. It is a peculiarly solemn occasion to them, because he is about, not only to undertake the Missionary work, but to be admitted to Holy Orders as a Clergyman of the Church of England. We remind him that the basis of the ministrations of that Church is the Bible exclusively; from the pure Word of God alone are its ministers authorized to give instruction to the people or to appoint ordinances of Divine worship. At the same

time, in all matters of difficulty, on all points of controversy, the Prayer Book is to the young clergyman next to the Bible his safest counsellor and guide. There he will learn all that is absolutely necessary to enable him to see his way clearly among the difficulties and dangers of these perilous times.

"2. Thence he will learn as a Missionary that his one duty is to carry the Cross of Christ, knowing only Jesus Christ and Him crucified.

"*a.* As to doctrine, declaring the fact of propitiation through Christ; the all-sufficing merits of the Redeemer. Upon this foundation doctrine all other doctrine must be built; and only as it is faithfully and unfailingly insisted upon can it be hoped that the blessing of God will be vouchsafed.

"*β.* As to bearing pain for Christ's sake. There are many trials to which a missionary is exposed known only to himself and his companions. Whatever hardships meet him must be patiently endured; whatever self-denials seem desirable must, without ostentation, be accepted, whether in the greater or the lesser degrees: 'if so be that we suffer with Him, that we may be also glorified together.' The annals of our own Society show that, even in these later times, a faithful disciple may be summoned to lay down his life for Christ's sake. In the large majority of cases, however, it will be in the smaller details of life that the spirit of the Cross-bearer will be tested 'bearing His reproach.'

"*γ.* As to purity and, so far as is possible, blamelessness of life. Much harm has been done to the cause of Christianity by the careless inconsistent behaviour of its adherents. The heathen have rebuked them, refusing again and again to become converts to a religion which seems to them to sanction and to propagate actual immorality. However unjust such censure may be, the Christian missionary must bear it in mind, 'Giving no offence.'

"3. Having spoken thus generally, a word of more direct and personal counsel may be permitted. 'Study to show thyself approved unto God, a workman that needeth not to be ashamed.' Whatever strength is in the man, his own special characteristic or individuality, whether mental, physical, or spiritual, ought to be evidently employed; dedicated to the service of the Master. Thus will a deeper contentment of conscience be secured; for it is to God who knoweth the heart, not to fellow men, that account must at last be rendered. To what particular branch of the work at Chili Mr. Dodds will be called is not certainly known; he will be under the direction of the Bishop, but if in the special sphere allotted he does earnestly and diligently apply the best capacities and gifts which the Lord hath given to him, for the Lord's sake and in dependence on His grace, he will be a workman that needeth not to be ashamed.

"In all effort he will find that the presence of his wife brings cheerfulness and encouragement. The gentleness and tenderness which a woman

alone can exercise is of immense value in many departments of Christian work,—she can smooth away much that is rough and rugged, she can give encouragement and help in seasons of peculiar difficulty.

"4. The Committee desire now to commend both Mr. and Mrs. Dodds to the protection and to the blessing of the Almighty. They will know that they are always supported by the prayers and good wishes of their friends at home, that the Committee watch with deep interest every step that is taken, and that in all circumstances of doubt the most favourable construction will invariably be adopted.

"May God in His mercy bless and keep you, and grant that you may be ever true and faithful to the holy trust committed to your charge."

The Rev. J. A. Dodds then replied as follows:—

"I considered one of the passages of Scripture read was very suitable to this occasion, 'Endure hardness as a good soldier of Jesus Christ.' When I first became a Sunday-school teacher, my Superintendent always wrote a text in the Teacher's Class Book, and this was the text written in mine, and I have always prized it, and shall prize it still more now. Striving to do our duty and looking to Him in all our ways, He will give us His grace to 'endure hardness.'

"I thank the Chairman, the Chairman of the Committee, and the Rev. Gentleman who has given the address, for their kind remarks. I will always strive to preach Christ and Him crucified, and am assured that God will give the needed grace, that I may never be ashamed of the Cross of Christ."

Prayer was then offered by David Couty, Esq., followed by the hymn commencing—

"How are Thy servants blest O Lord."

The Chairman then said—

"He was very glad to be present, that they had been praying for some time for a suitable man; he was present on the Committee when Mr. Dodds was first proposed, and was glad to welcome him. He (Mr. Dodds) would go forth to his sphere of labour with the prayers, and the full sympathy and confidence of the Committee."

The Ven. Archdeacon Whately said—

"He would like to put the bright side as well as the dark. He thought that missionaries had a higher degree of joy than their fellow-labourers at home, they stood upon a higher platform, and if they were thoroughly faithful to Christ, they would have the abiding presence of the Saviour. Trials they would have, but if they were not occasioned by their own faults, they would always result in a blessing."

The Meeting was concluded with the Benediction, pronounced by the Rev. H. S. Acworth.

SOUTHERN MISSION.

Keppel.

IT is gratifying to find that some of the Indians are making progress in the knowledge of the Gospel at Keppel Island. Our Catechist puts into shape for our information the expressions of one of them on his writing to an uncle at Ooshooia, which indicate a considerable advance in knowledge and observation. The little company in the Island were thankful and hopeful in the realization of God's mercies.

"*Keppel Island, Feb. 5th*, 1880.

"I am afraid you will say that this is indeed a short letter, but we despaired of sending at all this mail. Bishop Stirling having called on his way to the West Falklands, an opportunity has thus been afforded us, of which we are glad.

"I am happy to report steady progress in some of my charges; a few especially have exceeded my expectations. I think my praise of Leonard cannot be too loud. He is now writing a letter to his uncle at Ooshooia, and I am delighted at his expressions and the evident desire at some time to benefit his dark and ignorant fellow-countrymen.

"He says, 'I am now able to read in the Bible and in reading lesson books, which tell us about people, animals, and customs of other countries, but the best book is the Bible. This teaches us about God our Father, Jesus Christ our Saviour, heaven the home of God's people, and the way of salvation.' I could wish that I had more of his stamp; but let us wait, and God will yet single out from amongst them a people to be to His praise and glory.

"Sheepshearing has just been finished, and for the most part the wool is baled up ready for export.

"This is always an extra busy time; the boys work on bravely, to our great pleasure and satisfaction.

"We had a very severe storm here last week, which threatened to destroy our excellent crop of potatoes. Through the goodness of our God the danger was averted, and the potatoes, contrary to expectation, have recovered, and are in beautiful bloom. The weather upon the whole has been very fine, and promises a good harvest. I am sorry the Bishop's stay is so short, as I wanted to write a more lengthy letter, but will do so next time. I have only time to add that we are all quite well. Our numbers are few, but we are happy in our little sphere of labour for God's cause."

"*Feb.* 12*th*, 1880.

"A ship was sighted last evening a few miles from here. We think it is one of the sealing vessels, and will probably call here on her way to Stanley. I therefore pen a few lines, hoping she may call.

"The weather has much improved since I last wrote, and is more like summer. The crops, too, which we feared were prostrated (so cut up were they by the storm), have recovered their strength, and are in excellent condition. We cannot be too thankful to our Gracious Father for having thus spared them to us. We are grateful also for the good health we enjoy. Last summer in turn we were all very unwell, but now all seems life and health. The Indians often contrast their present with their past, and express in their prayers their gratitude to their Heavenly Father for His mercies vouchsafed to them.

"You will be glad to hear of their continuance in prayer, and of the steady walk and conversation of some of them. We could wish others were better behaved, more respectful, and above all things more desirous of doing God's holy will and commandments, but we hope on, feeling assured that God's Word will not return unto Him void.

"On Jan. 31st we were delighted to welcome the Bishop back to Keppel, accompanied by the Rev. L. Brandon, who is on a clerical visit to the West Falklands, which we hope may be attended with much blessing.

"His Lordship's stay was a short though very enjoyable one, of three days. Service was held on Wednesday evening, and we had a sermon that should not fail to reach every heart, and inspire us with longings after the joys which God has prepared for those that love Him.

"The Bishop has desired me to examine and prepare certain of the natives for baptism on his return, and I am pleased to think that I have some whose life and character will enable me to recommend them without hesitation, having found them honest, truthful, attentive to the house of prayer, and altogether desirous to be taught the things of God. I am cheered by this, and hope for even better results.

"We have much happiness in continuing our Saturday evening prayer-meeting; it is a happy service, and the natives attend with constant regularity. We believe that the week thus ended is a salutary preparation for the Lord's-day. I am daily endeavouring to acquaint myself with the Indian language, for little can be done without a knowledge of it; and I find that, as I proceed, my management of affairs in general becomes easier. For instance, as the boys were going out of school one day, one of them said something to me at once wicked, rude, and disrespectful. I called him back and charged him with it; but he, ashamed that I should have understood it, stoutly denied having said such a thing. I then held a consultation amongst them, when it was manifest that I had rightly understood the culprit's words. Then came the painful, though necessary, task of reproof, which I am pleased to state ended happily; the offender coming to me shortly afterwards, and, anxious to show his sorrow, asked me to

allow him to help me in what I was then doing. Of course his request was granted. Again, two boys ran away from school, and when they came in the afternoon I detained them, and gave them extra work; and after pointing out how wrong it was to behave thus, I dismissed them. One came the next day and asked me to flog him. I told him that I never flogged, and that he had already been punished, and I hoped he would never absent himself again. "H. BURLEIGH."

Argentine Republic.

ROSARIO.

OUR readers will be pleased to see, from the following, that efforts are made to bring the Gospel under the notice of the natives amongst whom our English-speaking people have made their home:—

"*Rosario, April* 28, 1880.

"I invited Protestants not speaking English to a Spanish service on Easter afternoon, with the result that the church was filled. We had full service, the Glorias and three hymns being well rendered. I preached from John iii. 14 and 15, and administered Holy Communion. Three of the communicants thus united with us for the first time. It was a happy service, affording to me the realization of a long cherished wish.

"Considerable interest has been expressed in connection with this, and I have had many requests to have regular Spanish services.

"I feel a delicacy in writing much about my own undertakings, but I trust the work in Spanish will go on under God's blessing. It is what is wanted, and our Church is not doing half of her duty unless she moves forward in promoting a pure Spanish-speaking branch of the Church Catholic in these countries.

"Mr. Wood, Methodist minister at Monte Video, who has formed a regular Spanish congregation in that city, was present at my service, and expressed himself as very gratified, and encouraged me to go on.

"On the 11th inst. I had my monthly Children's Church in Spanish, with exposition of Genesis i.

"On the 18th I had Divine service at Carcaraña, and was at Cañada de Gomez the previous week marrying and baptizing.

"Our Sunday-school goes on most satisfactorily. There are eight teachers, and two of the classes are in Spanish.

"F. N. LETT."

The invitation sent out by the Rev. F. N. Lett was to the following effect:—

"MY DEAR SIR,—With the object of supplying as much as possible the lack of religious privileges which many in this city of various nationalities and of the Protestant religion experience, and who are unacquainted with the English language, I have the pleasure to intimate that on Easter Sunday, the 20th of March, at 3 p.m., I intend to celebrate Divine worship after our custom in the Spanish tongue, in the English church, Street of Paraquay.

"I invite, very cordially, fellow worshippers and their families to assist in an act of so great importance."

Trip to Bahia Blanca.

THE date appointed for starting on a missionary tour to the South fell unfortunately in unsettled times. The Presidential elections were at hand, and promised to be most exciting, on account of the jealousy that existed between the Porteños, or inhabitants of the province of Buenos Aires, and the provinciales. Dr. Avellaneda, the President, whose term of office expires this month, and his predecessor, Gen. Sarmiento, were both from the upper provinces; and the city of Buenos Aires now claims its turn in the choice of the Chief Magistrate. Several candidates have been mentioned; the party of conciliation and the party of General Mitré united their suffrages on behalf of Dr. Tejedor, Governor of the Province of Buenos Aires; while their opponents' choice fell upon General Roca, Minister of War, who has driven back the Indians, and made the Rio Negro the frontier line of the Republic. On General Roca's side were enlisted naturally the sympathies of the troops. To make any effect at resistance, it was necessary for Governor Tejedor's party to obtain arms. For this purpose various corps of volunteers have been raised among the citizens of the town under the title of "Tiros Nacionales." As there are also a few National troops of the line quartered in the town, and as party spirit runs very high, there have been always fears of a collision taking place. To avoid this a decree was signed by President Avellaneda, on February 13th, forbidding the assembling of bodies under arms, and denouncing the formation of the "Tiros Nacionales" as unconstitutional. This was answered by a manifesto from Governor Tejedor resigning his candidature, but reserving the right to defend even by force of arms the rights of his party. The next day, Sunday, Feb. 15th, was fixed for a meeting of the Volunteer Corps. Early before daybreak their ground at Palermo Park was occupied in heavy force by the National troops. The Volunteers assembled in the city at their usual hour, and to the number of

5,000 paraded the streets with flags flying and guns loaded. How a collision never occurred is beyond our comprehension. After many patriotic speeches and more bombastic phrases, the citizen soldiers retired to their homes. Later in the evening the National troops entered from Palermo, and with all the paraphernalia of war paraded the street. Meanwhile the chief men of each party had been active in secret consultations, which ended in a truce being concluded. The National troops were to retire from the town, the regiments that had been summoned up from the frontier were to return thither, and a deputation was to be sent to General Roca, residing at a place near Cordoba, begging him to resign.

Such was the state of things politically. At first it may not appear what connection there was between politics and a missionary tour. But it must be borne in mind that a Revolution would cause the frontier to be undefended: the Indians would instantly cross over for pillage; and the camps through which a great portion of our road lay had been until lately Indian hunting grounds.

I left San Martin, a small hamlet some nine miles from Buenos Aires, by the 6 a.m. train of the Campana Railway, and reached the city about 7 o'clock. Here there was time to take breakfast, as the Southern train only left the Central Station at 7.55 a.m. The main terminus of the Southern Railway is at the Plaza Constitucion, but through cars are run from the Central Station over the Eusenada Railway, and joined on to the main line train at Barracas.

The Southern Railway belongs to an English Company, and is justly reputed as one of the best managed lines in the country. The trains are generally very punctual, but they run very slowly—about seventeen miles an hour, counting stoppages. The through trains are mixed, carrying cargo as well as passengers. When there is a goods train on, the dust in the cars at the tail is anything but edifying.

As we slowly steamed along the dead level camps, the appearances of the late droughts were distressing. Few cattle were to be seen, as they had been sent out to the southern camps. In many parts, hardly a green blade could be perceived. The Samborombon river which runs into the sea was completely dried up.

At 11.20 a.m., the train reached Altamirano Station. Here it divides, one part going towards Chascomus and Dolores, the other to Las Flores and Azul. My destination for the day was Villanueva Station, on the latter branch. Here a trap awaited me, in which I was driven over to the Estancia Negrete, distant some $7\frac{1}{2}$ miles. Mr. Shennan, the wealthy owner of this estancia, has arranged for a monthly service, while the Scotch Presbyterian minister visits twice a year.

Negrete is one of the finest estancias in the country. The house itself is substantial and comfortable, notwithstanding its size; the grounds are very tastefully laid out, and the numerous groups of trees of every description give it the appearance of an English park. The estancia takes its

name from the breed of sheep known as Negrete, which is a cross between the Merino and the Austrian. The whole ground, containing nearly 20,000 acres, is wired in, and subdivided again into potreros.

On Saturday afternoon, the children of the various puesteros, to the number of twelve, assembled at the house for two hours' instruction. The next morning, at eleven, Divine service was held in a room specially put aside for that purpose; but as it was a wet damp morning, very few could attend.

Directly after service I left for Villanueva Station, and went on by the 1.15 p.m. down-train to Salado Station, where the two through trains cross each other; and I had just time to visit hurriedly Mr. M. Powell, District Inspector of the Railway, who was dangerously ill with typhoid fever. I returned by the up-train to Ranehos, where Divine service was held at 3.30 p.m.; a congregation of twenty-five people met together, and one child was baptized.

Ranehos was one of the old forts in the early part of this century, built near a laguna. It lies very low, and in wet weather is almost inaccessible. When the railway first reached Ranehos, it made a sudden progress; but since the extension further south, it has dwindled down again to its former sleepy state.

The next day, Monday, February 16th, I left Ranehos at 12.30, bound for the Azul, the present terminus of the Southern Railway in this direction. It is a long wearisome journey, lasting till nearly eight at night, and though it had rained the previous day, the dust was overpowering. At the Azul Station I was met by the two gentlemen who were to accompany me to the far South. Mr. Harrow, the leader and head of the party, had been for many years in the country and owns an estancia near to the Rio de los Huesos; his companion, Mr. G. Ibbetson, had also been here for some years and lives on the camp known as the Macedonia. This district lies to the S.S.W. about half-way between Azul and Sandil. Azul was but recently the frontier garrison town. It has broad streets, in rainy weather impassable for the mud, in dry weather invisible from clouds of sandy, gritty dust. The chacras and quintas around it are chiefly worked by Italians. But they are always in fear of the lawless gauchos which infest the whole partido.

Mr. Harrow had most kindly provided horses for the journey. The tropilla consisted of eleven horses, with a mare and her colt. They had left them however two leagues away at the estancia of Mr. Baker, lest any should be stolen if they brought them to the town.

We were up before sunrise on the morning of Tuesday, February 17th, and reached Mr. Baker's about 7.30 a.m. Here we breakfasted; after which we gathered together the tropilla, loaded the pack horse, and once more started, driving the mare and the other horses in front of us. We had each three horses, and one to spare, and our intention was to change about every five leagues or so.

On looking at the map it will be seen that the dead level plain is intersected by two small mountainous ranges, running nearly parallel, starting from the ocean and losing themselves in the Pampas. The most northerly abuts from Cape Corrientes and runs under various names, as the Sierra de Tandil, the Sierra de Azul ; the highest summit is about 1,000 feet above the sea level, the base is all good granite, and here and there good marble quarries. From this range flow a good many streams, most of which lose themselves in marshy ground or in lagunas.

Our direction was S.W., leaving the Corro Negro to our left, over undulating camps covered with a coarse grass. We took an hour's siesta about mid-day at an "esquina" or public-house, known as "El Otoño," some twenty-four miles from Azul. After passing this point the ground was for a time much rougher, and we crossed the river Azul near to its source. About this time the "madrina" began to tire, a most unusual thing for a mare to do, and it ended in our being obliged to leave her at a priesto, where Mr. Harrow happened to be known. After leaving her behind we had some difficulty in keeping the horses together, but gradually they became accustomed to her absence.

(*To be continued.*)

Brazil.

PROVINCE OF SAO PAULO.

ASTOR ZINK'S letter reveals to us an amount of patient, plodding work for the Lord which may well command our sympathy and prayers for a rich blessing to follow the preaching of the Gospel amongst the German colonists and Portuguese-speaking natives of the Province of San Paulo.

"*St. John do Rio Claro, Province of St. Paolo,*
"*Brazil, 28th February,* 1880.

"Last week I received your esteemed communication sent through the Rev. George P. Quick, of Sao Paolo, for which I return you hearty thanks. I therefore hasten to send you a report of the half-year just elapsed. I have not prepared it earlier, as I was awaiting the Committee's reply.

"In the very first place I must express my hearty thanks that you have decided to appropriate 50*l.* to me again this year : especially as I cannot fail to recognize in this a token of the Lord's loving remembrance of us, and at no time could your appropriation have been more welcome than just at this moment. Hitherto my house has not been completed. Many of the rooms are still without floor and ceiling, besides other improvements

which I could not otherwise have afforded. I found that the expense of building would be much more than I had at first estimated, but this will now be met.

"Besides this, unusual and increased expense has been entailed by a great deal of sickness which my family has had to pass through. After our children had all got apparently well over the measles, the youngest was laid low with inflammation of the lungs, and with so severe a fever that for ten days we could not leave its bedside, and were expecting every moment to be its last. At the same time my beloved wife was laid low with a severe sickness, which brought her to the brink of the grave. The Lord heard my prayers, and raised them both up again. Presently the whole family was attacked with the ophthalmia so prevalent here. It is very painful, and often has serious consequences. All this will make you readily understand how very thankful we all are to the Lord for the appropriation of 50*l.* to our necessities. Besides all which, the incomings of the last half-year have not been as good as formerly, as you will learn from what follows.

"To the praise of the Lord I must record that He has graciously preserved my powers, so that, with exception of a few days of indisposition, I have been able to follow out my calling as an Evangelist. Since my return from Saô Paulo, on the 7th of July to the 31st of December last year, I have held sixty-nine German services, of which forty-three services at Rio Claro, nine at Cresciumal (?), four at Pirrassununga, six at Rocinha, two at Sete Quedas, one at Santa Cruz, one at Araras, one at Jundialey (both small places, the first between Rio Claro and Pirrassununga, the second between Campinas and Saô Paulo). At the places named the Germans had unitedly procured a burial-ground for themselves, which I had to consecrate with a religious service. Besides this I held two services on an estate called Barriera. The owner was formerly a member of the congregation at Rocinha. The station is about seventy miles distant from Campinas, but the railway brings one within four miles of it. The average attendance was—in Rio Claro twenty-one, at Cresciumal sixty, at Pirrassununga forty-five, at Rocinha forty, at Sete Quedas forty-five, at Sta Cruz eighteen (this last colony I had to give up, as many families have left it), at Araras thirty, at Jundialey thirty, and at Barreira fifty.

"I regret that under present circumstances I cannot state precisely the number of communicants; they were about one hundred, namely, fifty at Rio Claro, thirty at Rocinha, and twenty at Barreira. At special request I administered the Lord's Supper privately to an invalid at Rio Claro. I had three funerals here. It is my custom, if I receive the notice in good time, to prepare myself well for these occasions, as they generally give me an opportunity of speaking to many who do not habitually attend Divine service, and people are also more ready to be impressed.

"The above particulars will again show you that, so far as my ability

went, it has been my heart's desire to labour in the Lord's vineyard. December was about the most trying month to me, all the more that I was just then travelling, and on account of the ophthalmia mentioned above. The journey that I undertook was to Sao Paulo, and by special request, for a wedding and baptism there, on the 3rd of December. On my return journey, I held Portuguese services on the 4th at Limiera, on the 6th at a place twelve miles from, and on 7th in, Pirrassununga, on the 8th at Cresciumal, and on the 9th at Araras. During the night of the 4th when at Limiera, one of my eyes was inflamed, so as to interfere with the use of it in the open daylight. It appeared as though I could not continue my journey, but as I knew that I was expected, according to appointment, in the places above mentioned, I ventured on, trusting the Lord. At Pirrassununga I passed a sleepless night, and the inflammation spread to the other eye; and as I could not ride I was taken on to the appointed places in a light open cart, such as is used here. I had to keep my eyes covered, but the people were expecting me. After a little refreshment and rest I went with about fifty people to the burial ground, which I had to dedicate to its use. I spoke from Rev. xiv. 13. When I had finished the people declared how much they would have wished for another service from me were it not for the painful state of my eyes, but I could not let such an opportunity pass unimproved, so I preached again, with my eyes bound up. I felt the Lord's presence mightily with me, enabling me to speak with much freedom and joy from Luke xiii. 6—9. It pleased me much when, at the end of this service, the heads of families consulted together, and jointly begged that I should visit them and preach to them whenever I might revisit Pirrassununga. I agreed, and look upon it therefore as a new preaching station acquired. I am not quite sure of the name of this place, so cannot give it to you. Each lives on his own land, so that there is properly nothing like a village; yea, the people themselves do not know any name for the region—they technically belong to Pirrassununga.

"I returned to Pirrassununga the same day, and was much refreshed by a good night's sleep. With the help of dark-coloured spectacles I was able to preach there the next day, Sunday. On the Monday I went sixteen miles on horseback to Cresciumal, where I also preached. I had to start again by rail as early as four in the morning, as I had promised to dedicate a burial ground at Araras on Tuesday the 9th. In this case, also, the service which I held in the new burial ground was most successful. I had preached there seven years ago. They now begged me to make Araras again one of my regular preaching stations. I hope to preach there regularly during the current year. On the present occasion, however, I could not prolong my stay, having promised to reach home, so had to take the next train. Arrived at home, I found my youngest child very ill.

"In the same month I had to make another journey, to Barreira. I had been there before, two years since. The people were very eager. I preached twice, baptized five children, married one couple, and confirmed

two young persons, after instructing them for some days. We had the Lord's Supper there.

"These lines must suffice to give you an insight into my work; may they also result in inducing you to remember me and my field of labour often at the Throne of Grace. "JOHN JAMES ZINK."

West Coast.

PERU.

BY the kindness of a friend we are favoured with the following graphic description of a recent visit to Tacna, Peru:—

"Mr. W——, the manager of the railway, kindly gave me a free pass and invited me to be his guest. As he happened to be down in Arica we went up together, which was pleasanter than making the journey alone. The distance between the two places is about forty miles. As Tacna is 1,800 feet above the sea level it is up hill all the way. It takes two and a-half hours to go there and two hours to come back. For the first seven miles or so the railway skirts the Bay of Arica, and then enters the valley in which Tacna (or Tagna, as it is pronounced) is situated. I have so often described this part of the country that it is almost needless for me to say the whole of it is desert. As far as the eye can reach nothing is to be seen but sand and barren rocky mountains. There are plenty of quebradas, but all are dry. Here and there are one or two valleys through which a small insignificant stream meanders dignified by the name of river, but long before it comes to the sea it has been utilized higher up in irrigating the land, so that occasionally you see little green patches, which are most refreshing to the eye. In the Tacna valley, however, there is nothing in the shape of green until you arrive close to Tacna, when you suddenly find yourself amongst trees and gardens luxuriating in their freshness. This time of the year the weather is very warm, and as the sun was intensely hot in the desert, it behoved one to be very careful not to expose oneself too much. The effect of the sun on the desert is very remarkable. I have often seen mirage, but never have seen it to such perfection as I did on our journey to Tacna. I happened to be looking out of the window of the train when I saw, to my surprise, a lake of considerable dimensions. On its margin were dotted here and there what appeared to be snug little villas ensconced in well-timbered grounds. These were reflected in its mirror-like surface, and gave an additional beauty to the scene. Tall poplars shot their stately branches upwards, and steeples and square towers denoted the presence of a town of considerable dimensions. The scene was fairy-like and, as I say, quite took me by surprise. This, however, was increased by Mr. W—— telling me there were no trees, no water, no spires, no town, but that it

was simply a mirage ! This phenomenon is accounted for, I believe, by the hot sand sending up a vapour which refracts objects. The intense blue sky above forms the water, and any little stone or projection or bush on the surface of the ground, by the refraction is made to assume all sorts of fantastic shapes. Many a poor traveller in the desert who is ignorant of the mirage has been doomed to bitter disappointment. Suddenly his delighted eyes catch sight of the bright blue refreshing water of a lake, and he hastens on to quench his thirst. Soon, however, he discovers that he gets no nearer to it, and last of all he finds, to his chagrin, that it is not water but mirage. Mr. W—— told me a story in connection with the mirage which happened to him. He was coming across the desert, travelling from one town to another, when the stock of water became exhausted. He had with him five or six horses, which he was taking to offer for sale. The animals soon began to suffer from thirst, and could hardly get along, when suddenly they all lifted up their heads, pricked up their ears, gave a neigh of delight, and bounded off for the margin of a lake they saw in the distance. In vain he called and whistled and rode after them ; mile after mile he chased them, until last of all they stopped. They found that the water, instead of getting nearer to them, receded, and so they gave it up and came to a standstill. It was a mirage. At five p.m. we saw in the distance the towers of the unfinished cathedral, surrounded by trees of considerable dimensions. The valley here is about three miles across, and as the whole width is irrigated, the verdure reaches from side to side. After the weary desert the bright green of the Indian corn and sugar-cane was very refreshing. At 5.30 we drew up in the station, where we were met by Mr. W——'s son, and at once went to his house. Before dinner we took a stroll into the town, and walked up and down the alameda. Every Spanish town has two indispensable characteristics, a plaza and an alameda. The alameda at Tacna is a very nice one. It is about two miles long, and consists of a stream of water about ten or twelve feet wide running between two avenues of trees. The water runs three times a week ; the other days it runs through various parts of the town, each taken in turn, down the centre of the streets. When the snows are melting in the Andes the water, as a matter of course, is muddy, but in winter I am told it is beautifully clear. The town is very clean, and all the streets are paved with small pebbles. The side-walks are most inconvenient ; they are paved with small stone slabs about eighteen inches or two feet wide, so that only one can walk on them at a time. You therefore have the choice of walking in single file, which is very inconvenient when you want to keep up a conversation, or you must walk on the small pebbles, which are unpleasant to the feet. The houses are nearly all built on the ground floor in consequence of the earthquakes, which are very severe here, but occasionally you see a one-storied house. The walls are very low, and in the inside are braced together by two iron rods to give additional strength, and the roofs are gabled, with the top, as it were, cut

off. To all the houses there is a courtyard, and the rooms, as a rule, open one into the other. They are built of wood, lath and plastered with a mouse-coloured mud; the roofs are of the same material. The day I was there it was a fiesta, or feast, so most of the shops were shut and the ladies attired in their Sunday best. In the morning they were all to be seen trudging off to church, the well-to-do ones followed by a little boy or girl carrying the mat on which to kneel, others carrying it themselves. There are no carts or carriages in Tacna; the work is done either by donkeys or mules. The former are used principally to take the water to the houses, each donkey carrying four wooden-like jars holding about four gallons each. Most of the houses have their own donkeys and boys. Those who cannot afford that luxury have to buy the water from the men who bring it round.

"In the afternoon, after the sun was lower, we went for a ride, which was most pleasant. It quite reminded one of home to find oneself in country lanes, and to see the people busy in their gardens. The hedges are mostly of pomegranate, and their bright red flowers, something like the japonica, are exceedingly pretty. Some are of the cotton-plant, which has a large yellow flower, very delicate in colour, and it is a curious fact that on the same plant I picked the seed, the fruit, and the flower. The flower gardens are well stocked with almost every description of flower, and I came back the day after with three beautiful bouquets I purchased in the market. The fruit is just coming in, and in a month or so we shall have most descriptions. I never saw such enormous fig-trees, and the place is filled with them.

P. W. S.

CALLAO.

THE following account of the present condition of Callao we obtain from the chaplain of that place, who with his family, and a number of other refugees, have had to repair hurriedly to the friendly shelter of one of the P.S.N. steamers, in dread of a bombardment by the Chilian fleet:—

"*Callao, Peru, April 13th*, 1880.

"On Saturday last, the 10th April, the long-expected blockade of this port was effected by a Chilian squadron of six ships, including the famous 'Huascar.' The admiral in command immediately notified the Peruvian authorities that ten days would be allowed for the departure of neutral merchantmen then in the harbour, after which period no vessel whatever would be allowed either to enter or leave; intimating also that in case of any attack being made upon his ships, he would make immediate repri-

sals. The town was completely panic-stricken, for there was, and is, good reason for apprehending a severe bombardment on the expiration of the ten days' grace, many gloomily prognosticating the utter destruction of the town. No one knew where to look or what to do for safety; and the excitement and consternation has rather increased up to the present time. The sentiment is generally expressed that they who escape with whole skins and a few changes of raiment will have much to be thankful for. Of course things may not turn out nearly so bad as anticipated.

"The streets are crowded with carts, loading and conveying merchandize and household goods to Lima (six miles distant) for temporary shelter, though the removal, costly and troublesome as it is, is felt to be but a lame expedient after all, since Lima itself is within range of some of the Chilian guns, and the taking of Callao would inevitably be followed by an attack upon the capital both by land and sea. A special hardship entailed by the shelling of this port is, that by far the greater proportion of the property of all kinds belongs to foreigners, who have nothing whatever to do with the quarrel between the three Republics. It is a case of the blow falling on the wrong back, indeed on a good many wrong backs.

"The Pacific Steam Navigation Company—the greatest commercial enterprise on this continent—are removing their head quarters bodily *pro tem.*, machinery, stores, mechanics, clerks, in fact the whole establishment, to one of the small ports to the north. One of their steamers in this bay has by the kindness of the manager been allotted to the reception of as many British and American refugees as she will accommodate. Many others no doubt will seek shelter on the English and United States men-of-war in the harbour; but the available accommodation afloat, however well disposed the several commanders, will, I fear, fall far short of the demands made upon it, so that many of the English-speaking community must of necessity run all risks ashore. Much distress will also be caused by the closing of all the factories, by which numbers of operatives, European as well as native, have been thrown out of employment for an indefinite period, and this at a time when provisions of all kinds, already (the third day of the blockade) raised fully 25 per cent., will soon be at famine prices. In fact, without taking an alarmist view of the situation, the look-out on all sides is gloomy in the extreme. I have arranged for my wife and child to go on board the Pacific Steam Navigation Company's steamer until the troubles are over. They will take with them a few boxes of clothes, books, &c.; our furniture must be left to its fate. The only encouragement I can see is in the thought that God is our hope and strength, a 'very present help in trouble.' 'Because He *has* been my helper, therefore under the shadow of His wings *will* I rejoice.' 'Whether we live, we live unto the Lord, and whether we die, we die unto the Lord, so that living or dying, I trust, we shall be the Lord's.'"

Lee and Blackheath Association.

WE give the following Report of the Quarterly Prayer Meeting of this Association, as tending we hope to promote like gatherings in the provinces, and as suggestive of seasonable topics of intercession and giving of thanks for the work.

The Quarterly Prayer Meeting for Prayer of the Lee and Blackheath Association was held on Wednesday, June 9th, at three o'clock, at Mrs. Witherby's, Cleveland House, The Glebe, Lee. The Ven. Archdeacon Whately presided. Some twenty friends were present.

A portion of Scripture was read, and six friends offered prayer. There were three divisions of prayer, and an appropriate hymn preceded and closed each division.

FIRST DIVISION.

The Rev. Mr. Dodds and Mrs. Dodds are this month expected to proceed to the West Coast, there to be placed at the disposal of the Bishop of the Falkland Islands. You are asked to join in prayer for—The Divine Protection of both, whilst journeying. That they may be sustained in health and strength in a foreign land. That the prayer of the Lord, 'Sanctify them through Thy truth,' may prevail for these two. That he may be made 'a living Epistle' to the flock to which he shall be appointed to minister. That the happy experience of both pastor and people may be, 'I will dwell in them and will walk in them, and I will be unto them a God, and they shall be unto Me a People.' And that they may be so of one heart and one mind, 'that the world may believe that the Father sent the Son to save the world.'

SECOND DIVISION.

You are asked to continue in prayer for—The guidance of the Holy Spirit in the selection of suitable chaplains, missionaries, catechists, and secretaries; that the work at home and abroad may be well represented and wisely conducted, and that the Divine blessing may manifestly rest upon it.

THIRD DIVISION.

We offer our Thanksgivings for the crowning mercies of another year, and another successful anniversary meeting of 'The South American Missionary Society.' For the steady evangelical principles maintained in its conduct and management. For the continued earnestness and zeal of its friends in the promotion of its objects. For the harmony and accord maintained amongst its conductors and supporters. And, for the measure of Divine blessing resting upon the various fields of its labours abroad and at home.

Gleanings.

LINES SUGGESTED BY EDMESTON'S POEM "SERENE DEATH."

"NONE OF THESE THINGS MOVE ME."—Acts xx. 24.

I dare not choose how I should die,
And pass above ;
God wills His saints alone to lie,
Far from all love.

No tear to fall upon the face,
From some fond eye ;
Forsaken—'neath the world's disgrace,
Alone, to sigh.

Alone, with pangs weak flesh must feel,
When all depart ;
And gloomy thoughts all darkling steal
Around the heart.

These, shadowing o'er the dying hour,
—With wearying pain,—
Faint presence of the Spirit's power,
Speaking, death gain.

Perhaps not e'en *alone*, to die,
But where the sound
Of agony, and pain's low cry,
Wail sadly round.

Or ribald jests, for words of prayer,
Smite on the ear ;
Or hate's fierce eye with wicked glare,
Is mocking near.

Yet, as God's saints thus pass away,
How sweet a thing ;
E'en then, in bitter death to say—
"Death has no sting!"

To have the victory of faith,
'Midst wreck and storm ;
A rock, the trembling foot beneath,
'Midst dire alarm.

To know, that 'neath the storm-tossed waves
In calm profound,
The anchor, which the frail bark saves,
Deep cleaves the ground.

To know, the vessel, earthen is,
His power to prove ;
To know, in darksome hour like this,
That "God is Love."

I ask not, then, with anxious breath,
"How shall I die?"
I know 'tis well in life or death,
If Thou art nigh.

