



THE SOUTH AMERICAN

Missionary Magazine.

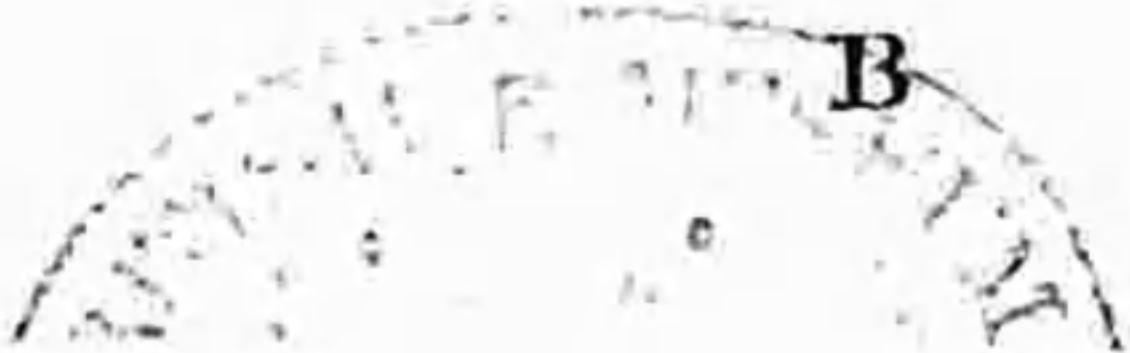
JANUARY 1, 1874.

THE EDITOR'S ADDRESS FOR 1874.

"I wish, above all things, that thou mayest prosper and be in health, even as thy soul prospereth." (John iii. 2.)

Such is our New Year's greeting to each Christian fellow-labourer; and may the Shunamite's reply, "It is well," be the response from the lips of all! With the extension of the Society's operations, and a corresponding appeal for increased support, we shall endeavour now and in subsequent numbers to delineate the salient historical and social features of the continent in which its labours are carried on. This will be with a view to exhibiting the great Evangelistic responsibilities our Society has undertaken, and the measure of success which has so far crowned its efforts. Its past history has had its failures and successes; its deep sombre shadows, relieved by partial gleams of sunlight; but in what records of missionary effort are not such vicissitudes equally discernible? Nevertheless, at such a time as this, when Advent thoughts of the Redeemer's kingdom have quickened afresh our zeal and hope, let us not be deterred by past discouragements, but pursue with increased diligence our work of faith, and labour of love for the salvation of souls to our Master's glory!

On this occasion we shall confine our remarks to Peru, with the history of which Republic most of our readers are familiar. Following up the information obtained by a Governor of the Isthmus of Darien, a follower of Columbus, to the effect that a golden realm stretched along the western shores of South America, Pizarro, with a band of intrepid but unscrupulous Spaniards, effected the conquest of Peru between A.D. 1513 and A.D. 1532. They found a people subject to the mild sway of their native



Incas, and possessing many of the arts of a refined civilization ; spanning chasms with remarkable bridges and aqueducts ; worshipping in temples, lined throughout with gold or silver, devoted to the adoration of the sun and moon, and officiated in by an influential priesthood. Some of the massive stones of which these buildings were constructed, as at Cuzco, the capital, rival in size those which form the basement of Solomon's Temple at Jerusalem. To quote Mr. Bollaert, *Antiq. and Ethn. Researches*, p. 212 :—

“ I will here only allude to the bridges, some of stone, others swinging or suspension : their aqueducts, one made by the Inca Viracocha, 450 miles in length along the steepest sierras, nourishing the andeneria or terraced gardens ; tunnels, quarries, fortresses, arsenals, obelisks, theatres, schools, temples to the sun in particular, houses for the virgins of the sun, and as to palaces there were above two hundred from Cuzco to Quito. These and other forms of building, combined with their peculiar form of government, render the Incarial race a most interesting people.”

For three centuries the population had been remorselessly crushed beneath the iron heel of the oppressor ; Indian life-blood had been shed like water to satiate the greed of the Spaniard for the precious metals yielded by the inexhaustible mines of the Andes, until, after a long struggle, Peru, under Bolivar, achieved its independence in 1821.

For three centuries, dating from the day that the priest made the Inca's hesitation to accept Christianity a pretext for Pizarro to arrest and strangle him, intolerance in religion reigned supreme. The fires of the Inquisition were kept burning day and night, and the Indian victims of the satellites of Torquemada have been computed at many millions. At length, the arm of the spoiler was arrested, but it will take another generation, if not longer, before the fetters of spiritual thralldom are completely shaken off. Still, there is the visible guidance of an Unseen Hand in the coincidence of circumstances which has introduced the Gospel into Peru. Sources of wealth in the discovery of valuable guano islands, of a tract of nitrate of soda in the desert of Atacama, its Cinchona (bark) trees, together with the mineral treasures of the Andes, have attracted English merchants, settlers, and mechanics to its shores, the latter by thousands. English enterprise equips the fleet for the exigencies of

commerce, and supplies the skilled labour, in some cases, for the construction of railways. And what do we witness? Concurrently with the necessities of the hour, a chaplain appointed by the Society to labour at the Chinchas. He is about to be succeeded by another who will shortly sail for the Guanapé Islands to minister amongst the thousands of seamen who are so long stationed there. Then Callao, with some two thousand English, owing its establishment as an English chaplaincy to the South American Missionary Society, since powerfully aided by the Pacific Steam Navigation Company. Our readers are familiar with the faithful labours of the Society's chaplain, the Rev. J. W. Sloan, at Arica and Tacna, till the tidal wave rendered the coast for a while desolate, and the subsequent fever carried bereavement into his home. The very demand for the right of supplying our countrymen with the ordinances of religion, with a house of prayer, and for licence to perform the decent burial of their dead, long denied, was a testimony to the character of Protestantism; which, when yielded to, struck a serious blow to the prevalent spirit of intolerance. It cannot but be that the action of European thought, the circulation and possession of the Scriptures, improved constitutional and educational systems, must ultimately tend to open the door more widely to the diffusion of a purer Christianity in Peru.

“The harvest truly is great, but the labourers are few: pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest.”—Luke x. 2.

The social strata in South America with which the Society is brought into contact is threefold; the descendants of the Spanish conquerors on the western and south-eastern seaboard, and of the Portuguese on the north-eastern; the Aborigines driven into the interior and impinging on the frontiers of civilized territories; and multitudes of immigrants from European nations and China, amongst the former of whom our countrymen are estimated at 300,000 in number. Rome has fastened her superstitious ritual on the first; fetish worship is the idolatry of the second: atheism and indifference to religion are, alas, too much the characteristics of the third. Our missionaries can alone discharge their duty faithfully by the pure and fearless

manifestation of the truth as embodied in the Inspired Word, and upholding Christ as the only Saviour and Exemplar ; by striving to establish, where they can, centres of spiritual life and earnestness, around which the Lord's people may gather, and from which shall go forth a light that shall shed a ray of peace on those who have hitherto sat in darkness and in the shadow of death.

We again commend our cause, with the new year, to the prayerful sympathy and cordial aid of the Society's supporters, believing that He who has hitherto watched over its growth is preparing for it a still more useful and important work in the mission field.

C. R. DE HAVILLAND.

It is intended to issue the "Magazine" monthly for One Penny ; it will thus be no additional cost except for postage, therefore it is hoped this publication will be paid for whenever possible. The "Gift" will be issued quarterly, and an admirable little publication (price 3*d.*), compiled by the Society's valued and long-tried friend, the Rev. J. W. Marsh, entitled "First Fruits of the South American Missionary Society," has just been issued from the press.

The Bishop of the Falklands.



WE have received several despatches from Dr. Stirling, detailing the various incidents of his visitation tour from the time of his arrival at Patagones, where he found Dr. Humble continuing his labours amongst the residents, who, with the Indians, gladly avail themselves of Dr. H.'s medical knowledge. At Bahia-Blanca the Bishop "visited the English in the camp as well as the town. They number about forty in all. Visits from a chaplain would be of great service to them occasionally ; but their worldly circumstances are not such as to enable them at present to give much pecuniary support."

The Argentine Republic. URUGUAY.

The Bishop has informed the Committee of his desire to obtain three earnest, faithful clergymen, of good physical vigour, to supply three chaplaincies. After labouring with zeal and devotion for eighteen years in South America, the Rev. T. Schmid has expressed a desire, on account of his health, to retire from Salto and return with his family to England. A successor to the Rev. J. Shiells is required at Fray Bentos ; and the third

appointment is to divide the work of the Rev. W. T. Coombe in his vast district, by the appointment of a chaplain for the Santa Fé camp. The Bishop found "an evident desire for a clergyman in the camp who shall devote himself to the settlers. In the Santa Fé camps a subscription list is being prepared, that the Bishop may know how much to depend on towards a clergyman's stipend." He includes in the above-named camps the district of Canada de Gomez, and considers there is every probability that the local subscriptions would considerably increase if a suitable clergyman were present and living among the people.

"Frayle Muerto is in the province of Cordova; Canada de Gomez in that of Santa Fé. The settlers in the former are desirous of having a chaplain of their own, whose duties should be principally in the Frayle Muerto district, but yet should reach along the line of rail to the city of Cordova. The question of having a chaplain for each province, or of one chaplain for both, cannot of course be settled, without regard to money." It is possible, however, that by the assistance of a grant-in-aid from the Society, and subscriptions from friends at home, a sufficient stipend may be secured eventually. Meanwhile, in the event of a chaplain being appointed for the Cordova and Santa Fé camps, the residents at Frayle Muerto would welcome his visits, and the former do not object to his itinerating. "There is plenty of room for him, abundance of work, and a cordial welcome, if he is only the right man." After again visiting Buenos Ayres and Monte Video, Bishop Stirling proceeded to Rio Janeiro; whence he was to sail (Nov. 6) for Santos and San Paulo. He has probably consecrated the church at San Paulo; and, after making various ecclesiastical arrangements, purposed journeying upwards to Bahia and Pernambuco, Brazil.

His reception has been hearty; his counsels have been valued; his suggestions made the mainspring of fresh action; whilst his pastoral appeals have awakened a higher and purer tone of spiritual life.

We are anxious to draw attention to the advertisement on the Magazine cover requesting our friends to make known the Society's need of three faithful ministers of Christ for the Argentine and Uruguay Republics.

* * We do not expect to hear of the return of the "Allen Gardiner" from Ushuwia to Stanley for two or three weeks.

ROSARIO.



THE Rev. W. T. Coombe remarks (Oct. 18th) that the Bishop's visit "has done a great deal of good, and awakened the interest and sympathy of very many."

His journal furnishes the following details:—

"Rosario, Oct. 16th, 1873.

"From other sources you will, no doubt, have heard that Bishop Stirling has paid us his long-looked-for visit, and a very pleasant one it has been to ourselves. He arrived on Friday, the 12th of September, and remained until the 3rd of October, when he left for Buenos Ayres, and thence for Monte Video.

"Sept. 14th.—Bishop Stirling preached for me to an interesting congregation from the Gospel of St. Luke vii. 9, on the 'centurion's faith.' The officers and crew of H.M.S. 'Ready,' which is here just now, were present, and they have been every Sunday since. This increases our congregation very considerably, and if, as I hear, H.M.S. 'Cracker' is to be stationed at Rosario, we shall certainly want increased church accommodation. In the afternoon Bishop Stirling took my first class in the Sunday-school, whilst I spent an hour with a poor Frenchman, whose interest in the Gospel had been awakened in France, but who had not had the advantage of attending the means of grace in this country. The third chapter of St. John's Gospel seemed singularly appropriate, and so we read it together.

"In the evening Bishop Stirling again preached from the Book of Numbers x. 29—32.

"15th.—We did a good day's parochial visiting together. This, I believe, is the strength of the ministry, and I quite agree with Jeremy Taylor—'a house-going parson makes a church-going people.'

"16th.—Left by train at six a.m. for Canada de Gomez. After breakfast, being well mounted, we started to visit the estancias of Messrs. Christian and Reeves, Hope Brothers, Macworth and Co., Dawes Brothers, McPherson Brothers, and some others, and many were the words of kindness and counsel that Bishop Stirling spoke, words that I am sure will be long remembered, and I trust, with God's blessing, be lastingly profitable. In the evening, by permission of the station-master, Divine service was held in the refreshment-room, when Bishop Stirling preached from John iv. 10. There were thirty-seven adults present at the service, after which those who desired to partake of the Holy Communion retired to a private room, kindly lent for the occasion. Thirteen persons availed themselves of the opportunity.

"17th.—At nine a.m. started for the estancia 'Las Rosas,' which we reached at one p.m., after a delightful drive of twenty-seven or thirty miles across the country.

"18th.—Our kind host, Mr. Kemmis, having sent notice to all his neighbours announcing service at two p.m., at the hour appointed horsemen were seen approaching the estancia from all quarters. Two came from an estancia forty miles distant, making the journey that morning. Bishop Stirling preached from the Gospel of St. John ii. 11 (the glory of our blessed Redeemer), and at the close of an impressive sermon brought before them the question of a resident chaplain for the camp, which was taken up warmly, and responded to by several present offering to subscribe as liberally as their means would allow. We then retired to an adjoining room, where arrangements had been made for celebrating the Holy Communion. Of the twenty-nine that were present at the service, fifteen remained to partake of that sacred pledge of the Saviour's love.

"19th.—This morning we took leave of our kind friend Mr. Kemmis, who drove us to the Estancia 'Fres Lagunas,' where we spent a very pleasant morning with Mr. and Mrs. Watt, and Mrs. McGregor, and family; at two p.m., in company with Mrs. E. H. Woods, we left for Canada de Gomez. It was a beautiful spring day, and had the mosquitoes been less numerous and not quite so lively it would have been a most delightful drive.

"20th.—Bishop Stirling and I visited the hospital and read with the sick.

"21st.—A heavy thunderstorm, which lasted till nearly 10 a.m., spoilt our morning congregation. Bishop Stirling preached, and administered Holy Com-

munion to eight communicants ; offertory 5 $\frac{1}{2}$. Evening, I preached from Luke xvi. 25.

"22 nd .—Left by special train for Cordova, which we reached in nine hours. We were accompanied by the Hon. Mr. West, H.B.M.'s Minister for this country, the French Minister, and other friends from Buenos Ayres and Rosario.

"23 rd .—Visited the principal churches, the observatory, the orphan asylum, and other places of interest. In the evening Bishop Stirling preached at the railway station from Romans viii. 1. The congregation numbered fifty-two though quite half that number were our fellow-passengers; the English-speaking residents of Cordova being very few, but there was a great crowd of native spectators around the door, who were much surprised that the Protestants had any religion, and still more so to find that they had bishops and a clergy, which they felt must represent a Church organization. Cordova is the most bigoted place in the Argentine Republic, but there are signs of a coming change, and I believe the day is not distant when the people of these Republics will stretch out their hands to us with the cry, 'Come over and help us, as they are doing in other Spanish countries.'

"24 th .—Left Cordova at 6.30 a.m. for Frayle Muerto. At Villa Maria, while the train stopped for refreshments and change, baptized three children. At the station, Frayle Muerto, we were met by our friend Mr. J. Oyler, who drove us to his estancia, where we spent a quiet evening, which was welcome after the torture of mosquitoes on the journey.

"25 th .—In the morning visited the estancias of Mr. Shakespear and Mr. McCree ; at four p.m. held Divine service, at which twenty-five were present. Bishop Stirling preached an earnest and impressive sermon from Matt. v. 8. After the service the question of a resident clergyman was discussed, and they all seemed very anxious to have one, though at present unable to guarantee more than 50 $\frac{1}{2}$. per annum and a house, which is only a small portion of what a clergyman would require.

"26 th .—At nine p.m.—Glad once more to be home, and thankful to the Father of Mercies for His providential care.

"27 th .—Visited the hospital and called on some sick people.

"28 th .—A beautiful day, and a good congregation. Preached a missionary sermon from Mark xvi. 20, to about 120 persons. In the afternoon Sunday-school as usual. Bishop Stirling took my first class whilst I took a class of German children ; after Sunday-school, by request, he baptized C. M. F..... Evening sermon by Bishop Stirling from Psalm cxxxvii. 4, 'How shall we sing the Lord's song in a strange land ?'

"30 th .—Visited H.M.S. 'Ready,' and returned other calls in town ; in the evening held a Missionary Meeting, the first that has ever been held in this city. For three years past we have had missionary sermons, and the people have responded very heartily, but I felt the present would be a suitable occasion to advance a step further, and Bishop Stirling kindly consented to give a lecture. It was not a large or an influential meeting, but there were many present I did not expect to see, and who, as I have since learnt, were deeply interested. Bishop Stirling gave a simple narrative of facts from the commencement of our missionary work in Tierra del Fuego to the present time in the most interesting manner, and the collection, which was over 11 $\frac{1}{2}$. 11s., was a sufficient guarantee of the interest

felt. To me it is a landmark in the work, and a proof of what we can do if only faithful to the sacred trust committed to our charge. As I told my people at the Meeting I wish them to be a working Church, and I trust the day will come when many earnest souls will take a deep interest in the spread of the Gospel in every part of this continent ; there is no doubt that a great work lies before us, and I sincerely trust that Rosario will not come behind other churches. I have reason to believe that we shall not.

“ *Oct. 1st.*—Drove to Roldan, a distance of fifteen miles from Rosario ; this is a German colony of which I have spoken before. At 10 a.m. we found the children assembled in their new schoolroom ; Mr. Dressen, the schoolmaster, put them through their exercises, Scripture history, &c. ; and the choir sang several hymns in parts. Bishop Stirling was very pleased with what he saw, and at the close I baptized eleven children, the entire service being in German. After breakfast we returned to Rosario, and Bishop Stirling, though I am sure very tired, offered to take my Mothers' Meeting at 3 p.m., which is always held on Wednesday afternoons at three o'clock ; there were eight mothers and their little ones present, and our worthy Bishop read and expounded to them.