F. G.

HOME PROCEEDINGS.

THE greater part of the deputation-work for the last few weeks has been carried on at a great distance from our head-quarters. Mr. Mills's tour in Counties Dublin and Wicklow was, on the whole, most successful. Many of the places showed an advance in their collections as compared with those made in 1879. Specially was this the case with Lucan and Dundrum; Arklow and Coolock gave us help, which they were unable to do last year; but we missed the three Sunday Sermons in Christ Church Leeson Park, St. Matthias', and St. Anne's, as also the meeting in Bagot Street Lecture Hall. We mentioned in our June number that Mr. Mills was to go on to some of the more western places, but we are continually being taught that "man proposeth, God disposeth." Our deputation met with an accident in the shape of a severe sprain, which incapacitated him from fulfilling what had been arranged. Mr. Farmer started on a short notice, and held a series of meetings in Trim, Carrick-on-Shannon, Longford, Athlone, Castlerea, Galway, &c. At all he seems to have met with the usual warm Irish welcome, but the times are so hard that the collections are, in most cases small. Here it may be well to mention that our Committee have resolved shortly to place Mr. Farmer in charge of the Northern District as Association Secretary. He is known to many of our supporters, and we have no doubt will commend himself and our cause to our Northern friends. We bespeak for him all the kind co-operation to which thirteen years' unwearied service for our Mission entitles him. The new Southern Association Secretary is to be the Rev. R. Allen, B.A., at present Incumbent of St. James's, Aberdeen. His name may be new to some, but he has for ten years both felt and shown an interest in our work, having been connected with the Henley Colony, and seen something of the spiritual needs of the River Plate. Friends whom he visits will find in him, therefore, an eye-witness of some part of our work.

The Scotch tour embraced a few places at great distances from each other—viz., Edinburgh, St. Andrew's, Aberdeen, and Dingwall. At the first and third of these there were both sermons and meetings, at the second and fourth meetings only. The Episcopal clergy helped us most kindly, Bishop Suter presiding at our Aberdeen, and Dean Montgomery at our Edinburgh, meeting. In the Scotch capital, besides the usual meeting, one was held at 42, Findhorn Place, through the kindness of our old friend, Mrs. Shand; while Dr. Bonar gave the use of the Chalmers Memorial Hall for a lecture. The Dingwall and St. Andrew's meetings, though not large ones, were not without success. Indeed, the number of cards taken at the various meetings, amounting as they did to twenty-five, bespeak an interest, and give a prospect of further results.

In the Midland District, Derby is the place which, for the past month, merits most attention. The Rev. J. W. Marshall, Vicar of St. John's, Blackheath, kindly assisted at the Anniversary on June 20th and 21st. The morning congregations were somewhat thinned by rain, but the Meetings on the Monday evening were well attended. With the Sermons at All Saints', St. John's, and Spondon, the Anniversary produced about 30*l*. To this is to be added two collections which were to be given the following Sunday.

The only Southern places we need include in this summary are Southboro', St. Barnabas, Holloway, and Brasted—the first two giving meetings and the last sermons.

H. S. A.

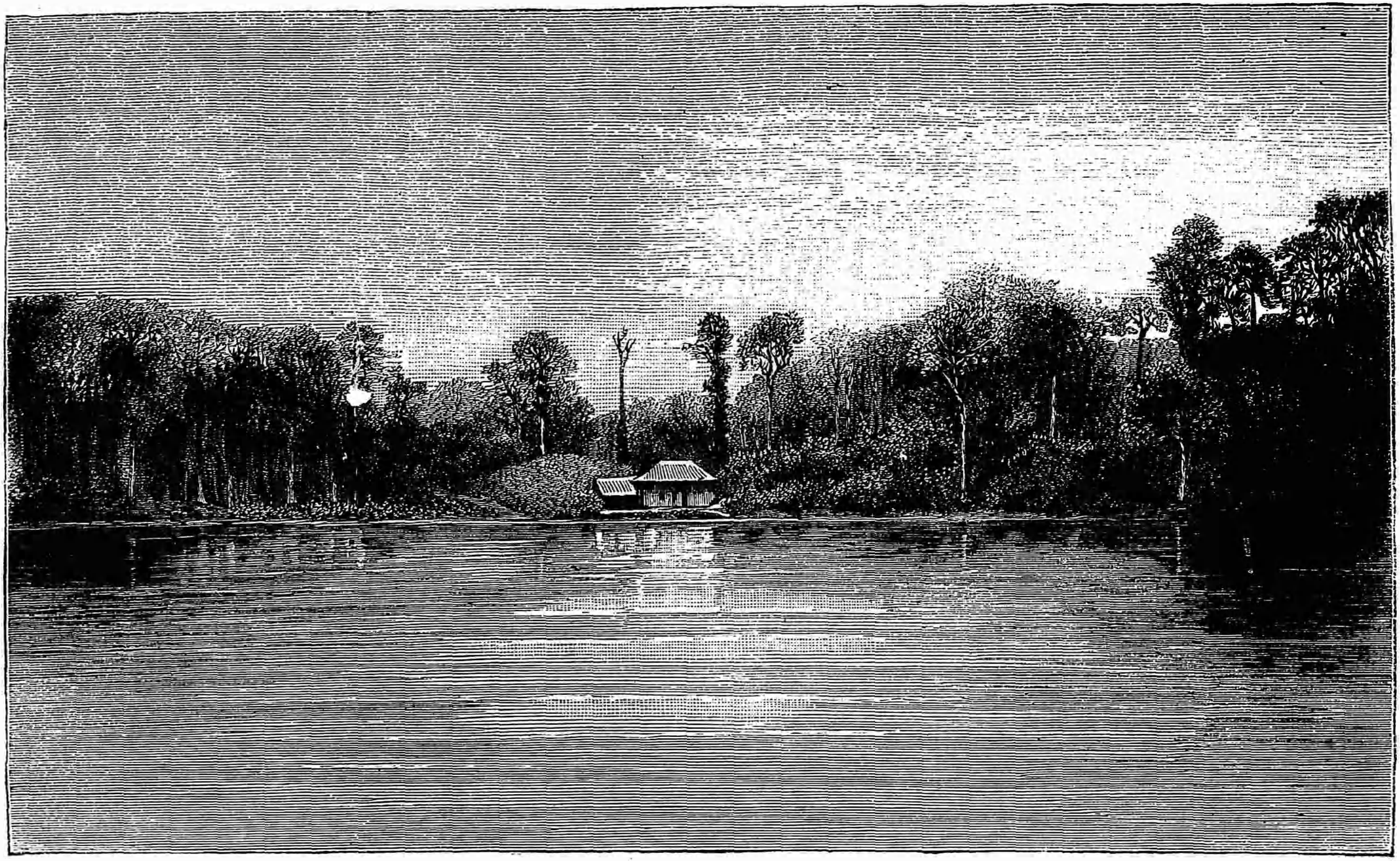
PRAYER UNION FOR SOUTH AMERICA.

The following are the subjects suggested for prayer on Monday, the 5th inst:—

I. That journeying mercies may be vouchsafed to the Rev. J. A. and Mrs. Dodds, now on their way to Chili.

II. That suitable men may be raised up to fill Sao Paulo and Gran Chaco Chaplaincies.

III. Prayer for a blessing on the labours of our new Association Secretaries.



TERRUHAN—RIVER PURUS, AMAZONS—FORMER RESIDENCE OF MR. CLOUGH AND MR. POLAK.

[*From a Photograph by Mr. J. E. R. Polak.*

THE SOUTH AMERICAN

Missionary Magazine.

AUGUST 2, 1880.

LETTERS.

SINCE our last issue letters have been received from the Lord Bishop of the Falkland Islands (*May* 1, 19); Rev. J. A. Dodds (*June* 18); W. T. Duke (*April* 13); Dr. Humble (*May* 11); W. H. Shimield (*May* 20); F. N. Lett (*May* 24); J. H. Gybbon-Spilsbury (*June* 8, 9); M. Stevens (Report, March, April, May); G. P. Quick (*June* 21); Messrs. Hugh McCaul (*April* 30), J. E. Resyek-Polak (*April* 30), J. M. Dean and Sons (*April* 29), Capt. Willis (*May* 22), J. S. Robertson (*May* 18).

BUSINESS.

THE usual Monthly Meeting of the Committee was held on the 13th ult.

The name of the Right Rev. Bishop Riley was added to the Patrons of the Society, and of D. M. Fox, Esq., to the Committee.

The next Meeting will (D.V.) be held on the 10th inst.

FINANCE.

The Finance Committee held Meetings on the 8th and 22nd ult.

The Total Amount received during the month of June was 560*l*. 12*s*. 9*d*.

The next Meetings will (D.V.) be held on the 5th and 19th inst.

GENERAL INTELLIGENCE.

BY recent intelligence we learn that the Bishop reached Sandy Point, Straits of Magellan, on May 18th, *en route* to Chili by the mail steamer expected to pass shortly afterwards.

His Lordship had left Stanley in the "Allen Gardiner" on March 23rd, and after nearly a week's rough passage had reached Keppel Island in time for Good Friday and Easter services.

On May 5th five Indian lads on the island were baptized; and we rejoice to be able to chronicle that "everything seemed in good order there."

The "Allen Gardiner" was taking in stores at Sandy Point for Ooshooia; for which place she was to sail on 23rd May, with the hope of arriving on the 29th.

We gladly learn from the Amazon Mission that, by means of the steam launch some of the Indians dwelling on the tributaries of the River Purus have been communicated with.

It appears that the Indians of that river, generally speaking, for about a thousand miles up its windings, dislike contact with civilization. They either dwell in the deep recesses of their forests or retire to the adjacent affluents and lakes which are unfrequented by traders. Some of these rivers are not accessible to the steam launch during the dry season.

The tributary Mamuria which runs into the Purus from the west at nearly nine hundred miles from the mouth of that river, was the first visited, and a friendship was established with some stranger Ipurinas who had come from another tributary, the Itçumian. From these our indefatigable missionary, Mr. Polak, ascertained that their river was well peopled with Indians, many of whose names were written down, with a view to future communications. May our prayers ascend that those names may be enrolled in the Book of Life of the Lamb, slain from the foundation of the world. An hour by steam brought our voyagers to the Lake

Ajarahan, the abode of a section of the Pamarys, whose dim ancestral traditions concerning the Deluge cause the present generation to dwell on rafts. By such coincidences of tradition with the inspired record we see that God has not left Himself without witness even in the dark places of the earth; and we take courage at the prospect of being instrumental by His grace in leading many of these poor ignorant souls to the true ark and to the God of promise, who still sets His bow in the cloud.

Lake Caçantua was next visited and friendly communications renewed with the Indians encamped at its head. These knew Irima, whose old home at the mouth of the Ciriwené had been passed in the morning. A week's further journeying at a slow rate brought the party to the River Chiwené, on the banks of which reside Ipurinas and Jamamandys. Perseveringly battling with the whirlpools which guard its mouth, the Mission party safely entered the river and were rejoiced to meet a goodly number of old acquaintances of Mr. Polak's and Irima's. Calling at Terruhan on the way back, the party reached their forest home April 19th; having experienced many mercies, and having been kindly and hospitably forwarded on their way by the various owners of the Stations on their route.

We are thankful that the time has at last arrived when communications are more decidedly opened with some of the numerous dwellers on the river sides and lakes connected with the Purus. We doubt not that experience will make such journeys much more easy; and we crave the intercessory prayers of the friends of this work, on behalf of those who by the grace of God are steadfastly and courageously overcoming the difficulties inseparable from Mission work on the Amazons. They will be cheered and encouraged on finding that they are thus remembered in heartfelt supplication at the Throne of Grace.

From Buenos Ayres Province we learn that the city was all but hemmed in by the National troops of the Argentine Republic, and in the state of extreme tension existing between the rival supportors of Presidential candidates, hostilities were considered imminent. Our Chaplain, Mr. Gybbon-Spilsbury, and his family were within the city, and desire our prayerful

remembrance of them in their position of danger. The work of the chaplaincy is of course checked for awhile.

We are thankful to find that the services in Spanish instituted by Mr. Lett at Rosario are much approved by those for whose benefit they have been commenced, and we rejoice at the prospect of a native Church being formed on the simple foundation of the Apostle's Creed; and, that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

Mr. Lett had again visited Cordoba and St. George's with gratifying results.

In Uruguay, we also perceive with thankful hearts that a thirst for Gospel ministration is springing up amongst the Spanish-speaking inhabitants, and we trust that the grant made recently by the Committee may be speedily utilized in that direction, on Mr. Shimield's finding a suitable agent.

From Dr. Humble, at Patagones, we are pleased to learn that his congregation has received an accession of numbers.

Mr. Robertson's Annual Report of his ministrations in Chañaral and its neighbourhood, to April 20th, shows a total of 91 services, with an average attendance of 19 to 20 worshippers, 3 burials, and 1 private baptism. He anticipates an increase in the number of English residents in consequence of changes in the management of the mining company.

We are pleased to hear that Mr. and Mrs. Dodds had reached Bordeaux, *en route* to Chili.

Mr. Thomas Farmer, who has long worked at the head quarters of the Society, has recently been appointed to plead its cause in the north of England as Association Secretary. We now introduce him to our friends in that direction in the assurance that a warm welcome will be accorded by all who already know him; and bespeaking for him the friendly attention of those to whom he explains, for the first time, the spiritual needs of the great continent of South America. E. P.

SOUTHERN MISSION.

KEPPEL ISLAND.

WE are enabled to supply the following interesting particulars of the Bishop's movements from a recent despatch:—

"*Keppel Island, April* 1, 1880.

"Of Keppel Island I may report satisfactorily. I have been here nearly a week, having come round in the 'Allen Gardiner' with Mrs. Williams and Miss Stirling. We were to have come in the 'Messenger,' but the barometer was extraordinarily low, and a gale already blowing before we embarked, so we transferred all our things from the 'Messenger' to the 'Allen Gardiner,' and sailed on the afternoon of the 23rd ult. for this place. We had rough times and a tedious passage, but were glad to have, notwithstanding the weather, made good our voyage. I wished to be on Keppel Island for Good Friday and Easter services, and succeeded. But the 'Allen Gardiner' only anchored here at 1 a.m. of Good Friday.

"The island looks greener than of late, and the gardens are likely to yield a good potato harvest. The cattle are in very fair condition, and the station itself is in good order. Yesterday morning the kitchen of Sulivan House, where I am staying, took fire, and imperilled the whole building. The chimney, it seems, had been built on to the wooden fabric in such a manner as to enclose the boards and uprights in a flimsy casing of brick and mortar. It only required a little mortar to fall away, or brick to get loose, to admit the flame, if at all high, to the woodwork of the house itself. This ought to have happened years ago, but it was reserved till yesterday about 5 a.m. The energy of Mr. Bartlett and Mr. Burleigh, of my cook, and others, prevented the fire from speading seriously; but there was serious danger at one time, and we are very thankful to be safe and sound. The obnoxious woodwork has all been taken down and replaced by brick. I cannot speak too highly of Mr. Bartlett's services, and Mr Burleigh deserves much praise.

"The natives appear happy and enjoy excellent health. I have two in my service on board the 'Messenger.' They are in charge of her at Stanley at this moment, and very excellent, well-conducted lads they are. One acts as cook and steward, but is good at the helm, and in the management of the boat also. The other is likewise a fair sailor, and if carefully trained would soon become expert. They are Christians, and in Stanley have preserved a good character, which shows they can withstand many temptations.

"The 'Messenger,' I must not omit to add, has been of much service

to me in visiting various ports in the East and West Falklands. Next year I hope she will prove of even more service. I am now on the point of laying her up for the period of my absence on the West Coast. She is an admirable boat in every way; and I shall ever regard Messrs. Forrest and Sons as in the very front rank of yacht and boat builders.

"Amongst other places, I visited Darwin in my cruise round the islands. The residents here are mostly Scotch and Presbyterians. The Rev. A. Yeoman, a Free Kirk minister, is their pastor; but there are a few Episcopalians who fall under my charge and the Colonial Chaplains'. At Darwin we have no building for public worship; but, with a generosity I most deeply appreciate, the Rev. A. Yeoman placed his church at my disposal for the Sunday I was there, and attended the services morning and evening which, through his kindness and liberality, I was able to hold. The attendance on the part of the people was general, and gratifying. My visit was very pleasant owing to the genial spirit of the residents, who, judging by my own experience, are very hospitable to strangers. Near Darwin is Goose Green, where the Falkland Islands Company have their extensive buildings and machinery for turning sheep by thousands into tallow. The works are under the charge of Mr. F. Martin, a clever mechanical engineer. We inspected them closely, and nothing could surpass the bright and orderly appearance of the whole. To myself Mr. Martin showed great kindness in repairing certain derangements in the 'Messenger,' and by his hospitality; while in a pretty little steam launch he took myself and party a most pleasant excursion about the ample harbour, and on another occasion, it being calm, towed the 'Messenger' several miles seaward until a breeze sprang up to fill her sails.

"WAITE H., Falkland Islands."

NORTHERN MISSION.

THE AMAZONS.

THE following important correspondence describes the first attempt of the Mission party to reach the tribes of Indians dwelling on the affluents of the River Purus. On March 19th, Mr. J. Resyek-Polak was placed by the Superintendent in charge of the expedition, in the steam-launch "Pioneer," Mr. McCaul, the boatman, and two Indian boys completing the company.

During a month's absence from Sao Pedro Mr. Polak, with praiseworthy energy, visited several parties of Indians, renew-

ing old friendships, and making fresh acquaintances amongst the timid inhabitants of the forest, who were now better enabled to understand the disinterested nature of the effort being made to ameliorate their condition. The presence and conversation of Irima much helped to convince the wondering and simple-minded folk of the benefits designed for them by the Mission.

The failure of Mr. McCaul's health, and the repairs needed by the engine, prevented the completion of all that was desired, but we rejoice that so much was effected, and that the "Pioneer" has been found suitable for threading the way up the narrow and winding waterways known as igarapés.

The Rev. W. T. Duke, Superintendent, was about to follow up the good work thus commenced, by a similar expedition in his own charge, leaving Mr. Polak on this occasion to keep house :—

"*Sao Pedro da Caxoeira, Rio Purus, April* 13, 1880.

"It has long been a source of regret to me that I have not been able to give you more interesting details of our work in the Purus. Hitherto we have been dealing far more than we would wish with the secular, such as house-building, clearing of land, &c., &c.—all necessary and unavoidable in the commencement of such a work as ours. I imagine that friends in England can form but a small idea of the amount requisite to be done before being able to *live* on the Amazons. Without engaging hands to fell timber and make large clearings, little can be done. To find those who are willing to work is no easy task, and having found them they require constant supervision to prevent their wasting their time or quarrelling with one another, to which latter they are very prone. Henceforth I trust that you will find the letters from the Amazon full of more interesting and encouraging details. I feel that the time has come when the Lord will open to us the way for greater advancement in real missionary work. Our little launch has gone out upon her first decidedly missionary journey, with no other object in view than to visit the Indians on the higher tributaries of the Purus.

"She left the station on Friday, March 19th, having for crew Mr. Polak, Mr. McCaul, Alick, Irima, and Cawai. It would have been impossible to mark out her voyage beforehand, as much would depend upon the state of the river, time taken in ascending, and information received as to the whereabouts of the largest number of Indians. I therefore advised Mr. Polak to proceed as expeditiously as possible as far as the Chiwené and there decide upon the course to be pursued. Should he reach them in good time, he will probably continue up the Purus to visit a tribe called 'Manetiniri,' of which we have always heard good accounts, or he may

probably go to the Uakiri, the largest affluent of the higher Purus, in search of Ipurinas, of whom I believe there is a large number there.

"Another of our plans was that they should enter the Chiwené, at the mouth of which river I found Mr. Polak on my arrival on the Purus. We understand that on the Chiwené there is a large number of Ipurinás, and farther up a malocca of Jamamadys who have connection with the members of the same tribe who dwell on the 'terra firma' behind our station, which 'terra firma' extends on the left bank of the Purus from the river 'Mamoriá Grande' some distance above us to the 'Mamoriá Mirimo' (small) below us.

"As soon as the 'Pioneer' returns I intend to start on a voyage myself, leaving Mr. Polak to 'keep house.' The river is now at its highest, and we must endeavour to make as many voyages as possible before it falls so low as to prevent our entering the affluents. I fear that our voyagers will have experienced considerable difficulty, during their ascent of the Purus, in obtaining suitable fuel for the 'Pioneer,' as much land on the margin of the river is under water.

"You will remember that in my last letter I told you of the illness of our youngest boy, Kiriama. I am much grieved to have to add now that soon after writing my letter he was taken away from us. On the 10th of February he had a sudden attack of fever, which refused to succumb to the medicine which we administered, and early on the morning of the 11th he passed away. We interred him in a spot (then in the forest, but since cleared) towards the mouth of the small stream which runs by our house, I reading part of the Burial Service. We previously assembled the childen to hear a few words appropriate to the sad occasion from Mr. Polak, who questioned them in such a manner as to elicit from them an account of the creation of man from the dust of the earth. Man's happy state in Eden—the fall, the curse—'unto dust shalt thou return,' the promise of a Saviour, the coming of Our Lord Jesus, His death and resurrection, and our glorious hope in Him.

"I cannot describe to you my feelings as I sat there listening to our Indian children, recounting in their own tongue such wonderful things, looking meanwhile upon what was so lately one of their number. I cannot but think that a great impression for good must have been made upon them, although, as you know, Indians are proverbially unsusceptible of much impression, and show little or no sign of emotion.

"I am very much pleased to see in the Magazine that the Committee are endeavouring to find a married man willing to come and join us here. It has long been the great want of our Mission. I trust that the Lord may soon put it into the heart of some servants of His, to offer themselves to the Society. They would be heartily welcomed here.

"W. THWAITES DUKE."

Account of Expedition to Visit Indians of the Affluents of the River Purus.

MARCH 19TH—APRIL 19TH, 1880.

"*São Pedro, April* 30, 1880.

IN my previous letter I informed you of the probability of my leaving here in the 'Pioneer' for up-river within a week, with a view to further the Society's interest among the Indians. I did not leave, however, before the 19th ult., through having had to wait for the launch to be in thorough running order.

"The 19th of last month was a rainy day, but by the time we made a move upward the sky had considerably cleared up, and so we left Sao Pedro at four p.m., everything there in good condition, the health of the Mission party sound, and full of hope and expectations.

"The tributary Mamuria is on the left of the Purús, from whose embouchure it is eight hundred and ninety miles; it takes its rise from the far interior among the *terra firma* towards the Juruá, another noted affluent of the Amazon; its mouth at this time is some fifty yards broad; its water, naturally of an inky hue, is now kept in abeyance by the superior rise of the Purús, whose turbid and clayey water supersedes it for several furlongs inland. Its length is not known, no intelligent person having yet reached its source; but it is undeniable that it is very promising, and that the Indians of the Jamamandy tribe inhabit its head waters, that they are fearful of strangers, and never venture far from their native soil.

"About a quarter-of-an-hour from the entrance, and on the left bank, is an extensive clearing containing several huts, useful vegetation flourishing, several head of horned cattle, and a large number of Indians, both of the Ipuriná and Pamary tribe, as well as several civilized people. All this land belongs to Braz Urbano, who accompanied W. Chandless, as cicerone, in his exploration of the Purús in 1864-5. The above site contains excellent and fertile land, not subject to the yearly overflows.

"At this settlement we arrived about 11 p.m. on Good Friday last. The owner received and treated us very hospitably, and would gladly have accompanied us to the Upper Mamuria, had we been going there; but our route had already been fixed upon.

"The Indians of the Pamary tribe, so sparsely scattered all along the Middle Purús, are no longer found above this part; here their limit is reckoned to be; those of the Ipuriná tribe now substitute them to a certain distance up, perhaps some two hundred and twenty-five miles; these again disappear, and so onward, other tribes successively replacing one another, until one reaches the source of the Purús.

"I should remark here that, as a rule, from the entrance of the Purús to a distance of more than a thousand miles up, except a very few Pamarys and Ipurinás, Indians are not found on the margins of the Purús; fearful of coming into contact with civilization, their permanent abode is in the far interior, in the gloomy forests, and in safe retreats, so that it is most clearly evident that, in order to execute effectually our plan, viz., to reach them with a view to civilization and evangelization, nothing less should be thought of than unflinchingly marching straight up amongst them either by land or water. The 'Pioneer,' from my late experience in her, in her entering two lakes by means of bayous, known here as *igarapés*, is most admirably adapted for the latter purpose; of proportionate length and breadth, quick to obey the helm, I have seen her veer round sudden turnings with such amazing rapidity as to timely avoid colliding with sticks and bushes which would in some measure have impeded her progress.

NEW ACQUAINTANCES.

"It was an agreeable surprise to me to find here so many Ipurinás, all of whom were utter strangers to me. They had come from the 'Itçumián,' a river and affluent on the right bank of the Purús, invited by Urbano for a few weeks, as he commonly does, to help felling down some forest, and clearing the land for cultivation. I spent several hours among them the following Sunday afternoon, acquiring information from them in regard to the river they are from, and learning the advantages it offered in opening communication with them. All their answers to my numerous queries were most satisfactory and encouraging, and as they are so near us, eight hours by steam, there could be nothing more desirable than to follow them up, maintain friendly intercourse with them, and finally, if convenient, settle among them, or among any other clan.

"But the Itçumián, like the majority of the confluents here, though now swelled, together with the Purús, and offering easy navigation, is inaccessible in the dry season, except to canoes; now therefore, while everything is in our favour, is the time to enter it in the launch, and perhaps the Superintendent will yet do so.

"In my conversation with the Ipurinás I found the river much more peopled with Indians than I had had any idea of. I have written in my note-book, at their dictation, far above a hundred names of men and women of that part only, and there is a multitude more whose names they have not given me.

FRIENDLY EXCHANGES.

"The few hours thus spent with these ignorant and wild sons of the forest have been a gain both to them and me. I know now many of them, as they do me, and on their return to their settlement they will most assuredly spread the good news abroad on that very large extent they occupy, of our presence and object. Assisted by Irimá, I informed

them that we differed entirely from everybody else on the river, in that our chief end is the seeking out of them to teach and assist them to a higher life; that the launch they saw at the landing had been sent out specially for us to travel in in our visits to them, as well as for the conveying of them from one part to another; and moreover promised them that, should I, as I hoped to do before long, ascend their river, I would take them on board and give them an outing, telling them at the same time not to flee when they saw us approaching, as they customarily do at the sight of a stranger among them. It was acceptable news to them, and they promised to be faithful. But I have not yet been able to divest them of any doubt they may have entertained of the sincerity of my profession.

"On the right of the Purús, an hour up by steam from the Mamuriá, is a lake, by name Ajarahán, which I know well as, in the attempt and failure of Mr. Clough and myself to ascend to Terruhan in 1875, I have lived there a few weeks. On this lake the Pamarys, who are found hereabout, live on rafts. I had never before seen them in their floating home, though I had heard much of their amphibious character; so the day after Good Friday we steamed up, having on board Urbano and a couple of his men, to do for us any clearing we might require in the *igarapé* previous to entering the lake. On our way up we met two canoes containing several Pamarys; we succeeded in persuading them to accompany us to their home. As no vessel of the size of the 'Pioneer' had ever before penetrated those silent retreats, and as there were at different points overhanging boughs and branches, and on the water fallen sticks, not allowing free ingress, the two men preceded us in a canoe with axes and sabre-knives clearing the way, we following, steaming, until a very long view, bounded far beyond by a transverse line of verdant wood, in entering the lake itself, was opened before us.

TRADITIONS CONCERNING THE FLOOD?

"On we went towards the source for not quite half-an-hour, when we came upon the noted 'jangadas' of our Pamary friends. 'Jangada' means raft, or a collection of trunks lashed together, and serving either as an habitation on the water or a means of conveyance from one place to another; and of all the tribes on the Purús, among the Pamarys it is indispensable, as they never think of constructing a permanent hut on shore; in fact, it is a custom observed by their ancestors from time immemorial, who have handed down the tradition to their offspring *of a direful and universal deluge* in ancient times, how they escaped by means of jangadas, and therefore the necessity of ever adhering to the primitive custom, and so avoiding being involved in a second overthrow. Accordingly, beyond planting very rarely and very scantily a small plot with manioc for immediate consumption, unlike the Ipurinás and other more provident tribes, their living on land is only temporary. Their chief staff of life is fish, particularly the well-known Pirarucú, *Sudis*

Gigas—Cuv. Of all the tribes along this river, they are the most accustomed with the traders, and less timid. They are conspicuous for certain white and natural spots on the body, which are infectious, and for this reason they are not so eagerly sought after, either for exportation or as domestics, as are the members of other tribes. They are remarkable for their incomparable dexterity in swimming. Like Indians in general, they like to have clothing, even though only for the sake of possessing, for they, when out of sight and among themselves, neglect its use, and dispense with it altogether, exactly as we have known the Fuegians to do. Their language is guttural, and differs much from the Ipuriná, though I have discovered between them some affinity.

"But to return to the jangada. Three or more stout trunks are lashed together with liana; on these a flooring of *paxiúba*, obtained by splitting, lath-like, the trunk of an exorhizal palm of peculiar growth; on this flooring one or more wigwams constructed thus: Several pliable boughs, bent semicircularly, are fastened ends down and crosswise on the raft, thus serving as the framework of a roof. The leaves of a special kind of palm are collected and plaited after the manner of checker-work into one or more square or rectangular mats; these are fastened on the hoop-like skeleton, and a roof is formed. By means of very long poles stuck deep in different positions into the bed of the lake, the jandagas, one or more, are kept in their respective places away from the shore. In each of these wigwams one or more families live, having with them all their household furniture, consisting usually of a few saucepans, knives, trunk, looking-glass, comb, bows and arrows, and paddles; in fact, they have there all their worldly possessions with them. Their wants being so few, and so easily satisfied, they seldom retire from them. A very great advantage they enjoy from thus living is, they are not so subject to the annoyance of *piums* and musquitoes as those living on shore.

ALARMED AT THE LAUNCH.

"I went in the hope of seeing them all there, to communicate with them, and take one or more photos both of them and their habitations, but I partly failed; for some of them, on seeing the launch, and terrified at its tearing speed and sonorous puffings—a strange phenomenon indeed, and the last in the world they would ever have dreamed of seeing in such an out-of-the-way place—bundled off full speed in their canoe, and into the forest, and so escaped us. There were, however, half-a-dozen of them left. Having fastened the launch near the shore, I took but one likeness of several jangadas, the weather not being very favourable. But I feel persuaded that now, whatever mistrust they may have entertained respecting us, they no longer do so, from the fact that the four who had accompanied us have since explained to them our object. The propeller several times struck slightly a few small sticks which were in the way, but sustained not the least injury.

THANKSGIVING FOR SUCCESS.

"So far successful, we returned, and arrived at Urbano's place by 8 p.m., feeling thankful that the 'Pioneer' was already being initiated in the employ for which she had been designed, and looking forward hopefully to several similar repetitions. The next day being Sunday, we enjoyed it there quietly, and resumed our trip up river at 9 a.m. on Monday, not doubting but we might at a future time find it feasible to follow up our exploration in that vicinity more advantageously.

"Being for the most part fortunate (considering the difficulty experienced at this time of the year in obtaining dry fuel) in buying or cutting suitable wood for fuel, we had a bright prospect before us, and I was very desirous to lose none of it if possible, well knowing that at the end of this month, the Purús and its affluents beginning to subside, our chances of carrying out our plans would be less, and so probably a whole year be lost to us and the work at large, as the 'Pioneer' would not be able to enter the most of the minor streams and lakes before next January. But I soon found that my zeal had to submit to numerous contingencies, and take its chance when it could. Going at an exceedingly slower rate than I had reckoned upon, we arrived at last at Caçantuá, having passed early the same morning (2nd inst.) the mouth of the Ciriwené, Irima's native place, and where I brought him from in March, 1876.

"Of Caçantuá I have already made mention in former letters. It is properly a lake that is called by that name, though it is also applied to the settlement of a trader by name Teixeira, situated half-an-hour below the lake. Its embouchure is almost *vis-à-vis* that of the Lake Ianripuá, where I formerly lived, and from whence I also sent letters home, Mr. Clough being up river at Terruhan.

REVISITING OLD FRIENDS.

"Senhor Teixeira was not at home, but his eldest son, whom I had long known, received and treated us kindly. From information got here I learned that my Indian acquaintances were on the Lake Caçantuá. It had been my intention, on my return from above, to enter the Ianripuá and visit them. That they might see I had not forgotten them, I deemed it desirable to run and pay them a hasty visit without delay. The same afternoon, steam up, the wife, and son of Senhor Teixeira with us, having first supplied us gratis with first-rate fuel for the trip, we left the house about four o'clock, and before long entered the lake.

"The Lake is of a peculiar formation, and, unlike many I have seen, describing a gigantic loop, in the centre of which is an island in proportion, so that, from its entrance to its head, one feels as if in an uninterrupted detour. We steamed fast, hoping to return to the Purús before sunset, and arrived at the Indians' encampment; the sun, how-

ever, being then hardly a degree above the horizon, I was simply able to acquaint them with some of the principal reasons of my following them. It was an agreeable meeting on both sides, as I saw those I had familiarly known, having lived with them in their own hut before, and been wont, in my seclusion among them, to paddle my own canoe lonely, from the Ianripuá, across the Purús, and into this very place, with a view to secure their goodwill, and so facilitate our entrance among them. Usually shy of strangers, we were immediately on most friendly terms. They had known Irimá, too, and it was no small aid to me to have him there, and then to speak of himself to his countrymen, of the wonderful things he had heard and seen, during his more than two years' absence from them; a more salutary proof of the purity of our motive in coming among them I felt was hardly necessary. Promising them, on my return within a month, to re-enter there and take them in the launch to Ianripuá, where I also wished to go and see our old habitation, and take a likeness of their beehive-shaped hut, I left them hopefully and expectingly, for the house, where we arrived rather late at night. I am sorry to say that, owing to the many *contretemps* in our voyage, I have not been able to fulfil my promise to them, and I understood, on my passing down, that they were waiting for me.

"The next afternoon we resumed our journey upward; after many delays, we arrived at Boa Esperança (9th inst.), the settlement of our old friend. Senhor Jaciutho, who so hospitably entertained both Mr. Duke and myself when we lived together at the Chiwené. I had now an opportunity of delivering to him personally the Snider gun the Committee had presented him with in token of their acknowledgment for former favours to us, as well as a letter from the Superintendent explaining about the gift; he was highly delighted and grateful. H now lives, together with all his relatives, an hour below the Chiwené. I found out then that he had sold, a few months back, the Chiwené and all its surroundings, after waiting on us till then and in vain, to come and take possession of it; this he did, concluding we were not coming there any more.

"Of the Chiwené, I have already, in former letters, written extensively, I will therefore speak of it here succinctly.

"Like the Mamuriá, it rises from a similar direction, is peopled within, both on its banks and in the deep glades of its gloomy forests, by Indians of two tribes, namely, Ipurinás and Jamamandys. There may be other tribes also, but I have not heard of any. Its water is olive-coloured and superior in every respect to that of the Purús, abounding in fish of several qualities, and game; having both *terra firma* (highland) and *varsea* (land subject to the annual inundations). In regard to the monthly steamer in the high season, and the Indian inhabitants thereabouts, it has, at its entrance, where stands a hut, a most salient position. These are some of its chief advantages, which to us, for the special object we have in view, are very acceptable, I would say indispensable. Before leaving there for England

in September, 1877, at my request, convinced of the desirability of such a place, Senhor Jacintho presented us with it; in the hope that on my return we should utilize it, he reserved it, but, as already mentioned, disappointed, he disposed of it for 150*l*., and now he has no more right to it.

THE CHIWENÉ ENTERED.

"On the same afternoon of our arrival at Boa Esperança we started for the Chiwené, now to ask leave of its new owner to enter there in the launch, Jacintho and some of his friends accompanying us. The weather being favourable, though already late, I took a negative of the mouth from the opposite bank, a distance of some seventy poles.