“ *2nd.*—Accompanied by Mr. W. Barnett, the Bishop started at seven a.m. to visit three estancias in the neighbourhood of Rosario. He held Divine service at the estancia ‘ Ombu,’ rode upwards of twenty miles, and, on his return, made several farewell calls, whilst I went on board H.M.S. to witness the exercise of the large guns to which we had both been invited.

“ *3rd.*—Before leaving, our good Bishop went to the hospital to take farewell of the sick ones, to whom he had been so faithful during his sojourn amongst us, and embarked on board the s.s. Capitan, at 2 p.m. for Buenos Ayres.

“ Bishop Stirling has now applications for two clergymen for this district, but let them understand that they are coming to no sinecures, there is work to do and abundance of it if they are willing to do it ; to use the Bishop's own words, ‘ The work is just what the men will make it.’ May the Lord of the harvest guide you in selecting faithful and earnest men for this portion of His vineyard ! ”

PATAGONES.



HE Rev. Dr. Humble writes :—

“ *Patagones, South America, Oct. 4th, 1873.*

“ Since last writing we had a visit from Bishop Stirling in the ‘ Allen Gardiner.’ Mr. and Miss Bartlett and a Fuegian lad were among the passengers. The Bishop remained here some six or seven weeks, and stayed with us except when he was on board. He did not intend remaining nearly so long, but was prevented getting out by adverse winds. Finally learning that the steamer was daily expected from Buenos Ayres, he determined to send the ‘ Allen Gardiner’ south, and proceeded himself in the steamer to Buenos Ayres, calling at Bahia Blanca en route, where he spent several days with the English there. It was indeed a great pleasure to us all to have Bishop Stirling among us. He preached several times in our church. On the first occasion the church was crowded, and there were some outside quite unable to get in, the people (chiefly Romanists) perched themselves wherever they could. Two written addresses were sent to the Bishop, one from each side of the river, in which I, and the services which I am able to render, were represented in kind, but I fear too flattering, terms.

"The Bishop seemed to think that a catechist might be advantageously sent to Patagones with a view to engage in Mission work among the Indians up the river. Whatever the Committee decide on doing I will endeavour to carry out their wishes to the best of my ability. The Committee will observe an increase in the medical receipts. I try to make this Station or Chaplaincy self-supporting as far as possible.

"It may gratify the Committee to hear that lately I received a donation or subscription of 3*l*. from a German who keeps a store on the north side of Patagones. And I take this opportunity of mentioning that in addition to acting as Chaplain to the English, I also voluntarily act as Chaplain to the Protestants of other nationalities, such as Germans, Swiss, Dutch, Swedes, &c., some of whom attend our church and occasionally avail themselves of my services in the way of baptisms and funerals.

"GEORGE A. HUMBLE."

Chili.

SANTIAGO.

HE Rev. J. Roe writes:—

"I enclose a report of my work with other information. I am happy to be able to say that I like Santiago very much, and that church, Sunday-school, and Bible Depôt are all progressing. Although there are a few difficulties here, yet they are not so great as I was led to suppose, or more numerous than those which a clergyman has to encounter at home. I hope, with God's blessing, many of those difficulties will be overcome before long. Mr. — feels very anxious that we should get another place of worship. This is a difficulty, for it must be central in position, suitable in size and independent, *i.e.*, must not be in a room of an occupied house. For the present I don't think it would be wise to attempt to build a church, as trade is just now dull here and money scarce. There is a place (a large saloon) central, but in rather a bad street; it requires many repairs, and the rent is rather high, fifty dollars a month. We might get it for less. It is of a good size, and would contain as many as 250 people; the Committee may yet take it. Mr. — attempted rather a good joke the other day in reference to a place. The Archbishop's palace here is a very large place, and a great portion of it is let off for shops, &c., and Mr. — was told of a large saloon in the palace to be 'let'; he sent to inquire about it, but was too late, as it had been taken. He had scarcely a doubt but that he could have got it if it were vacant. The priests here will do anything for money! There is one thing I must say for priests and people here, that is, that although they are infinitely more superstitious than the Irish Romanists they are not nearly so bigoted; the priests have lost all direct power over the men, any influence they now exert is through the women. Their power over them seems to be absolute. They are to be seen at all hours of the day flocking to the churches. Their homes, through this custom, are very much neglected. Those who have lived long in this country tell me that it has been its curse. There is no such thing as a home in the English sense of the term. It will be a sorry day for England if that practice be encouraged as it seems to be in some quarters now. I noticed in many of the churches before I left home a notice bearing the following, 'This church is open for private prayer.' I wish the promoters of that practice would come to Chili and see the results of such a system. Many of the young men, although

they despise the priests, yet have a respect for Protestant Christianity. True, they are very indifferent to all religion, yet they do not condemn Protestant Christianity in the same way as they condemn Popery. They have a horror of the confessional. Several young men, students, are in the habit of meeting in the Bible Depôt in the evenings. Some of them are law students, many medical, and one or two divinity students. They debate very warmly, and I have been a witness several times and have become very intimate with two of them. They speak a little English; they volunteered to teach me Spanish, for which purpose we meet every night. One of them is very well acquainted with his Bible, and has a perfect horror of Romanism, which he calls 'Fetichism.' He promises that as soon as he can sufficiently understand English, he will come to our church. Very few men here go to mass, and less to confession; any who do go are of the lowest class. Sunday morning I went round to several churches, and out of thousands upon thousands of persons there were not fifty men, all women, and a few boys coming out last as if they were engaged in the choir. What an opening there is here for our Bible Christianity. I pray that God will raise up some great spirit to proclaim the 'glorious Gospel.' Let our great object be to get 'God's Word' into circulation, and quietly sow the seed and instruct the young, and let Chili's own sons be raised up and preach in their own noble tongue the 'unsearchable riches of Christ.'

"One of her sons is in the field. Mr. Ibanez, connected with some of the oldest and best families in the country, is doing a good work here. He is possessed of great earnestness, much ability, and if he only had physical strength his power would be great; as it is, his work is greatly blessed. He is about to be married to an English lady, niece of an English gentleman, who is an admiral in the Chilian navy. He and I meet for prayer every Tuesday morning, after which we talk over our work. A few weeks ago our conversation was very interesting. He related the following case, as he speaks English perfectly. A young man, the son of a Colonel in the Chilian army, lay dying; this young man was educated in North America, where he imbibed Protestant principles. A brother of his was educated at Stoneyhurst by the Jesuits. After school he returned home, and for a time supported the Protestant cause, but in time of temptation fell. He took to drinking, and got into bad company, and in order to get married became a Romanist. His habits brought him very low in circumstances, and at last he applied to Mr. Ibanez for a situation in his school. Mr. Ibanez took him on, but yet he remained outwardly a Roman Catholic. He was in the school when I came, and I was introduced to him, and was about to make arrangements to get him to teach me Spanish, when I heard he was ill. His illness was sudden. He at once sent for Mr. Ibanez, to whom he expressed the greatest regret for his backsliding, said he felt his end approaching, and that he wished for the happiness he once experienced in his Saviour's love. He besought Mr. Ibanez not to leave him, as he was afraid they would bring a priest to annoy him. Mr. I. read and prayed with him in the English tongue, and his peace came back once more. At first he was a little timid, and for that reason he requested Mr. I. to pray in English; his wife and mother understood it not.

"At length he gained confidence, and he sought Mr. I. to read and pray in Spanish. At first his mother and wife held back, and his mother-in-law showed some opposition, but ultimately, near his end, they all, mother, wife, brother, and sister, knelt and joined in the Spanish prayers, and they all rejoiced over one of the happiest death-beds. The day before he died he requested Mr. I. to sing 'There is a happy land.' He himself joined in with a supernatural strength, till

they all shed tears of joy. He passed away the following morning rejoicing in Jesus. His mother-in-law succeeded in bringing a priest two days before he died. The priest, who was a friend of the family, spoke kindly to him. The dying man completely puzzled the priest when he asked him if he would 'kneel down and pray with him in the Spanish tongue.' The priest refused, but said that if he liked he would have mass said for him. To this the dying man objected, and said that 'if he were a Christian man he could surely pray with him.' The priest never heard of such a thing; he took up his hat and left the house. He was buried on the following day, according to the custom. I went to the funeral, and confess I felt a little uneasy. I expected opposition, but no, not the least. Right on to the Protestant cemetery we went. After the hearse, drove Mr. I. with myself, then came his brothers, three officers, and the one who was at school at Stoneyhurst, then various other friends. The service was of the most impressive character, Mr. I. reading a portion of Scripture, preaching a sermon, and offering up a most beautiful prayer at the grave. I venture to say that if a similar case took place in Ireland there would be bloodshed. The fact of the matter is that the priests feel their position very weak just now, and they know that there is a power brewing in the country, that, if only roused, would crush them to atoms. They may make a desperate struggle before they fall, but it will be of little avail, as they will only have women to fight for them.

"The British Minister arrived last month, and was at church on Sunday. There is also a new American Minister. He and his family attend church, and I hope they will be a great help to us.

"Will you please order some Bibles and Testaments for us of the British and Foreign Bible Society? An assortment of Bibles and Testaments in Spanish, Scios, are in great demand. Let there be some family Bibles among them. If they would send about 15*l.* worth, as we get them at half price, that will be 30*l.* gross. A few French, German, and Italian will suffice. We sell very few English and any we want we can get in Valparaiso. Let them be well packed and a proper bill of lading with them.

"With Christian regard, I remain, yours truly,

"J. ROE."

THE AMAZONS.



HE Rev. D. J. Lee, M.D., has been pleading the Society's cause in several important towns, and will shortly proceed to South America.

We have received satisfactory letters from our missionaries as to their health and progress, from which we make extracts.

"Pará, 4th October, 1873.

"Through the lovingkindness of our Heavenly Father, we arrived here after a pleasant passage from Lisbon on the 2nd instant, truly thankful for the kind care of our God towards us thus far, and humbly looking to Him for the fulfilment of His precious promise, 'Lo, I am with you *always*.' And we may truly say that if ever we felt the need of God's presence, and His restraining and constraining grace, it is at this particular period of our life, being, as we are, in a strange country, among a strange people, whose disposition towards us, as far as we have been able to judge from external appearances, is not over-favourable. Being thus situated, we realize more the claims we two have upon each other's sympathy, and we feel

thankful to our God that we can enter into each other's feelings in a manner which no one but ourselves in our present situation can.

"August, September, October, and November, are the hottest months in the year; therefore a little more than half of the hot season is past, and we feel thankful;—however, we shall be here a few weeks. Mr. C — feels it would much conduce to his health, as by first spending a short time here and then proceeding further up the river, he would become somewhat accustomed to the climate and be less likely, by and by, when we ascend the Amazon, to be severely attacked by disease.

"We should be very glad to meet Dr. Lee here before we advance any further; it would be an advantage to him as well as a comfort to us.

"Pará is said to be the best and most civilized settlement on the Amazon. It has between 20,000 and 30,000 inhabitants, mostly Portuguese and Brazilians, the greater part being negroes and mixed colours, and here and there a few pure whites, amongst whom are a small number of English, Germans, and French. In the town there are not many fine views. We are thankful to say that at present, as far as we know, there is no epidemic of any kind here, though we daily feel the heat really unbearable, and we dare not go far from home without our umbrellas. Wooden houses are not in fashion in Pará as they are in my native country (Dutch Guiana) and in Demerara; they are generally three stories high, and happy are those who live near the river, where the trade wind blows pleasantly during the day, for the comfort is, indeed, little enough to one who has been accustomed to European climate when in the heart of a town like this. The outskirts of Pará, however, are delightful and very inviting to a stranger. Last evening Mr. C — and I had a most pleasant walk to Nazaré, two or three miles distant from the town. Here throughout, as we went on, was observed a rich variety of tropical vegetation which naturally made me think of home, where I first learned to know it and its distinctive esculent qualities. On both hands were rows of thick-foliaged mango trees of different heights, some of which still produce a small quantity of fruit, the season being now nearly expired. Here a slim papáya tree, there a gigantic almond tree; on either hand were dwellings, a few of which I consider splendid. Many of these are inhabited by gentlemen doing business in the town; after the day's toil they resort to their suburban homes, where they enjoy a purer air than in Pará.

"But it is to be regretted that this naturally productive part is not under sufficient culture; large and valuable plats are left to be run over by grass and wild plants. I have often thought, even with regard to Surinam, if all, or at least some, of these scores of miles of waste land and dense forest were within the limits of Europe or even England, how speedily people would set to work and convert them into fields of wheat, corn, barley, potatoes, and numerous other vegetables. Some of the streets, too, are poorly paved, others not at all; the result is, when it rains, a puddle is formed here and there, producing, as it inevitably must, disease when the sun strikes upon it, particularly about the middle of the day. There is not a single Protestant place of worship here.

"The harbour is a fine one, being two or three miles long, and about as many broad, just from the middle of the town, and is bounded on the opposite side by a number of islands of various sizes. Spacious as it is, it is not much frequented by ships; at present there are here about a dozen steamers, only two or three of which cross the Atlantic, about half-a-dozen sailing vessels of any importance, there not being one full ship, and a few small coasting craft, as also a good number of boats, bateaux, or canoes that continually ply on the river, the first for the accommodation of passengers, who, if they be strangers and unwary, are sure first to be wheedled by the would-be benign Portuguese boatman into his boat, then when the journey is over, to be imposed upon by exorbitant demands. Large vessels lie out in the stream, small ones come alongside the wharves to discharge.

"At present there is a good scheme in operation, which will result in the augmentation of this compact town; there is an extensive quay in course of construction, extending for some dozens of yards from the houses facing the river.

"We are living in a very expensive country. There is hardly a favour to be expected without some remuneration, and things are very high in price, and it requires great prudence to make both ends meet. At present we are living at an hotel, both of us in one room, 20ft. by 10ft. and 15ft. high. It has a wooden floor

and its furniture is plain. We have two substantial meals a day, for which and lodging we pay eight shillings per diem. We have recently obtained a small house, consisting of one dingy room upstairs and another down, and a miserably-constructed fireplace, at 2*l.* 10*s.* a month ; no water, so this we shall have to buy daily.

"We are unquestionably denied the comforts of home life, and no one can realize this fact so well as ourselves ; but we rejoice in the assurance of being by God's grace in the right way, that we are not undergoing any more hardships than those who were worthier than ourselves and who counted not their lives too dear when the Redeemer's honour was the question ; we are thankful that our God has not yet seen fit to require us to go through such circumstances as to make us say, 'Foxes have holes, and the birds of the air have nests ; but we have no where to lay our heads,' although we know not how soon this trial may fall to our lot. We hope, however, that when such shall take place, the Lord will graciously prepare us for it."

"J. E. RESYEK."

*"In the Forest, near Nazaré, Pará, River Amazons, S.A.,
"Oct. 25th, 1873.*

"Observation leads me to think, that under prayerful and judicious training the mind of any savage child may be made to expand, and receive ineffaceable impressions until the age of fourteen, but that afterwards there will be no corresponding advancement.

"I apprehend that the most hopeful feature of our Mission is in connection with our proposed plans for training the minds of heathen children, and it is with this object in view we are anxious to learn the *Lingua Geral*, a language intelligible to most of the tribes upon the lower and middle Amazons, that is, from Pará to Tabatinga; a distance of fully two thousand miles, where the Quichuan element commences.

"Without books, or even a vocabulary, the task before us is somewhat discouraging, but we must do the best we can, and trust to God for the guidance of His Holy Spirit.

"None but those who have been engaged in the task can appreciate the difficulties attending the acquisition of our unwritten idiom. My intercourse with the Yagua tribe on the River Ambi-Yácu, in Peru, gave me an insight of what a missionary would have to undergo in endeavouring to master the exact signification of uncouth and, to a European, almost unpronounceable sounds. Their stock of vocables was so alike I was astonished how they could intelligibly communicate perceptions and ideas by them, but I imagine these latter have no extended range beyond matters relating to every-day life, such as fishing, hunting, and domestic affairs.

"With all my heart I thank God for the earnest of His blessing in bringing us thus far safely on our journey. Truly the Church may rejoice that Gospel heralds have entered these 'the uttermost parts of the earth,' and the supporters of the South American Missionary Society be glad that God has permitted them to be His instruments in sending the Word of Life and Truth to the benighted heathen Red Man of Amazonia."

"R. S. CLOUGH."

HOME PROCEEDINGS.



OUR space is limited on this occasion, so we must be brief in our remarks on our "Home Work."

First, we would wish all our fellow-workers at home a very Happy New Year. Our earnest prayer for them all is, that in watering others they may find their own souls refreshed and strengthened. November and December are always full of engagements, and this was peculiarly the case in the year which has just passed away. A reference to the receipt page of our Magazine will show how many places were visited, and with what good results. Dr. Lee, who is so soon to sail for the River Amazon, there to grapple with heathendom in its strongholds, visited several important Associations, amongst which Birmingham, Nottingham, Cheltenham, and Weston-super-Mare, stand pre-eminent. We trust

that, having seen the missionary, our friends will take a lively interest in the new Mission. More than 500*l.* still remains to be raised for this object, and we desire to see the fund completed by the end of the spring. Without such special help our work at Santarem must be sadly hampered ; with it we may go boldly forward, gathering that the Lord is with us. It may interest some of our readers to know that in November our Society's claims were brought before Christians in Rome and Naples, and a collector found for both those centres of interest and intelligence. Italy and South America are closely connected, there being 140,000 Italians in Buenos Ayres alone.