"The mouth of this river at this time, like the rest of similar situation, is not always safe to enter from across the Purús; turbulent, full of whirlpools, whose ever-restless vortices promise anything but a safe return, once entering them in canoe. One finds it safe rather to make a circuitous turn in going there, and so avoid them. After finishing taking the view, we attempted to traverse them, making for the hut. The launch, however, hardly obeyed the helm, appearing more inclined to turn round. Perseveringly we overcame, and got safely into the Chiwené. I obtained the owner's consent to enter, himself to go with us. We returned down river with the understanding that we should undertake the trip early on Monday morning, as we had yet to cut wood. On that day in the forenoon, steam up, we reascended. I had a happy meeting with a goodly number of old friends from among the Indians there, and both Irimá and myself had much to relate to them of our experience during our absence from them. Irimá especially was full of information, which he retailed at random to every anxious inquirer. It was interesting to notice the suspense they evidently were in when hearing of things they never had dreamed could have existed in this world, *e.g.*, water they had never seen except in a liquid state, to actually become nearly as solid as a rock, painfully cold, and serving as a substitute for roads, and people and animals *really* walking on it, transporting on it heavy burdens, without its yielding or giving the slightest indication to do so! I can scarcely effectually describe the demonstrations of profound astonishment and the capers they cut in hearing these things from one of themselves. As I had tangible proofs before me of our good intention towards them in the launch, which I was careful to explain to them was for their advantage, I doubt not they believed now more than ever what I had in former times told them, but in order to lose none of their confidence we must be as often as we can among them.

"On the 16th inst., and before break of day, I loosed from Senhor Jacintho's hut, and had the 'Pioneer' towed down for fully two hours,

whilst steam was being got up ; we utilized it when it could be got, and when not, we towed till a little after mid-day, when we arrived at Terruhan. We first moored temporarily on the opposite shore, where I took a view of the old habitation of Mr. Clough and myself, then crossed.*

"We were to spend that afternoon there, in order to make inquiry of the welfare of old friends—the Indian inhabitants of that part. Away behind Senhor Pinheiro's house, through a zigzag, silent, well-trod, and to me familiar avenue, accompanied by Mr. McCaul and Senhor Pinheiro, I made my way first to one malocca (Indian dwelling), then to another. Another unexpected but happy meeting. The old and well-known faces one after another emerged from the perpetual gloom characteristic of an Indian hut. We greeted each other, and made numerous inquiries respecting the past. I happened to see in one of the huts Yumpatyry, a younger brother of Kembari ; the mother having died some months back, an Indian woman here I know had brought him from the Chiwené, and he is now under her guardianship ; she, however, was absent, or I doubt not I could have got him. The Indians, all, I found in about the same condition I had left them, nearly three years ago, without having attained one step further towards any moral amelioration, to say nothing of their spiritual state, though they dwell among civilized people, and those too who, *gratis dictum*, dispossessed them of their native soil, and are more or less swaying the sceptre of arbitrariness over them. And thus, powerless on my part to materially aid them in any way, I left for the house, and next day for down river.

SAFE RETURN.

"At 5 p.m. of the 19th inst., we arrived safely at Sâo Pedro, where I found all as usual ; and I felt thankful that, notwithstanding the many hindrances, I was able to deliver the launch into the hands of the Superintendent safe and sound. Another expedition is on foot, but I remain here.

"I am extremely sorry I have nothing more cheering to furnish you with of this our first attempt into real active service, but I trust now, under the Superintendent's own guidance, matters will assume a brighter aspect, and you will yet hear of something more encouraging. But we need be wise as serpents ; the Romish and Ecclesiastical party are ever on the alert ; never have I known them, as now, to be so zealous to evangelise the tribes of the Purús ; and unless we exercise every precaution, labour persistently, and secure a firm footing here, there is nothing easier than for them to supersede our efforts and finally supplant us, seeing they are on their own ground. "J. E. RESYEK-POLAK."

* See Frontispiece.

Buenos Ayres Province.

ARGENTINE REPUBLIC.

INTERESTING letters from the Rev. J. H. Gybbon-Spilsbury supply us with the intelligence that party spirit has risen to such fever-heat in the Republic as to lead to the investment of the city by the National troops.

The work of the Chaplain in visiting with cheering ministrations of God's Word the numerous isolated estancias in the camps is suspended; and, unless the horrors of civil war are averted by timely concessions, we may fear that his services may be in urgent request amongst the wounded and dying victims to earthly ambition:—

"40, *Calle Castelli, Belgrano, May* 11*th.*

"I enclose a copy of the services held during the three months ended April 30th, 1880. I also send you a copy of the printed list of services to be held during the next three months (D.V.).

"The Rev. M. Ferguson, Scotch minister of Chascomus, has taken a trip home to England. Finding that he was in difficulties about filling up all his services during his absence, I offered to help him to the extent of one Sunday and one week-day per month.

"Mr. Krabbé will send you the list of collections and subscriptions. I am happy to say that they continue to improve, although the times are very bad among the estancieros. The heavy drought is universal, and unless there come rain within the next week many of them will be ruined.

"Political matters, too, are just now at their highest tension. As I informed you in my last, the bone of contention is the Presidential chair. The governor of this Province, and the ex-Minister of War, are the two candidates. The Congress of Electors for deciding the matter are voted for by all the Provinces, thirteen in number, which compose the Republic. Eleven Provinces have voted for the latter candidate, and Buenos Ayres and Corrientes alone for the former. Both parties allege intimidation and official influence as the cause of their opponent's success, and neither will give way. Meanwhile the ex-Minister is massing the National troops, of which he has command, on the frontiers of this Province, and declares he will bring the proud head of Buenos Ayres down to the dust. The citizens of this city have enrolled themselves as volunteers, or 'Reros Nationales,' and all are arming with rapidity.

"To add to the complexities of the case, the National Government the other day seized two of Lamport and Holt's steamers as they came up the river, the 'Plato' and the 'Bessel,' on the alleged score of bringing arms to the Provincial Government. Both vessels had undoubtedly brought arms, but had landed them in Montevideo. They have been since released. Last Saturday, too, an Argentine gunboat entered the harbour of Montevideo and, under cover of the night, seized and took away in tow a small lighter on which the arms from the 'Bessel' had been placed. The Oriental Government, being a separate Republic, will probably deem this an outrage against the law of nations.

"However, war seems so near that all the merchants and men of position have decided on taking energetic steps to declare the absolute necessity of preserving peace. Yesterday a monster meeting was held to interview both the actual President, Dr. Avellanida, and the Governor of the Province. The lowest computation puts the number to about 30,000.

"The ex-Minister came down from Rosario in the gunboat 'Pilcomayo' to the Zigre, a watering-place some twenty miles from town. The governor took train from town and had an interview with him, which resulted in nothing.

"The proposal that both candidates should resign and fresh elections take place the ex-Minister declined, and in lieu proposed that his nomination as President should be ratified, and that the other should be Vice-President, with power to name his own Cabinet. As neither would give way, we may expect any moment to hear that the troops have crossed the Arroyo del Medio, the boundary of Buenos Ayres and Santa Fé, and are marching upon the capital.

"If things come to the worst, and the city is besieged, I shall put my family on board the first English steamer in port and send them home, remaining myself at my post. It is not safe to leave them without a protector. If I remained with them at home I should neglect my work, so that I can see no other course open to me. But I trust in God's mercy that this frightful calamity of civil war may yet be averted.

"To-day I have posted to you a copy of the translation I have made of St. John's Gospel into the Quichua language. It has been published under my own supervision at the expense of the British and Foreign Bible Society.

"I have already prepared a dictionary and grammar of the Quichua language, but as yet do not see my way clear to the cost of publishing it.

"Small pox and typhoid fever are raging rather severely in our midst, and the extra visiting and nursing call for all my spare moments.

"J. H. GYBBON-SPILSBURY."

"40, *Calle Castelli*, *Belgrano*, *June 9th*, 1880.

"The President of the Republic has abandoned Buenos Ayres, and declared the Governor of the Province a rebel against the National Government. Belgrano, one of the suburbs of the town, has been

named provisional capital, and we are surrounded by troops of the line. All the railways have stopped running. I was in Chascomus on Sunday, and scarcely expected to get back to town except on horseback, but I fortunately found an engine going, and we caught up the train (the last one) at Altamirano.

"The fort has been blockaded, and the town is gradually being closed in on all sides by the National Government troops. The provincial troops of Buenos Ayres are being collected in the various centres of the Province, but Colonel Lavalle, with over five thousand National troops, has left the frontier, and is marching in from the Azul. In the town there are the National Guards and the Volunteer Corps of Rifleros, Tiros, and Bomberos. Barricades have been already begun in every direction, and the town will be stoutly defended. But I believe the National Government will go in for a strict blockade, and reduce it by famine. Already provisions are going up to great prices.

"The ex-Minister of War has been constituted Commander-in-Chief of the National troops, and on his arrival from Rosario with the forces there, no doubt active hostilities will begin. Hitherto there has been no conflict.

"Now that the troops have been withdrawn from the frontiers the Indians will return. In fact, they are said to have already begun their depredations; so that, added to the horrors of civil war, we have the contemplated loss of cattle by the incursions of the Indians. No one knows where things will end; party spirit is so bitter and angry passions have such sway, that there seems little doubt but that the strife will be long and severe.

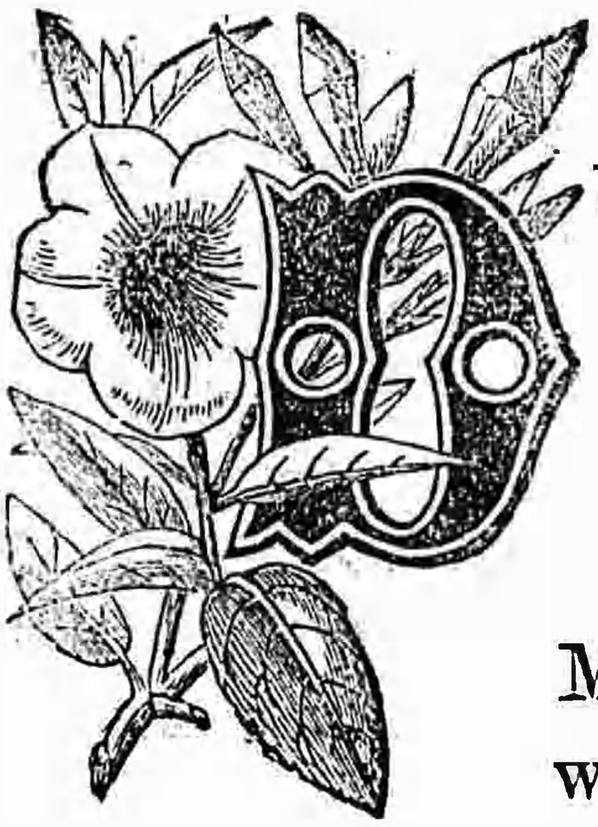
"My missionary tours have necessarily come to a close for the present. If I had been able to have sent my family away I might have got about a little, but I must now remain near them. In any case, I will act as best under whatever circumstances may occur.

"We have need of your prayers.

"J. H. GYBBON-SPILSBURY."

Fray Bentos and Salto.

URUGUAY.



URING the stormy period devoted to the Presidential elections the minds of peaceable folk are much disturbed by the warlike proceedings and tone of thought prevalent in the adjacent States.

Midst the din of conflicting opinion, however, we are glad to think that the Gospel of peace

is prized by some who, by the Holy Spirit, are quickened to hunger and thirst after righteousness.

Our Chaplain writes, under date April 20th :—

"There is in Salto and Concordia a very promising field of labour for a pious man who is able and anxious to preach the Gospel in Spanish, and regularly to minister to those of the Spanish-speaking population who are desirous of assembling themselves together for public worship on scriptural principles. Such a one could act also as a schoolmaster, and hold a Sunday-school for Spanish-speaking children.....The need is great, and the desire of many for such ministrations pressing.....I am rejoiced that the desire for the Word of Life is growing. Truly, as you said, 'the entrance of Thy Word giveth life.' May we be able to enter the door which is now open, and to become the honoured instruments for making known the unsearchable riches of Christ to the people who are yet poor indeed. To this end I will ask your prayers."

Our readers will recall that the Committee have gladly responded to this call to "Come over and help us."—See "General Intelligence," July 1st Magazine.

The following brief letter supplies us with current information as to the welfare of the station to May 20th :—

"*Salto, Uruguay, S.A., May 20th*, 1880.

"During this quarter, besides the regular services at Salto, Concordia, the Mandisovi, Fray Bentos, and Paysandu, I have made a pastoral tour to a district eighteen leagues north-east of Gualeguaychu in Entre Rios, where there are a few English and Scotch families. I held service there at the Estancia Las Macitas, on Sunday, the 9th of March, baptized four children, and administered the Holy Communion to eight persons. My ministrations were gladly welcomed by the people, and I shall endeavour to visit them occasionally to afford them the means of grace, of which they have been long deprived.

"In the Banda Oriental peace still prevails under the new Government, but no one feels much confidence in its continuance, especially as the late President,—a man of undoubted determination and ability, declared, at his resignation, the Banda Oriential is 'an ungovernable country.'

"In the Argentine Confederation an outbreak is daily expected in Buenos Ayres, though strong efforts are being made by those who have interests at stake to bring about a pacific arrangement between the rival candidates for the Presidency and their supporters. That they may succeed is the hope of everyone sincerely desiring the welfare of the Confederation.

"W. H. SHIMIELD."

Gleanings.

"BY FAITH THE HARLOT RAHAB PERISHED NOT WITH THEM THAT BELIEVED NOT, WHEN SHE HAD RECEIVED THE SPIES WITH PEACE."—Heb. xi. 31.

"BY faith," her conduct was ruled. Upon the shining record which the finger of the Holy Spirit has traced, that it should hang for ever in the temple of the living God, her name is written to show that God is no respecter of persons, and to declare the mighty power of the heaven-born principle of faith. What was it that made her receive the spies in peace? What made her say, "I know that the Lord your God hath given you the land?" By what was she taught to speak so decidedly about the glory, the power, the truth, the purposes of Jehovah? What opened her eyes to see the dethroned idols of Canaan, and the exalted Lord of Israel sitting as King of the heavens and the earth? What led her to contract with the spies for the preservation of her family from impending peril, and subsequently to gather her family together during the mysterious siege which Joshua laid against Jericho? It was faith that did it all. By faith was this once heathen woman made a servant of the Lord God. Faith was to her the evidence of things not seen. By faith she realized things to come as surely as if they had happened; things far off as plainly as though they had been nigh. By faith she read the doom of Jericho and Canaan, and saw Israel's hosts marching victorious through the land. By faith she rose above all the difficulties of her station, braved every danger, awaited the coming issue, and felt that, casting herself upon the care and mercy of God, she must be safe no matter what might betide.

But in thus declaring the happy working of this faith of Rahab's, let it not be supposed that one would exalt the grace above the source from which it flows, or set the gift so high as to dethrone the Giver. As this woman's course of conduct was the effect of her faith, so her faith itself was but an effect proceeding from a higher source. We see a mighty river rolling on its way, and trace it to its spring among the hills or to its issue from some wide inland lake; but we cannot stop here; there are secret natural causes from which that very spring derives its being, and by which that lake is filled; and who can forget these, if he would really search into the marvels of creation? So when the wonders recorded in the history of the people of God in all ages strike our minds, command our attention, and call out our admiration, it is never to be overlooked that they who have shown the power of faith have shown it because they have been under the vivifying influences of God the Holy Spirit, to whose grace they owe the existence and the exercise of their faith.—*Victory and Service.*—MARSTON.

HOME PROCEEDINGS.

THE months of July and August are usually not wanting in sermons, though but few places choose them for meetings or lectures. Many of the parochial clergy whose will to help is in advance of their power manage to give us a turn at a season when many of their regular congregation are from home, and other objects have been pleaded for. We thankfully avail ourselves of such help, albeit we might, if free to choose, prefer the earlier or later months for our appeals.

Last month we made some remarks on the first Scotch tour of the year, and we are now thankful to be able to add that a friend from the diocese of St. Andrew's, who has before befriended our cause, sent the munificent donation of 100*l.* St. Thomas's, Edinburgh, gave Mr. Welby sermons the last Sunday in June, and the collections amounted to nearly, if not quite, 20*l.*

Our thanks are due to some five or six honorary deputations who have preached for us during the month of July.

The Rev. C. Evans took sermons in two Derby churches the Sunday after the regular Anniversary, the collections amounting to 15*l.* 12*s.* 8*d.* The Rev. J. W. Marshall, entrusting the sermons in his own church to Mr. Allen, took those at St. Matthew's, Rugby, on July 11th, and would, but for the death of his father-in-law, Canon Miller, have remained for the Monday meeting. This was, under the circumstances, taken by Mr. Allen, who was pleased with the warm interest manifested by those who attended. Wellington Heath and Blakeney were managed by the vicars, Mr. Pringle and Mr. Stooke-Vaughan changing duties. Mr. Bothamley, an old friend of our Society, himself took the annual sermons at St. Stephen's, Walcot, to which church he has been appointed as the successor of the Rev. E. Markby. The sermons at Pendoylan, which the latter would have preached, were postponed, but Mr. Allen took All Saints' Cardiff, and Penarth. Sermons were also preached for the Society during the last few weeks at Burton-on-Trent, St. James' Cheltenham, Burstow, and Kersal (the last by the Rector, Prebendary Macdonald); and a meeting was held at All Saints' School, St. Pancras, by Mr. Farmer, who has now taken up his residence in the North, where we trust he may have much success. Mr. Welby and Mr. Cullen, the Vicar of Radcliffe-on-Trent, are beginning work in the North of Ireland, which country will, for some months to come, occupy much of our thoughts.

H. S. A.

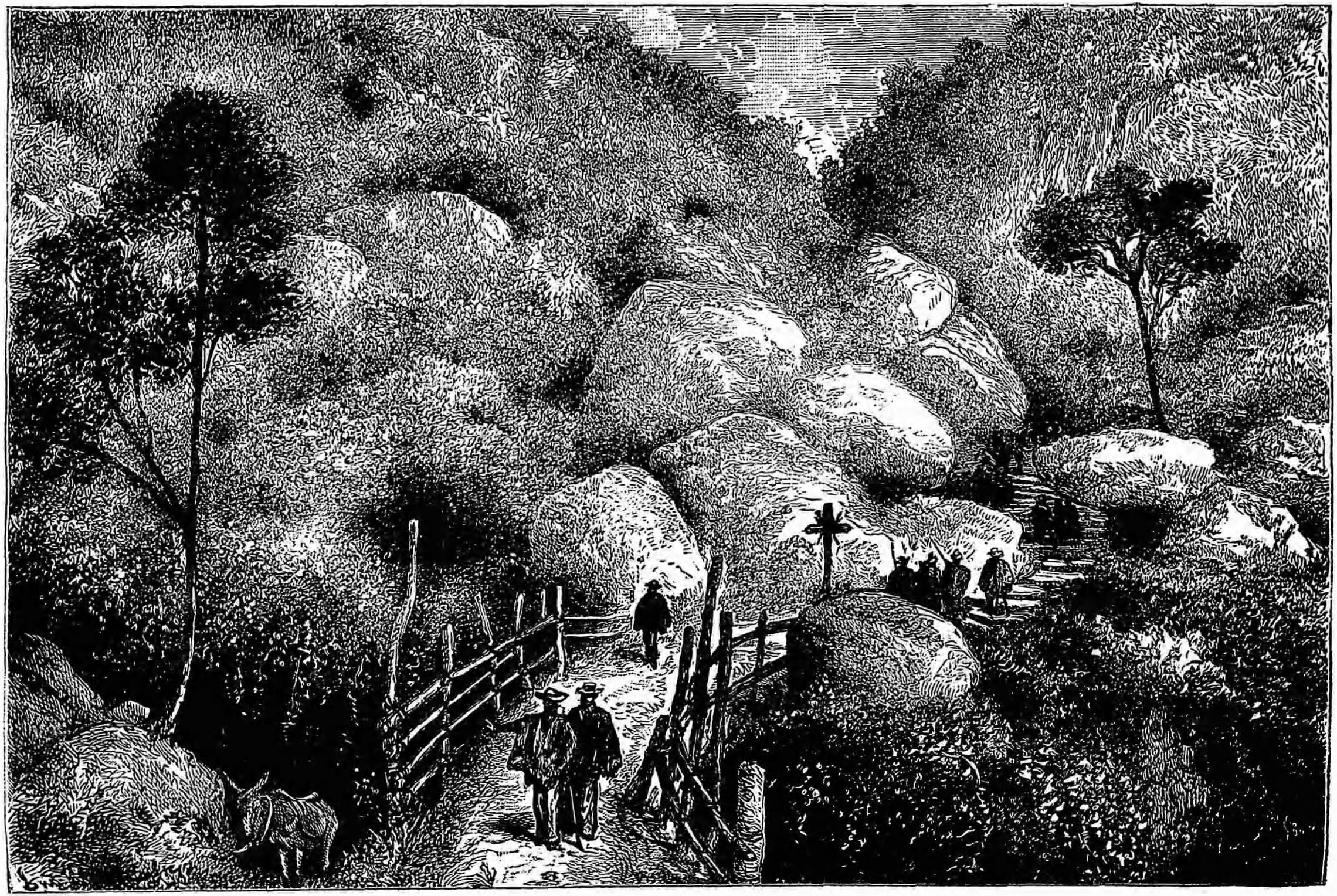
PRAYER UNION FOR SOUTH AMERICA.

The following are the subjects suggested for prayer on Monday, the 2nd inst:—

I. Continued prayer for the guidance of the Holy Spirit in the selection of suitable chaplains and agents for the vacancies abroad and that those positions may be speedily filled, to the praise of God.

II. Prayer for protecting Providence for our chaplain and his family and other sufferers from the investment of the City of Buenos Ayres; and that civil dissensions may be over-ruled and abated.

III. Praise for the awakening interest amongst the Spanish-speaking residents in Rosario, and in Salto, and for the satisfactory communications which have been established with the Indians of the Purus: with prayer for the outpouring of the Holy Spirit in connection with these movements.



NATURAL BRIDGE OF ICONONZO, EASTERN CORDILLERAS, NEW GRANADA.

THE SOUTH AMERICAN

Missionary Magazine.

SEPTEMBER 1, 1880.

LETTERS.

SINCE our last issue letters have been received from the Right Rev. Lord Bishop of the Falkland Islands (*June* 12); the Revs. F. N. Lett (*June* 22), W. H. Shimield (*June* 19th), G. P. Quick (*July* 16), Mackwood Stevens (*Aug.* 12), J. H. Gybbon-Spilsbury (*July* 14), J. W. Sloan (*July* 17); Messrs. C. H. Webster (*June* 5), J. S. Robertson (*June* 15), J. M. Dean and Son (*June* 17, 29), H. Burleigh (*May* 5).

BUSINESS.

THE usual Monthly Meeting of the Committee was held on the 10th ult.

The name of the Rev. William Sinclair was added to the Committee.

The next Meeting will (D.V.) be held on the 14th inst.

FINANCE.

The Finance Committee held Meetings on the 5th and 19th ult.

The Total Amount received during the month of July was 413*l.* 11*s.* 4*d.*

The next Meetings will (D.V.) be held on the 9th and 23rd inst.

GENERAL INTELLIGENCE.

UNDER date June 12th we learn that the Bishop reached Valparaiso early in that month, and was there waiting for letters to guide his further movements. By this time we hope that the Rev. J. A. Dodds has reached the West Coast and that a sphere has been assigned him. It is much to be desired that suitable candidates should present themselves for the vacant chaplaincies on this and the east coast; and we earnestly request the co-operation of our friends in seeking faithful servants of God who shall willingly offer themselves for the Lord's work in the continent of South America. To this end we ask that the loose advertisement herewith may be utilised in some direction with prayer that the Lord of the harvest may direct those servants whose hearts He has prepared, and drawn in this special direction, to come forward to supply the urgent need.

The night cometh when no man can work—may we, through evil report and good report, be much occupied for the Lord, and be earnestly seeking the advance of His kingdom.

A brief letter from Mr. Burleigh gives us some encouraging details as to the progress of the Indian youths in Keppel Island, and the nine baptisms (misprinted five in General Intelligence, August 2nd Magazine) bring up the baptismal register of Ooshooia to nearly 150 souls, who, by the grace of God, have been enrolled in the visible Church of Christ in this once dark place of the earth.

The period of disturbance in the Argentine Republic described in the account herein, which we have been favoured with, is now happily passed away; and although the minds of men are still somewhat unsettled, general order prevails and trade is reviving. A telegraph from Buenos Aires, dated Aug. 16th, says, "It is expected that Senor del Valle, Senator for Buenos Aires, will be elected President of the Argentine Republic." The confederation has passed through an anxious month; and

many during that brief time of strife have passed into eternity. "What shall it profit a man if he shall gain the whole world and lose his own soul?"

By recent intelligence from the Province of Buenos Aires we are thankful to find that the prospects of that Chaplaincy are good. Many are asking the way to Zion with their faces thitherward. One estanciero has arranged for weekly services at his house, another on the western frontier has prayer meetings for his neighbours. In the midst of troubles and privations the light of true faith, here and there, shines and results in attracting from recklessness and dissipation, others who with the Greeks of old say "we would see Jesus." The joy of ploughing such a field is not without its labour and travail; its shadows as well as its sunshine; and our chaplains are much comforted and strengthened on finding that their special spheres have been the subject of intercessory prayer at home.

Let us unite in asking for the continued blessing of God on this effort to convey the Gospel message to the homes of our distant countrymen.

On the west coast, we find the war carried up in close proximity to the capital of Peru, to the imminent danger of that city.

A Peruvian torpedo boat laden with tempting luxuries in the way of vegetables has only too surely performed its worst on an unwary Chilian transport, the "Loa," off Callao, and in destroying her has launched many into the presence of their Maker. How needed, the presence of the Prince of Peace to quell the evil, and rule the world in righteousness!

By the kindness of a friend we are enabled to take our readers up the steep sides and through some of the magnificent scenery of the Peruvian Cordilleras.

Our obituary records the death of two venerated leaders; one, full of days—the other gathered home in the prime of life, when, according to our short-sighted views, he was urgently needed to tarry with us for a while. The Lord's will be done.

E. P.

SOUTHERN MISSION.

KEPPEL ISLAND.

WE observe with pleasure the continued appreciation of spiritual instruction shown by the native youths under tuition at Keppel Island, as also the intelligence evinced by the correspondent with his relative at Ooshooia:—

"*Keppel Island, May* 5, 1880.

"It gave me very great pleasure to receive your very kind letter, to reply to which an opportunity occurs this evening, a vessel having anchored here for a few hours.

"Our prayer-meetings go on with much happiness to ourselves and the natives, who come regularly, and, we feel, with a desire of growing in grace. You would enjoy hearing them contrast their past and present condition; and such has been their manner of life, conduct, and conversation since I last wrote you that I had much happiness in recommending nine persons for baptism. These were received into the visible Church of Christ to-day, each promising to walk in newness of life and conformity to God's commandments. May the same Lord who has brought them on to this desire keep and strengthen them in the path that lies before them through this world, which is so full of danger and conflict to the Christian warrior!

"School matters progress, I may say, satisfactorily. Potato-digging calls away some of my pupils, but I hope soon to have my full number again and go on as usual. I have lately been teaching some of my charges to write letters. I enclose a copy of one sent by one of the boys to his people at Ooshooia.

"H. BURLEIGH."

"*Keppel Island, April* 29, 1880.

"Dear Uncle,—I now write you from Keppel, hoping you are well, as this leaves me. I am very thankful to God for keeping me so.

"I go to school twice every day, and am learning to read, write, and do many things which I never knew before.

"I thought at first that it was a very hard thing to learn to read, but I find it more easy now, and can read the English Bible and some other lesson books. The school books are very nice; they tell us good stories about beasts, birds, and people of other countries; but the best book is the Bible, which tells us all about God, Jesus Christ, heaven, and the way of salvation.

"I should like to see you very much. I often think of you, and wonder

if you have plenty of food. We have many good things here, for which we are thankful to God who gives them.

"We have had our kind Bishop here lately, and we are expecting him again every day from Stanley. We shall all be very glad to see him.

"We have some fine games of bat and ball; it is very nice play, and we enjoy it very much.

"There are seventeen boys at Keppel now. We have plenty of work in digging the gardens, fencing, and tending the cows and sheep. Part of every day we go to school. In winter we go again in the evening, and on Saturday there is a prayer-meeting in Mr. Burleigh's house. You would like to be there.

"And now I must say good-bye, and remain your affectionate nephew,

"LEONARD BURLEIGH."

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified
Who died to save us all.

We may not know, we cannot tell,
What pains He had to bear;
But we believe it was for us
He hung and suffer'd there.

He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood.

THE "ALLEN GARDINER."

FROM Captain Willis we learn that the yawl left Sandy Point for Ooshooia May 23rd, and was expected to arrive on the 29th:—

"'*Allen Gardiner*,' *Sandy Point*,
May 22nd, 1880.

"On arriving in Stanley I received your kind encouraging letter, and enclosed account of sails, &c., per 'Lioness.' She had not arrived when we left. We arrived at Keppel the next midnight and sailed thence on 6th and Westpoint on the 9th with a N.E. wind, which took us on a good distance before it changed to S.W. We were about four miles off Dungeness at daylight of the 12th, and anchored the same night at 11 p.m., westward of Espiritu Santo, Tierra-del-Fuego; after this we had light variable winds and did not arrive at Sandy Point until the 17th at 7 p.m.

with an east wind : thinking it would be uncomfortable at anchor I lay off for the night, but as the wind began to be light I made the best of my way to anchorage at 6 a.m. on the 18th, and could not land until 2 p.m. as the tide was ebb and breakers beyond the jetty. We are now full of provisions and merchandise, and hope to be at Ooshooia on the 29th, where I shall load poles for Keppel. The Bishop has directed me to be here to meet him in September.

"*May 23rd.*

"The steamer came last evening and left early this morning with the Bishop and Miss Stirling. I sail immediately with a N.W. wind.

"I desire a continuation of your prayers, and of God's grace and protection.

"J. C. T. WILLIS."

The Native Races of Fireland (Tierra del Fuego).

MAN is ever apt to widen the gulf between himself and his fellows. Thus the Maories of New Zealand, like the Firelanders (Fuegians), were divided and subdivided into the minutest clans, and the several clans were to a large extent estranged from each other. The Fuegians, like people elsewhere, were much given to the affectation of despising the people of other parts because they eat things which they considered unfit for eating. An Indian devouring a piece of whale blubber is satisfying his natural appetite as reasonably as the Englishman eating his beefsteak. The natives of the outer coasts of Fireland consider the natives of the inner waters inferior to themselves, because they live more upon vegetable food, and eat the sucker fish, all which they despise. On the other hand the natives of the inner coasts (not ocean coasts), called Wiisinañala (*i.e.*, creek men), despise the Atisimañala (or ocean coast men) because they eat such and such things, which they consider unfit for food, and because of their strange brogue, which they are much given to imitate derisively. The differences of outward life are nothing in the sight of the great Father of us all, and we all should esteem them of less moment than we do. The Indian with his mussel shell of cranberries and whale oil, the Esquimaux with his seal blubber, and the European before his well-spread table, are equally acceptable as regards what they eat and drink to their common Father.

Not that these externals are unimportant ; and though the Firelander enjoys his whale blubber, however old it may be, yet, as he has a land fit for the growth of potatoes, swedes, and other vegetables, it is our privilege to come as kind brothers and show him how he may improve his

state and multiply his food supplies by tilling the earth. Again, no man can doubt that ox flesh is better for man's use than the tough flesh and blubber of whales, which are generally in a corrupt state. Now, in the more eastern and northern parts of Fireland there is much pasture at present lying waste, and it is the desire of the missionaries to show the natives how they may improve their circumstances vastly by becoming keepers of cattle, and to help them in this way to benefit themselves. A very good beginning has been made, inasmuch as thirty families of these formerly wandering, thriftless, and idle people are now tillers of the land, settled down to the pursuit of agriculture and farming, and possessors of some sixty or seventy head of cattle. The care of these animals is a tax upon the time and energies of the owners, as also the tillage of their land, but this is for their good, and the fruits of taxed energies and time are sweet and abundant. There are those now who may substitute for their cranberries and whale oil, strawberries and cream. It is our greatest object to make the Lord Jesus Christ known and loved by the people, and then we find them capable of benefiting by the introduction of better ways of living, which, exercising the mind and body alike, improve both. We should have no hope of doing the people any permanent good by the introduction of the habits of civilized man, without the knowledge of the true God, as made known to us by the Man "Christ Jesus." We find as a result of the knowledge of God among these natives that the people are losing their clannish feelings, and are able with safety to go long distances alone without fear, whereas formerly they dared not do so, but if they would go to a place twenty miles from their own parts they must go *en masse*. The climate of Fireland is too wet and wanting in summer heat to permit of the cultivation of any cereals. The weather in the hay season is so wet that we cannot get any supply, and therefore feed our cattle on swedes during the winter, which lasts from three to four months. But notwithstanding these disadvantages, we hope to form the natives into a fairly prosperous, happy, Christian community living partly on the produce of their farms, and partly on that of their fisheries.

T. BRIDGES.

Rosario.

ARGENTINE REPUBLIC.

IT is a subject for thanksgiving that the Spanish services alluded to in our last number as introduced by the Rev. F. N. Lett have been so cordially accepted at Rosario. The foundation of the creed of the congregation now gathering together in response to the invitation of our Chaplain is, that the Scriptures alone

contain all things necessary to salvation. We rejoice at the prospect of the harvest which must result from the sowing of such good seed, and join with him in heartfelt prayer for the outpouring of the Holy Spirit in connection with the movement:—

"*Rosario, Argentine Republic, May 24th*, 1880.

"Since my last letter Cordoba, Cañada de Gomez, and St. George's parish have been visited and Divine service held at each with good attendances.

"There were nine communicants at Cordoba and six at St. George's.

"On Sunday, May 9th, besides regular morning and evening services I had children's services, English at 12.45 and Spanish at 3 p.m., at which some of the scholars' parents and others attended.

"Yesterday I had my second public Spanish congregation; we sang the Glorias and three new hymns, and I preached from Exodus iii. 14, and there was an offertory for the Charity Fund. It was quite a pleasant service; a good deal of interest is shown by some of our English people in this missionary work, which is primarily intended for Protestants of all kinds and nationalities who do not speak English, but which will also extend, as a matter of course, to the general population of the country. I enclose a copy of my circular used in inviting those interested to attend at these occasional services. I use the edition of our Prayer-book edited and published by myself in Buenos Ayres for special use in this country, and our hymn-book, 'Himnos Evangelicos,' is one printed in Madrid. I am now beginning to enrol those who wish to form a Spanish congregation, taking the Apostles' Creed and the Sixth Article of our Thirty-nine as the basis of profession, and we have received eight names already.

"A great amount of good work has been done by the Bible Society in the circulation of the Scriptures, but this is not enough. The Scriptures must be taught and proclaimed, and the people taught to value them, not only for their own comfort, but because they alone 'contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.'

"It is for us to prove our consistency and sincerity by endeavouring to build up a pure Evangelical Church, with liturgical worship, and characterized by a sober-minded tone of piety.

"F. N. LETT."

Buenos Aires.

ACCOUNT OF THE REVOLUTION, 1880.

ON the 2nd of June the Revolution may be said to have begun. On the evening of that day the Provincial Government attempted to land some arms at the Boca. A detachment of 300 National troops were sent to seize the vessel. Immediately, the "Tiros Nacionales" or volunteers of the city sounded the alarm, and, to the number of nearly a thousand, opposed the National troops, who, finding themselves outnumbered, retired without firing a shot, and allowed the arms to be landed. The next evening President Avellaneda, at the head of the small garrison, retired from the city with his Ministers, and took up his quarters in the camp of the Chacarita, about a league from town. On the 4th appeared a decree naming Belgrano as capital, provisionally, and summoning the National Congress to meet in the latter place. The deputies to Congress belonging to General Roca's party also fled by night on board one of the war vessels, and thence landed in Belgrano, from which place they dated a manifesto, declaring that their liberty being in danger in Buenos Aires, they had obeyed the President's Message and had fixed their abode in Belgrano. Without any formal declaration of war, both parties rapidly prepared for strife. Governor Tejedor called out the Provincial Guards, took possession of the National buildings, the custom-house, post-office, government house, &c., named General Gainza Minister of War, and began rapidly entrenching the town. The National Government summoned all the National Guards of the other thirteen provinces, as well as the regular troops, from the frontiers. On the 6th the National troops took possession of the Northern and the Campana Railways, and interrupted communication with the city. On the 7th all trains were stopped on the Southern Railway by order of the Provincial Government. The forces from the provinces were rapidly brought down from the interior to Rosario, whence they came in boats to Campana, and so on by rail to Belgrano. Meanwhile, too, the port had been blockaded by the gunboats. At the instance of the Diplomatic Corps an extension of ten days was allowed to steamers and vessels in port, but virtually this order was disregarded, and the fleet fired on any boat attempting to leave or to arrive. From the 18th of June the blockade was effective by water, and until it was raised by the conclusion of peace on July 6th, not a single boat had been able to run in. The National troops gradually surrounded the north and west of the city. On the 15th Colonel Racedo left Campana with a force of 3,752 men, and marched against Colonel Arias, who had been levying troops for the Provincial Government in the western districts. The latter is said to have collected some 12,000 men, but the majority were Gauchos unarmed. On the 17th Racedo caught up the

rebel rearguard at Olivera, and had a running fight. A stand was made by Arias at the bridge of the Lujan, but the National troops succeeded in dispersing them. Some 900 were made prisoners; Arias, with about 1,200, was thrown back upon the city, and the rest of his motley force was dispersed. Killed and wounded on both sides, about 300.