In December we were much encouraged by four meetings in Norfolk, got up for us by one who, forty years ago, accompanied Captain Fitzroy in the "Beagle" to Tierra del Fuego. Crowded rooms and good collections at Fakenham, Holt, Dereham, and Swaffham, all (to our Society) new places, disproved an assertion often made to us that in Norfolk meetings are always failures. A little trouble will, we believe, do wonders in the most unpromising places, and in these four towns trouble had been taken. Mr. Windle's tour in Staffordshire enlisted four or five new congregations, and produced good monetary results. Mr. Scott is gradually advancing our cause in the North. And now we must not forget to mention that his district will henceforth include the counties of Cheshire and Lancashire, our old friend, Dr. Hume, finding his parochial duties hardly leave him time for Association work. We are thankful to say, however, he will act as our Hon. Treasurer for Liverpool, and lend Mr. Scott all the aid that lies in his power. A word in conclusion upon a subject which has long weighed on our mind, viz. "Juvenile Associations." Why have we so few ? Everyone must allow that none are so true to the cause of Missions in general, or any Mission in particular, as those interested from their very childhood. A certain ladies' school we wot of has, in very many cases, laid the foundation of a life-long interest in our Society. If this be so, how important to interest the sympathies of the young, and in Juvenile Associations to form what we may call South American Bands of Hope. Our friends might do something among children in Sunday-schools, and the younger members of their own or their neighbours' families. Some ground is no doubt occupied, but much still lies fallow. To keep alive the interest of children who collect or subscribe is the object of our quarterly "Gift," which is to appear in a new form this year. All children are entitled to it who collect or subscribe a shilling a year. Will our Hon. Secs. assist us to distribute the "Gift" among the rank and file of the South American army ? Will the superintendents of the already organized Juvenile Associations inform us of the number of copies required ? Will parents, too, who would like it for their children, communicate with our office ?

We shall always be ready to provide a lecture, with magic lantern or diagrams, for the benefit of our Juvenile Associations. If these be rightly worked, and if our present issue of the "Gift" be properly distributed, we shall obtain from the children of our country in 1874 at least 600*l.*, or a sum amply sufficient for the Fuegian "School-Home," which our Bishop so earnestly desires to see form a part of our missionary machinery in or near Ushuwia. H. S. A.

MR. CLOUGH'S DIARY.

Following this page is appended the continuation of Mr. Clough's Diary (page 17), which will appear till completed.



D. LANCELOT


THE SOUTH AMERICAN

Missionary Magazine.

FEBRUARY 2, 1874.

BOLIVIA,

FORMERLY UPPER PERU.

HE provinces stretching a short distance north, and then extending eastward over an area equal to five times that of the United Kingdom, once constituted a portion of the Spanish Viceroyalty of Peru. They were, however, detached in 1767, and annexed to that of Buenos Ayres. Hence it happened that in the struggle for independence they remained separate; and Bolivar, who has been called the "Washington" of South America, after effecting successively the deliverance of Colombia and Peru from the Spanish yoke, was proclaimed "Liberator of Peru" in 1823, and then succeeded in emancipating from the same despotism these other Provinces. Their inhabitants gratefully elected him President in 1825, and denominated their new Republic "Bolivia," after his name. Lima, where there is a British Chaplain resident, remained the capital of Peru proper, whilst Chuquisaca became the seat of the Government of Bolivia. The physical features of the country are most remarkable. The broadest part of the Andes, encompassing Lake Titicaca (the largest in South America), rear their snow-capt summits from 18,000 to 20,000 feet in height, and present an elevated plateau of 100 miles in width. Then from their eastern slopes interminable forests, luxuriant valleys, and countless streams extend far into the interior. Bounded on the east by Brazil and the Argentine Republic, the effort is now being made to unite the East and West by the cementing bonds

of commerce and civilization. The Beni river, which rises near Lake Tichicaca, blends its waters with the Mamoré and Madeira, which last is a noble tributary of the Amazon, 2,000 miles in length. The construction of the railway by English and American enterprise, past the rapids of the Mamoré and Madeira rivers, will render Bolivia easily accessible from the Amazon for purposes of trade, whilst explorations in different directions are being carried on for commercial and scientific objects. As an illustration of the inexhaustible mineral products of the Andes in Bolivia, its tin mines are the richest in the world, whilst the celebrated silver mines of Potosi alone yielded 163,000,000*l.* (registered) from A.D. 1556 to 1834, besides what was surreptitiously taken; but the coldest heart must throb with compassion at the pitiless sufferings endured by the millions of Indians who perished in the enforced slavery of working them. It is a sad tale of woe that of these poor Indians, who, when goaded into insurrection from time to time, were only the more terribly crushed; and it is a melancholy episode in history to read the fate of the remaining descendants of the Incas of Peru, whose remarkable civilization and great power and wealth passed into a proverb in the sixteenth century. Human nature revolts from the harrowing tortures inflicted on the noble Inca, Tupac Amaru, his family and kindred, in 1781, by their Spanish conquerors; and we can but rejoice that the long-sighed-for independence of the Aymara and Inca or Quichuan races has been at length secured.

The Bolivian Constitution is superior to that of Peru, as it grants religious toleration with personal and political liberty, thus offering opportunities for missionary labour. The above brief description is the obverse of the medal. The fair and attractive side with which Englishmen are familiar is that which depicts their countrymen of the sixteenth century braving all dangers to bring home the gold and silver-laden galleons captured from their Spanish foe, and caravels freighted with Peruvian spoils which have enriched the owner of many an historic English name. Should not the descendant of the Indian toiler be recompensed by a gift of higher worth than all his silver and gold? We desire to extend the operations of our

Amazonian Mission to the very borders of Bolivia. Want of means is the only obstacle in the way: shall we ask in vain?

Once again. Those who have been raised up from the prostration of fever, or have had a failing strength repaired by the quinine of Bolivia, can attest its value. The vast Bolivian forests of the cinchona or Peruvian bark tree (see Frontispiece), called quina by the Indians, on the eastern slopes of the Andes, have not been discovered elsewhere than in Bolivia and Peru. How many of our soldiers' and sailors' lives have been saved by it in the Walcheren and subsequent expeditions! As Mr. Markham writes (Travels in Peru, p. 20), "India and other countries have been vainly searched for a substitute for quinine, and we may say with as much truth as Laubert did in 1820—'This medicine, the most precious of all those known in the art of healing, is one of the greatest conquests made by man over the vegetable kingdom. The treasures which Peru yields, and which the Spaniards sought and dug out of the bowels of the earth, are not to be compared for utility with the bark of the quinquina tree.'"

Many an Indian dies in these trackless forests procuring it, and shall nothing be done for the soul-healing of these children of ignorance and sorrow, in gratitude for a recovered life?

C. R. DE H.

The Bishop of the Falklands.



WE rejoice to announce the safe arrival in England of the Right Rev. the Bishop of the Falkland Islands, on a brief visit. After opening the church at San Paulo, recently erected, Dr. Stirling revisited Rio de Janeiro and thence proceeded to Bahia and Pernambuco. His stay in England will be short, but dependent on the arrangement of certain matters connected with ecclesiastical jurisdiction.

Tierra del Fuego.



WE have received gratifying accounts of the progress of our Stations at Keppel Island and Ushuwia, which will be best gathered from the interesting journal of the Rev. T. Bridges.

We have despatched by the "Lion" a valuable parcel of clothing, &c.

(inclusive of sixty garments), for the Fuegians, which has been kindly sent by a Ladies' Working Party, per Mrs. Boyle, Kidderminster; thermometers, from Captain King, R.N.; and a parcel of books from Miss Williams, for which we are greatly obliged.

USHUWIA.

The Rev. T. Bridges writes :—

“ *Tierra del Fuégo, October 7th, 1873.*

“DEAR SIR,—More than seven months have past since our last opportunity of writing to you. The ‘Allen Gardiner’ arrived at midnight, Sept. 28th. She was seen by two or three natives, by the last rays of the setting sun; and we could not feel at all sure that they had seen the vessel, as we have been so often deceived. However, at midnight we were roused by the report of her guns, and found she was quite near. McFarlane and I went off immediately for news and the letters, which have been very grateful to us. We are *well pleased* to welcome Mr. and Mrs. Lawrence as our fellow-labourers. We had expected an earlier return of the “Allen Gardiner,” but have not been at all troubled by her long absence. In some ways it is well she came not earlier, as we shall be able to turn to better account the means now placed at our disposal in the desirable and necessary development of this station. Again, during our long winter, of fully four months, the carriage of goods to Stirling House, under present circumstances, would be a matter of difficulty, on account of the distance and quantity of ice and snow.

“It is with sincere gratitude I record the special goodness of our gracious God in blessing us during this long time with health and freedom from serious accident, and peace, and with opportunities of extending His kingdom by preaching the Gospel of His grace, and showing to sinners the door to enter that kingdom, and beseeching them to enter therein. Though we have often to disoblige many natives, by refusing their solicitations to give, give; by refusing employment to many who earnestly desire to work, in order to obtain a share of the food and clothes supplied to those who are employed; and by rebuking disturbers of the peace and social order, yet we have continued, through God's good hand upon us, to live happily, having all confidence in the hearty goodwill of the people generally. Again, *we* have had plenty. Many of them in our very presence have suffered often and much this winter from want of food and fuel, and from the difficulties of procuring these things, and we have not been able materially to assist them. I believe they have been many days without food, owing to one or other of the following causes :—neap tides, or severe weather, rendering exposure on the open beach, whilst gathering mussels, out of the question. Mussels have been almost their only food. This year the winter fungi, *uzuf*, and *amun* have been very scarce, and the latter, which principally grows on fallen trunks of trees, has been for weeks and weeks unattainable, having been covered up with the deep snow. Such assistance as we *could* render we did, in the shape of soups, vegetables, and tea, &c.; but having a limited supply ourselves, and not knowing how long we should have to make the same spin out, we had to curb the tendency to yield to the wants of the people. Those who had swedes and goats showed great self-command in the temperate manner they used these things, and such supplies as they purchased they made to last a long time. But it is well they should sharply feel the evils of the wandering, thriftless life they lead, making no provision for the morrow, that thus they may be stirred to exert

themselves in providing for the future, and to give up their present evil custom of living one upon another. One would think that these people were very independent, but in reality they are very dependent one upon another. They are constantly giving, and receiving, and interchanging; and few have independence enough to object to a proposal from a friend. though, after the proposal is closed with and effected, they will grumble enough to others.

"The winters here are very hard, and the soil is constantly frozen for four months, and all out-door work is carried on under great difficulty. Axes frequently get pieces broken out, as the sappy wood is frozen and the steel rendered brittle with the frost. We want very much a large shed, where the natives might, during winter, be employed sawing, adzing, and planing wood. During the past winter, such of the natives who were here and could sew were much occupied making bags and trousers, &c.

"Dear Sir, your letters of Jan. 9th, Feb. 8th, and June 7th I thankfully acknowledge, and have them now open before me with a view to answer them. Also I have received dear Mr. Couty's letter, which I will answer. We thankfully acknowledge Miss Thring's case of most suitable and much-needed clothing for our native women, also a box of boots (six pairs). In Miss Thring's case were kind tokens of remembrance to Jack and Sisania from Miss R. Heather, with a note. These tokens are very acceptable to Jack and Sisania, who are very grateful. I read and explained Sis's note to him.

"We are sincerely grateful for your prayerful interest in our work and towards ourselves. The faithful, persevering prayer of so many zealous Christians who are interested in this field of labour is a strong consolation and encouragement to us, for we know these prayers shall be answered abundantly. May the Lord of the Harvest (Jesus, the Son of the Highest) openly and plentifully evidence His faithfulness to His promise, 'Ask, and ye shall have.' Prayer, faithful, earnest prayer through Jesus Christ, is the very life of sincere Christians, individually and collectively, and is the divinely-appointed mean by which man obtains from God grace to *live* rightly and usefully. God our Father will be entreated of His children for His blessings on themselves and their works. Slackness in prayer necessarily leads to deadness and ineffectiveness in all they seek to do for God.

"You ask me some questions. 1st. How many men, women, and children are (1) usually and (2) occasionally resident at Ushuwia? None of the natives are really *resident* here. Only at such times as there is employment for them, and so assistance given them towards their support, do they remain here; but the ordinary number of *men* more resident here than elsewhere is about 20; their wives, 28; their children, 35; and occasionally this number is doubled. Sometimes only 2 or 3 men are here, and the people often make long absences. 2nd. Concerning the classification you seek of the relative state of knowledge, acquirements, and occupations, all I can say is that George Oococoo knows most and reads best, owing to his special individual teaching during his long residence at Cranmer, from 1859 to 1864; but Stephen and others have much better abilities and learn faster than he, so that he is losing his pre-eminence. Stephen has more ability for numbers, and is our most skilled workman in any work. John Marsh has a good voice for singing and pronouncing, and takes a very decided lead in learning and singing hymns. Isaac Mateen and Cranmer Oococoo take the lead in the same among the boys.

"George's family for cleanliness, tidiness, order, and regular coming

to instruction are decidedly before any others; and Cranmer knows much more English and general knowledge than any other child. John Marsh Sisania is physically weak, and sadly wanting in energy. He is neat and tidy in what he does, and is the best sewer. Stirling Macoli is a vigorous, tidy, orderly man, and has good mechanical ability, but very little power to grasp knowledge. Those natives who have grown up to maturity without visiting Keppel Island have a great disadvantage. They have special difficulty to learn English, their tongues are so unready to sound our words. But the children growing up around us are getting a very accurate pronunciation, and learning much English, and repeat the hymns very distinctly. Concerning your third inquiry, of supplies given to natives, you ask me to distinguish, according to the individual natives of your settlement, what you estimate to be the probable outlay upon them for a twelvemonth or shorter period, and what the probable return. With this letter I send you full accounts of expenses and income, work done, and objects accomplished by this outlay.

"The principal portion of goods received is spent in the employment of natives, in cutting and carrying wood for exportation and for use here for fences and fuel, in putting up fences of posts, rails, and palings. From the plan sent you of this station you can see what fencing has been put up. If in a straight line its length would be 2,388 yards, 960 of which are round the natives' square of four acres; the rest incloses a piece of land, 171 yards by 114 yards, which is a little over four acres. In this piece is Stirling House and garden, with divisions; cow shed and four fields, and another field which will serve for church ground, school ground, and site for hospital and garden. Other work accomplished is two acres of land dug in natives' square, and Stirling House gardens, about half an acre. These works, together with the carriage of stores, &c., brought, and work connected with Stirling House, and the erection of natives' superior wigwams, have been effected.

"The average cost per week of a native workman is:—Bread, 12lbs., at $3\frac{1}{2}d.$, 3s. 6d.; rice, 4lbs., 1s.; sugar, 1lb., 5d.; or, in place of rice and sugar, meat, 10lbs., 2s. 6d.; potatoes, 10lbs., 10d., making, by splitting the difference between rice with sugar and meat with potatoes, 5s. 11d. per week, or, for the half-year, 7l. 13s. 10d., plus pair of boots, 12s., and trousers, 10s.; shirt, 2s. 6d.; two smocks, 6s. Altogether 9l. 4s. 4d. We have employed many natives, sometimes as many as twenty, for days together. But, as the accounts testify, we have seldom been able to employ natives more than six months out of the twelve, as our means would not permit. The expense of living here is necessarily great, as all things are so dear; and the climate is such as requires in those who live here ample and nourishing food. I wish we could employ the natives at a cheaper rate, but I do not see how we can. After a while we shall not require to employ so many, as the natives become more self-dependent, and the work is now carried on cheaper than formerly, as the things the people received beforetime *gratis* they now largely pay for. The return for the outlay in the shape of money is the value of wood exported. We cannot look upon the increasing value of the cattle, and the fenced and dug land retained, as a direct return, yet in one sense we can, as the produce assists in carrying out your objects. But though there is but this small monetary return, the regular instruction and evident progress of these people in spiritual and temporal good is attained. The material you place at our disposal gives us a position of influence for good which we could not otherwise occupy. With the exception of assistance in the shape of food supplied to natives who are

really bent on working land for crops, the work they are occupied in is not *directly* for themselves. I should have excepted the fencing in of their own land (four acres), and assistance given them in material and time in the erection of their superior wigwams.

"You ask for the names, ages, number, and description, with attainments, of natives at Keppel Island, which I will request Mr. Lawrence to give you. I thank you for your scraps of information concerning the matters of general interest you from time to time impart in your correspondence. We read very little news. Towards the settlement of natives here, we have as yet enclosed only a field of four acres, which is evenly divided among six natives, who are baptized, as their personal property, whom I style '*proprietors*.' Other natives have portions allotted to them, half-acre each, to the number of about eighteen, which are all marked off by stakes, but no fencing is yet commenced, neither will be till the land is in good part dug up. Portions in the natives' fenced square, only half of which is yet dug, will be let out by the owners, for the year, to those who are willing to dig it. I also purpose letting out, in small portions, fenced land of the Missions, for the season, to those who will work it, to whom some assistance will be rendered. The land will thus get levelled out and rendered good pasture, on which it will be necessary to grow hay, as we must feed the cattle during winter; and confine the calves of the milch cows in fields at home. Of those to whom land has been allotted, ten have their dwellings on their portions, and live in them.