Meanwhile Colonel Levalle (of the Government forces) had been marching up from the south with his troops. The Southern line had been broken up in various places; but he captured one engine, and found about sixty waggons, so that he was able to relieve his men. By forced marches he arrived at Lomas de Zamora on the evening of Saturday, June 19th. Early on the morning of Sunday, the 20th, he attacked the city on the south side by the suburb of Barracas. He was opposed by Colonel Morales at the head of the Provincial Guards. The battle was hardly contested; both sides fought with great bravery; but eventually the National troops had to give way to superior numbers, and retired in good order. During that night Colonel Racedo moved round to the southward from the Chacarita, and formed a junction with Levalle. On the 21st the battle was renewed at two different points, round the Corrales (or Municipal slaughter-houses), and at Barracas. At the former point, the National troops met with heavy losses, owing to the strong entrenchments of the inside party; but their superior discipline and artillery eventually carried the day. Levalle, with his men, took two lines of trenches, and eventually reached as far as the Plaza Constitucion, the terminus of the Southern railway; while Racedo took the Alsina bridge and the Corrales. The losses on both sides were very heavy, and the Red Cross Society had its hands well filled. No official list has been given of the dead; but the lowest computation puts the number of dead and wounded on both sides at over 3,000 men. Such fighting has never been known in the country since its existence.

The result of this battle was, that the city was now fairly invested on all sides. On the 24th a truce of 24 hours was given; but during this interval the "Villarino" troopship fired on the city, and caused great consternation. The shells committed great executior.

General Mitré had been appointed General-in-Chief of the city forces on the 20th. On the 25th he went out to Belgrano to treat for peace. The negotiations continued until July 2nd, when at last peace was declared, and food was once more permitted to enter the city. Governor Tejedor resigned, and the Vice-Governor, Dr. Moreno, took his place; the Provincial troops were disarmed and the arms deposited in the National Parque, of which a body of National troops took possession. The blockade was raised on the 6th, and the Custom House reopened. All employés who had sided with the Provincial Government were summarily dismissed; the deputies for Congress, who had remained in Buenos Aires, were declared to have forfeited their seats, and fresh elections have been decreed. All officers who held commands in the Provincial troops were reduced to the ranks.

The state of siege is to last for 100 days, during which time the whole province will remain under martial law.

These arrangements are satisfactory to none. The officers of the National Army desired still further to humiliate Buenos Aires by a triumphal entry into the city; while the citizen soldiers declared they have been betrayed, and refuse to acknowledge their defeats. Great difficulty was experienced in disarming them. In the camp districts there are still a few armed bands under Michemberg and Benito Machado, who refuse to surrender, and they are committing all kinds of ravages and depredations. The Southern Railway only received permission to run trains again this morning (July 14th), but on the Azul extension they cannot go further than Las Flores, as the line is so broken up beyond.

The poverty and distress in town, consequent on the siege, have been really appalling. All the foreign Consuls have initiated relief funds for the support of their several nationalities. The greatest scarcity was experienced in meat, milk, butter, and vegetables. The troops in the city were chiefly fed on horseflesh. A sheep fetched as much as 400 dols. $^{m}/_{c}$ (say 3*l.*), the usual price being about 35 dols. $^{m}/_{c}$. Most of the restaurants were closed. Other provisions were pretty abundant.

Now another danger menaces the city, especially if warm weather ensues; very few of the ditches have been filled in. They have served as depositories for rubbish, dirt, refuse, &c.; many are full of stagnant water, and the stench emitted is abominable. Unless the Municipality bestirs itself energetically, we shall have some epidemic breaking out.

Fray Bentos and Salto.

URUGUAY.

THE following letter from Mr. Shimield describes the state of anxiety and conflict existing during the middle of June in that part of his district lying west of the River Uruguay, and temporarily stopping his ministrations there:—

"*Salto, Uruguay, South America, June 19th*, 1880.

"Concerning the distribution of the Word of God I have little to report, excepting that, being alive to the importance of this work, I lose no opportunity of giving or selling to anyone who does not possess a copy of the Holy Scriptures. Owing, however, to the former exertions of Colporteurs connected with our Society, and of those sent about the country by the British and Foreign Bible Society, and by the American Bible Society, I may say that there is scarcely a house in Salto and other places under my charge where the people do not possess at least one copy of God's Word in their own language. Therefore the local sales are few in number,

yet we have the satisfaction of knowing that those who buy intend to read, and from that reading who can estimate the result?

"The election of a President for the Argentine Confederation has resulted in a civil war. The City and Province of Buenos Aires are in rebellion against the President Avellaneda and the National Government. The President has removed the seat of Government to Belgrano, and is now besieging Buenos Aires by land and water. The latest news received here may be gathered by the following extracts from a telegram: 'We have had three days of horrible combats around the city. An immense number of dead and wounded. The camp west completely overcome by the forces of the National Governor. Immense depopulation of the city. Families going out by thousands. The Marine Artillery has begun to play. Parallel lines are to be established by the besieging forces. The situation is desperate. Many have passed to the national camp with arms and baggage.' All direct communication with Buenos Aires is cut off. In Entre Rios the National Guard are called up, and on Thursday and Friday last, when I was visiting the Mandisovi district, they were gathering in all directions to the encampment. I managed to return to Concordia on Friday evening, but, on going to the Barracks to get permission to cross over to Salto, it was refused, on the plea that the Gefé, Colonel Aquileo Gonzales, was occupied. Therefore I must wait till morning, At 2.30 a.m. the National Guard in the Barracks revolted, burst open the door of Colonel Gonzales' room, assassinated him with eleven bayonet thrusts and three bullets. Two of the officers who resisted the rebels were mortally wounded, and died soon after. The rebels seized all the Remingtons and ammunition, and marched to the railway station, where they compelled the manager to get an engine ready, and then they departed in two carriages for Corrientes.

"My public services in Entre Rios will now be suspended, for the people will not dare to leave their homes. Let us pray that this war, with all its evil consequences, may, by God's mercy, soon be terminated.

"I am truly glad to hear so good an account of Mr. Bridges' health, and I am much cheered to learn that you have remembered me and my work in your meetings for prayer. "W. H. SHIMIELD."

Andine Travelling.

OUR Frontispiece represents the remarkable natural bridge of Icononzo, near the village of Pandi, situated on the western side of the Eastern Cordilleras, in New Granada, Columbia.

We are indebted to "Le Tour du Monde," by M. de Chartou, for the following information:—

It appears that long ago the Lake Sumapaz, to the west of the Peak of Nevado, during an earthquake, burst its banks in the direction of the valley in which Pandi is situated, and with devastating force carried huge boulders down the ravine. Some of these rocks, of immense size, were deposited in the crevasse by which the waters flowed off. In the course of time the softer parts beneath in the channel were worn away, and exposed the singular bridges which now span the chasm at a height of 250 feet above the roaring torrent of the River Sumapaz, and have attracted the attention of numerous travellers.

In connection with Andine travelling our readers will, with interest, recognise the pen of a valued friend of the Society in the following graphic description, kindly placed at our disposal, of a journey to Chicla, which is situated 12,220 feet above the sea, and at a distance of eighty-six miles by rail from Callao, Peru :—

"*Callao, June 22nd*, 1880.

"The news from Arica and Tacna is very sad.....Arica is almost levelled with the ground, and Mr. —— sends me word that his pen refuses to write the scenes he saw enacted at Tacna, repugnant alike to humanity and civilization.....

"Notwithstanding these additional reverses to the Peruvian arms they still determine to fight. Guns are being cast ; forts erected ; all able-bodied men called upon to serve ; and every other indication of resistance to the bitter end.

"That they can successfully resist an attack on Lima, no one except themselves for a moment supposes. We have only, therefore, to look forward in course of time to the destruction of that historical and ancient city, and a repetition on a gigantic scale of the horrors perpetrated at all the places captured by the Chilians. And yet to walk through Lima, you would fancy that peace was paramount. It is only when you talk to the people, and make inquiries, that you find the real state of affairs. The city just now is full of soldiers, who are billeted in the various convents. Every decent-sized church in Lima, and there are a great many, has a convent or monastery attached to it, and the Government have taken possession of these and quartered the soldiers in them. In some cases they have taken the churches for a similar purpose.....Peru recruits her army from the interior ; it is, therefore, composed of Indians. These are entrapped by some artful device ; r ıy are lassoed !—and brought straight down to Lima, where a sort of uniform is put on their backs, and they are called soldiers. When the end is to be no one knows ; many think it will last six years longer. The hatred is so intense, that to mention the

word 'peace' is only to make them the more determined to carry on the war. 'Let them come to Lima,' they say ; 'let them take it—we will go to Cuzco. Let them follow us there, and drive us out of that city—we will go to the mountains! But peace?—never! Cede an inch of territory?—never!'

"But enough of the war ; let me turn to pleasanter subjects. You will be glad to hear that I have had a little outing—a little sight-seeing—having been up the Oroya Railway, nearly to the top of the Andes. The Oroya Railway, though little known in Europe, is one of the wonders of the world, and is the greatest triumph of engineering skill probably the world has seen. The project was set on foot by a previous President of Peru, the most enlightened ruler she has ever had, who, as a matter of course, was brutally assassinated. He was bold enough to point out in the National Assembly the folly of a nation living on her natural resources, and to recommend a return to taxation, and this cost him his life. This railway, of which he was the projector, was intended to cross the Andes, to extend to the rich Cerro de Pasco Mines and to one of the navigable rivers of the Amazons ; thus opening a great highway for the conveyance of Peru's mineral wealth.

"The contract for the construction of the line was made with an American engineer, a Mr. Weiss, who, with a staff of twenty engineers, surveyed the road and soon commenced the work. The line is open as far as Chicla, and is constructed to the summit of the mountain, but the war has put a stop to all further proceedings. The railway, as it is, is useless, and may be compared to a long ladder with no upper steps or rungs to it. The trains to Chicla run every other day ; going up one day and coming down the next. They start at six in the morning, and arrive there at six in the evening. The distance is eighty-six miles, and the height of Chicla above the sea is 12,220 feet. Summit tunnel, the highest point of the line constructed—at least the road only is made, the rails are not laid—is 15,645 feet.

"The journey by the ordinary train is very tedious and uncomfortable, the carriages always being very crowded and the dust insufferable. Fortunately I was spared this, as I received an invitation to make one of a party of Americans who were taking their minister up the line to view it, in a special carriage. M——, of the 'Turquoise,' and the commander of the 'Shannon,' were of the party. The 'Favorita' consisted of a powerful little engine, drawing a very comfortable little carriage, which reminded me very much of the cabin of the steam-launch we used to come off to the ship in at Plymouth, only, of course, it was much lighter, as there were large glass windows all the way round, which gave us an uninterrupted view of the scenery.

"We left Lima precisely at 7 a.m., and soon found ourselves running by the side of the 'Rimac,' through a broad and richly cultivated valley. One sugar plantation we passed through must have been three or four

miles long, if not more, and extended the whole breadth of the valley. The labourers employed on the estate are all Chinamen. Peruvians not only hate work, but they will not work. Our first stoppage was at Chosica, thirty-three miles from Lima. Here there is a tolerable hotel, and many people come from Lima for change of air and scene, or for their health. The train thus far had only come up a slight ascent on a straight line. On either side were the barren and bleak repulsive-looking mountains, without a vestige of vegetation. Here and there, situated on the sides of the numerous quebradas, were to be seen the remains of old Indian villages, whose inhabitants lived peaceably under Inca rule, before the cruel and avaricious Pizarro and his followers carried on their work of extermination and plunder.

"History tells us that no people were so happy or so well governed as the Indians under the Incas. With them laziness was a crime, and one that was severely punished. Hence the sides of the mountains testify by the numerous terraces, reaching sometimes to their tops, with what assiduity and perseverance they cultivated the soil.

"A run of thirteen miles further brought us to San Bartoloméo, where the actual ascent of the mountains begins.

"To give you any real description of the scenery from this point, or the stupendous difficulties that have been overcome, is beyond my power. I looked on amazed at the marvels around me, lost in wonder and admiration. Away went our smart little engine, ascending a grade of 4 per cent., or, to make it clearer, rising 211 feet in every mile, as easily as if she were running on the level. Ahead there is a positive block. The mountains tower away into the sky, and the engine looks as if it is running butt on to the base. There appears absolutely no way out of the labyrinth of mountains which surround us. Presently the engine slackens speed, then stops, and then goes full speed in the opposite direction up a ziz-zag ; and so it goes on creeping up the side of the mountain—now dashing over a bridge suspended mid-air over a yawning chasm, 250 feet beneath which roars the seething cataract ; now through a tunnel pierced through the mountain ; now crossing a viaduct so elegant and fragile-looking that one is almost disposed to think the weight of the train will bear it down and that we shall be precipitated in the abyss below.

"At last Matucana is reached, sixty-two miles from Lima. Our little engine stops to take in water and as it were to breathe, while we retire to the hotel to refresh the inner man, and talk about the wonders we have passed through. After a twenty minutes' rest we were again on our road, threading our way through the same labyrinth of mountains, if possible on a more gigantic scale, until we arrived at the pretty little town of St. Matteo, with the 'Rimac' rushing through it in a serpentine form from end to end. As we were some thousand feet above it, the view was exceedingly picturesque and grand. And now we got to the Infernillo pass and bridge. This is the finest, or rather the grandest, point on the line. The

two sides of the mountains from Bartoloméo close one another rapidly until at this point you feel that if you stood at the bottom in the river you could touch the sides with extended arms. Here the 'Rimac' rushes between two perpendicular rocks nearly 2,000 feet high. The train crosses the stream at this point on a bridge 160 feet long at the height of 162 feet from the bed of the river, coming out of a tunnel to rush into another on the opposite side. This scenery reminded me very much of the baths of Pffeifers in Switzerland. And so we went on until at last the journey was completed and Chicla reached.

"The carriage was soon cleared, and we made our way towards the hotel. I was going up the steps actively, when suddenly my head began to swim, my legs refused to do their duty, and I was brought to a standstill. I had to learn one cannot play pranks on the top of the Andes. The fact is I was suffering from what the natives call 'siroche,' an affection brought on by the rarefaction of the atmosphere. Breathing, too, was attended with considerable difficulty, and my head began to feel as if encircled by an iron band. After resting a few moments the giddy feeling passed off, and I reached the hotel. After that I took a turn through the village, walking at a very slow pace, as the least exertion brought on the same feeling of giddiness.

"You must not imagine I was singular in this matter. All the party suffered in the same way, some more, some less. Some people are positively ill, vomiting violently and afflicted with intense headache. Captain E——, who slept here one night, went back the next day quite ill, and did not get over it for a week. At length we have seen all that is to be seen, and the whistle of the engine prepares us for a start back. At 2 p.m. we commenced our return journey, and at 3 p.m. Matucana was once more reached. Here Captain M—— and I bade adieu to our fellow-travellers and took up our abode in the hotel, where we remained a couple of days. The climate of this place (nearly 8,000 feet above the level of the sea) is exceedingly fine, hence it is greatly resorted to by consumptive people.

"An enterprising American has built an hotel, where one is fairly comfortable, and is making, in their phraseology, a pile of dollars. The next day we made an excursion on horseback to an old Indian village, situated about twelve miles off, about 2,000 feet higher up the mountain, called Tambo de Viso. We reached it by a sort of goat track, which a stranger would certainly pronounce to be inaccessible to a horse. But Peruvian horses, like goats, can go anywhere, and we reached the village in safety. I was greatly interested in this village, as it was purely Indian. With the exception of their religion, the inhabitants retain the same customs as their forefathers. Under the Incas they worshipped the sun. Their conquerors gave them a religion at the point of the sword, which had the name but lacked the spirit of Christianity. In the middle of the village stands an old Spanish church with a square tower. It looks in a state of decay, but as from the dryness of the atmosphere nothing perishes here it will probably

remain as long as the village exists. The Indians still dwell upon their former prosperity and happiness, and have a vague sort of hope that some day an Inca will appear and restore to them their lost inheritance. Where he is to come from they do not know. Probably they expect him to drop from the skies. The women are still in mourning for their lost Atahualpa, *the last of the Incas.*

"His was a sad fate. When taken prisoner by the Spaniards and condemned to death, his conquerors gave him the opportunity of ransoming his life on condition that he would fill the room he was condemned in with gold. This he promised to do. He at once appealed to his people throughout the length and breadth of the land, who came forward and brought in all the gold they possessed ; the temples were all denuded of their wealth, the palaces were stripped, and, by the time agreed upon, the room was filled with the precious metal. Atahualpa had redeemed his promise. Then was enacted one of those scenes which will for ever be a foul blot on Spain's escutcheon. Instead of giving the poor Inca his liberty, he was one day led out into a square, and then the treachery of the Spaniards was revealed to him. There were the stake and faggots in readiness for his execution ! Poor Atahualpa pleaded in vain that he had fulfilled his promise. His bloodthirsty and cruel captors were inexorable: die he must. He was then secured to the stake, and the only concession these wretches made was to strangle instead of to burn him. Although some 300 years have passed since this took place, Atahualpa is still mourned for, the outward symbol being an apron worn at the side by the women and fastened under the arm.

"They are an extremely lively and communicative people, but once touch upon their ancient history and they become taciturn and melancholy. Although, as far as I know, they have no literature, their history has been carefully handed down from generation to generation, and is as carefully preserved.

"As it was necessary for us to return to Callao the following day, and there was no train, there was nothing to be done but to return in a 'hand-car.'

"This mode of travelling you are assured is perfectly safe, and it may be, but I must confess to a sort of uncomfortable creeping sensation as we came bowling down the gradients at the rate of about fifty miles an hour. It gives one the idea of being in a carriage behind a runaway horse, only with this difference—the horse, ten chances to one, you cannot stop ; the hand-car is fitted with such powerful breaks that the conductor can stop it in its mad career in a few seconds. And it is well that it is so, for the curves are so numerous and sharp that you may be upon a stray cow, or dog, or other obstruction on the line almost before you are aware of it. No warning can be given from the hand-car, as there is neither bell nor whistle, nor any other mode of signalling. And so you go on, tearing down the line, rushing through pitch-dark tunnels, over bridges, and round corners,

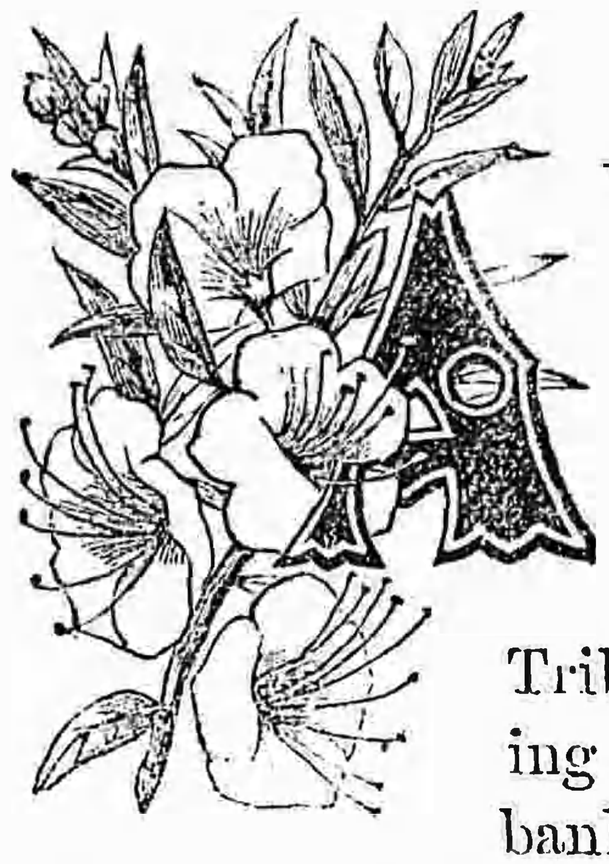
until the presence of danger is swallowed up by the excitement of the moment.

"Nevertheless, I was not sorry to reach St. Bartoloméo in safety, and to find myself running at a more convenient speed along the lesser incline into Lima. It may give you some idea of the magnitude of the difficulties the engineers had to overcome when I tell you that there are sixty-one tunnels on the line (some straight, some curved, some in the shape of a horseshoe, some in the form of the letter s), whilst the zig-zags, bridges, and viaducts are almost as numerous. And here I must end my account of my trip up the Andes.

"P. W. S."

Notice of Books.

"FIFTEEN THOUSAND MILES ON THE AMAZON AND ITS TRIBUTARIES."



A VERY instructive and chatty book of travels has been put into our hands, and we think the readers of this Magazine will be interested in some extracts from it, because it notices not only the scene of our labours but also some of our labourers; it is entitled "Fifteen Thousand Miles on the Amazon and its Tributaries," and it represents the geological and engineering report of three gentlemen who went out to survey the banks of that mighty river in 1873.

From Pará they proceeded in one of the Company's steamers, and in due course arrived at Santarem, having in the meanwhile visited the Januari River, one of the smaller tributaries, in a boat and a scratch crew, which was of little use to them, and having had many contests with hostile insects, and narrow escapes of fever. We extract as follows:—

"On a second visit to this city we spent some time chatting with Mr. C——, of the South American Missionary Society, who was still occupying the room in which we had been for a short period lodged. This gentleman is of such a genial disposition that should he ever see our narrative he will no doubt excuse our mentioning that one slight circumstance in connexion with this interview formed a topic of conversation whenever other matters failed as long as the commission remained together. In one quarter of the room stood several boxes of singular shape, being only a few inches wide and deep, but several yards in length, and marked 'S.A.M.S.,' the initials of the Mission. Curiosity is an essential part of human nature, and it is not therefore surprising that on the way back to the launch, for we now had possession of a small steamer, someone started a query, 'What could possibly be in those boxes?' So great was the variety and incongruity of the guesses,

that the question inevitably cropped up again in a dull hour. Few people can understand how thoroughly threadbare all subjects of social intercourse become after some months in a party such as ours, always together night and day, and engaged in the same pursuits. Often it happened that a lengthened silence settled down upon the little group which became quite oppressive, but by degrees it was seen that the most successful method of breaking the spell was by someone throwing out, in a promiscuous manner, the fruitful inquiry, 'I wonder what Mr. C—— keeps in those boxes?' The question seldom failed to effect the desired purpose."

"Some time afterwards," the writer says, "one circumstance specially marked our stay at Manaos, viz. this, that there and there only had we the opportunity of attending Protestant services. Dr. Lee, of the same Mission as that with which Mr. C——, of Santarem, was connected, was at the time in the city; and, as there were a few other English people in the place, he kindly offered to conduct worship for us every Sunday morning at the house of a German merchant. Our congregation never amounted to more than nine persons. Dr. Lee was engaged at the time of our arrival in arranging to start a Mission among semi-civilized Indians, but was puzzled to know where to locate himself. Dr. Lee was accompanied by a gentleman, a native of Surinam, whose acquaintance we had already made when he was acting as colleague to Mr. C—— at Santarem. He always seemed to us very straightforward, earnest, painstaking, and devoted; one who, in due course, would make a suitable leader for a Mission. Dr. Lee had wished to accompany us up the Purus, which was the next expedition on our programme, but the delay in our preparations proved too great for him, and the President gave a free passage to himself and colleague in the next steamer making that trip."

"At sunset one evening we waved our adieus to them from the deck of our vessel as they steamed away down to the mouth of the Negro, thus making a start on their arduous and, as it turned out, disastrous enterprise."

On page 439 we read, on the same subject: "Our journey up river occupied twenty-one entire days, and we turned about to come back at a point a little above Hytanahan, a single house which forms the limit of the Company's line on this river. We had expected to see something of Dr. Lee and his colleague at this place, but learned that they had embraced the opportunity offered them of going further on in a private launch."

In page 469 and 470 the climax is reached: "Glancing over a late Manaos paper of Senhor Valentes', we were shocked to read of the death of Dr. Lee, a gentleman whose acquaintance we had made at Manaos, and who had gone up the Purus a month before us to establish a Mission under the auspices of the South American Missionary Society. In this paper but a slight mention of the sad affair was made, but we subsequently perused a full account written by Mr. Resyek, Dr. Lee's assistant, which appeared in the Report of the above Society for the year 1874."

OBITUARY.

THE Rev. Edward Auriol, M.A., Rector of St. Dunstan's-in-the-West, and Prebendary of St. Paul's, entered into rest on Aug. 10th. He was for many years a Vice-President of our Society, and acted as a Clerical Referee, displaying the liveliest interest in our work. His position in our metropolis made him well known among the Evangelical party throughout the country, and as one of the Simeon Trustees he had many an opportunity of befriending distant parishes.

We have also to record the death of another well-known friend of Missions, the Rev. Henry Wright, Prebendary of St. Paul's, and Hon. Sec. of the Church Missionary Society. Though connected with the older Society, he lost no opportunity of befriending our cause. His loss will be felt by the missionary world at large. He was drowned while bathing in Coniston Lake on Aug. 13th.

PRAYER UNION FOR SOUTH AMERICA.

The following subjects are suggested for prayer on Monday, the 6th inst:—

I. Continued prayer for the guidance of the Holy Spirit in the selection of suitable chaplains and agents for the vacancies abroad, and that those positions may be speedily filled, to the praise of God.

II. Prayer that peace may be restored on the West Coast; and that a great blessing may accompany the visitation of the Bishop, and the present efforts to send more labourers to that region.

III. Thanksgiving for the restoration of peace in the Argentine States, and for blessings following the preaching of the Gospel in the Province of Buenos Aires; and prayer for a continuance of these mercies.

Gleanings.

Retrospective Address by the Rev. H. Venn, on taking Possession of the Committee Room in the New Mission House, C.M.S., March 7, 1862.

"It is the Lord's doing, and it is marvellous in our eyes."

WE are astonished at His Grace in honouring such instrumentality with such a measure of success. We trace in the history of our Committee the gracious leading of a Divine hand, the effusion of an unction which is from above, harmonizing our varied talents, our differing judgments, our educational, professional, or natural bias, and maintaining amongst us for sixty years a remarkable harmony and consistency of principle. Let us not be ashamed to confess, with our fathers before us, that the Lord hath been with us of a truth in this room. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake. Wherefore should the heathen say, where is now their God? But our God is in the heaven: He hath done whatsoever He pleased. The Lord hath been mindful of us" (Ps. cxv. 12).

Let us meet in our new abode—let us deliberate—let us bear with each other—let us decide, under this blessed conviction, that Christ is in the midst of us, according to His promise. It will give strength to all our measures; it will relieve us in all our anxieties; it will ensure the removal of all our difficulties. If I contemplate the vast machinery of this Society at home and abroad, the sacred interests bound up with it, the uncertainty which attends the transmission of thoughts by correspondence, the slight control under which many of our missionaries carry on their work, the snares by which they are all beset, the satanic power which prevails in heathen lands—I am ready to fly from my post in despair. When I look at the waves I begin to sink. But when I reflect again that the work is the Lord's—that the great Head of the Church needs not you or me to do His work, but condescends to give us some humble employment, while He Himself will overrule and bless it—then I take courage to go forward, expecting that difficulties will be removed just in proportion as they need to be removed.

These are the lessons which I have learnt from my predecessors in office, and from my brethren of the Committee. I have already reached nearly the longest tenure of office of any of my predecessors. I desire to leave the mantle I wear*—which I received from those who have gone up—for those whom He, whose prerogative it is to select men for His work, may call to be my colleagues and my successors.—H.V.—*Memoir of the Rev. Henry Venn, by Rev. Wm. Knight.*

* He wore the mantle ten years longer.—Ed.

HOME PROCEEDINGS.

IN our last number we detailed most of the Association work for the month of July, save and except Mr. Welby's tour in Ireland, of which, when we wrote, we had not received particulars. It comprised various places in the extreme north, such as Donegal and Killybegs, as also a few further south, as Dundalk and Mullingar. One or two places were obtained for the first time, and we notice at least one place where our cause has been pleaded after a long interval. Much ground covered successfully and in a short space of time was, we should say, the leading characteristic of the tour in question.

The Rev. J. Cullen, B.A., Vicar of Redcliffe-on-Trent, is now completing what remains to be done for the year in the great "Cavan, Derry, and Donegal" district. When we say this we allude to *public advocacy*, for the private work, we well know, is continued the whole year, and but for this we should make little head in Ireland.

In the north Mr. Farmer is already beginning to find encouragement, not so much in actual meetings, for it is hardly the season for these, but in ready promises of help when the time for public gatherings comes. His address is given on our cover, and he will be glad to correspond with any of our northern friends who may desire to arrange meetings or addresses to Sunday-schools in October, November, or December.

In the Midland and Southern Districts there have been a very considerable number of sermons—Wandsworth, Odiham, Elkington, Holy Trinity Nottingham, St. Augustine's Highbury, St. James's Brighton, and Emmanuel Church Wimbledon. The last but one of these is a new opening, and the sermon preached by Mr. Allen on a Wednesday evening probably brought our cause under the notice of some for the first time.

We are glad to find among the Emmanuel congregation at Wimbledon many very warm supporters, so that, though our sermons are only every second year, and so were not preached in 1879, yet 10*l.* was collected by Miss Jeavons in the past year. The Incumbent, Mr. Skrine, has for years past taken a hearty interest in our work. We have in the past month received kind help from the Rev. S. Adams, who took the Annual Meeting at Moffat, the collection being more than 5*l.*; also from the Rev. A. G. Morris, who preached the Annual Sermons at Crieff; also from the Rev. T. D. White, who preached for us in the evening at St. Augustine's, Highbury, and the Rev. W. B. Keer, who advocated our cause at Heywood, Wilts, where he is in charge. Last, but not least, we must not forget to acknowledge the kindness of the Rev. T. A. White, the English Chaplain at Baden-Baden, who placed his pulpit at the disposal of our Society on the 1st of August. Various causes made the collections smaller than those of September, 1878, but help from a church like All Saints', Baden-Baden, is of more than ordinary value, for its congregation is made up of intelligent persons from all parts of the world, and an example of a missionary spirit in a church itself without endowment or pew rents is likely to stir up others to help us.

A successful meeting was held at Margate on the 23rd of August. This is practically a new opening, and was obtained for us by the Rev. H. Woods Tindall, well-known in connexion with the "Clergy Sea-side Home." The newly-appointed Vicar, Mr. Blyth, presided, and there was a good audience.

We may add that our Almanac for 1881 will be ready by the 1st of October, and we shall be glad to receive orders for it. Judging by the fact that only twenty remain over from the last issue, we may fairly assume that our friends see its value, as a means of making our cause known.

H. S. A.



BUENOS AIRES.

THE SOUTH AMERICAN

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OCTOBER 1, 1880.

LETTERS.

SINCE our last issue letters have been received from the Right Rev. Lord Bishop of the Falkland Islands (*June* 28, *July* 30); the Rev. W. H. Lloyd (*June* 28, *Aug.* 3, 6, 17); F. Young (*Aug.* 6, 31); F. N. Lett (*July* 20, 24); Dr. Humble (*July* 23); W. H. Shimield (*Aug.* 20); J. H. Gybbon-Spilsbury (*Aug.* 18, 26); J. A. Dodds (*Aug.* 2); Messrs. R. Whaites (*June* 10, 17); J. Lawrence (*May* 18, *June* 12); Hugh McCaul (*July* —); J. E. Resyek-Polak (*Aug.* 2); H. Burleigh (*June* 21, *July* 28); J. S. Robertson (*Aug.* 3); J. Bowring (*Aug.* 20); Capt. Willis (*July* 17).

BUSINESS.

THE usual Monthly Meeting of the Committee was held on the 14th ult.

The Rev. Preb. Mackenzie accepted the office of Clerical Referee, vacant by the death of the late Rev. Preb. Auriol. Lieut. and Mrs. Jones have been accepted for service in the Amazon Mission.

A Special Meeting was held on the 28th ult.

The next Meeting will (D.V.) be held on the 12th inst.

FINANCE.

The Finance Committee held Meetings on the 9th and 23rd ult.

The Total Amount received during the month of August was 660*l.* 8*s.* 11*d.*

The next Meetings will (D.V.) be held on the 7th and 21st inst.

GENERAL INTELLIGENCE.

BY the latest intelligence Bishop Stirling was at Chañaral after having passed some time at Valparaiso and Santiago.

The Rev. J. A. and Mrs. Dodds had arrived safely at Valparaiso, and Mr. Dodds was assisting Mr. Lloyd at that place for a short time, until his sphere of work is decided upon.

We are thankful to hope that peace is in the ascendant on the West Coast. The *South American Journal* of Sept. 16th informs us "that the Government of Chili has decided to accept the offered mediation of the United States, and it is hoped that Peru will adopt a like course," and supplies the text of a rumoured treaty of peace between Chili, Peru, and Bolivia.

The Southern Mail brings us cheering news of the busy and successful workers at Ooshooia. Under the protecting care of God, the various institutions for the spiritual and secular education of the Indians have continued their useful routine. The worship of the true God attracts Sabbath and daily congregations of numbers of those whose original language furnishes no nearer word for Jehovah than *Wotoeeniwa*, the recurring *rainbow*.

Crowded assemblies in the rooms of limited size, for public worship; full schools of adults and children; a sewing-class for women (weekly); and an orphanage containing twenty-five happy children, whose happiness is reflected on their eighty relatives at a school tea, suggest a theme for thankful joy and hope to those who have long prayed for blessings on Tierra del Fuego.

Many petitions ascend on behalf of the beloved Superintendent of the Mission for the full restoration of his health, and for his speedy return to those who know and value him so well.

We would again join our distant brethren in asking for a special blessing on Mr. Bridges, so that with renewed health and strength he may presently resume his duties in accordance with his earnest desire.

The "Allen Gardiner" had made her welcome appearance at Ooshooia with her cargo of stores, and was loading poles and skins for a return voyage to Stanley.

At Patagones, Dr. Humble had been suffering in common with others in consequence of the disturbances in the Argentine Republic and temporary retreat from the frontier, recently pushed to the Rio Negro. By intelligence of date 23rd Sept., we observe that Buenos Aires declares itself in accord with the National Government, and that consequently the peaceful condition of things already arrived at is assured.

We observe that Mr. Shimield has engaged the services of a Schoolmaster and Evangelist for work especially amongst the Spanish-speaking people of his districts, whose duty it will be also to extend the distribution of the Word of Life. We ask for united prayer on this movement for helping inquirers after truth amongst the native inhabitants.

Many of our readers will note with gladness the movement made at Rio on behalf of the English-speaking seamen so numerously visiting that beautiful but sometimes fatal harbour.

The Committee have cordially joined the residents who have inaugurated this much-needed institution of a mission to seamen there, and refer to the extracts from the Rev. F. Young's letter on the subject hereafter for full information.

We continue Mr. Gybbon-Spilsbury's interesting account of his trip to Bahia Blanca, and are thankful to report favourable intelligence from the Amazon Mission. E. P.

SOUTHERN MISSION.

Tierra del Fuego.

FROM the following unvarnished accounts by Mr. Whaits and his brother missionary we are enabled to judge of the real progress made in the Mission to the Fuegians. We observe with joy the formation of public opinion on the basis of Divine truth, as instanced in the judgment by a native assembly on an

offender against morality and the commonwealth. Again, we recognise steady progress in the Orphanage, and note the extension of its kindly and civilizing influences to the eighty friends of the children, who, in harmonious assembly, enjoyed the school treat kindly arranged by Mr. and Mrs. Whaits. We earnestly draw attention to the fact alluded to by our missionary, that several of the orphans yet await adoption by some kind Christians at home at the annual cost of 10*l.* each :—

"*Ooshooia, June* 10, 1880.