"You will perceive that I have sold to John McFarlane 117 skins at 6s. each. They were not all new; a majority were, about a third of them were other skins. Had the Bishop been in Stanley I should, as heretofore, have sent them to his care. I hear that there are still some skins knocking about Mr. Dean's store, which were sent to his care to do the best he could for the Society with them, or purchase them, one with another, at so much. I doubt if they have been yet accounted for. I do not think I could have done better with the skins than by selling them at once. I have debited myself to the amount they brought, 35*l.* 2*s.* I think I have sent you this time very clear and full accounts, which require no further comments. It is a very good thing for these natives that the Society will purchase their skins, and sell them stores and goods for such articles, as baskets, spears, toy canoes, &c., &c. It is also profitable, as far as it goes, to the Society, as you can see by the accounts. It is also of importance that the skins should be purchased at such prices that the Society can but make a small profit by them, so as to open a good market for them to the natives, who necessarily will learn where they sell at greatest advantage, and will traffic there accordingly. You are materially forwarding your work among them as it leads to a greater resort here, and offers many opportunities of carrying on their spiritual and moral improvement. Concerning the Fireland languages, they are three, the Ona, the Alookúloof, and the Yahgan. I have a little added to my knowledge of Alookúloof, very materially to the Yahgan, principally in increased power of speaking it.

"I most sincerely desire that the new work for the extension of our Lord's kingdom on the Amazon may be greatly prospered to His glory, and the salvation of the poor aborigines. May many of the small remnant of these interesting people be gathered into the ransomed and most blessed company of those who sit around the throne of the Living God! We shall especially remember our dear brother Resyek. I should

have rejoiced to welcome him here, but feel convinced he is the right man for the Amazon Mission. May he and his fellow labourers have good success!

"Oct. 8th.—It will please all the friends of the Society to hear that we have at length seen Fuegia Basket, and that she is yet strong and well. She came with a party from Lushoof (south-west arm Beagle Channel), to one of whom she is married, her former husband having been killed in retaliation for the murder (?) of one of the people of Lushoof by his relatives. I need not say his name was York Minster, or Asinan. Fuegia's mother was a woman of Lushoof; her father was from Atisimoon, a term for the outer coasts, in opposition to Wíisin, literally *Creek Land*, referring to the inner and quieter waters and shores of this archipelago. The Atisimoons affect to look down upon the Wicisins, as people wanting in hardihood, and inferior to themselves in vigour and strength, and not without some cause. On the night of May 16th Fuegia arrived, and left again early on the 21st. She was very uncommunicative, and retains but little knowledge of English; and no wonder, after so long a lapse of years. In person she is short and thick-set, has a larger mouth than usual, and has lost many teeth. She has a colour in her face, her eyes are still good. In her manners and appearance there was nothing to distinguish her from the generality. We told her how glad we were to see her alive and well, and how very pleased many in England would be to hear that we had seen her, and that she was still living and well, and that there were some still living who had been kind to her. We told her of the great goodness of God to her, in preserving her life till now; and that she alone of *the four* who were taken to England remained alive. We told her why we were located here, and that we hoped to teach the people how to please God their Maker, and to be happy; and should be very glad to see her, in order to tell her these things. I think it very likely she may spend her last days here; we will hope they will not close before she has learnt to love and rejoice in the Lord Jesus Christ as *her* Lord and Saviour. At present she is as dark, spiritually, as any of her people; there was not the least response in word or countenance to anything I said, or asked concerning God, or Jesus Christ, or any spiritual subject. We learned that she has two children, son and daughter, for whom she was pining when here, not having seen them for a long time. They are both grown up. She also has two younger brothers grown up, who have children. Her present husband is a youth of about 18 years, a native of Lushoof. In answer to my questions, I learned that she lived with Miss Jenkins in London; the ship she went in was the *Baygle*; the captain was Captain Fitzroy. She called a plate, *dish*; beads, *bades*; was much pleased to see our children, and, pointing to Mary and Tommy, said, 'Little gal, little boy.' I could not learn any news from her of her country, people, and language, nor of the visit of any vessel or strangers to her country. She knows Yahgan, but I believe *her* language is Alooculoof. The Alooculoofs are a more widely extended people than the Yahgans; they occupy the western portions of the archipelago, and are in the Magellan Strait, and northward. Their language is very difficult to pronounce, and, as far as I see, is wholly distinct from Yahgan. Fuegia had forgotten how to use a chair, and squatted on the seat. She knew the word knife, but not spoon, fork, chair, or table. She was supplied with clothes, and paid us several visits; but we were certainly disappointed by her reticence, and lifelessness. But, poor soul, she has had a hard life, rendered all the harder by what she had seen and experienced during her absence from her people. Whilst here she was much occupied, like the other women,

in her canoe, fishing for mussels, and the weather was very cold, and deep snow on the ground. The party who brought her are an interesting people, and superior looking. They are a border people, more Yahgan, however, than Alooculoofan; but they know much of the latter language. Among them are two oldish men, brothers, who are especially interesting in appearance, and for their intelligence and friendliness. Their names are Uradazi and Toomuran. The former is quite bent with age, has beautifully soft eyes, and a long, pointed beard, quite grey. He has a large family of sons—nice-looking men. The latter is much younger, very stoutly built (none of these natives are corpulent), and, like his brother, is a very hairy man, and is fast becoming grey. He has been my principal teacher in the Alooculoof language, and is a sensible man. They are coming more and more frequently, and have been present with others of their people repeatedly at our meeting for worship and instruction; and most earnestly did I desire to preach to them the truth as it is in Jesus, fully and effectively. From greater and greater distances natives visit us occasionally, principally for traffic. One day MacFarlane went to one of the islands in the offing for grass for laying in the cow-house, as there was none here, at that time, that could be cut, because of the snow. He and his native companion were at work there, cutting grass, when they heard noises, and went to ascertain who were making them. He came across a stranger named Weacananaze, who had not seen, perhaps, a European before. The poor fellow was very frightened, and rushed for his companions on the shore, who were watering their canoes. The party were on their way here from Gordon Island, and arrived that afternoon. It was his first visit to these parts. He comes from the north-western arm (Beagle Channel), from near Chair Island. Of the capabilities of these western parts for settlement I hear very wretched accounts. There is no level land fit for cultivation, save wretched moor flats which are almost irreclaimable. The land is very stony, very hilly, and grass is very scarce; the climate also is very boisterous and rainy, very much more so than here. I am more and more pleased with the suitableness of this place for a settlement; and it is much more resorted to, and more natives are residing here.

“I must now record the baptism of four children on June 1st, Whitsunday. The ceremony took place in the presence of all the natives in the place, to whom I gave suitable teaching and exhortation for the occasion, and specially set before the parents their responsibility to teach their children, and to send them regularly to instruction, also to restrain them from evil, and encourage them in what is good. I told them that God gave them children to bring them up to love and serve Him, and that if they did not they would prove anything but a comfort to them. The children were, Edward Wiyellin, J. M. Sisania's first child, Matthew and Harriet Mateen's only daughter, Lucy. The other was a little girl, an orphan, some six or seven years old, for whom my wife, sister, and myself stood sponsors. The latter is called Orphan Lewis. I have before written to you of her.

(To be continued.)

Chili.

LOTA.

The Rev. E. Thring forwards his journal, from which want of space only allows a few extracts to be made:—

Sept. 1, 1873.—“Well, Sir,” said ———, “I was glad to hear the good old news of the Gospel after so long an absence. There is always something new in the promises to the children of God.”

Sept. 8.—Went off early to see poor ———. Found him much worse. Spent a long time with him on the subject of “Reconciliation.”

Sept. 15.—Returned from Puchoco. Found a stranger waiting to see me to converse on the manner and way of salvation. It was an interesting time for two hours. How varied are the ways by which the Lord leads His own!

Sept. 16.—My day for visiting “Lota Bajo” in the morning, and in the afternoon some sick at “Lota Arriba.”

Sept. 25.—Found a few changes. Some old faces gone and new ones in their place. The winter has been long and wet. They have only just laid aside their flat-bottom boats in going from street to street. You can imagine the state of the roads.

Sept. 26.—Rain all day. Still I succeeded in wading through the mud with the aid of high boots. Called on four families.

Sept. 27.—Called on many English and German families. Arranged for services on the coming day. Found the same kindness in our old friends, and arranged to have our morning service at Mr. Shaw’s, and the afternoon at Mr. Dickie’s. It has not rained at all during the day.

Sept. 28.—Fine dry day. Still only men could attempt the mud. As it was we mustered sixteen. After the service baptized Mr. Shaw’s baby. In the afternoon we held our little service at Mr. Dickie’s house.

Sept. 29.—Rain nearly all day. Rode up to some coal mines near Lebu to call upon some English families, but the roads are indeed bad. In the evening some friends called.

Sept. 30.—Dr. B—— kindly lent me his horse, which enabled me to visit the outskirts of Lebu, where English and German families reside. In the afternoon tried to make arrangements to visit the “Island of Mocha,” but the weather is too boisterous. The island is about forty miles from Lebu by water. This is another new coal mine, and one English family will soon be living there.

EDWARD THRING.

Peru.

GUANAPE ISLANDS.