"Many thanks for your very kind letters of October, 1879, and March, 1880, both of which I received on May the 28th last. It cheered us very much to hear of Mr. Bridges' safe arrival and improvement in health. We had been feeling very anxious and very much cast down about him. We do hope and pray that he may soon return to us strengthened and refreshed in mind and body; and what a mercy it will be if he can bring with him the written Word of God in the language of the people!

"Since I wrote to you in February last all has gone on well and happily. We have had our trials, but I think we have done good work. The children are better behaved, much brighter, and happier among themselves, and we have had much less interference from without. I think I told you in my last letter that the house was quite full. We are looking forward now to hear of their being taken up by kind friends in England; it would be very sad indeed if we had to let one child go for want of means. There are now fourteen children not so provided for.

"Miss Couty and friends at Lee will be glad to hear that Ann Maria Lee and Wallace Cummins Lee are both doing well, and are very happy. Ann is a dear good girl, and is loved by all; Wallace also is a very good boy, and gives us much comfort. Susan Townsend, too, has improved very much of late, and is becoming a good girl; and I am sure you will be glad to hear that Willie Beckenham is on the mend—he has become more truthful than he was. The last month before the ship came all the children had been suffering very much from wounds in different parts of their body. We have had five of them in bed at once—some of them for two, and one three weeks; but they are much better now.

"I must not forget to tell you of our little tea party on the 22nd of March. Over eighty natives present—all friends of the children. I cannot think where they found them all; but we made it the children's party, and let them give the invitations. Everything went off well. Mr. Lawrence kindly spoke to the children; Stirling, Stephen, and Mathew gave us a few words of advice and encouragement. I then thanked them for the help they had given us in the past, and asked them to trust us for the future; and indeed many of them had helped us very much—Stirling, William Bartlett, William Hughes, Philip, Fred, and others.

"With regard to the work in general all goes on well; sometimes we have to rebuke sharply, but from our own people we have always received great help.

"About three weeks ago a party of fifteen canoes came in from the west, among whom was the man who was shot through the hand last summer. He seems a very quiet, harmless, poor fellow.

"We had been expecting the ship from Stanley in the middle of April, and felt rather anxious as it drew on to the end of May, especially as we had been short of soap and salt for some time. I can assure you we felt and looked the better for a good wash.

"We should be glad if some kind friend would send us a few things in the shape of lint, sticking-plaster, healing ointment, flour of brimstone, lancets, or anything that would be useful in that way. We find it very awkward at times for the want of little things of that sort.

"R. WHAITS."

"*Ooshooia, June* 17, 1880.

"After closing my letter of the 10th, we have had to reprove several persons very sharply. I told you then that all had gone on well for some time, but on Friday last O—— came to me in great trouble, saying that her husband had sent her away, and wished her to become the wife of another man called S——, a man who had just returned from Keppel Island. On inquiry, I found she had been living with J—— for two or three days, and that he wished to keep her from her husband. After hearing J—— and O——'s side of the question I sent for her husband, and found he had sent her away in a fit of displeasure on account of something which he had heard about her. On questioning O—— again, I found she was not so much to blame as H—— W——, J——, and R——, a lad from the ship. I advised A——, the husband, to receive her again, and O—— to be a good wife, showing her that her happiness was bound up in that of her husband; but we found that S—— really wished to have her, and would not quietly give her up, but Stirling went and took her from him, and brought her back to her husband; and, to make the reconciliation more complete, A—— invited all the contending parties to his house, also all the most influential men in the place, to talk the matter, over among themselves. Of course Stirling took the lead. I was not there and I am very glad that neither Mr. Lawrence nor I were invited, for I believe a real desire existed amongst themselves to strengthen one another to do what is right. I hear they began by the singing of a hymn and with prayer, after which they pledged themselves to help one another to do what was right according to the will of God, and also to punish those who would persist in acting wrongly. At the close A—— gave them all a tea, and all went off well. But last night S—— again attempted to take O—— away. A—— was out at the time, but when he came home he went and remonstrated with him about his conduct to his wife. S——

pitched upon A—— at once, and kicked him about. Stirling came to me, asking what they had better do. I advised them to come to the school-room in the morning, when Mr. Lawrence and I would be there to help them. This morning a good number of men assembled, also Mr. Lawrence, Captain Willis, and myself. I told them how very sorry I was to see them so unhappy among themselves, and that we all felt very angry with those men who had tried to lead into sin one whom we had taken so much trouble with. Mr. Lawrence spoke to them of the foolishness of going on in this way, and of the impossibility of being happy while indulging in a course of sin. The judgment of all was, that S—— should leave the place at once, and not return until he was prepared to show that he was penitent and wished to lead a different life. He desired to leave in the Mission store some things which he wished taken care of until his return; but the general feeling was, that his offence was so great that we must cut him off altogether for the present. Also J—— and H—— W—— are to be cut off from all privileges in connexion with the Mission until they show signs of repentance, for we all feel that their part in the matter has been very sinful. We tried to show them that, notwithstanding their sin, we loved them very much and wished to see them happy. We commended them all to God in prayer, feeling we had done right.

"The ship has been detained by calms, which continue, with very sharp frost every night.

"R. WHAITS."

Mr. Lawrence gives us cheering accounts of the satisfactory conduct of the Indians. The Sunday and daily services and the day-school are continued with most encouraging results; and we are glad to find our Catechist is now able to address his audiences in their own tongue.

Unusual numbers of natives have assembled lately at the Mission-station, and have manifested the most friendly and peaceable spirit in dealing with one another, all which is directly attributable to the grace of God and His blessing on the preached Word and the labours of His faithful servants.

"*Ooshooia, Tierra del Fuego, May* 18, 1880.

"We are anxiously waiting the return of the 'Allen Gardiner.' Her long absence (as we have expected her a month) gives us some little anxiety. We are beginning to fear they have experienced bad weather on the passage from Keppel Island, and possibly they may have been compelled to run to Sandy Point, instead of coming direct to Ooshooia, as Bishop Stirling, when he left here in the spring, fully intended visiting us about this time. We are hoping to receive favourable news from England, especially with regard to our dear and valued friend Mr. Bridges. We sincerely pray that God may bless the means to restore him to perfect health, and that he may

return to his labour for the Lord. Since I last wrote, natives from all parts have visited the Mission station, and many have stayed with us a much longer time than usual. We have been most thankful to see so much friendliness manifested towards each other. The unusually large numbers meeting together at Ooshooia during the past few months, without even a quarrel taking place, is something remarkable. We have cause for gratitude and encouragement, contrasting the continually improving conduct of the people now with that of the past. Surely it cannot be presumption to say, we see and realize the work of God steadily, yet truly, prospering in our hands. Those whom we are privileged to call Christian natives are more regular in their attendance at our meetings, and in their prayers they always express the gratitude they feel for the blessings imparted to them through the instrumentality of God's people, of whom they often speak, and for whom they pray. It is also very gratifying to us when we hear them acknowledge the infinite mercy of God which has brought them into such a state of peace and happiness, which at a former period of their lives they were strangers to. In reviewing the past, we see a great change has taken place in the manners and conduct of the Indians who have been brought under the influence of our Society's work in Fire-land, which gives us great encouragement, and we heartily thank Him by whose power and grace such a change has been wrought in many of the people amongst whom we have the privilege to live, and for whose salvation we earnestly desire to labour.

"Many of our young people are somewhat advanced in reading and writing, and are continually making applications for books and papers, especially on Sundays, in order that they might more profitably employ themselves during the time they spend in their wigwams; and as we wish to encourage them, and do all we can to increase their interest in this, and everything calculated to do them good, we always lend such as we have, but this falling so far short of their requirements, we should be most thankful to receive such illustrated books and papers of any description you may think suitable. Back numbers of periodicals, &c., irrespective of dates, would be very acceptable from any friends who can kindly supply us. We are grateful to God for past mercies, and sincerely desire a continuance of His blessing upon our work in the future.

"JOHN LAWRENCE, Catechist.'

"*Ooshooia, Tierra del Fuego, June* 12, 1880.

"Your kind letter came safe to hand May 28. After three months' absence the 'Allen Gardiner' was again seen, through the protecting care of God, safely anchored in her usual place off Ooshooia.

"We were aroused, as is no uncommon occurrence, about two o'clock in the morning by the joyful shout of the natives, "'Allen Gardiner' come!" It was a beautiful moonlight morning, and no one saw her till she was

entering the bay. The people are always watching at night as well as by day about the time we expect the vessel, in order to give us the signal of her approach. We rejoice to hear such favourable reports from dear Mr. Bridges, and sincerely pray that he may return to Ooshooia with renewed strength for the fulfilment of his responsible duties.

"We were greatly disappointed to know that Bishop Stirling's intended visit was unavoidably postponed till spring.

"It is with feelings of deep gratitude I am able to inform you of the satisfactory conduct of the natives among whom we are privileged to live and labour. The number of people who have attended the daily services held in the schoolroom during the past three months has varied very little, the average being about twenty-eight, chiefly men. On Sundays at the two services in Yahgan, the small room, which is the only place we have in which to assemble, is sometimes overcrowded. There is always a much larger attendance on the Sabbath of both sexes, including children and adults.

"The day-school is opened twice daily, Saturday afternoon excepted. On Tuesday afternoon a sewing-class is held by Miss Martin for the young women and elder girls. I have from thirty to forty scholars each day, including the children from the Orphanage. Some of them are very young, and as yet know but little; the elder ones, the boys especially, give me increasing satisfaction, as they now take greater interest in their lessons since they have been able to read. In writing, &c., they are also making fair progress. As I have now the privilege of more frequently addressing the natives publicly in their own tongue, my knowledge of the same, and ability to use it, has improved, so that I am able to speak to them without much difficulty. We rejoice and give thanks to Almighty God to know that His Word, which has been so faithfully spoken by His servants to the people of Fireland, is now bringing forth fruit to His glory. May we be more zealous in the work, and earnest in prayer, that greater results may yet be accomplished!

"I have been fully occupied during the past few days with the additional duties of receiving the stores from the vessel, and superintending the employment of natives carrying the same from the beach to Stirling House. Twelve men also were engaged cutting poles for export to Keppel Island. There is always much to be done when the goods are received. Many of the distant Indians soon find their way to Ooshooia, and large numbers gather, eager to see new things as they arrive. Some come to purchase with seal and otter skins; and those who are without the means to buy, beg very importunately, specially for a little biscuit to satisfy their craving appetite, and when I am obliged to refuse them they say I do not love them, seeing we have plenty compared with their poverty. I have at this time, as winter is now commenced, found it very difficult to make them understand that in a little time hence there will be a more needy day, and we must use our supplies accordingly, in order to alleviate their

sufferings, when their real wants are more pressing, for which purpose I have set apart a small portion of that which we have now received. Mr. Whaits has also received six months' supplies for the Orphanage.

"I gratefully acknowledge the receipt of bales, boxes, parcels of clothing, &c., sent by kind friends from England as per invoice, which I enclose receipted, with those of other goods now received, also a bale of valuable garments from Miss Thring. Mr. and Mrs. Hansen, and many other residents in the Falkland Islands, who heartily sympathize with the work among the Fuegians, have again manifested their kind liberality by forwarding gifts for the sick and aged. Through the kind energy of Mrs. Bartlett we received the sum of 4*l.* 5*s.* for this special purpose.

"JOHN LAWRENCE."



PATAGONES.

BRIEF communication from Dr. Humble gives us news of the Mission there during the anxious period of the late civil strife:—

"*Patagones, July* 23, 1880.

"As there is a ship about to leave here for Monte-video, I take the opportunity of writing a few lines.

"In consequence of the Civil War we are completely shut off from receiving any correspondence from Europe.

"The new line of frontier on the Rio Negro has been abandoned, and so we are exposed to the Indians, who threaten an invasion.

"Consequently we are, as it were, between two fires—the Civil War on the one hand, and the savage Indians on the other. Our position here, as you may imagine, is by no means enviable.

"We can, of course, do nothing but hope and pray that God in His providence will so order the unruly wills and affections of sinful men that the impending calamities may be averted, and a happy and permanent peace be restored in this unhappy country. You are probably better informed of how things are going on in Buenos Aires (by means of the telegraph) than we are in this isolated place.

"Things here are much as usual, only we have more opposition from the priests than ever we had before; they seem to be most bitter against the Protestants, and, I believe, would like, if they could, to drive us all out of the country. I hope (D.V.) to write at more length very soon.

"GEORGE A. HUMBLE."

Brazil.

RIO DE JANEIRO.

THE Committee have with much pleasure confirmed their proposed grant of 100*l.* towards the experimental Mission to English-speaking seamen in Rio harbour, of whom there are seldom less than 600 present. They cordially hope that a large blessing may follow the energetic action of the Consul and other residents in this matter, and of Mr. Young, the Chaplain, from whose letter we extract the following, as information on the subject:—

"*Rio de Janeiro, Aug.* 6, 1880.

"About ten days ago, through the kindness of our Consul, W. Ricketts, Esq., a Meeting was held at the Consulate, at which he presided, and which was fairly represented by the English merchants here. I laid before them, amongst other things, your kind offer of an Annual Grant, of course accompanied by the conditions stated in your letter; and the result of the meeting was:—

"I. That a Committee has been appointed, which consists of the Bishop of the Falklands, the local clergy (if any) of your Society, myself, and five of the English residents here. I have been invited to act as Chairman.

"II. The Committee to have management of the affairs of the Mission, and superintendence of its work.

"III. We have appointed, subject to your approval, Mr. Francis Curran for the first year; he is already resident in this city, and has been for some months past engaged in Mission work under the superintendence and by the help of a few friends of Mission work in this city.

"The Committee felt that with the sad experience of last summer it would not be right to subject a new-comer to the great risk he would run of taking fever here in the execution of his duties. These are not ordinary risks. In his duty of visiting the shipping in the port, the missionary is exposed more than most persons to attacks, for the fever is, as a rule, worse on the water and in the low-lying parts of the town than elsewhere; indeed, it is amongst the shipping that the first and often the most fatal cases occur. Mr. Curran has spent many years in the West Indies and in New Orleans, and may be fairly considered as seasoned; last summer he worked steadily and arduously in the port, and escaped attacks.

"The fact of his being on the spot and already at work will lessen considerably our first outlay.

"I trust experience will prove that we have been Divinely guided in our choice, and that your Society will cordially agree with us in what we have done.

"IV. The missionary is required to furnish monthly reports of his work and of the progress of the Mission; these will be laid before the Committee, and a copy of them will be forwarded to your Society. A half-yearly report of the Mission's work and of the state of its finances and its expenditure will also be sent to your Society.

"V. A boat in every way suited to the work is to be hired, fitted as you require with sails and awning, and supplied with a man to work it.

"VI. A room or rooms to be taken in a suitable part of the city for the work ashore; suitable for services and meetings on Sundays and on certain week-days; to be supplied with sound and suitable literature, &c., and, if practicable, with coffee and other refreshments, but with no alcoholic drinks. This, it is to be hoped, will be the nucleus of further useful work in this direction, should the Mission's finances prosper.

"We hope to have a Committee Meeting next week, to organise our finances and set them on a permanent footing. At present I have an annual subscription list of 2,000 milreis = 200*l*., at an exchange of 24*d*. per milrei (exchange just now, 23¼*d*.). Your kind offer of 100*l*. will give us 300*l*., and it is hoped an additional 100*l*. may be raised here.

"The members of our Committee are:—

"The Lord Bishop of the Falkland Islands.

"Local Clergy of South American Missionary Society.

"Rev. F. Young (chairman).

"W. May, Esq. (Agent of Royal Mail Steam Company in this port).

"R. Norton, Esq. (Agent of Lamport and Holts' Steamers in this port).

"G. Bradley, Esq. (Partner in the house of Phipps Brothers).

"F. H. Harrison, Esq. (Partner in the house of Watson, Ritchie, and Co).

"A. Welby, Esq.

"I have every reason to hope that the American residents in this city will unite with us in the work. "FRED. YOUNG, Chaplain."

WEST COAST, CHANARAL.

MR. Robertson informs us of the satisfactory progress of the children in school, and is cheered by finding the services valued in the neighbouring districts:—

"*Chañaral, Chile, June* 15*th*, 1880.

You will be glad to hear of the safe arrival of our Bishop and Miss Stirling at Valparaiso. His Lordship wrote me that we might expect him here in a short time. We had

intended to hold an examination of the school at the end of this month, but I have postponed it until the Bishop comes, so that he may have an opportunity of judging the condition of the school. The progress made by some of the younger children has been a source of special gratification to me ; these, as you know, have been under Mrs. Robertson's care.

"My visit to Carrizalillo was, as usual, a very happy and, I trust, a useful one. We had a full room in the morning, several men travelling from La Vega to assist at morning service who could not, on account of the distance, stay for evening prayer. My journey was rendered more agreeable by the presence of Mr. Schjolberg, whose kindness and attention, combined with the interest he takes in Church matters, are always appreciated.

"On Saturday last we were surprised by a very unusual occurrence—a heavy fall of rain. From seven o'clock in the evening, with scarcely any intermission, it poured in torrents until about half-past one on Sunday morning. Houses in the north of Chile are not, as a rule, waterproof ; consequently many people were deprived of a night's rest, taking up carpets, moving beds, &c. Every conceivable vessel was brought into requisition to catch the water streaming from the ceilings. The following morning a river of mud, proceeding from the hills in the interior, rapidly forced its way towards the sea, inundating in its course several houses and 'bodegas.'

"We look forward with great pleasure to the visit of our Bishop, and trust his presence amongst us and kindly counsel may urge us on to further and more earnest endeavours in the path of duty. In my next letter I trust to be able to give you a full report of the examination of the school, subjects read, and results obtained.

"J. S. ROBERTSON."

Trip to Bahia Blanca.

(*Continued from page* 155.)

IT was some time after sunset that we reached the estancia of Mr. Walker, eighteen leagues from the Azul, the goal of our first day's journey. It reminded me forcibly of the old Fraile Muerto Estancias, a brick ozotea building, constructed for defence against the Indians. The next morning we drove over to see the family of Mr. Pettigrew, formerly of Chascomus. In the afternoon at four o'clock we had Divine service, at which the two children of Mr. Walker were christened.

On Thursday morning we rose to make an early start, but a dense fog somewhat delayed us. The main diligence road makes a great detour, so we left it and struck out straight in a south-westerly direction. We

had no fear of coming across any fenced camps, which are the bane of a traveller's life inside. As yet the only wired-in camp south of the Azul we had left considerably on our right the previous day. It belongs to Señor Auchorena and contains thirty square leagues, or very nearly 200,000 acres. About mid-day we caught sight of the long, low, black line which marked the second range of hills, known as the Sierras de Puillahuinco. Puillahui in the Pampa Indian is the name of a kind of dock-plant which grows plentifully in the neighbourhood. The camps we were now crossing were better than those we had seen the previous day, with finer grasses; the coarse "paja" had nearly entirely disappeared. Mid-day we took our siesta under a cart; for in these southern camps there is not a single tree or shrub, except those planted by man, and one can travel five or six leagues at a stretch without seeing any habitation; nothing whatever to relieve the monotony of the long fine grass waving like the sea with the breath of the wind. We were fortunate in coming across a squatter who had arrived a few days previously with his sheep. A few pieces of corrugated zinc propped up one against another, one end closed in with paja, the other open for an entrance, a fire in the centre, and five or six natives squatting down on their haunches, these were not great attractions with the thermometer over 90 deg. But in politeness we had to endure it for a short while, smoking the cigarette of peace. They had already breakfasted, but without a word they put on a roast, to which we did ample justice. We then retired to the cart which had brought all the squatter's belongings, and took our siesta beneath its shade. Suddenly a few ostriches were seen in the distance. At once every native was in the saddle. Their plan is to make a great circle round the birds, driving them concentrically. When at last the birds break out, the hunters knock them over with their "bolas." The "bolas" are three small balls, covered with hide, and fastened to thongs. These are whirled round the head to obtain velocity and then rush through the air, and, on catching the animal, twist round his legs or his body, and so bring him to the ground. At three o'clock we were again in the saddle, and found several new "poblaciones." It is astonishing how the tide of migration has turned out South since the frontier line has been removed to the Rio Negro. In a very short while all these camps, so recently Indian grounds, will be covered with flocks and herds. Just before sunset we reached a small "puesto," where we were most hospitably received by the owner and his wife, who are French Bearnese. They killed a sheep of the flock, and put on the roast for the passing guests, while our horses were hobbled and let to run in the camp. Just after dark, two other travellers from the South came up, and were also invited to partake of the good fare. They came from the Sauce Grande; had been frightened by news of a revolution in Buenos Aires,* and, for fear of the Indians, were returning inside. As a mark of respect to our nationality, a cup of tea was given us after dinner.

* For a view of Buenos Aires see Frontispiece.

With our rugs we made our beds outside on the ground, and slept well, after the fatigue of more than twenty leagues' gallop. At least I slept; but, to tell the truth, the liveliness of certain active, but uninvited, guests, whose activity was only rivalled by their voracity, prevented my companions enjoying their rest in peace. A heavy dew in the night made us wake very early rather cold. But after a piece of cold roast from the previous night, and a cup of most delicious hot coffee, we started on our way rejoicing. For three or four leagues the camp was so rotten that the horses sunk over their fetlocks, and rendered galloping rather dangerous. However, we soon joined the main road again, and a good hand gallop brought us well on our way. About ten o'clock we reached the old Puillahuinco Estancia, belonging to one of the richest natives of the province, Señor Gomez. It was formerly a fort against the Indians, and is still ditched all round, with a primitive drawbridge. Close to it runs the Puillahuinco river, which carries a very fair body of water. We pushed on two leagues further to the puesto of an Englishman, named Thompson, where we unsaddled, hobbled the horses, had breakfast, and took a short siesta. The camps about here are very fine, but they are infested by lions (or pumas) and by tigers (or South American leopards). Here we nearly lost one of the horses. The banks of the river (barrancas) are very steep, and on going down to water one swam out rather too far, was carried down by the current, and, on reaching the side, was met by a steep bank; however, he was able to scramble up, much exhausted. At three o'clock we were again *en route*, but within two or three leagues we took the wrong road, and found ourselves amongst stony rocks of the Sierra. The steep barrancas of an arroya prevented our striking out to cut across in the direction of the road, so we had to retrace our steps to find a ford. This delayed us considerably, and we were further somewhat delayed by one of the young horses (of which we had two), which began to kick out lustily whenever we attempted to drive him. We all three had pretty narrow escapes, and as we had no whip, we were compelled to couple him to another horse. The road lay winding in and out between the Sierras, and we caught distant glimpses of the Sierra Ventana over the summit of the range. Between Mr. Thompson's puesto and the Sauce Grande, a distance of twelve leagues, there is only one habitation, and that of a native. After leaving this rancho, we rode on as rapidly as our kicking horse would permit, urging the tropella to the utmost, as a heavy thunderstorm appeared looming to the south-west. All day the heat had been oppressive, but now the cold wind blew up, and we were glad to put on wrappers. About an hour after dark we came upon signs of a habitation, and heard the welcome tones of an Englishman. We had reached the estancia of Mr. Barber; and scarcely had the horses been put into the corral before the rain came down in torrents; in fact, for some time I had been dreading the drenching of my saddle-bags, which were on the pack-horse, and had once or twice mildly suggested a halt to enable us to cover them with wraps before

proceeding. However, all's well that ends well, and we were soon round the fire enjoying our roast and forgetting the fatigues of the day. We were greeted as the harbingers of good ; for eight months it had scarcely rained once until the night we arrived.

The next morning it was bright and clear. Our first visit was to Mr. Catty, who lives about two miles away, near the banks of another arroyo, called the Divisoris. He very kindly lent us fresh horses, and we set off to the Paso Mayor. Captain Mildred lives here, and received us very kindly. After breakfast we crossed over the Sauce Grande to its right bank and visited Mr. John Mildred, brother to the gentleman just named. From here we returned up the Sauce Grande, calling on the way at one small estancia, and towards evening reached the estancia of Mr. Donaldson Muir, which formerly belonged to one of the oldest settlers of the district, Mr. Jordan. It had been arranged that we should hold service the next day (Sunday) at Mr. Muir's, as his house contained better accommodation. It is prettily situated on the banks of the Sauce Grande, with the Sierras as a background. I enclose you a photograph of the place.

On Saturday night it rained again, and Sunday morning broke dull, wet, and foggy. Consequently we had only twelve present, and even most of these came late. We learnt that nearly every one had lost his sheep.

The Sauce Grande is a considerable stream which takes its rise on the eastern side of the Sierra Ventana. This is the highest peak of the range, and measures, according to Fitzroy, 3,350 feet. It obtains its name from a supposed opening which is seen, like a window, on approaching from the south. The camps along the banks of the Sauce are very rich, covered with soft fine grasses, clover, and alfilerillo. There is plenty of wood from the numerous trees of the willow tribe, which grow on its banks. The river does not empty itself into the ocean, but into a laguna, from which, it is said, there is no known outlet, although the sea is only a few hundred yards distant. Certainly to look at, with few exceptions, the camps were not such as we had expected, and we were at first disappointed. But on going through the flocks, we found them in spendid condition and fatter than any sheep in the inside camps, and that notwithstanding the heavy drought. The great enemy of the sheep-farmer here is the puma, or South American lion. If he once gets into the flock the damage is very great, as he kills for the love of killing, not for food. There are very few viscachas, but plenty of the various classes of armadillo, such as the mataco, the peludo, and the mulita. Ostriches are found in great numbers, and the peculiar tailless hare, which from its long hind legs seems to belong to the opossum tribe. The fallow deer are very numerous.

Early on Monday morning, accompanied by Mr. Muir, we started for the town of Bahia Blanca, distant some thirty-seven miles. After ascending the Sierra to the back of his house, the road took a straight

course across a high table-land, covered with coarse grass, and seemingly very dry. Only one watercourse did we cross, called the Naposta Chico, which runs only in wet weather. The road we travelled by is the straightest I have ever seen in the camps. It was made by Mr. Jordan, who drove a cart with oxen by the compass.

(To be continued.)

Annual Meeting of the Cavan, Derry, and Donegal Association.



E extract the following account of the Annual Meeting of the Cavan, Derry, and Donegal Association from the *Londonderry Sentinel*, August 10 :—

"The Fifteenth Annual Lecture in behalf of the South American Mission was delivered in the Temperance Hall, Donegal, on Friday, the 23rd ult., by the Rev. A. A. Welby, M.A.,—F. Gahan, Esq., in the chair. Amongst those present were the Rev. J. Kincaid, Mervagh, Ballintra; Rev. W. Verner, Incumbent of Killymard; Rev. S. R. Craig, Lough Eske; Rev. —. Cochrane, Laghey; Rev. R. Neilson, Presbyterian Minister, Donegal.

"The proceedings having been commenced by singing the missionary hymn, and prayer by the Rev. J. Kincaid,

"The Chairman rose, and expressed his regret that circumstances over which they had no control had prevented their kind friends the Rev. M. B. Cox, of Glenties, and the Rev. S. G. Cochrane, of Ballyshannon, from attending the meeting, at which they had much wished to be present; but he was happy to see in their midst the Rev. J. Kincaid, their ever-faithful, kind, and warm friend—the friend of all good works, and more especially, perhaps, of missions. (Applause.) It was to be regretted that the unfavourable weather prevented as large an attendance as might have been desired, but they must not be discouraged by these things. It was an interesting reflection that on one occasion when Captain Allen Gardiner tried to organise a meeting, after sending out notices, and doing all in his power to secure a good attendance, he went to the place announced, but found not a single individual there. Yet, not disheartened, he went on his way, full of indomitable energy, until he went out himself—the first missionary in connection with this Society—and at last fell on the mission field. Mr. Gahan said they had at least the satisfaction of feeling that all present were thoroughly interested in the work, and anxious for its welfare. This Mission, it must be remembered, did not confine its work to the heathen. It also laboured among our own countrymen in South America—those who, removed from friends and the restraints of home,

would also be deprived of religious privileges but for the instrumentality of this Society. Mr. Gahan then, in behalf of the Hon. Secretaries, read the statement of receipts for the past year in connection with the Cavan, Derry, and Donegal Association, which amounted to 353*l.*, showing a falling off, he remarked, from the year before, but this was to be attributed to the general depression.

"The Rev. A. A. Welby, M.A., who next addressed the meeting, said—In speaking in the town of Donegal, where so much energy and kindly feeling has been shown in behalf of the Society, I feel I am speaking, not to an indifferent, but to a highly appreciative audience, really interested in this good work. I am called on to-day, according to the announcements in the bills, to tell you 'something more about South America'—not to go over the early history of the Society, for we know already why it was formed. You have traced the gradual growth of the work; you remember how, in 1851, the first band of missionaries laid down their lives in Tierra del Fuego; how, on hearing of their tragic fate, good men determined to carry on the work, and succeeded for a time; how once more, in 1859, lives were sacrificed, not this time to the want of food, but to the cupidity of the natives; how, when no one could be found to stand in the gap, that noble man, now Bishop of the Falklands, offered himself, and went out in 1861; how, in 1869, he lived alone in a little hut amidst those very natives who had murdered his predecessors, and thus solved the problem of the way in which this Mission was to be carried on; how at the present time the Word of God has become a 'felt power' amongst the once savage tribes of Tierra del Fuego, and the work of the Mission has likewise spread throughout the continent of South America. I cannot this afternoon occupy your time with the Mission work in all its branches, but must be satisfied with touching on a few of the stations; and I know, if I were to ask you where I should begin, you would say, 'Tell us first of Tierra del Fuego—that soil consecrated by the suffering and death of God's missionary servants.' What, then, are the prospects of the work in Tierra del Fuego? I am thankful to tell you it is bearing much fruit, and we have great reason to thank God and take courage. . . . . A new principle of life has come amongst them, and expelled the old, and the natives, who but a few years ago were wild and barbarous, are living comfortable and decent lives. They daily gather together for prayer, and not only have they religious privileges, but all the blessings of civilization have followed the Gospel. Not civilization first, and then Christianity, but Christianizing the people, they have as a consequence become civilized. (Applause.) One of the most interesting features in the Mission at present is the Orphanage. Life is generally very short in Tierra del Fuego—I should be afraid to say how short. One or two and twenty seems the average of human life there; and one can hardly wonder at this if we consider the want of clothing in inclement seasons and the uncertainty of food. The people perish in large numbers by starvation,

and the result is that there is a large number of orphans in the wigwams, who have now, most of them, been gathered into the Orphanage. . . . . The whole Mission in Tierra del Fuego is permeated by love, and all who are labouring there are labouring together with one heart and mind, seeking to advance the Redeemer's kingdom. There was an interesting incident respecting the work here told me by a friend, which I must mention. The Bishop was about to hold a confirmation in Ooshooia, and as he looked at the thirty candidates who were brought before him, he noticed one man especially, and said, 'I think I know that man, and yet I cannot remember what specially recalls him to me.' 'Yes, you should know him,' was the reply; 'do you not remember the man who came up with a group of natives at the time you were alone in the hut, and wanted to kill you? But his hand was arrested before he could strike the blow. That is the man. He has, by the power of the Spirit of God, been brought to Christ, and is now about to receive the rite of confirmation at your hands.' (This narrative possessed special interest for Mr. Welby's hearers, as they had heard from Bishop Stirling himself, in 1870, the account of his narrow escape on three occasions from this man, whose avowed desire was to murder him.) But (resumed Mr. Welby) although what has been accomplished is very cheering, in Mission-work we are always beggars. There is no standing still; we must be ever growing. Like the man who is climbing a steep ascent, and has to cut his way step by step, so every vantage point we gain, every blessing God gives us, calls for more labour still to occupy fresh land and make still further progress. And so Mr. Bridges writes of a fresh and urgent need for this Mission. He says—'Our chief and pressing wants now are a church and a school-house, of dimensions adequate to the numbers now steadily crowding into both of them.' . . . . Captain Stephens, who was lately Secretary to the Society, and has within the last few months been, in his ship 'Thetis,' visiting the missionary stations, says he was far more astonished at the work, when he saw it for himself, than he had been by the reports that had been sent home of it. He thought its reality and progress had not been painted nearly so vividly as they ought to have been. But we must leave Ooshooia, interesting as it is, and pay a passing visit to Rosario before proceeding further north. A great work was accomplished there by our late noble Chaplain, Mr. Coombe. When he went there the people were without religious advantages. He collected funds, and built a church, and established a school. I knew something of him, and felt, when he was taken, as if his loss would be irreparable, and that it would be most difficult to fill his place. But a worthy successor has been given us for the work in Mr. Lett, who is now our missionary chaplain there. I may mention a little incident in Mr. Lett's life, which will show you the sort of man he is. When I was in South America I visited the town of Buenos Aires, just after the people had suffered from a visitation of that fearful plague, yellow fever. The houses were lying open, for the inhabitants had either all died or fled;

the town was almost empty; no vessel was allowed to leave the harbour for fear of carrying the infection; and then I heard that while the plague lasted—*i.e.*, for a period of more than six weeks—Mr. Lett had been in the town, and had not entered his home for more than a few moments, and had never rested. Day and night he continued at his work of attendance on the sick and dying, and God was pleased to bless his labours. Many were in their last hours comforted and sustained by his presence, while he directed their dying eyes to Christ the Saviour of sinners. At the time I saw him, shortly after these labours, he was being constantly attended by two physicians, and was so worn and emaciated that he had to be carried in a blanket. His bones were actually protruding, and the two physicians, as they watched by him, expected each moment to be his last; but, thank God, his life was spared, and he has now been called, in the providence of God, to fill the gap caused by the removal of Mr. Coombe; and not only was he keeping up his work, but extending it by going frequently up into the camps or estancias, where his knowledge of Spanish enabled him to preach the Gospel to the Spanish settlers as well as amongst our own people. . . . . But let us now turn for a moment to Santos, of which I have told you as most unhealthy, on account of the prevalence of yellow fever. Here the Rev. Mr. Quick labours. . . . . Speaking of the general work in Santos, Mr. Quick is able to report a constant increase in his congregations, and there is no better tonic for a minister than that. So here also we have reason to thank God and take courage. Leaving Santos, we come to San Paulo, an adjacent but very different field of labour; for while Santos lies on the shore, and is surrounded with swamps, San Paulo is situated on high land, and is comparatively healthy. In this district there is an interesting work being carried on which deserves notice. San Paulo and Santos are under one clergyman, Mr. Quick; but besides him the Society employs a German missionary, Pastor Zink by name, whose business it is to go into the interior and visit German colonists and Portuguese-speaking natives, who are engaged upon coffee and cotton plantations there. These people are quite out of the reach of means of grace, and would be utterly neglected if the South American Society did not take them up. A few words from one of his last letters will show both the nature of the work, and the sort of man who is engaged in it—'Since my return from Sao Paulo, on the 7th of July, to the 31st of December last year, I have held sixty-nine German services.' . . . . To turn further north, our missionaries have by the last accounts visited various tribes on the banks of the Amazon. . . . . The whole work in this region is deeply interesting, and becoming increasingly so, as the story of the love of Christ is being made known to these people. The Rev. Gentleman concluded his address with an earnest appeal to the audience for increased contributions to the cause of Missions in South America.

"The Rev. J. Kincaid, who followed, said that he had so frequently spoken on the subject of Missions he could not be expected to say any-

thing new, and could certainly not be expected to add anything to what had been urged by Mr. Welby with regard to the importance of Missions in South America. He thought the Christian was bound, if he had his Bible at all, to enter with interest into Missions. Christianity, from its very nature, must grow, increase, and spread; and if our Christianity does not spread, it is not of a very healthy type. The Rev. Gentleman closed a forcible address by saying that we cannot be true disciples of Jesus Christ unless we practise self-sacrifice, and thus enter into the spirit of Him who laid down His life that we might be saved.

"The Rev. Mr. Welby having called on the Meeting to pass a vote of thanks to Mr. and Mrs. Gahan for the interest taken by them in this Society, which was passed unanimously, the collection was made, and the Doxology having been sung, the Rev. Mr. Kincaid pronounced the Benediction, after which the Meeting separated."

OBITUARY.

WE regret to have to announce the sudden death of the Rev. J. Irwin Lee, Rector of East Thetford, who died on Sunday, September 12th, in St. Thomas' Hospital, from injuries received in the Vauxhall Railway Accident. Mr. Lee, after some parochial experience in the North, became our Southern Association Secretary in August, 1871. The following spring he accepted the chaplaincy of São Paulo, ultimately taking charge also of Santos. At both places he endeared himself to many, and specially the poor, by his unselfish kindness and consistently Christian walk. Before returning home in 1875 he undertook, by the Bishop's request, the visitation of a distant and somewhat suffering English settlement at Curitiba, where his short stay was much appreciated. For six months after his return he became Association Secretary for the Northern District, but the climate did not suit him after his residence in the tropics, and he resigned in April, 1876. From that time onward he took charge of, or assisted in, various parishes, till the beginning of the current year, when he was appointed Rector of East Thetford. But never did his interest in our cause flag from the time when he first became acquainted with it, and two days before his death he expressed to us by letter his intention of coming to our office. At "Sales of Work," at "Association Prayer Meetings," wherever indeed a friend with some foreign experience was needed, we were sure to find our friend, Mr. Lee. Many outside our office will mourn his loss. May it be given to us all to follow him as he followed Christ.

Gleanings.

HITHERTO we have been examining the fastenings of the breastplate to the shoulder-pieces, but in the description we have quoted there is further provision made for its attachment to the ephod, above the girdle. The upper part (as we have seen) was united with the onyx stones by chains; and we have attempted to prove that strength of union, which cannot be broken, is thereby typified; but now an additional lesson is taught, and the type is rendered yet more significant. The chains might so secure the breastplate to Aaron's heart that no force could break it away, but still it might shift from its place, and flap to and fro; therefore were rings made on the inside of the lower part of the breastplate, and corresponding rings affixed to the ephod, so that the breastplate might be bound to the ephod by blue laces. Thus were the jewelled names so fastened that nothing could move them; they were not simply attached by loose chains, however strong those chains may be; the breastplate could not shift to the right or the left; firmly and closely was it bound to Aaron's heart. Such was the evident intention of this fastening, for the Lord himself commanded Moses to bind the rings together, that the breastplate "may be above the curious girdle of the ephod, and that it *be not loosed* from the ephod," and then it is significantly added as a kind of summing up of the purposes of chains, and rings, and laces, "And Aaron shall bear the names of the children of Israel in the breastplate of judgment *upon his heart*, when he goeth in unto the holy place, for a memorial before the Lord *continually*." Now, as the chains taught us that nothing could separate us from the heart and the love of our High Priest, so do the rings and laces teach us that our place in His love is as steady and unshifting as it is sure and inseparable. As certainly as He never casts away the child of His bosom, nor suffers any hostile force to tear it away from His arms, so surely there is not even a sign of variableness nor a shadow of turning in His affection. He is always the same—"Jesus Christ, the same yesterday, to-day, and for ever." His love, like His very being, may be considered as one eternal present; and His own great name, "I am," may be applied in its widest sense to this sweet attribute of His Godhead. Oh, ye Israel of God! Ye jewels on your Aaron's heart! Ye whose names are cut and graved upon the breastplate! How blest is pour position! See what manner of love the Father hath bestowed upon you! The type of a chain was not sufficient to express it, and therefore are the means of fastening multiplied, and your jewelled names are bound again and again to their place on your High Priest's bosom.—*The High Priest's Dress; or, Christ Arrayed in Aaron's Robes.* —The late Rev. D. F. Jarman, B.A.

HOME PROCEEDINGS.

OUR September article on this subject brought up our work to Aug. 23, and the last four weeks have presented features very similar to those of their immediate predecessors. Many sermons and but few meetings, such, as we have often said, is the leading characteristic of our Association work from July to October.

A successful Drawing-room Meeting was held at Wingfield Green, near Trowbridge, the residence of J. B. Clark, Esq., on Aug. 26th. This is the second of these meetings, and the attendance was even larger than in 1879. The Rev. H. Meyer, Rector of Trowbridge, presided, and bore the highest testimony to the work of the Society. At Christ Church School, Ware, we received on the 2nd of September a very cordial welcome from the new Vicar, the Rev. A. Oates, late of Maryport, where he long assisted our cause. The largeness of the attendance was, we believe, in no small degree due to our meetings being fixed for the evening, when a devotional gathering is usual in the parish. We wish many of our friends would adopt this plan, as it prevents an undue multiplication of engagements, and ensures the nucleus for a good missionary meeting. Ware is a new opening for our Society, and Miss B. Collins has consented to act as Hon. Secretary.

The most important church open to us during the month is Christ Church, Lancaster Gate, where Mr. Carpenter kindly gave his pulpit on September 12th. Sermons have also been preached at South Stoke; All Saints', Gordon Square; St. Stephen's, Hampstead; St. Margaret's, Plumstead; St. James', Muswell Hill; Doveridge; Matlock; Uppingham; St. James', Edgbaston; and Pendoylan. Both sermons and meetings were taken at Woodford, and our kind friend, Mr. Pelly, got together an admirable juvenile audience for the latter. We might have fancied ourselves in Tierra del Fuego, as described by Mr. Bridges in his "Appeal," so many of the boys had to sit on the floor.

Mr. Cullen's tour in Ireland was finished rather earlier than we had expected. He seems, like all our deputations, to have met with a hearty welcome, and his lectures were much appreciated. Mr. Allen reports that his meetings in Antrim and Down have been thinly attended, partly owing to unfavourable weather, partly also to many of the towns being nearly empty. The Banbridge and Holywood attendances, thanks to local efforts, seem to have been the main exception. Our Hon. Secretary wisely suggests, that another year we should brave the weather, and try Advent or Lent for our Antrim and Down meetings. Mr. Farmer sends us word from County Cork that he has hitherto sped well, and prospered in the work. We thank those kind friends who have supplied our Lay Association Secretary's necessary lack of service in the pulpit. The work in Ireland will be closed by the beginning of October, and when we consider the depression among the agricultural population, we have great reason to marvel that the Society has received so many openings there during the past year.

H. S. A.

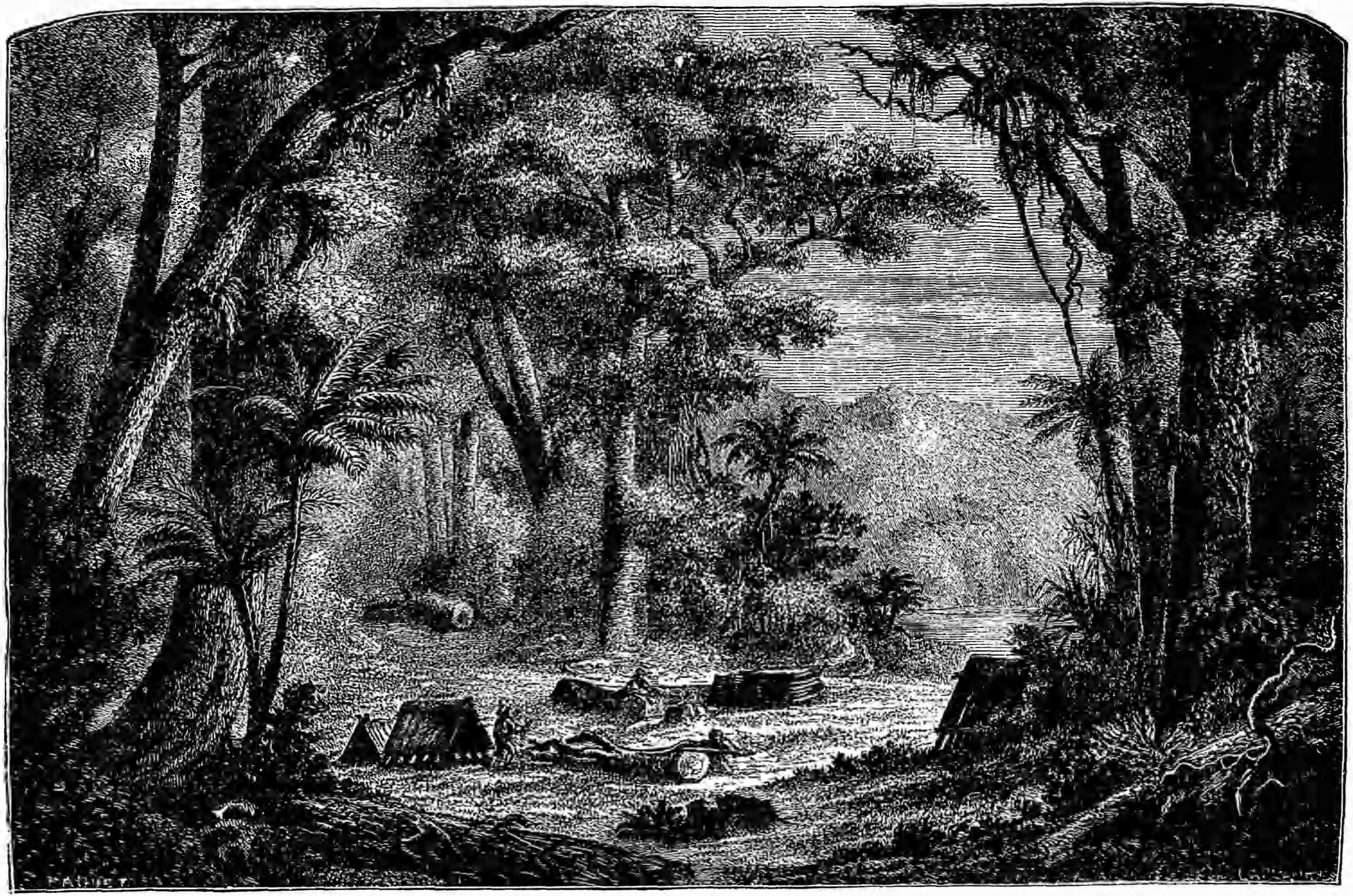
PRAYER UNION FOR SOUTH AMERICA.

The following subjects are suggested for prayer and praise, on Monday, the 4th inst:—

I. Special united prayer for the full restoration to health of Mr. Bridges, in view of his return to his labours in Tierra del Fuego.

II. Prayer for blessing on the preaching of the Gospel to the Spanish-speaking people in Mr. Shimield's pastorate.

III. Prayer for blessing on the Mission to Seamen of Rio Harbour, and praise for the opening of the doors which, by the grace of God, are thus entered.



GATHERING CHINCHONA BARK, BRAZIL.

THE SOUTH AMERICAN

Missionary Magazine.

NOVEMBER 1, 1880.

LETTERS.

SINCE our last issue letters have been received from the Right Rev. Lord Bishop of the Falkland Islands (*Sept.* 4); the Revs. G. P. Quick (*Sept.* 6, 13, 20); F. N. Lett (*Aug.* 22); W. H. Shimield (*Sept.* 7); W. H. Lloyd *Aug.* 28); J. A. Dodds (*Aug.* 26); W. T. Duke (*Sept.* 2); Messrs. C. Krabbé (*Aug.* 27); W. Bartlett (*July* 8); H. McCaul (*Sept.* 2); J. S. Robertson (*Sept.* 2); Lieut. R. W. Jones (*Oct.* 14); Pastor Zink (*Aug.* 10); Miss Shakespear (*Aug.* 24).

BUSINESS.

THE usual Monthly Meeting of the Committee was held on the 12th ult.

The next Meeting will (D.V.) be held on the 9th inst.

FINANCE.

The Finance Committee held Meetings on the 7th and 21st ult.

The Total Amount of Subscriptions, &c., received during the month of September was 239*l.* 10*s.* 1*d.*; and on account of the Sale of Wool, 293*l.* 0*s.* 9*d.*

The next Meetings will (D.V.) be held on the 4th and 18th inst.

GENERAL INTELLIGENCE.

WE have during the past month received a good supply of foreign news, so that some interesting details must needs be reserved for future publication. The Bishop, under date Aug. 4th, was at Chañaral making dispositions for filling two chaplaincies, which we hope to name in our next number. His Lordship was intending to visit Tocopilla, Antofagasta, and Iquique. During his stay at Santiago he inspected the Bible Depôt, and the Committee are indebted to him for several suggestions as to increasing its efficiency. By this time he will probably be on his way to the Falkland Islands. In the Amazon Mission-work, Mr. Duke describes the second exploration this year, made with the intention of communicating with the Indians dwelling on the affluents of the Purus. Leaving Mr. Polak in charge of the station at Saô Pedro, he started May 5th in the steam-launch, with Mr. McCaul and his crew, and reached the Içumiá the following night.

The experience of two days' investigation of this beautiful watery avenue proved that the "Pioneer" could not penetrate any further without the danger, at this period of the year, of being left high and dry in the forest till the rainy season should return and the waters again float her. So a judicious retreat was decided on, and with a full cargo of broken sticks and leaves, the missionary band reached the more open waters of the Purus, disappointed at not having been able to complete on this occasion the last half day's journey separating them from the Indians whom they were seeking.

Mr. Duke next tried the river Mamuriá, and observed many indications that numbers of Indians occasionally visited the neighbourhood. On account of the subsidence of the waters the launch could not be taken very far. Altogether eight days were passed in this river, and the information gained leads the superintendent to think that he will, by timing his next visit, meet with numbers of Indians. Sr. Braz and other friends rendered the party courteous assistance.

The Lake Uajarahá was next entered, and some Pamary and Ipurina Indians visited, including one of their head men.

The Seamen's Mission at Rio, by the grace of God, has been fully inaugurated; and in the next Magazine will be given further particulars of management, and extracts from the missionary's monthly report. We trust that this good work may be increasingly supported, and that the valuable Societies, which have already long sought the seamen's welfare at home and abroad, may now experience a sympathetic echo to their steadfast labours from this distant port on the South Atlantic. We are pleased to see that the names of two American gentlemen resident at Rio are added to the Local Committee.

The valedictory meeting for Lieutenant and Mrs. Jones (the former only was able to attend) was held on the 13th ult., and they sailed on the 15th in the "Paraense" for Para, *en route* to Saô Pedro. The Ven. Archdeacon Whately gave the farewell address, and with heartfelt prayer for them and for the workers already there, the missionaries were dismissed to their distant sphere. They may be expected to arrive before the end of the year, and as Mr. McCaul's state of health appears to make a change to England necessary, this strengthening of the mission-band is opportune.

Mr. Quick has journeyed inland from Saô Paulo in company with the Rev. G. Chamberlain on a missionary tour of peculiar interest. We supply a welcome instalment of his journal.

The Spanish services, monthly, for children, and bi-monthly for the public, are continued with resulting blessing at Rosario, and Mr. Lett furnishes us with a pleasing account, which we must reserve, of the Centenary Service of the Sunday-school.

From Keppel Island we learn that all is well.

We are very pleased to give an account hereafter of a Drawing-room Meeting recently held at Dr. Matterson's, Minster Yard, York.

The Quarterly Prayer meeting of the Lee and Blackheath Association was held at Mrs. Sweetland's, Vanbrugh Park Road, Blackheath, on Friday, September 24th, on which occasion the friends present were most pleased to meet Mr. Bridges.

E. P.

SOUTHERN MISSION.

Keppel Island.

FEW extracts from Messrs. Bartlett's and Burleigh's letters assure us of the quiet continuation of the ordinary routine at the Society's Farm Island, where there are at present eighteen Indian youths under training.

"*Keppel Island, July* 8*th*, 1880.

"With Bishop Stirling's approval we have decided not to pay the boys wages in money, but let them have what they want from the clothing store and keep a Dr. and Cr. account against them; then with the money they have in your hands when they leave the island they can purchase things which will be useful to them in their own country, or even invest with much advantage in cows. We have done this because the boys send their money to Stanley and buy unsuitable things there, paying, of course, an extravagant price. This will now be prevented and the Society will know exactly what they do with their money. I feel very grateful to you for the cheering accounts you give me of my sons.

"We have eighteen native men and boys here now; two will leave in the yawl to return to their own country, I trust, more useful and better men than when they left it. They make very slow progress indeed, but we hope that our labours have not all been in vain; we must be content to wait God's time when He will cause the good seed sown in their hearts to spring up and bear fruit to His honour and glory. I am thankful to say all here are well with the exception of having bad colds. Our English party now is small, only myself and family, Mr. and Mrs. Burleigh having left in the yawl for Stanley, where they will be for some time. We desire our grateful remembrance and best thanks to the Committee for their past and continued kindness to us and ours.

"W. BARTLETT."

"*Keppel Island, June* 21*st*, 1880.

"The stores, per 'Lioness,' came safely to hand, and we hope, as they came in excellent condition, that they will prove serviceable. The boys who had been wanting some articles for a long time were served with them, and you would have enjoyed much seeing their happy faces on the following Sunday, when they were arrayed in them. Recognising from past experience the great difficulty in teaching the lads the value of their wages, and the most advantageous application of them, I heartily welcome the decision of his Lordship to pay them for the future in kind. They

will by such means be vastly better off on returning to their own country, as they will be prevented from procuring a lot of things from Stanley at enormous charges, and instead, will receive full compensation for their work in tools, clothing, and cattle, and though at present the change may not be exactly what they would desire, in the end they will hail it as the wisest course. Winter has set in ; at present the weather is very mild, and some few days would have passed very well for summer. Continue to remember us at the mercy-seat in prayer for grace, wisdom, and strength to be given us.

"H. BURLEIGH."

"*Stanley, July 28th,* 1880.

"Accompanying this you will find a request for stores for Keppel Island, some of which are intended to be given in lieu of wages. This new mode of payment cannot, I think, fail to vastly improve the condition of the natives, and give them greater facilities for building, fencing, and doing their own work generally.

"Copies of all requests are sent to Bishop Stirling for his sanction and approval.

"We intend (God willing) to return to Keppel Island in about ten days.

"During the week a German war ship called here, and we learn that in future the German steamers are to call here with and for our mails. This intelligence gave us much pleasure, as we shall now receive our letters more regularly.

"H. BURLEIGH."

NORTHERN MISSIONS.

THE AMAZONS.

FROM Mr. Duke, we learn some very interesting details of a trip, commenced May 5th, in the "Pioneer," to the rivers Igumiá and Mamuriá. The mouth of the former is reached in a day and a-half from Saô Pedro. On closely perusing the following letter, the need of the kind protecting care of God over the explorers and their launch is most truly seen. The forest darkness of night, the fallen trunks of massive timber, the sunken logs, the sharp bends of the channel over the igapô and the overhanging boughs, make a combination of difficulties, especially when returning with the current, which can but dimly be appreciated by those who have not been in similar circumstances.

The result of this expedition is, that Mr. Duke has assured himself of the existence of great numbers of Indians in the region watered by the Mamuriá, and he looks forward to making their acquaintance this summer :—

"*Saô Pedro, Rio Purus, July*, 1880.

"When I last wrote to you I was upon the eve of starting, with Mr. McCaul, on an expedition to the river Içumiá, in the hope of penetrating as far as the dwellings of the Indians whom we knew to exist there. Since then, for various reasons which you will presently learn, I have been unable to dispatch correspondence for home. We left here on Wednesday, May 5th, in the afternoon ; passed the night at Caxoeira ; bought some necessaries for the voyage, and next evening stopped at the house of a friend, by name Bernardino, where I dined (Mr. McCaul not caring to go ashore), and administered some medicine to a woman sick of ague with a severe headache. Sr. Bernardino received me kindly, and let me have two baskets of nuts of Urucuri palm, as our fuel was running short. These nuts are used here for smoking india rubber, as the pungeut smoke which they emit while burning appears to have a peculiar power of hastening the coagulation of the 'milk' of the rubber tree. The same night we ran on carefully in the dark till we judged ourselves to be about opposite to the mouth of the Içumiá, when we anchored. Here I worked, making a fresh joint upon the lubricator of the cylinder until past midnight, when I 'turned in,' or rather 'turned out,' on top of the toldo (awning), where I slept little, owing to the numerous carapanás (mosquitos).

FOREST WATER-WAYS. THE IÇUMIÁ.

"At dawn we had steam up, and found that we had yet a half-hour's run before reaching the mouth of the affluent where we entered, taking soundings (six fathoms) and going half-speed. As we entered we continued sounding, generally obtaining four-and-a-half to four fathoms until, at a considerable distance within, we came to a place where, owing to the channel being blocked by trees, we were obliged to pass through what is known as igapó, *i.e.* land overflowed by the river in the wet season, only here we had but one-and-a-half fathoms. We encountered much difficulty in many places from overhanging boughs and branches springing from beneath the surface. We collided with one tree, which threatened to overturn the 'Pioneer,' and tore several holes in her curtains. I steered from the stern, Alick standing on top of the toldo, armed with a long forked pole and a large knife to fend off or cut away the branches. He was most vigilant, and gave me a signal with his hand as to the next turn to be taken, as it was very difficult to discern to which side the river tends until close upon the corner, owing to the deceptive nature of the forest-covered banks. The Içumiá is full of the sharpest turns, many of which describing almost a complete circle with a diameter of about sixty yards between the outermost banks. The 'Pioneer' showed herself to be admirably fitted

for such work, coming round some of the sharpest bends in the most beautiful style. The water of the Içumiá differs very much from the muddy mixture of the Purus; it appears of a dark brown colour, but in a glass is as clear as crystal. The scenery, though circumscribed, is very charming. Imagine a watery avenue, enclosed on either side by forest trees of the most luxuriant foliage, in which every shade is represented, from the deepest indigo to the palest yellow, varied at intervals by the rich brown of some tree soon about to burst forth again in verdure, with here and there a tree, clothed with the most delicate pink blossoms, here and there an air plant, with its large, cool leaves, nourished at such a height one wonders how! Notice how faithfully it is all reflected by the dark water beneath, except where a fish has risen, or a passing breeze has ruffled its surface. Add to all, the drum-like sound of the 'Pioneer' as she slowly and cautiously winds her way onward in a region hitherto undisturbed by aught save the plash of the Indian's paddle or the crash of a falling tree.

"The work upon Mr. McCaul was rather hard, much quickness being necessary on his part, as orders were called out in rapid succession, 'Go ahead'—'Go astern'—'Go ahead!' almost all in a breath. Night coming on, we made fast; and, after taking tea, retired to rest under mosquito curtains, on top of the boat's awning. One of our boys, who had had a feverish attack before leaving home, was now quite recovered, and ready for work again.

PROGRESS ARRESTED—THE RETURN.

"Next morning we rose early, and took tea whilst the men were exploring the neighbouring forest in search for a suitable tree of which to make fuel; then, while Mr. McCaul was filling his boiler, which he had 'blown down' the night before, I went ashore and gave the men a hand at the wood. It was about 3 o'clock p.m. before we had wood on board, and were ready to go ahead again. We then went on for about a couple of hours, passing many awkward places where trees had fallen across the stream, and many times had to cut branches in order to clear a passage. At last, as the river appeared to be narrowing in very much, we stopped, and I jumped into the canoe, with the men and boys, and rowed on ahead to ascertain if the 'Pioneer' could proceed much further. In a short distance we found so many obstacles that we determined to return. We had passed many places where the 'Pioneer' only cleared sunken trees by a span or two, and so, as the river was falling rapidly, we made the best of our way down again. The return proved to be more difficult than the advance: the 'Pioneer,' impelled by the current, was not so easy to steer as when going against it; however, by dint of great exertion on the part of all, we managed to pass all dangers, incurring no greater damage than torn curtains.

"When we dropped anchor for the night the launch had on board almost a full cargo of broken sticks and dry leaves. Although the next

day was Sunday, I was in such fear of the 'Pioneer' passing the summer months high and dry inside the Içumiá, that we got up steam, and, I driving, went on until we reached the Purus, where we made fast by the bank, and passed the rest of the day quietly, Mr. McCaul and myself joining together for prayer and reading of God's Word. We were greatly disappointed at not having accomplished the object of our expedition. We had arrived, so Augityùyˆ told me, within about half a day's journey (in canoe) of the huts of the Indians of whom we were in quest,

"Since then I have been told by an Ipuriná whom I met, that he was in a tree watching us while we were cutting firewood, and when we started to return.

"While we were on the Içumiá two steamers passed; one returning the same day, and the other proceeding farther up.

THE MAMURIÁ VISITED.

"On Monday, 10th, after consultation, we determined on going as far as the Mamuriá, where is the sitio of Sr. Braz Gil da Eucarnaçao, who had asked me to make an excursion with him to try and see the Indians (Jamamadys) of the Mamuriá.

"We reached there on the 13th, as he had gone to pilot the Company's steamer, 'Andira.' We waited for him some days, and finally started on the 20th for the 'Alto Mamuriá.'

"The Mamuriá, though much wider and not so tortuous as the Içumiá, presents pretty much the same appearance, except at some of the bends where there appear miniature praias (sandy beaches) of very fine white sand. Here we were able to go ahead at full speed, and as the current was not strong and our fuel was excellent, the 'Pioneer' made tremendous way. The second day, in the afternoon, we passed several temporary huts of the Jamamadys, evidently made by them the previous summer when fishing or catching turtle on the praias. Soon after we heard a horn blown at some considerable distance ahead of us. We went on again, but as night fell soon after we were unable to ascertain from what direction the sound had proceeded. All the next day (Saturday, 22nd) we continued to ascend, stopping at times as we passed deserted huts, or to examine what appeared to have been a landing-place of the Indians. We chose a convenient spot at which to make fast the boat and pass the Sabbath, and, having supped, retired for the night. Our friend Braz would fain have sent three boys (Pamarys), whom he brought with him, to pass Sunday making fuel, but at my request he desisted.

"On Monday, after cutting wood, we ran about three hours, when a small bar, part of the starting-gear, of the engine gave way, and we had to come to bank, rig our portable forge and fan (which latter greatly astonished our companious), and set to work to make a new bar. Next day, Tuesday, after going for a little more than an hour we came upon shallows covered by about three feet of water; here we judged it unsafe to pass for fear we should be unable to return. I went with Sr. Braz in a canoe for some

two miles further up in the hope of finding some indications of the whereabouts of the Indians, but found none; the river appeared to go on as before, about fifteen yards wide and two or two and a half fathoms deep.

"On our descent we rowed two or three miles into an affluent of the Mamuriá, narrow at the mouth, but soon expanding almost to the dimensions of the main stream. Here we found a landing place of the Jamamadys, where they were supposed to have passed about a week previously. We also found a pole cut and trimmed apparently with a very blunt knife, and probably used for pushing canoes over the shallows in the dry season.

"Braz politely named this affluent 'Rio Duque.' Although the forest on the right bank of the Mamuriá is intersected in all parts by hunting paths, indicated by twigs bent down in a forward direction at about waist high, we found nothing sufficient to guide us towards the permanent dwelling place of the Indians.

TRACES OF MANY INDIANS.

"I have agreed to make an excursion with Sr. Braz this summer in canoe to Mamuriá, when I have no doubt we shall surprise large numbers of Jamamadys engaged in fishing, &c. on the beaches. Altogether we spent eight days on the Mamuriá, not altogether in vain for I assured myself of the existence of great numbers of Indians there. The Mamuriá is supposed to connect with a canal or river called Cuniwá, which is said to discharge itself into the Tapauá, an affluent of the Purus, from left bank considerably below this. It is also supposed to rise very near the head waters of the Juruá. Previous to our expedition no civilized person had penetrated more than a few miles from the mouth of the Mamuriá.

"Here is part of our conversation one night, I swinging in my hammock, between two trees, wrapped in my blanket, Sr. Braz, ditto, but inside a musquito curtain.

"I—'But, Sr. Braz, isn't it rather dangerous sleeping in the forest on account of the ongas (Ounces)?'

"Braz—'Yes, it's very risky sleeping as you are—for, although they will walk round a "musqueteiro" all night without entering they will attack a man sleeping on the ground or only in a hammock.' You may be sure that once or twice during the night I thought I felt the tiger-cat's claws.

"From the Mamuriá we crossed the Purus, and going about an hour's journey higher up, started overland to a lake called Uajaraká, the same where Mr. Polak took a photograph of the Pamarys in their dwellings on rafts; after visiting the Pamarys aud crossing the lake we went part of the way in canoe through an igarapé, and part overland, to where some Ipurinas were cutting india-rubber. Here I saw one of their so-called Tuchavas or chiefs. The steamer gives me no more time.

"W. THWAITES DUKE."

Brazil.

SAÔ PAULO.

MISSIONARY TOUR IN THE PROVINCE.

OUR Chaplain at Saô Paulo supplies us with the following description of his missionary tour, with the Rev. G. Chamberlain, in the interior of the Province bearing the same name.

"*Saô Paulo, Brazil, September 6th*, 1880.

"May I be allowed to make some compensation for my long silence by writing a full letter now.

"If it would not seem like a page of ancient history, I would begin with the Easter Vestry. At any rate, I must chronicle some changes therein effected.

"As Mr. D. M. Fox was about to leave the country he gave in his resignation, and we could not but give expression in the warmest terms to our high appreciation of the deep and continued interest he had shown in the maintenance of Christian worship among us, in the building of our church, and in conducting the morning service so many years in the absence of the chaplain.

"The thanks of the Committee were given to Mr. John Riley and to Mr. Cockell for their valued services as organist and choir-master.

"Mr. William Speers and Mr. Herbert Heyland were elected churchwardens, and Mr. Speers kindly consented to act as treasurer and secretary. In addition to the churchwardens, the following were elected members of the Church Committee—Mr. J. Barker, Mr. Sheldon, Mr. Williamson, and Mr. Cockell.

"It was a source of gratification to the English community that the Emperor of Brazil recognised the services of their fellow-countryman, Mr. D. M. Fox, by conferring on him the decoration of 'Knight Commander of the Order of the Rose.' The employès of the railway presented him with a handsome service of plate; and his English friends outside the railway testified to the regret with which they parted with him and Mrs. Fox, and to the esteem felt for them in the province, by another valuable present and address.

"You will be glad to learn that Mr. Speers, who has succeeded Mr. Fox in the management of the railway, renders the same kind offices to our Church, and regularly conducts the service on Sunday mornings.

"The work at Santos has been carried on as usual, except for some weeks after the 21st of February, on the night of which there was a tremendous storm on the Serra, and a fall of eleven inches of rain—about as much as

falls in London in six months. The upper lift of the Serra Railway, where travellers find so much to admire in engineering works and in mountain forest scenery, was then turned into a scene of desolation. Enormous slices of the mountain slipped down and rushed over the railway, tiny streamlets became vast torrents, and one of them swept away an embankment, which required about 20,000 square yards of rock and earth to replace it. It was said that the damage could not be repaired for months, but Mr. Fox and Mr. Barker carried on the work with such energy that trains were running through the whole distance after twenty days.

"We have great cause for gratitude that the summer season at Santos was unusually healthy; there were not many cases of yellow fever.

"For two or three months at the beginning of the year there were no English ships in port, with the exception of steamers, which called only for a few days.

"The sailors now in Santos have given great trouble to their captains and to the consul. Some of them attempted to take a captain's life, and stabbed a policeman. Masters of vessels complain that their sailors are never so unmanageable as at this port. There are men called 'crimps,' who get hold of the sailors on their arrival, give them some abominable drink, steal them away, and keep them for another ship, robbing them of their clothes and pay. These worst of robbers can be severely punished in other countries, but here they carry on their traffic with impunity.

"The 19th of June was a red-letter day on the English Railway. Mr. Speers gave an entertainment to all the employés of the Company and to the rest of the English residents. The bright afternoon was spent in witnessing athletic sports, and in the evening three or four hundred people of various languages sat down to tea in the carriage-shed, which had been decorated for the occasion with flags and flowers. The Guards' Band played at intervals, and addresses were delivered, in Portuguese by Sr. Costa, and in English by Mr. Speers, the Rev. G. N. Morton, and the Chaplain.

"On July 15th I went into the interior on a Mission-tour, with the Rev. G. Chamberlain, leaving my work in Saô Paulo in the able hands of the Rev. G. N. Morton, who had kindly promised to preach for me every Sunday evening.

"I will give extracts from my diary, from July 15th to August 12th, thinking that it may be interesting to your readers, as giving some glimpses of life and scenery in the interior of one of the Brazilian provinces, and of the progress of a Mission-work. It is a work begun about twenty years ago by members of the American Presbyterian Board, and some of my notes will show that the Word has taken root in good soil and is bringing forth much fruit to the glory of the Lord of the Harvest.

"*July 16th*, 1880.—My long-anticipated visit to the interior of the Province has begun, and I have left the world of civilization and railways on a Mission tour with my friend Mr. Chamberlain.

"At eleven this morning we left the hospitable home of Mr. Dagama,

who was once driven from Madeira for his belief in the Word of God, and is now carrying on an interesting Mission work in the Rio Claro and the country round, and at the same time managing a school of thirty poor orphan Brazilian children.

"There had been a heavy thunderstorm in the night, but the day was fresh and cool, as we rode six leagues, or twenty-four miles, through forest and 'campo' (downs covered with dry tall grass), passing by several 'sitios' (small farms), to Itaquery.

"We had not gone far on our journey when we turned down to a farm, the owner of which my friend asked me to observe well, for he would tell me his history. He had the look of one who had struggled through a stormy conflict into peace.

"Many years ago a priest, who had given up his parish and left the Church of Rome, took Bibles to some of his old parishioners and exhorted them to become true Christians by following the Word of God. Antonio, the farmer we visited, received one of these Bibles, and was so impressed by what he read in it that he determined to be 'a doer, and not a hearer only.' He had hitherto been of a violent disposition, and had felt no compunction at drawing his knife against anyone who enraged him; and just at this time he was fiercely tempted to be revenged on an usurer who had swallowed up nearly all he had possessed. But finding that to take vengeance on his enemy would be to break God's written law, he gave up his dark intention, and went to live on the farm where we found him. For some years he lived as an earnest Christian, conquering his passionate nature, and giving an example of trust and patience. But more than a year ago he learnt that a neighbour with whom he had lived on friendly terms had shamefully betrayed his friendship and confidence, and taking his gun he went off to shoot the man. His wife, suspecting his intention, went after him and besought him not to commit such a sin against the Saviour he had loved, and so prevailed on him to return. But for a long time he was haunted and made miserable by the temptation, and constantly dreamed that he was fighting his adversary. He lost his hold on the power of God which had sustained him so long, and gave up attending the Holy Communion.

"Such was his state when Mr. Chamberlain went to see him last year. And this time he said, 'It was God who sent you to my house a year ago. I have trusted in Him, and He has delivered me from temptation and kept my soul in peace. His promises have not failed.' And it was easy to see from his countenance that he was an instance of the fulfilment of those words, 'Thou wilt keep him in perfect peace whose mind is stayed on Thee.'

"We arrived at the little hamlet of Itaquery, by moonlight, and put up at a 'poso'—not exactly an inn, but a house for travellers to rest in and a pasture for the horses. The owner not only listened attentively to what Mr. C. said about the Gospel of Christ, but gathered in some people, so that we had a congregation for singing and prayer.

(To be continued.)

WEST COAST, CHILI.

FROM the Rev. J. A. Dodds, we learn a few incidents of the "Britannia's" safe voyage to Valparaiso, and we look forward to hearing presently of a settled sphere of useful ministerial and evangelistic labour for our new Chaplain:—

"*Valparaiso, August 2nd*, 1880.

"Here we are after a long voyage, and a safe one, thank God, ten thousand miles away from dear Old England. We arrived here on the 29th ult., and very glad were we to set our feet upon terra firma again. On the whole we have made a very fair voyage, though at times it was pretty rough. On the afternoon or evening of the 17th of June we sighted, or rather passed, the Land's End, the last we saw of our mother country, or probably shall see for some years to come. You may be sure we could not help feeling a little sad at losing sight of the land, and at leaving England for the first time in our lives. Only those who have experienced it can know or understand the trial it is, and the wrench it gives one, who has turned from 'home, and soil, and kindred.' But the good hand of the Lord was upon us, comforting and strengthening us throughout the voyage. Indeed, had it not been 'leaving all for His dear sake,' I do not think I could have had the courage or fortitude to have come so far away. But God and our Father has led, we will therefore follow, and that gladly.

"We experienced fine weather as far as St. Vincent, from which place to Rio de Janeiro we had a head sea which caused the 'Britannia' to pitch very uncomfortably. At both of the above places we went on shore. Rough weather attended us from Rio to Monte Video, and fog with it which kept us knocking about at the mouth of the Rio de la Plata for two days. We had it rough again to the westward of the Straits of Magellan and again up the Coast of Chili, with a fog which kept us outside Valparaiso a day longer. The scenery in the Straits was something magnificent. The mountains and glaciers were covered with snow.

"My missionary zeal was not a little kindled when I looked for the first time on the shores of Tierra del Fuego and thought of that good man Mr. Bridges and of the noble work he has done and please God will yet do in that land.

"We arrived at Valparaiso about 9 a.m., and about 11 a.m. Mr. Lloyd came on board and welcomed us, and took us on shore.

"We were very kindly received by the Bishop, who was in the town. His Lordship will be away up the coast about a month, and it is arranged that we stay here in Valparaiso to help Mr. Lloyd who much needs assist-

ance, and to make acquaintance with the language until the Bishop's plans are settled for me.

"Before closing my letter, I must bear my thankful testimony to the kindness shown us by Mr. and Mrs. Lloyd ever since we landed.

"Please give my Christian regards to all members of the Committee.

"JAS. ALLAN DODDS."

Drawing-room Meeting in York.

ON Friday, the 15th ult., a Drawing-room Meeting was held at the house of Dr. Matterson, in the Minster Yard. In the unavoidable absence of the Dean the Rev. Canon Fleming presided. The Meeting was attended by the Revs. C. Rose, A. R. Faussett, Clerical Hon. Sec., F. C. Clarke, W. F. Wilberforce, and H. Hopkins; Drs. Shann and Matterson; H. Champneys, Esq., and other friends. The Rev. Alexander Scott and Mr. Farmer attended as a deputation.

The Meeting having been opened with a hymn and prayer,

The CHAIRMAN read a letter from the Dean expressing regret at not being able to be present and his warm sympathy with the work, and announcing his intention of subscribing through the York Auxiliary.

The Chairman having earnestly commended the Society to the sympathies of the friends present, called upon the Rev. Alexander Scott to address the Meeting.

The Speaker began by stating that when asked to attend as a Deputation he readily consented to do so, feeling, as he did, so great an interest in the work, and believing that it was founded in faith and had been owned and blessed of God. He supposed that no meeting was ever held for this Society without the mention of Captain Allen Gardiner's name at it, so that he being dead yet speaketh. He then proceeded to speak of the Southern Mission, and gave minute and most interesting details of the various agencies at work in Tierra-del-Fuego, and after mentioning the number of natives attending public worship each Sunday, and also the numbers who attend family prayers, he asked how many parishes in England there were where such a satisfactory state of affairs even as this could be found. Mr. Scott then quoted Bishop Stirling's testimony as to the reality of the work, and mentioned the various

things still required for the further development of the Mission, as church and school, cottages for the people, and a boat large enough to enable the missionaries to get supplies from Sandy Point. After appealing on behalf of the orphans yet remaining to be taken up, he asked, was it like an idle dream to hope that the day was not far distant when there would be Christian villages in Tierra-del-Fuego, each one with its church spire pointing heavenward, and Christian congregations assembling in God's house week by week? For it must not be forgotten, he said, that our forefathers were once almost as degraded, and what the grace of God had done for England it can also do for Tierra-del-Fuego. The Reverend Gentleman then proceeded to speak of the various centres of work, and, in closing, begged those present to remember the different classes in South America who claimed our sympathy and help. There were not only the aboriginal tribes, but also our own countrymen, the Spaniards and the Portuguese on the East and West Coasts, vast numbers of Chinese in Peru, and a million-and-a-half of Africans in Brazil. He earnestly begged their prayers that God would raise up fit men to go forth as missionaries to this vast continent. He reminded them once more that this is the only English Society working in South America, except in British Guiana; it had often been a matter of surprise to him that, while various Societies were working in India, there had been no other Society found to work in South America. This constituted one of the strongest claims in favour of the Mission.

The Chairman, before calling upon Mr. Farmer, announced that he had opened a subscription list in the room, and that he himself would become a subscriber.

Mr. Farmer said, after the address to which they had just listened it only remained for him to gather up the fragments. Contrasting the present condition of the Society with its condition fifteen years ago, he showed that its history had been one of progress, and that in place of the five missionary and ministerial centres then existing there are now sixteen. He called attention to the fact that during the present year four appointments had been made to posts in the foreign field—two on the spot and two in England—the former to the harbour of Rio, and in Uruguay, and the latter to the West Coast and the River Amazon. Lieut. and Mrs. Jones had left Liverpool that morning to join the Amazonian Mission under the Rev. W. T. Duke.

The Rev. A. R. Faussett, in moving a vote of thanks (which was seconded by Dr. Shann) to the Dean, Canon Fleming, and Dr. Matterson, urged those who were present to become subscribers to the work, in which he had always taken a warm interest.

The Meeting closed with the Benediction. The collection amounted to 8*l*. 10*s*.

Lee and Blackheath Association.

THE Quarterly Meeting of the Lee and Blackheath Association for prayer and praise was held at the house of Mrs. Sweetland, Vanbrugh Park Road, on the afternoon of Friday, September 24. In the unavoidable absence of the Rev. J. W. Marshall, Vicar of the parish, Mr. Henry Morris presided.

The Meeting was commenced by singing a hymn, and by the reading of part of that precious passage of God's Word so encouraging to all who are engaged in the promotion of missionary enterprize, Isaiah lx.—lxi. 3, and also of a few verses from St. Peter's first epistle (chap iv. 12—19), which are equally refreshing and cheering to all who are feeling dispirited in their work for the advancement of the kingdom of God.

After reference had been made to the extreme difficulty of obtaining spiritually-minded men for the places now vacant, and to the apparent reluctance which good and faithful ministers feel in offering their services for South America, the Chairman and another friend of the Society engaged in prayer, earnestly imploring that these difficulties may graciously be removed, and that faithful and devoted men of God may be raised up to consecrate their lives to this important service.

Another hymn having been sung, a few words were spoken regarding the visit of Bishop Stirling to the West Coast, which was then taking place, and the arrangements which he was about to make with reference to several chaplaincies on that Coast, where it was hoped peace might speedily be restored.

The Rev. Thomas Bridges then gave a brief address on the happiness of missionary labour and the civilizing influences of the blessed Gospel exemplified in Tierra del Fuego. He afterwards offered prayer for the whole work of the Society, and especially that abundant blessing may rest on the Bishop's visitation and on all his arrangements for the work on the West Coast.

The Meeting was brought to a close by Colonel Gabb offer-

ing thanksgiving for the restoration of peace in the Argentine Republic and for the openings for evangelistic labours in the Rio de la Plata. Earnest petition was also made that all seemingly adverse circumstances might mercifully be overruled for the further advancement of the great spiritual work which was being carried on by this Society, and for the complete removal of even the faintest cloud that might mar or hinder the harmonious action of all its true friends and supporters.

Farewell Address to Lieut. R. W. Jones, R.N.

ON Wednesday, the 13th ult., a number of the Committee and friends met at the Office of the Society to bid farewell to Lieut. and Mrs. Jones, appointed to sail on the 15th for Para, Brazil, with the view of joining the Amazon Mission at Saô Pedro, Rio Purus. Mrs. Jones, with her infant child, was unfortunately prevented from attending. After singing the hymn commencing

"Jesus, where'er Thy people meet,"

prayer was offered by General Halliday; after which the Chairman, Henry Morris, Esq., read a portion of Scripture from the Epistle of St. Paul to the Hebrews, xi. chap., ver. 17 to the end.

Prayer was then offered by the Rev. W. H. Duke, the father of our Superintendent of the Amazon Mission.

The Chairman addressed Lieutenant Jones to the following effect, though the Valedictory Address would be kindly given by the Ven. Archdeacon Whately:—

I wish to say a few words of encouragement and cheer on behalf of the Committee. I am sure you (Mr. Jones) are going forth with a deep sense of your responsibility to your Lord and Master. Speaking first of missionary work and treatment of the natives, you will go as a helper to the missionary band already there, a messenger sent to make known the blessings of the Gospel of our Lord Jesus Christ to those who unhappily do

not know it. You will doubtless find the natives vexatious and troublesome, and the climate enervating. To deal successfully with them you must strive to learn the language of the people, and study their habits so as to appeal to them through their own feelings. Mrs. Jones in her care of the orphans will, I am sure, be kind, loving, and tender.

Above all, I hope you will realize the presence of the Lord Jesus, our dear Lord and Master, who, I believe, is especially present with His missionary servants. The promise is to them "Lo, I am with you alway, even unto the end of the world." I trust you will have a close walk with God, a close communion with the Redeemer; every trouble, every trial, every anxiety being made known to Him. May He abide in you the hope of glory. So shall you find Him "a shield" and an "exceeding great reward."

The Secretary read the letter of instructions to Lieut. and Mrs. Jones. The hymn commencing

"How are Thy servants blessed, O Lord,"

was then sung, after which the Ven. Archdeacon Whately gave the following address:—

I have been asked, in compliance with our usual custom when sending forth a missionary to labour in the distant vineyard, to say a few words of encouragement, and warning, and advice. I pray God that He may suggest to me something which you may be enabled to carry away with you, and the remembrance of which you may find useful and comforting during your sojourn in distant lands. Perhaps I shall say little that is new, and little which reflection might not enable you to say for yourself, but still it is good for us to be reminded of what we already know. And when I speak of the strong motives to caution which your present position ought to suggest, and the resolutions which it should call forth, you must not think that by so doing I am presupposing that these have never occurred to your own mind. Indeed we are bound to believe and hope that every missionary whom we send forth is duly impressed with the importance of the work he is entering upon; if he were not so impressed we should have nothing to work upon; and it is unlikely that anything that we could say would be of any avail. Therefore we assume that serious impressions exist and good resolutions (made, we trust, not in your own strength) have been formed which may be worked upon. You are going forth, as you know, to a work which involves both difficulties and privations. It is therefore doubly necessary that you should go forth in the strength of the Lord, and that you should throw yourselves heartily into your work, and derive all your happiness (at least all out of your own domestic circle) from your missionary work. Besides other more important considerations, it seems to me that a half-hearted missionary cannot be

happy, he resigns many of the comforts we enjoy, and encounters many trials and difficulties which we are exempt from, and therefore his great happiness must be in his work. And whether he obtains immediately success or not, he has for his comfort the promise of our Lord, that His Word shall not return to Him void. As regards the recognition of his work by God, he may take this Scripture for his assurance, "Let us not be weary in well-doing, for in due season we shall reap if we faint not." Then, as regards motives to exertion. In this case they are threefold. 1st. There is the motive of faithfulness in his Master's service. 2nd. There is the saving of souls. 3rd. There is the welfare and honour of this particular Mission to be promoted. It has experienced many reverses, and it has had enemies under the garb of friends, wolves in sheep's clothing, to encounter, and sometimes it has had to suffer from missionaries proving themselves unsatisfactory. Now it is in your power, to a certain degree, by well-doing, to put to silence the ignorance of foolish men. You have, I doubt not, made earnest resolutions on this point. Let me now say something about resolutions, for I think it is the spirit in which we resolve, which, to a great degree, determines whether our resolutions shall come to good or not. These are too apt to come to nothing and fade away, not perhaps immediately, but by slow degrees; they melt gradually, like snow before the sun; and why is this? Because they are made in our own strength, though not perhaps confessedly so. People say, I will do so by the help of God, or they use some expression like this which they put in as a sort of codicil; and when they have said it, they think that is enough, and do not consider whether they feel or mean it, just as many put at the end of their prayers 'for Jesus Christ's sake,' without thinking of the import of these words. Now, whether they really mean what they say or not, is proved in a great degree by the result of their resolutions. If these come to nothing, or next to nothing, surely they must (unconsciously, perhaps) have been made in a wrong spirit, possibly the same spirit which actuated Peter when he said, "Lord, I will follow thee to prison and to death." If mistrusting himself he had said, and said from his heart, "Lord help me to be faithful to thee unto death, for I am weak," it would have fared differently with him. Let us take warning by him. I think it the more necessary to press this point, because I know that people entering on a new sphere of duty are apt to be over-confident, and perhaps it is the nobler, more enthusiastic spirits which are more likely to fall into this fault than the indolent and unconscientious. We too often see persons when they enter upon any important, responsible position, begin with the greatest energy, as if they thought they could not do too much—thus verifying the proverb, that "new brooms sweep clean"—then by degrees, when the novelty wears off, and the difficulties of their position become more or less manifest, their ardour cools, and

they become indolent and self-indulgent. Well, surely this is the result of a too great confidence in self, and too little trust in God. In order to counteract this, take with you, and keep continually before you, these two passages in Scripture, "Without me ye can do nothing," and "I can do all things through Christ which strengtheneth me." Let these be the guiding stars of your path. You cannot go far wrong, if you regulate your heart and actions by them. Then, again, as regards secondary helps, I should say you would find it useful to make to yourself this rule—it is one which I have always endeavoured to act upon—consider how much work in the day you can reasonably accomplish. Fix the minimum, and never go below it, though, if possible, go beyond it. This is better than making vague resolutions which you may find yourself unable to act up to. Then as regards what you preach, I must remind you that the basis of all your teaching must be Jesus Christ and Him crucified. For it is that which gives efficacy to all preaching. St. Paul calls it the power of God and the wisdom of God. But in order that you may preach this effectually, see that you are imbued yourself with the truth of it, that you feel daily and hourly its influence over your own soul. To preach Christ effectually you must be full of His spirit, preaching Christ fully, not merely repeating His name often, preaching Him in such a manner that all may take knowledge of you that you have been with Jesus. In order to do this you must be continually in His company, and surely you will need His constant presence, as your help in difficulties and dangers, as your solace when you feel yourself strange and lonely in a foreign land, and you may take this for your comfort, that zealous and active missionaries are vouchsafed generally a greater sense of His indwelling presence than other Christians. What is to us generally the pillar of cloud, is to them a pillar of fire. They require this help, and they have it if they seek it. And now I must conclude, praying you to think over these few hints which I have given you; and remember that you go forth wafted on our prayers. God knows whether we shall meet again on earth; but when we do meet at the judgment of Christ, may we, all of us, enjoy the peculiar blessing vouchsafed to those who turn many to righteousness, and shine as stars for ever and ever.

Lieut. Jones briefly replied to the effect:—

That both he and Mrs. Jones had looked forward with the deepest interest to entering on their duties in the Mission, and that he trusted that in seeking to please God they should render acceptable service to the Society.

The hymn commencing

"Sow in the morn thy seed"

having been sung, prayer was offered by the Rev. Wm. F. Satchell; who also closed the Meeting with the Benediction.

Gleanings.

PRAYER FOR CHRISTIAN ASSURANCE.

THERE is another Pauline prayer, in which request is offered for the bestowment of Christian joy and Christian unity, but in which they are more incidentally mentioned—mentioned only as means to an end—only as promotives of the blessing which is dilated on as the more special topic of the petition. For the Colossians and Laodiceans, the Apostle prayed "that their hearts might be comforted," and that this might be effected by their "being knit together in love;" but the burthen of his supplication was, that this inward peace and outward harmony might be conducive "unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, even of the Father, and of Christ." (Col. ii. 2.) It is manifest, that assurance of personal salvation, however desirable and however attainable, is not here intended; but rather the assurance of those great verities, apart from which all individual confidence of safety would be a grievous presumption. Each phrase employed by the sacred penman leads us on more and more to the thought of that which is without, rather than within us. The assurance he specifies is an assurance, not of the conscience, but of the "understanding." Again; it is an assurance of understanding, which consists not in experience, but in "acknowledgment." And further still; it is an assurance of understanding to the acknowledgment, not of our own mental workings, but "of the mystery of God." The Apostle indeed knew the value of personal assurance: but he knew that it must be preceded by the assurance of understanding. Precious to him was the persuasion breathed forth in the words, "I know whom I have believed;" but this consciousness of security arose not so much from the important fact of his *having* believed, as from the remembrance of His power and love *in whom* he had believed,—not so much from the certainty of his having committed his soul to Christ, as from the yet greater certainty that Christ was able to keep it. Thus also, when he testified, "We know that if the earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens—therefore we are always confident, and willing rather to be absent from the body, and to be present with the Lord," his individual anticipations found their warrant in the Divine promise, and derived their vigour from the "assurance of understanding" whereby he entered into the meaning of that promise. Let such, then, as covet the ability to say, "We know that we have passed from death unto life," seek first the gift for which Paul sued in behalf of the churches. Let them pray for and strive after this "full assurance of understanding;" let this next embolden them to draw still nearer and nearer to Christ "in full assurance of faith;" thus let them show diligence "to the full assurance of hope unto the end;" and "or ever they are aware, their soul will make them like the chariots of Amminadib," and they will find that they have "assured their heart before God." (Heb. x. 22; vi. 11; and 1 John iii. 19.)

PRECES PAULINÆ.

HOME PROCEEDINGS.

THE work of the past four weeks has been marked by very considerable activity and not a little success. The three autumn tours in Ireland, which ended at the close of the first week in October, embodied nearly sixty meetings and twenty sermons. Mr. Allen, after having visited Dublin, introduced our cause into Carlow and visited our old Associations at Waterford and Tramore. Miss Freeman, of Beresford Street, Waterford, has kindly accepted the office so long and so successfully held by Miss Hickey. The promise of the early part of Mr. Farmer's was not marred by any breakdown at its conclusion. "The whole," Miss Townsend writes, "was a success, the weather befriending us during the entire month." Mr. Burroughes' appeal for us at Kingstown and Mr. M'Haffy's at Monkstown were most successful, and we feel much indebted to both of them for their kind help. Only one or two places remain untaken, and these we must try to get visited by local friends.

A short Scotch tour was undertaken early in October, comprising sermons at Cupar Fife and meetings at Peebles and Ardrossan. The church at Cupar was decorated for a harvest thanksgiving, and allusion was made both morning and evening to the abundant harvest which Scotland has enjoyed. But for the accidental absence of a liberal contributor, the collections would have been larger than any ever made for our Society in Cupar. As it was, they largely exceeded those of last year. At Peebles our old and tried friend Mr. Wyer is about to resign his incumbency, but we are glad to say he retains the Hon. Secretaryship. Ardrossan proposes to do its best to support an orphan at Ooshooia, one friend offering 5*l.* if the remainder can be collected. We publish an interesting account of Mr. Farmer's first important meeting in the North. York has ever been a good friend to us, and indeed to all Missions.

Mr. Welby has preached for us at Rhyl and lectured at Kenilworth, and is making arrangements for various Midland places, both villages and towns. In the South several sermons and meetings have been taken, albeit other parts of the kingdom have claimed our chief attention. Meetings have been taken at Streatham, Barnet, Chichester, and Worthing; and Sermons preached at Christ Church, Beckenham; Christ Church, Finchley; Wincanton; St. James's, Bermondsey; Allhallows', Lombard Street; and Worthing. Mr. Garland kindly helped us at Wincanton, and Mr. Lory at Streatham, where he had the Anniversary Sermon and two Meetings, usually taken in July, but this year postponed owing to the Vicar's absence. Various places in and outside the Metropolis are now in process of arrangement, and we look forward to a busy time up to the middle of December. We forgot to mention in our last the loss our Society has sustained at Brighton by the death of our devoted Hon. Secretary, Mr. Darch. His place it will be hard to fill, and all our efforts to do so have, as yet, been of no avail. These sad gaps, which are continually occurring in our ranks, remind us of the need of fresh workers—men and women filled with the Spirit, and, so to speak, "baptized for the dead."

H. S. A.

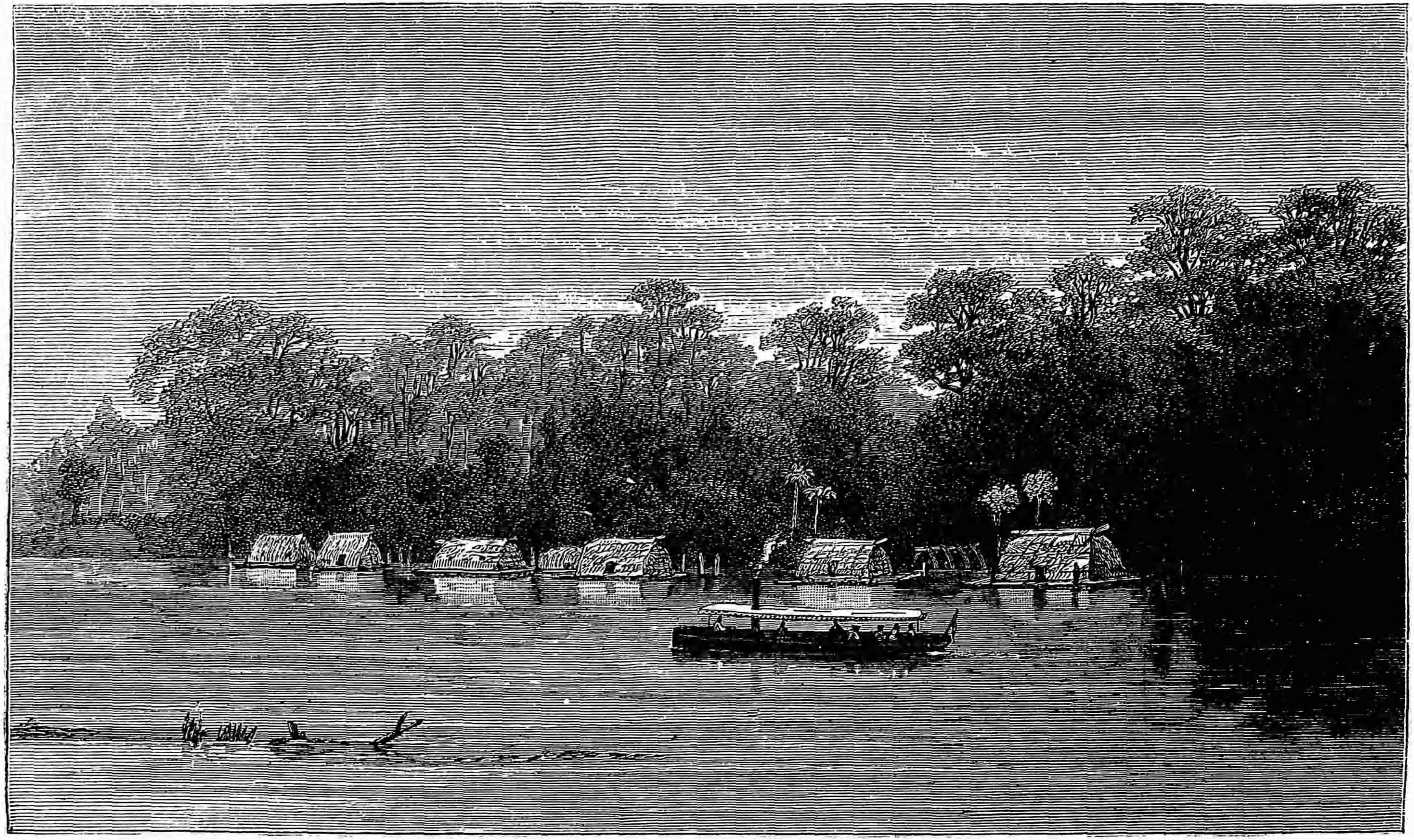
PRAYER UNION FOR SOUTH AMERICA.

The following subjects are suggested for prayer and praise on Monday, the 1st inst.:—

I. Prayer that the Committee may be enabled to select the most suitable agents for the vacancies, from those now responding to the advertisements.

II. Prayer for journeying mercies for Lieutenant and Mrs. Jones and their infant, now on the way to Saô Pedro, Amazons; also for the welfare of all the members of the Amazon Mission.

III. Thanksgiving for answers to prayer for safe voyages of the Bishop and of Mr. and Mrs. Dodds; and for that a married catechist has been provided for the Amazon Mission.



JANGADAS (RAFT-HUTS) OF THE PAMARY INDIANS, AND MISSION-LAUNCH, LAKE AJARAHÁN, R. PURÚS, AMAZONS.
From Photographs by Mr. J. E. R. Polak.] [*See pp.* 177 *and* 270.

THE SOUTH AMERICAN

Missionary Magazine.

DECEMBER 1, 1880.

LETTERS.

SINCE our last issue letters have been received from the Right Rev. Lord Bishop of the Falkland Islands (*Sept.* 25); the Revs. Dr. Humble (*Sept.* 24); J. A. Dodds (*Oct.* 6); G. P. Quick (*Oct.* 21, 29); Messrs. J. S. Robertson (*Sept.* 14, 30); J. H. Peters (*June* 28); J. Lawrence (*Aug.* 28); R. Whaits (*Aug.* 28); J. M. Dean and Sons (*Sept.* 22); Capt. Willis (*July* 28, *Oct.* 1); Miss Shakespear (*Oct.* 6).

BUSINESS.

THE usual Monthly Meeting of the Committee was held on the 9th ult. A Special Meeting was held on the 23rd ult.

The next Meeting will (D.V.) be held on the 14th inst.

FINANCE.

The Finance Committee held Meetings on the 4th and 18th ult.

The Total Amount of Subscriptions, &c., received during the month of October was 753*l.* 13*s.* 2*d.*

The next Meetings will (D.V.) be held on the 9th and 23rd inst.

GENERAL INTELLIGENCE.

AS we again approach the season of Advent, it is meet that our thoughts should be tinged with that hope of the second coming of our Lord which has animated the Church of God ever since the disciples received the parting message of the Lord Jesus on the Mount of Olives. On our own account, we would be amongst those who are waiting for His appearing, and we would also be instrumental, by the grace of God, in awakening those who are slumbering in false security, and who are saying in their hearts, "Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation."

We would live in the intelligent and active apprehension of the closing words of Revelation, "Surely I come quickly." We would say to our fellow-workers as we now send them our affectionate Christmas greeting, "Brethren, the time is short;" it remaineth that they that weep be "as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not;" and, "let us not be weary in well doing, for in due season we shall reap if we faint not."

We would enlist more and more the prayerful sympathies of our supporters. As Nehemiah and his fellows were engaged in building Jerusalem, so are we employed about the structure of the spiritual house of God; and we would encourage in ourselves and in our fellow-labourers the like spirit which possessed Baruch, the son of Zabbai, who "earnestly repaired" his piece of the wall. Our great adversary may endeavour by various means to impede the work, with more or less success; but as did these ancient toilers in the face of danger and difficulties, so would we make "our prayer unto our God;" and address ourselves to the work before us, relying on the promise, "Commit thy works unto the Lord, and thy thoughts shall be established."

The most recent intelligence informs us that Bishop Stirling, after completing his visitation on the Chilian Coast, was leaving Valparaiso for Sandy Point and Ooshooia. From an earlier

letter from his Lordship, we quote hereafter some notes indicating the places visited.

The Mission party at Ooshooia are just now much needing superintendence on the subject of allowing Christian natives to take service on board the sealers frequenting the neighbourhood. The canoe Indians of Yagha are skilful in chasing the seal, and being now in many cases civilized by the Gospel and general influence of the Mission, they are beginning to be valued as assistants to the crews. As it is most important for the converts to avoid associations which, in some cases, would too sadly link the name of Christian with reckless and vicious living, the question needs the wise settlement of the Bishop on his visit to the south.

Mr. Whaits thankfully acknowledges the safe receipt of the considerable quantity of clothing recently sent out, as the result of the labours of many kind friends. We now take the opportunity of expressing our grateful thanks to them, as also to our kind helpers in the Falkland Islands, who have thus cheered the hearts of the missionaries, and enabled us to add so largely to the comfort of the Indians during the winter. Should Mr. Bridges' health continue in the present improved state, it is hoped that he may shortly be returning to the Mission field.

Mr. Dodds remains for the present at Valparaiso to assist Mr. Lloyd, and with the special view of visiting Santiago, and the ports Lota, Caldera, Concepcion, &c.

The Rev. R. Langbridge has been appointed provisionally for one year to Antofagasta, where we earnestly hope a rich blessing may rest upon his labours.

The Committee are considering some applications of clergymen with a view of obtaining a successor to Mr. Quick, at Saô Paulo, and of placing another chaplain at the disposal of the Bishop on the West Coast.

They have, they trust, met with a suitable missionary chaplain for the Alexandra Colony, Gran Chaco; who, it is hoped, will shortly be embarking.

We supply letters from the Rev. F. N. Lett and Mr. Robertson, and a further account of the arrangements of the Seamen's Mission at Rio from the Rev. F. Young.

Mr. Bridges gives us a description of Christmas-day at Ooshooia; and the well-known initials of an old and valued supporter will be observed appended to the article on "Reality."

We have received further very interesting accounts of Mr. Quick's missionary tour with the Rev. Geo. Chamberlain, which will duly appear as we have space.

We take this opportunity of thankfully acknowledging the response made for funds to build a church and schools at Ooshooia. The sum now collected amounts to 590*l.*; and the Committee have decided to commence the erection of the schools as soon as possible.

The general receipts of the present year compare favourably with those for the past; but with greater outgoings, and in expectation of occupying more ground, we commend to the continued prayerful support of our contributors the cause in which we are permitted to work jointly for a brief season.

The Annual Prayer-meeting will (D.V.) be held at the Office, 11, Serjeants' Inn, Fleet Street, at the commencement of 1881, for the purpose of returning thanks to Almighty God for the mercies and blessings experienced during the year 1880, and to seek a continuance of the same during the new year.

Thursday, January 6th, at twelve o'clock, is the day and hour fixed, when it is hoped that many friends may be able to attend.

E. P.

SOUTHERN MISSION.

Tierra del Fuego.

FROM Mr. Whaits we are glad to learn that all are well. In mentioning an instance of theft from the Mission provision store, we are also thankful to record the change of mind of the heathen offender, and to hope that he desires to cast in his lot with the Christians.

Kind friends who have, with loving hands, made up quantities of clothing for Ooshooia, will have the satis-

faction of hearing how deeply their labours are appreciated by the Indians, and their sympathy by the missionaries.

"*Ooshooia, August 28th*, 1880.

"Just a line to tell you we are all well. The winter has been unusually fine, and it bids fair for a very early spring.

"Since I wrote to you in June last we have had our trials. In the first place the Mission store has been entered and things stolen. It required great care and watchfulness to find who the parties were, but I am thankful to say all our baptized people are clear, and that it was done by a heathen man; also that after four weeks of punishment he has shown himself to be really sorry for what he has done, and publicly declared it before all the people assembled in our little school-house. It was a pleasing sight to see him standing just where Bishop Stirling slept a few years ago, with his life in his hand, confessing his sin before God and man. How truly in his case has our God brought good out of evil; for I believe, were Mr. Bridges here, the man would now be seeking baptism.

"The children are all well and very happy, and highly delighted with the opening of boxes. One great surprise was a tin of sweets; and if the few English children who sent them could have seen the bright and happy faces of the Fuegian children, I am sure their own sweets would taste all the sweeter.

"About a fortnight ago the 'Rapida' came in, all her crew being foreigners except one, who was an Englishman wishing to come on shore. The captain made the application. After hearing both sides, and finding the man's papers to be very good, we allowed him to come on condition that he went to Sandy Point by the 'A. G.,' which we were daily expecting. He has been well-behaved and industrious. They took one man from here and, I hear, a man and woman from Host Island.

"The case of clothing per 'Lioness' has arrived; also a case by the 'Sea Witch' of which we have had no account. The contents will not only be valued by the natives, but make our hearts feel the lighter to know that so many kind friends in England are working with us and thinking of us. The list of parcels is enclosed. The things in each parcel (and they are good large ones, too) are just suited to the people—good, strong, serviceable articles. Anything of too fine a texture would be quite out of place.

"The picture-books sent by Miss White and Miss Barrow are very nice indeed, and will be highly valued by the children.

"The medicine chest also will be most valuable to us; it is just the thing we wanted.

"It is a very good plan, addressing things for the Orphanage children separately, and the plainer the things are made up the better.

"We are all looking to the return of Mr. Bridges with great pleasure;

it seems such a time since he left us. In some things we want him very badly, but I think we are just holding on. I hope we are not going back.

"Parcels of clothing are acknowledged with grateful thanks from Mrs. Watson's Working Party, Mrs. Welby, Mrs. Cow, Miss Dwyer, Fermoy, Cork, Ireland; Mrs. William Sheriffs, Fermoy, Cork, Ireland, box of beads; Mrs. Poulden's Working Party, Mrs. Watson, Mrs. Witherby, The Glebe, Lee.

"ROBERT WHAITS."

An Account of Christmas Day at Ooshooia, Tierra-del-Fuego.

"The natives of this distant and unknown country did not distinguish one day from another. They did not, as we do, divide the days into weeks and months, neither had they names for the different days of the week. Thus they had no days corresponding with Sunday or Monday; neither did they commemorate any past events at certain times, as we do, for instance, on Christmas-day, which we celebrate in memory of the birth of our Lord Jesus, which great fact is a sufficient cause to fill the hearts of all believers with great joy. But now very many of these natives are well acquainted with our very useful method of dividing time, and have adopted our terms: thus, for instance, if a man would say to his friend, 'I will go next week to Wulia,' he would say, 'Hatoocoochooa hacoo weecoon Waliipi.' Here the word 'weecoon' is our word 'week,' adapted to the inflection used in the Yahgan tongue spoken by the natives.

"They now commonly keep up their knowledge of the days of the week; and natives who have been for months absent from the Mission station know, on their return, what month it is and what day of the week it is. Sunday is becoming a day of rest, and prayer to the true God; but no day is so much looked forward to as Christmas-day, which we have kept for the last eleven years as a day of joy and of giving gifts to the poor. Long before the day arrives, natives from the E. W. and South, and from great distances, arrive at Ooshooia, and do not leave till 'the day' is over. From 400 to 500 natives are commonly there. We commence the day as other days, with prayer and reading of the Scriptures at 7 a.m. in the school-room, which is packed to overflowing. I read a few verses on the Incarnation of the Son of God, and give a discourse in Yahgan, on this happy and wonderful subject. After this service, which lasts till eight, notices are publicly given of the order of the day's proceedings, together with any advice or reproof circumstances render necessary. At 10.30 the bell rings for morning service, which we hold in the workyard, which is covered nicely with a smooth carpet of greensward. Forms and seats are arranged here, and the people seat themselves in an orderly manner, the men by themselves, the women by themselves, and the children by themselves. All that are in the place come on such occasions, and every dwelling is

deserted by its inmates. We commence with a hymn, followed by a discourse, then prayer, another discourse with questions, then another hymn, and finally prayer, all in Yahgan, save the hymns. The whole Mission party are present at these happy meetings, to which the natives come to the best of their power, clean and dressed. One of the half-yearly distributions of clothes is dealt out on Christmas-eve to the resident natives and their wives and families; at least to such of them whose conduct is good, and to those of their children who attend school, so that many are clad in clean clothes. Their old clothes they give or lend to their needy friends, and thus most are able to come decently habited. After the service they separate for an hour; here and there happy groups of natives are to be seen talking merrily. At length the repast prepared for them is ready; the bell summons the people together; they seat themselves apart as before, and a good dinner is served out to them, consisting of sweetened rice and suet pudding, sometimes cake, and tea or coffee. Some eight or ten of the natives assist in this distribution, and afterwards addresses are given by the missionaries. Then the Mission party take their dinner, and the afternoon we give up to play with the natives, such games as rounders, prisoners' base, kite-flying, races, &c. The evening we spend quietly at home, thankful to be the means of making others happy. Christmas falls with us in the South at Midsummer, and the weather at that time is generally very fine. "T. BRIDGES."

NORTHERN MISSIONS.

The Amazons.

THE following is a continuation of the chronicle of events at Saô Pedro. We can well imagine the satisfaction of the stranger who found a resting-place in his dying moments under the care of Christian missionaries.

"*Saô Pedro, Rio Purus, September 2nd*, 1880.

"In my last letter I endeavoured to give you some account of our journey to the Mamuriá, and its results, which I now continue. After returning to the mouth of the Mamuriá we remained two days at the house of Sr. Braz, awaiting his convenience to accompany us as guide to the huts of some Ipurinás engaged preparing india-rubber near a lake a few hours' journey from his Sitio. After about an hour's steam in the launch against stream, we moored her alongside the bank, and, leaving her in charge of our steersman and a boy, struck off through the forest towards the margin of the lake (named Uajarahá, the same into which Mr. Polak took the 'Pioneer' on his journey to the Chiwené). Having

crossed the lake in one of the long narrow canoes of the Pamarys, who occupy the lake, living in huts constructed upon rafts, as depicted in one of Mr. Polak's photographs (see frontispiece), we passed the night in a large hut belonging to Sr. Braz. From thence we proceeded next morning, partly in canoe, partly overland, to the settlement of Ipurinás, about two hours' journey from the margin of the lake. Here we spent some three hours conversing with the Indians, whose 'tuchaua,' or head man ("chief" would be too exalted a title) speaks Portuguese well. They promised to bring us some little ones in two days' time, but after waiting three days for them in the house of Braz, and they not appearing, we set out for home (Friday, June 4th), which we reached next day, after a quick passage, the 'Pioneer' going splendidly. The journey, although it produced no visible results, was nevertheless not a discouraging one altogether.

"I must now hasten to tell you of a sad event, which will account for my having been prevented from writing more fully for some little time. On June 23rd, being in want of various sundries for the house, I went as far as the house of one of our friends, a short distance above Caxoeira, Joaô Maul Achaô by name, a Chinese, in the hope of obtaining them. Here we found an American named McGee whom I had met in Para, and who had come to buy india-rubber to be remitted direct to the American market. He sat conversing with me for some time on board the 'Pioneer,' but, being somewhat unwell, did not care to go up to the house where I slept. The next day I was called to see him, as he was much worse. I applied such remedies as we had at hand, but finding him grow worse, I, at his request, got up steam and brought him down to Saô Pedro, in the hope that with care and greater facilities for proper treatment, he might find relief.

"However, our efforts were in vain. We reached here at about half-past five p.m., and at about midnight he expired. For some time previously he had been delirious, and while conscious had given no indication as to his thoughts or wishes. Poor fellow! It seemed to me a strange providence that after fourteen years in Brazil (Pará) he should come to die on the Purus, and be interred according to the use of his own church. We (Mr. Polak read the selections from Scripture) read the Burial Service over his corpse, in Portuguese, for the benefit of the Brazilians who were present; there were some nine or ten of them. They seemed much impressed by the quiet solemnity of our proceedings as compared with the off-hand way in which the dead are often treated in this country. Mr. McGee's property we had brought with us, towing his canoe, so I was obliged to make haste and seek the sub-delejado of police, that he might determine what should be done with it. This was most important, as it was rumoured here that he had some seven or eight hundred pounds in his trunk in Brazilian notes. This took me some time, as the house of the official is some considerable distance above the mouth of the Mamuriá. In order to get him to accompany us without delay, I

had to promise to take him back again to his sitio in the launch. He made me depositee of the moneys and property, which has been here ever since, awaiting decision of a Justice of the Peace in Manâos. By this steamer I hope to despatch it to Manâos, receiving from the sub-delegado, who came here yesterday, a receipt for the property in full. You will understand how this sad occurrence has added to the work already upon our hands. The general remark made by friends and neighbours here is to the effect that had poor McGee died in any other house, the 19,970,000 Rs. (nearly twenty contos of reis, or 2,000*l.*) would probably not have been forthcoming, or that, at any rate, the owner of the house would not have been free from suspicion of having helped himself to some of the money. Fortunately for all concerned, McGee had balanced his accounts up to June 1st, showing balance of 2,000*l.*, whereas we find 1,970*l.* His colleague, a Mr. Scott, is now in Manâos, waiting to claim his effects when they arrive there.

"The whole affair has, as far as we can see, hindered us very much; however, we know that the Lord's hand was in it all. Little did I think, when we laid little Kiriamá to rest, and gave orders to leave the trees growing around the spot, that our cemetery would so soon have another occupant. * * * *

"As I expect the steamer to appear very shortly I must now conclude. I thank the Lord, who gives us many blessings, that we are all in health, the children included. They continue to learn, but imbibe knowledge but slowly. Mr. Polak and I are considering the advisability of forming a sort of lesson-book in Ipuriná, so as to be able to teach them to write and read in their own language at the same that they continue to learn English, which, of necessity, must proceed more slowly. I should like very much to know the mind of the Committee on this point. I will endeavour next month to give you our ideas on this subject at greater length. I have a small boy, not unlike Kiriamá in size and appearance, entrusted to me by a friend, to see if I can cure him of the vice of eating clay—very common amongst the Indians. I shall be very unwilling to part with him when his master calls for him. "W. THWAITES DUKE."

WEST COAST.

THE following extracts from the Bishop's dispatch furnish a chronicle of his movements on the West Coast, including the re-appointment of the Rev. R. Langbridge in the Society's service for one year at Antofagasta:—

"*Iquique, September* 4, 1880.

"I have, since July 30—on which day, after delays occasioned by bad weather, I left Valparaiso—been making a visitation on this coast.

"I may speak of it as the coast of Chili, for by force of arms Chili has possessed herself of what was the Bolivian, and of a portion of what was the Peruvian, coast. At Iquique, from which I now write, Chilian military rule prevails.

"At Chañaral I remained a week; at Antofagasta and Tocopilla I remained a week each; and in this place I have already been five complete days, having a prospect of leaving to-morrow by steamer for Valparaiso.

"Further north I do not deem it expedient to go, owing to the state of war.

"At Chañaral I found Mr. Robertson busily engaged.....I have no alterations in his work to suggest at present, except that, if it prove practicable, he visit from time to time Taltal for the purpose of having Christian services. Mr. Robertson contemplates taking Holy Orders. In view of this I have suggested to him a course of theological reading.

".. .....I have arranged for Mr. Langbridge to officiate at Antofagasta for twelve months.....I think it likely that visits to Chañaral and Tocopilla by him would be expedient—say once in six months to each place.....

"At Tocopilla I remained just over a week. I had two services in a large dining-room on Sunday, and took a funeral the same day.....I had an interesting week-day service at one of the copper mines, and an evening service in the dining-room again on a Wednesday.....

"WAITE H., Falkland Islands."

CHAÑARAL.

MR. ROBERTSON informs us of the satisfactory results of the first examination made in the school under his charge. May the dear young people who have been successful in obtaining prizes ever seek "first the kingdom of God and His righteousness;" and, may all drink deep of the fountain which is able to make them "wise unto salvation." Storms and excessive rains have produced loss of life and property on the coast. We, the living, who remain, are loudly called by such visitations to seek the "true riches," which are imperishable, and the "cleft of the rock," where is found eternal safety.

"*Chili, Chañaral, August 3rd*, 1880.

"As the Bishop could not be with us in July, I thought it better, after consulting the wishes of some of the parents of the children, not to post-

pone the school examination further than the middle of the month. We commenced on Monday the 12th, and on the following Friday distributed the prizes. I subjoin a list of the subjects read, and the names of the successful candidates in which it was, to nearly all, a first test of progress. I myself feel very much satisfied with the general advancement of the pupils, and I believe and trust the time given to school work has not been in vain.

"The names of prize-holders are as follows (those marked with an asterisk having gained the distinction in Scripture subjects) :—

"Class I.—*A. Chellew, L. Collins, A. Russell, E. Peters, P. H. Schjolberg.

"Class II.—*L. Sheriff, A. Schjolberg, H. Peters.

"Class III.—*R. Cáceres, J. Cáceres, M. Illanes, W. G. Sheriff, and L. Collins.

"The prizes included 'The Family Treasury,' 'Life of St. Paul,' 'Haven of Rest,' 'Tract Magazine,' and some interesting secular books. At the close of the proceedings, Mr. Peters spoke a few kind words of encouragement to us, and expressed himself satisfied with the progress the children had made.

"So much rain has fallen in the South during last month that considerable alarm is felt for the coming grain harvest. In some places the storm was so severe as to sweep away houses, trees, and everything it encountered in its path. At Tamaya, near Coquimbo, a terrific hurricane was experienced, and several mining establishments were, as the papers say, 'levelled as smooth as the palm of a hand.' Here the country laments the death, by drowning, of upwards of fifty miners, probably all married men, as most of the 'solteros' have gone to help to make up the numbers required for the contemplated attack upon the Peruvian capital. The inundations further South have caused heavy losses to the 'Lacendados.' Between Valparaiso and Santiago the railroad has been destroyed in many places, and traffic was suspended for several days upon all the railroads of the Republic. On Sunday the 1st (the day we expected the Bishop), the sea became so rough that many boats and launches, torn from their moorings by the fury of the waves, were dashed to pieces on the rocks. Two men, in endeavouring to save a boat, were nearly drowned. We felt very thankful that his Lordship did not arrive upon that day, as it would have been excessively dangerous or impossible to disembark in such a heavy surf.

"You will be glad to hear that I have made some preliminary arrangements with a Señor Godoy here to endeavour to distribute Bibles and Testaments in Spanish. I am convinced of being able to accomplish something in this way, if only a beginning can be made.

"Mr. and Mrs. Langbridge landed here last week from Chimbote.

"The Bishop arrived here safely on Tuesday, the 3rd. His Lordship looks in good health, and has already won all hearts by his pleasing manner and kind cheering words.

"I have also your letter of June 12th. Please convey to the Committee my warmest acknowledgments for their handsome and liberal treatment in acceding to the appeal made by Mr. Peters.

"J. S. ROBERTSON."

Brazil.

RIO DE JANEIRO.

SEAMEN'S MISSION.

WE are favoured by the Rev. F. Young with the following additional information connected with the inauguration of the Seamen's Mission at Rio :—

"*Seamen's Mission, Rio de Janeiro, August* 31, 1880.

"A meeting of the Committee of this Mission was held on Thursday, August 26th, 1880, at 2 p.m., at the offices of Messrs. Phipps Brothers and Co., in this city, at which were present Rev. F. Young, Chaplain, in the chair, and Messrs. May, Welby, Norton, and Harrison.

"It was proposed that Mr. Harrison be requested to act as Treasurer, and the Rev. F. Young as Secretary to the Committee, and these gentlemen were accordingly elected.

"A statement of the financial position of the Mission was then laid before the meeting, when it appeared that the treasurer had actually in hand a sum of 1,790milrs., and that a further sum of 400milrs. had been promised, making a total of 2,190milrs., or about 200*l*., subscribed by English residents in this city ; and it was hoped that this sum would be raised to 3,000milrs. per annum.

"The Secretary then formally communicated to the meeting the offer from the South American Missionary Society of an annual grant of 100*l*., and he was requested by the Committee to write to the secretary of the South American Missionary Society, thanking them for their liberal offer, and accepting it, and further to arrange that this amount as it fell due should be paid to the Treasurer, F. H. Harrison, Esq., at the New London and Brazilian Bank in London.

"It was then proposed and carried :—

"1. That Mr. F. Curran be appointed missionary for the first year, at a salary of 1,500milrs., to commence August 1st, 1880. To this a bonus of 100milrs. was added to provide for certain expenses up to that date.

"2. That the present premises of the Mission, No. 163, Rua do Saude, be taken for the year at a rent of 540milrs ; that a further sum of 250milrs.

be appropriated for furniture, &c. ; also a sum of 720milrs. for hire of boat and man for the year ; a sum of 360milrs. for hire of man to have charge of Mission premises, clean, and attend generally to them ; and, lastly, a sum of 120milrs. for incidental expenses, *e.g.*, lighting, water, &c., making a total for expenditure in all of—

	Rs.
Salary of Missionary	1,500.000
Rent of Mission-room	540.000
Furnishing	250.000
Boat-hire and boatman	720.000
Servant of Mission-room	360.000
Incidental expenses	120.000
Total	3,490.000

Receipts :—

	Rs.
In hand	1,790.000
Promised	400.000
Grant, S. A. M. Soc. (more or less)	1,000.000
Total	3,190.000

"3. The Secretary was requested to communicate with Mr. Curran to the effect that he had been appointed by the Committee as misssionary for the first year, &c. ; and also to draw up for his guidance a scheme of work, stating days for visiting shipping, hospitals, &c., hours of Divine service, and detailing generally his duties ; and to request him to keep memoranda of his daily work, and embody these in a monthly report to be handed in to the Secretary, copies of which shall be sent to the South American Missionary Society and to the Lord Bishop of the Falkland Islands.

"4. It was resolved that, as the Mission is to include American, as well as British ships, and as many of the American residents in this city are subscribers to the Mission, two American gentlemen, Messrs. James and Quinby, be invited to join the Committee ; and the Secretary was requested to call upon them for this purpose.

"The Committee consists now of—The Lord Bishop of the Falkland Islands, Local Clergy of South American Missionary Society, Rev. F. Young, Secretary ; F. H. Harrison, Esq., Treasurer ; Messrs. W. May, R. Norton, G. Bradley, R. F. Welby, — James, — Quinby.

"The Mission now is, I am thankful, established, and in fair working order.

"I enclose an abstract of the scheme of work drawn up.

SUNDAYS.

"Service in the Mission-room at 11 a.m.; services on board ship, where requested, or leave is given, in the afternoon; visitation of the various boarding-houses in the city, and invitations to the Mission-room.

WEEKDAYS.

"Mondays, Wednesdays, Fridays, and Saturdays—(1) visiting the shipping in the harbour, conversations with the sailors on board, distribution of Bibles, &c., amongst them; (2) visiting the lodging-houses in the city with the same work.

TUESDAYS AND THURSDAYS.

"Visiting the hospitals and the prison, with special attention to the seamen therein.

"This scheme we may have occasion from time to time to modify or extend.

"We trust, under God, to make the Mission a good institution, and especially our Mission-room a nucleus of useful work. You shall have from time to time accounts of our work.

"FRED. YOUNG, Secretary."

Extracts from Missionary's Report for month of August, 1880:—

"We have much, very much to encourage. The missionary is well received everywhere on land and afloat. Eighty visits have been made this month to vessels in the Bay; this may be considered large, and, in fact, more than can be managed later, when more work is required to be done on shore. These eighty ships average at least ten men, or about 800 men altogether. Amongst them Bibles, Testaments, and religious literature have been distributed; Bibles and Testaments donated, ten. These efforts have been accompanied with prayer, exhortation, and counsel.

"The boarding-houses and hospitals have been visited, and the inmates supplied with literature, religious and secular, assistance in some cases given under the direction of yourself, as Secretary, and employment sought for them. I passed through the wards of the hospital (Sta. Casa da Misericordia) to-day; many sick, of all nationalities, and inquiring for situations (as soon as well), also invited men to our Mission-room.

"One encouraging feature is that captains are willing to permit services to be held on board their ships. The names of vessels have been omitted, as it is difficult to attend to the management of a boat under sail when blowing fresh, and going alongside, and to write the names; but the vessels reported in the daily papers are visited, especially English and American, with a sprinkling of Italian, Swedish, Danish, &c.

"FRANCIS CURRAN, Missionary."

SAÔ PAULO.

MISSIONARY TOUR IN THE PROVINCE.

(*Continued from page* 250.)

"*Saô Paulo, September* 13, 1880.

"17*th.*—After dawn we found a lovely nook for bathing in the river, bought eleven oranges for a penny, ate at breakfast some English green peas provided for the chief of the police, who had been expected to pass that way, and then rode to the top of the Serra, which was about 500 feet above the valley. Here is an old dismantled church, and in front of it a cross 25 feet high with a small tree growing out of the top of it. The tree was one of those 'figueiras' of which I afterwards saw so many curious specimens. The seed had been dropped by a bird or the wind on some rotten spot on the top of the cross, and the root forced its way right down through the centre of the cross into the ground. Around the foot of he cross was a large heap of various kinds of stones, brought up the hill from all the country round by people doing penance. If each stone could tell the story of the crime as an atonement for which it was carried to that cross, what a history might be written. There was a fine view of a vast tableland, broken by four ranges of hills.

"Having descended some distance on the other side of the Serra, we rode through some undulating country covered with samambaia, a sort of tall brachen, and then through the remains of an old forest in which were myrtles and wild oranges. Then we came to the ruins of a farmhouse and garden, near a beautiful stream and an orange grove. This was the type of many deserted farms, for the soil is seldom properly worked, and the owners leave what they call worn-out land, and cut down forest for new ground. And they have a strange law, that when the owner of landed property dies without having arranged a legal division, which is a most expensive process, each member of the family may plant where he likes, or may sell his share to strangers. And after a time a number of strangers may have shares, and each may plant where he likes, or where he can assert his power by physical force. Sometimes one may buy a share in some enormous estate for a few shillings, and then he may cut down trees and plant wherever he chooses, unless some stronger shareholder prevents him.

"Our short journey to-day ended at the house of Sr. Henrique.

"Our host, Sr. Henrique, is an elderly gentleman, well-known and highly respected throughout the district. Though we have ridden some miles through his large estate, we find him living in a most primitive fashion. We have passed through the court-yard and entered the best room in the house, where I am now sitting on a box, and my friend on a low form. The floor is the natural soil, and no ceiling hides the roof; there are forms around the walls, and one low table; a large basket of corn in a corner, saddles reclining on a line of cipo (a forest creeper), and our two beds, complete the furniture of the room.

"Sr. Henrique has a large family of sons, who are nearly all married, and have houses near their father. They do the work of the farm, but not after our ideas. The horses, of which they have a good breed, and the cattle come on all sides up to the court-yard, and on this account they cannot farm the land near the house, but go away some miles and cut down forest trees and there plant their beans and rice, and farina and corn; and when this land has been used for a year or two, they cut down the forest in another part for fresh soil. If only some good English farmers were here to show them how to cultivate their wide extent of rich soil, the next generation might become quite wealthy; but as long as they have enough for their families to eat they are content.

"Soon after our arrival people began to come in and sit around us, and about seven o'clock, when 30 or 40 were present, my friend gave out a hymn and commenced evening worship; in the course of which we sang, 'How sweet the name,' in Portuguese, and he gave an address about the Holy Communion, and interpreted for me while I spoke on the same subject.

"18*th*, *Sunday*.—Four young men came to be admitted to Church membership, but, though they were in earnest, Mr. Chamberlain, on examination, considered them not sufficiently instructed in the Bible, and advised them to wait for another occasion.

"In the morning we saw people pouring up the hill, and they all came to the house and shook hands with us, and then we went to the church built by our host. It is surrounded by a square of ground, planted with palms or coqueiros; one of them shoots straight up, seventy or eighty feet, while its diameter is not seven inches. Fifty-five people were seated on forms, and more than thirty others on the ground; they all listened with eager attention and joined heartily in the singing, and nearly all partook of the Holy Communion with solemnity and earnest feeling.

"I was delighted to see such a number of worshippers, some of them from great distances, and when I found that seventy were communicants, and that none of these would have been admitted to the privilege unless they had shown evidences of a real love for the Lord Jesus Christ, I certainly was astonished, and praised God for the rich blessing bestowed on this missionary work.

"And now let me tell the origin of this church.

"Antonio, whom I met on my first day's journey, was one day at home reading the Bible, through which he had been converted, when he was visited by a neighbour who was remarkable for quarrelling with everyone. He asked at once if he should read aloud what had been interesting him, and, when the other gave him permission he read something from one of the Gospels. After some time he stopped, but his hearer bade him go on, saying, 'That is a book I ought to have heard long ago, and then I should have been a different man.' Hour after hour Antonio read on, and late at night the other left, asking permission to come again.

Soon afterwards he came and listened to the Bible a whole day, and as neither he nor any of his family could read, he asked if he might bring his family to remain a few days that they might all hear the Bible. About this time Mr. Chamberlain and Mr. Symonton called at Antonio's, as they were on a Mission journey, and he desired them to go and visit his friend. They accordingly went to his house, and he kept asking them questions the whole day about the Gospel ; and he told them that he had been like a man in a dense Brazilian forest, where the darkness was intense and a terrible tempest was raging, and he had given himself up for lost, till that day when he first heard the Bible read, when the heavens seemed to open, and the darkness cleared away, and he had great joy.

"Our host, Henrique, was a compadre of this man (*i.e.*, one was sponsor to a child of the other—a very close bond in this country). And when he heard that he was turning Protestant, he said he was bad enough before, but now he was going entirely to the devil. So he went to expostulate with him, and said, 'What is all this that I hear about your becoming a Protestant ?' The other answered, 'I don't know what a Protestant is, but I will tell you what I have heard read in a book called the Bible.' The complete change in the man's manner, from passionate quarrelling to calmness and gentleness, so impressed Henrique that he determined to know more about this wonderful Book ; so he went to the priest to inquire about it."

(To be continued.)

Argentine Republic.

ROSARIO.

LETTERS from Rosario supply us with continued information as to the satisfactory progress of the Lord's work in that neighbourhood. With all our heart we wish God speed to the Gospel message reaching Spanish ears and hearts, as well as those of our fellow-countrymen :—

"*Argentine Republic, Rosario, June 22nd,* 1880.

"On the 9th instant I had service at Cordoba, well attended, with five communicants.

"I sent some Spanish hymn books to the school a short time ago. Now I had the pleasure to hear the school unite in singing hymn after hymn in a very gratifying manner. The Spanish hymns have become at once popular with them.

"Sunday the 13th being second Sunday of the month, the usual Spanish children's service was held and afforded satisfaction. Among those pre-

sent was a young man from Algiers, of Spanish parentage, but born as a member of the Reformed Church.

"Mr. G. S. Gilpin having resigned the office, Mr. J. Atkinson has been appointed teacher of the male department of the day school."

"*July* 24, 1880.

"The war is over; lives have been sacrificed; money spent lavishly; society upset; all for nothing! But we have the happiness to feel that He who 'stilleth the noise of the seas, the noise of their waves, and the tumult of the people,' who maketh wars to cease, and 'scattereth the people that delight in war,' hath heard our prayers, and brought peace to pass in the Republic. Our apprehensions for a time were very grave, and many anxious days of suspense were passed; but now once more the clouds have been dispelled, and we are looking forward with revived hope.

"Last Sunday we celebrated the Centenary of Sunday-schools, and are resolved to make special efforts on behalf of our own representative of that great and good department of Church work.

"I published a memorial paper, of which I enclose copies, and which will be framed and preserved by many of our people. Morning service began with the hymn, 'We are but little children weak,' cheerfully sung by old as well as young. Proper lessons, 1 Samuel iii., St. Luke ii. 40—52. Second hymn, 'There is a friend for little children.' Third hymn, 'Forward, Christian brothers.' Special prayers, and sermon appropriate to the subject from St. John xxi. 15, 'Feed my lambs,' and offertory on behalf of our Sunday-school.

"There was a special feeling of enjoyment in the Sunday-school itself, which met as usual after service, and I am hopeful that our people will become more alive to the importance of Sunday-school work, and of their duty towards it. The Sunday-school must be the nursery of this Church. The young heart, being plastic, is more easily moulded, and more likely to retain the stamp of the die, than when it has grown old in the ways of the world.

"On the same afternoon we had public worship in Spanish. The singing was very hearty, and we were able to chant the Nunc Dimittis. look forward to a monthly Spanish service; but what with the many engagements pressing on me, I am unable at present to have more than a bi-monthly service for the public and a monthly children's service. Still it will be a satisfaction to many friends of the Mission to know that a beginning is being made. There was never any Spanish work done in connection with this branch of the Mission till we commenced a Spanish singing class on June 15th of last year. Now we have two Spanish classes, and the singing of Spanish hymns is becoming familiar even to many English children.

"I have admitted one person from the Roman Church into our communion this month.

"I hope that a missionary may be found for the Chaco. It is not the place for a 'chaplain' only, but for a real missionary who will give his life to the work. The climate here is most suitable for a man with weak lungs.

"F. N. LETT."

Trip to Bahia Blanca.

(*Continued from page* 230.)

FOUR leagues from the town we crossed the Naposta River, which also rises from the Sierra Ventana, and flows direct into the ocean, or rather into the Bahia Blanca. Soon after passing this river, we came upon salt beds devoid of vegetation, answering to the salinas of the Upper Provinces. The town itself lies low, built on the right bank of the Naposta and two leagues distant from the port. The numerous quintas around it give it rather a pleasing aspect from a distance. On a nearer approach it seems like a place which had suffered bombardment, so many are the ruined and dilapidated ranchos. The grape grows very well, and a kind of wine called chocoli is in great demand.

There are only three Englishmen in the town itself. There are however a good many Protestant Danes, and for them I held a service the next day in Spanish and christened three children.

We paid a visit to the port, but, as it was low tide, were rewarded by the sight of sandy mud extending as far as the eye could reach. The whole distance between the port and the town is formed of salinas; in dry weather, the argillaceous soil is hard and white, covered with a crusty layer of salt; in wet weather, this is generaly submerged in water.

Our journey back to the Sauce Grande on Wednesday, February 25th, was performed well and happily; we crossed over the Naposta by the town, and skirted along its winding course until we came upon the road, which led us straight across the table-land.

The next day was so wet that we could not move out at all. On Friday morning early, as it had cleared up, we set off on a round of visits up river, gradually approaching nearer the Sierra Ventana. From the puesto of Messrs. Samuel, who have only lately settled out here, we made an excursion into the midst of the Sierra, among which we obtained some beautiful vistas. The camps seemed of a higher class, and better suited for sheep. We spent a pleasant time with the two brothers, and left them on the following morning to return to Mr. Catty's. While here, we learnt that Mr. Thompson, with whom we had remained a few hours on our journey near Puillahuinco, had been sadly mauled by a tiger.

On Sunday morning, at 11 o'clock, Divine service was held at Mr.

Catty's, and thirty-two assembled together. Directly after, we loaded our pack horse, saddled, and before 2 o'clock were once more in the saddle with our heads turned homewards. We had intended reaching Mr. Thompson's that night; but night caught us on the way, and about a quarter of a mile from his puesto we found ourselves stopped by a small arroyo. We could not drive the horses across in the dark, so there was nothing for it, but to camp out. Fortunately I had some bread and some potted meats; so we fared fairly well. But to add to our discomfort, the rain soon came down in torrents. As it was too dark to hobble the horses it was necessary for one to round them up continually. Mr. Harrow and Mr. Ibbetson took this duty in turns, and would not allow me to take my share, more I think from fear that I should lose the horses than for any personal considerations. A little before sunrise we were able to cross the stream, and rode up to Mr. Thompson's. We found him pretty bad; the tiger had caught him round the waist, and bitten him through the fleshy part of the back. Scarcely had we dismounted when the rain began to descend in torrents, and to add to our misfortunes, Mr. Harrow declared himself too poorly to be able to proceed. So we doctored him and put him to sleep, and then set ourselves to wait with the best patience we had. Even the longest day must come to an end; and our patience was rewarded by seeing Mr. Harrow suddenly rising up and declaring he was all right. The horses had given us considerable trouble to keep together, and it took some time still to hobble them for the night.

Early on Tuesday morning we bade our host good-bye and a speedy recovery, and at once set off. More or less we kept to the same route as when we had come. About four leagues beyond Puillahuinco we met a large troop of cattle—horses, mares, and sheep—being driven down to the Sauce Grande. Being a cool day, we pushed on without a siesta, intending, if possible, to reach Mr. Pettigrew's; but night drew on, and we were still far distant; still we pushed on, but our tempers were all rather ruffled, and we seemed each to go our own way with a few horses. It was about half-past nine when we reached our destination, and the heartiness of the welcome soon made us forget our troubles. We had ridden in the day some eighty-one miles.

The next morning we moved off early, having only seventeen leagues in a straight line to the Azul; but, soon after starting, our pack-horse's girths slipped, and he bounded over the plain kicking lustily. We gazed with faces of dull despair as we saw the saddle-bags gradually rent to pieces, and all the contents, together with our wraps, being deposited in every direction in the grass; but the ludicrousness of the scene prevailed, and we burst into a hearty laugh. It cost us some time to find and adjust our things, and then once more we set off. We had some little trouble in finding the puesto at which we had left the mare in passing; and, when we had joined her to the tropilla, we found that the horses had forgotten her

and so resented her presence. Thus the difficulties of driving were enhanced, more especially as our friend, the kicker, was in high trim, and lashed out vigorously when anyone came within reasonable distance of his heels. Another horse, too, showed signs of fatigue, and caused us to lessen our speed. It was just sunset as we reached the outskirts of the town, and placed the horses for the night in a potero to feed. We went to the hotel, and, after a good bath and supper, felt relieved of all our fatigues. The next morning I had to bid adieu to my two kind companions, who were returning home, while I had to take train for Buenos Aires. The train leaves the Azul at 7.25 a.m., and reaches town at 7.22 p.m.—twelve hours doing 200 miles. From Buenos Ayres, the next day I started again for the Bragado, but my journey to the Far West I must reserve to another letter.

J. H. G. S.

Reality.

ALL thinking Christians, and perhaps especially those who are engaged in work for the Master, must be painfully impressed with the want of reality and thoroughness, the want of singleness of eye and fixity of purpose, in many of those who bear the name of Christ at the present day. It may not be a popular subject; but in these last days, when the coming of the King draweth near, is it not meet that His servants should seek to provoke each other to more life and earnestness than hitherto?

Let us, therefore, venture to ask—*With how many is eternity a reality?* We know that we can spend but a few passing years in this world, and we profess to believe in an eternity of joy or woe beyond it. We shrink, it may be with horror, from the unorthodoxy of those who doubt a truth so plainly revealed; and yet how many of us live as if we believed it? To how many of us is this world the shadow, and that beyond the substance? How many, in their life and conversation, "declare plainly that they seek a country"? Is it not lamentably true that most Christians are so engrossed with the things of this world, that the eternal world is like a dark spectre before them, which they would fain keep at a distance as long as possible? And although they are willing to sing about heaven and its glories, yet this earthly scene practically appears to have so much a stronger hold on their affections that one is forcibly reminded of the speech of a shrewd Roman Catholic peasant, who, when speaking of the illness of his priest, remarked, "Heaven may be a very fine place, but I never yet heard of one, be he bishop or priest, but was glad to keep out of it as long as he could." If we believed, what we know to be the truth, that this world, with its fashions, is fast passing away, and that an eternity of joy or woe is before each of us, one anxiety would possess us, even that we ourselves and all

around us might be prepared for that eternity, and might live day by day in the realization of its solemnities.

With how many of us is love for souls a reality? Sermons are preached and lectures delivered from day to day on the duty of Missions to the heathen at home and abroad. There are men always to be found ready to speak fluently on the subject, but how many of them are disposed to practise what they preach; to give up ease and comfort to go into the dens and dark places of the earth, and search and work for perishing souls, and, if need be, lay down their lives to bring them to Christ?

Thank God there are such men; but they are few and far between. Or, to make the matter more practical to each one of us, how much have we given up, or are we willing to give up; how much have we done, or are we willing to do, in behalf of those who know not Christ, and are therefore lying in darkness and the shadow of death?

Or, to pass to a kindred subject—*With how many of us is love for the Master a reality?* not only a sentiment, which finds vent in singing in church,—

> Were the whole realm of nature mine,
> That were a present far too small;
> Love so amazing, so Divine,
> Demands my heart, my life, my all,"

and then goes home to a life of selfish ease; but a love which constrains us to give ourselves unreservedly, with all that we have and are, to His beloved service; a love that leads us to deny ourselves in ease, in comforts, even in lawful enjoyments, if only we may serve Him, who left His glorious home to minister to and die for us.

Dear friends, it is time that the Christian world should awake to its responsibility on these subjects; for even now, Christians, those whose eyes glisten at the name of Jesus, whose hearts kindle at the thought of His love, can yet so conform to the fashions of a world which hates and crucified Him, that they array themselves in its costly dresses, its glistening ornaments, and expend large sums on the various luxuries which they think befit their position, while the cause of the Lord they love and profess to serve languishes for want of the money which they are lavishing on themselves.

As the shadows lengthen around us and another year draws to its close, may we seek to remember more and more that we are but pilgrims and strangers here, who seek a better country, even an heavenly, and to live in realization of its approach, holding our earthly possessions with a loose grasp, and rejoicing to deny ourselves, in order to give of them the more liberally to His cause who so loved us as to give Himself for us, and thus go on our way joyfully, until called to pass from these earthly shadows to heavenly realities, and abide for ever in the presence of our Lord.

K. J. G.

Gleanings.

"THE TESTIMONY OF THE LORD IS SURE, MAKING WISE THE SIMPLE."—Ps. xix. 7.

THE HISTORICAL UNITY OF THE BIBLE.

A SERIES of histories, so continuous through four thousand years, from the creation to Nero, could not be the chance work of twenty writers, fifteen centuries removed at the two extremes. A higher wisdom must surely have been present, and moulded every portion into harmony with the common design of the whole. The single break between Malachi and the Incarnation only strengthens the proof of design. Stars wane before sunrise. The gift of prophecy was suspended, and sacred history was withheld for a season, before that dawn of the Sun of Righteousness, after which, both of them were to re-appear in richer splendour and beauty than before. The words of the heathen poet, in reference to the works of creation, must apply here with equal force, "Mens agitat molem, et magno se corpore miscet." One mind, the mind of the Holy Spirit, must have brooded over this wide range of history, evolving deep harmonies of truth and wisdom out of the seeming chaos of confusion and spiritual darkness, through the long and weary course of these four thousand years.

Simplicity of style is another feature of the sacred histories by which they are distinguished from common narratives. There is no comment, and no rhetorical amplification. Where genealogies are given, there is no attempt to relieve their bareness by digressions and arts of composition. The most startling miracles are mentioned in the same quiet tone as the most commonplace occurrence. The writer seldom pauses, even for a moment, to direct the attention of his readers to the wonders he has to record. A calm, quiet, solemn, earnest tone, marks his whole narrative. The writers never turn aside to deprecate suspicion, never pause to amplify what is marvellous, and seldom allude for a moment to collateral testimony. However rich in materials for reflection their narrative may be, they abstain from all moral commentary. The history is left to supply its own key. There is no condemnation of Lot in his ready acceptance of Abraham's offer, but the results of his choice, too selfishly made, speak for themselves. There is no direct censure of Jacob's deceit in the case of the blessing, but his whole life is one tale of silent retribution. He is deceived, in turn, in all that is dearest, with reference to his flocks, to his wife, to his best beloved son. Thus the histories of the Bible, while they are simple beyond all others, are also the most profound. The youngest child reads them with lively interest, and the most experienced Christian, the moralist, and the divine, return to them continually, and find them rich with unsuspected treasures of moral truth and heavenly wisdom.—*The Bible and Modern Thought.*—Rev. T. R. BIRKS, M.A.

HOME PROCEEDINGS.

THE last week in October and the first three in November, which constitutes the period described in the December magazine, is always a busy time. The dark evenings bring with them the usual Dissolving View Lectures near the metropolis and a considerable number of provincial Associations have their anniversaries.

East Farleigh, Abinger, Busbridge, Holy Trinity and Christ Church Folkestone, New Malden, St. Matthew's Redhill, St. Paul's Kilburn, St. John's Weymouth, West Wickam, Christ Church Tunbridge Wells, Goring, Lamorbey, Durweston, Bryanstone, St. John's Holloway, St. Michael's Winchester, and Hyde, are the churches in the southern district where our cause has been advocated. Two of these are to us new ground, and in seven of them the appeal was made either by the incumbent or a friend on the spot. The Society is particularly indebted to Canon Baynes and Mr. Brass who thus helped the cause at Folkestone and Redhill. Both there and at St. John's, Weymouth, the collections were far in advance of those made on previous occasions.

At Tunbridge Wells the sermons were followed by a Drawing-room Meeting at Mr. Walker's, the collections after sermons and meeting being somewhat in excess of those made in November, 1879.

The best meeting of the month was one held at the residence of Mr. Gotto at Hampstead. Mr. Joseph Hoare occupied the chair, and expressed his interest in a Society which co-operated with the Bible Society and was connected with the sainted name of Allen Gardiner. Among the friends who then addressed the meeting were the Rev. H. C. Lory, and Mr. R. S. Clough, who could speak as eye-witnesses of our Missions; the one having been chaplain in the Falklands and the other a missionary catechist on the Amazon. For so excellent a gathering we feel our Society is much indebted to Mr. Gotto and to the Hampstead Secretaries and Treasurer. By the kindness of our old friend Miss Crouch, an opening was obtained at Bognor on November 17th, and no small interest seems to be aroused in our work, specially in that part of it having to do with the Alexandra colonies, Mr. Webster's father-in-law residing in the town. The Cambridge Missionary Union had our work brought before them on November 22nd, and we were glad to find the interest in 1878 had no way died out.

There is nothing of special interest to notice with regard to the rest of the work in the South, unless it be that the Rev. W. B. Keer, late of Valparaiso, kindly lectured and preached for us at Coleford and Yeovil, in Somerset; while Mr. Lory took part in a missionary meeting at Bethnal Green. Such voluntary assistance from eye-witnesses is invaluable. Mr. Welby has sent us a list of meetings taken in the Midland District, which shows that our cause is making good progress there.

Mr. Farmer too is encouraged by the reception he has met with in the North, not least in the Isle of Man. He attributes the success of the meeting at Douglas to the zealous and untiring energies of our old friends, Mr. and Mrs. Elliott. Not the least promising feature in the work of our Northern Secretary is the large quantity of publications and collecting-cards which he disposes of at the various meetings.

At the close of our last monthly summary for the year 1880, we may well erect our Ebenezer, and exclaim, "Hitherto the Lord hath helped us." H. S. A.

PRAYER UNION FOR SOUTH AMERICA.

The following are the suggested subjects for special prayer on Monday, the 6th inst.:—

I. Prayer for a blessing to rest on the appointment and work of the Rev. R. Langbridge at Antofagasta, Chili.

II. Prayer that every hindrance to the further advancement of the great spiritual work which is being carried on by this Society, may be mercifully overruled and removed.

III. Thanksgiving for providential care of the Mission at Ooshooia during the absence of the Bishop and Mr. Bridges, and for the improved health of the latter.