HE Rev. W. H. Elkin, curate of East Looe, Cornwall, who has been appointed to labour as chaplain amongst the seamen at the Guanapé and Macabi (guano) Islands, off the coast of Peru, is about to sail; his departure having been delayed that he should have an interview with the Bishop of the Falklands.

Brazil.

SAN PAULO; SANTOS.



ETTERS from San Paulo furnish interesting details of the visit of the Bishop of the Falklands and the opening of the newly-erected English church in that town. The Rev. J. I. Lee continues to labour with satisfaction there; whilst the Rev. A. Strover, who has suffered since his arrival from a severe attack of fever and dysentery, is officiating at Santos. By the last accounts he was much better. The Rev. J. I. Lee writes:—

“Sao Paulo, Nov. 30, 1873.

“We have received the Bishop, after having felt no little anxiety as to the safety of the ‘Allen Gardiner.’

"His presence will long make itself felt in our midst ; for we have truly experienced the refreshing power of his words and example, to say nothing of the good counsel, whose effect will, I trust, be witnessed in the future.

"It was a high day, and will be thus regarded by our friends at home, when we opened our church on Sunday, the 23rd inst. (November). The erection and opening of the first English Protestant Church in this large province is a sign which we must discern as the nearer approach of the Redeemer's kingdom,—the advance of the true light in this dark and benighted region. Those who have long contemplated this work will be compelled to take up the language of the Prophet, 'Who art thou, O great mountain? . . . And he shall bring forth the headstone thereof with shoutings, crying Grace, grace unto it.' Oh, that we might all feel the honour which God has laid upon us both here and at home, in calling us to help forward such a glorious cause.

"Many hitherto neglectful of our 'public worship' have appeared at our services of late ; our missionary meeting was well attended ; and on Sunday the 23rd November, at the opening of the Church, both Santos and Campinas furnished several worshippers who have expressed themselves in the highest praise of the Bishop's ministrations and of the way in which our services were conducted. A few ships' captains were present, whose vessels are now in Santos, and one of them remarked to me, 'I have never enjoyed a Sunday so much in my life in a foreign land.'

"We were assisted in the services by Mr. Strover, Chaplain at Santos, and Mr. Dunn, an Episcopalian clergyman from America.

"Our collections on the Sunday amounted to *forty-three pounds* ; our entire list of donations and subscriptions amounts to *six hundred and twenty-one pounds*. Mr. Fox considers that the whole cost of the building will not be less than *seventeen hundred pounds*. Our friends must therefore see that a considerable debt rests still upon the Church. To-day a promise was made by Mr. Ashbury, the owner of one of our far-famed yachts, which is now in Santos, of fifty guineas. We have very great reason to 'thank God, and take courage.' May the Lord prosper all our plans."

THE AMAZONS.



WE have further satisfactory intelligence from Messrs. Clough and Resyek, who have started for Santarem ; and the Chaplain-Superintendent, the Rev. D. J. Lee, M.D., will sail for Pará (D.V.) during the present month, with the prayers and good wishes of many friends. His departure has been delayed that he might receive the counsel of the Bishop of the Falklands, and till the heavy rains should have ceased previous to his arrival.

Argentine Republic.

PATAGONES.

We give extracts from Dr. Humble's journal :—

"May 3rd.—There is a break in my journal from last Sunday till to-day, as I have been travelling up the river and visiting the various English and Scotch

residents there established. I must have travelled over a hundred miles there and back. I was uniformly well received and made welcome, and everything found to make me comfortable. I also visited some native families, called on the cacique or Indian chief, and was introduced to several other Indians. I distributed some Spanish Testaments and several other Spanish books. In several instances my medical knowledge was called into requisition, and I was consulted by various persons who were suffering from ailments. Whenever opportunity offered I availed myself of it for conversing upon religious subjects.

"I spent a very happy week, and I trust that I may have been the means of stirring up the English to think more of their eternal interests, and to embrace every opportunity thus made of attending the means of grace.

"*May 5th.*—An Indian chief with his family came to the Mission House for medicine. Visited two Indian families living near.

"*May 11th.*—In consequence, probably, of the day being fine, we had a good attendance in church; there were more English present than usual. Preached from Rev. vii. 13—15. Several remained to consult me after church. News has arrived of the Indians having been rebelling on the north side of the river; it seems one of the Indians has been killed, and another taken prisoner.

"*May 19th.*—Was summoned to visit an Indian who had been thrown from his horse, which fell on him, and injured him internally. Rode out into the camp and visited two sick children. Received 170 paper dollars for the Society.

"*May 25th.*—Civic feast day. Bishop Stirling arrived here this morning; apparently in very good health.

"*May 26th.*—I had important conversation with the Bishop on the subject of the work here. Went on board the 'Allen Gardiner' to see the cook and a Fuegian, who were both sick.

"*May 27th.*—A party from the 'Allen Gardiner' came to pay us a visit. Went to some of the English up the river, informing them of the arrival of the Bishop, and inviting them to come down for service on Sunday.

"*May 28th.*—Went with Bishop Stirling to visit some Welsh families; they seemed pleased to see him, who is, I believe, the first Bishop who has ever visited Patagones.

"*May 29th.*—We visited several Spanish families on the north side, especially those who have shown themselves friendly to us.

"*June 1st.*—Had Divine service morning and evening, and the Holy Communion in the morning. The Bishop preached on both occasions. The church in the morning was overflowing, and I am told that many were outside and unable to enter. There was also a baptism of a Scotch child.

"*June 13th.*—Received a visit from Mr. L. Jones, the agent of the Welsh Colony at Chupat. The ship in which he came from Monte Video experienced a succession of gales on the voyage to Chupat, and was compelled to put into a place called Bahia St. Blas, between here and Bahia Blanca. The ship was much disabled, and will probably be condemned and sold.

"*June 14th.*—Several Indians came to the Mission House. Invited some to come to church to-morrow. Heard that there are three ships wrecked or disabled during the recent gales between here and Bahia Blanca.

"*June 17th.*—Received a visit from Mr. Lewis Jones. Owing to the loss of his ship, he will probably have to proceed overland to Chupat. The Bishop would have taken him in the 'Allen Gardiner' if possible, but he is compelled to proceed at once to Monte Video.

"*June 18th.*—Was surprised and pleased to see the Bishop once again at the house. It seems that hearing his steamer was in Bahia Blanca, and was expected soon in Patagones, he determined on proceeding by the steamer to Buenos Ayres, and sending the 'Allen Gardiner' down south. I accompanied the Bishop and the Captain back to the ship, and slept on board the 'Allen Gardiner,' which was nearly half way down the river.

"*June 19th.*—Walked up from the 'Allen Gardiner' to the town in company with the Bishop and the Captain and Mr. Bartlett and others. Saw the Fuegian Indian Agulletto, who is very ill with symptoms of consumption. I have prescribed cod liver oil for him. The cook is also ill, and will be paid off here.

"*June 21st.*—The steamer 'Patagones' arrived this morning from Buenos Ayres.

I received a number of the Mission magazines and a copy of the 'Record.' To day I celebrated the first Protestant marriage we have had in Patagones. The parties married were Mr. J. H——, the engineer of the river steamer, and Miss W——, who came from the Welsh Colony at Chupat, though not herself Welsh. I hope this marriage may be followed by others.

"*June 25th.*—The 'Allen Gardiner' went about half-way down the river, in front of a farm, for the purpose of taking in some animals and fire-wood.

"*June 28th.*—The 'Allen Gardiner' left the Rio Negro about the middle of the day, having a fine wind to go out. The Bishop returned to town soon after sundown, having walked about half-way and ridden the other half from the mouth of the river. I rode out into the camp to pay a sick visit. The Indian Chief came to the dispensary to get some medicine for another Indian Chief, high up the river, who is wounded in the head.

"*July 7th.*—A good many Indians came to the dispensary. Also visited some Indians living near. The war steamer 'General Brown' went down the river. The other steamer is expected to start to-morrow, so the Bishop packed up his things and sent them on board.

"*July 24th.*—Gave away two Prayer-books, one French and the other German, to two sailors belonging to the small river steamer now here. Also gave away an English Testament.

"*July 27th.*—Held Divine services; congregation much the same as usual. Preached from John xiv. 27, 'Peace I leave with you, my peace I give unto you,' &c. Several persons remained after church to consult me medically. Sent some 'British Workmen' and a Prayer-book and hymn book to an Irish soldier in the Hospital, who is severely wounded.

"*August 22nd.*—Was very much occupied in the dispensary; there is a good deal of sickness in the place just now, which makes me very busy. Received over 500 paper dollars for the Society. I hope to render this Mission self-supporting, so that, like St. Paul, I may preach the Gospel without being chargeable to any. I invited several of those who came to the dispensary to church on Sunday, when I hope they may hear something for their good.

"*August 24th.*—Held Divine service; preached from the words, 'Blessed are the peacemakers,' &c. Part of the services was as usual in Spanish. Good congregation; church nearly full. Visited a Welsh family after church, and several sick persons.

"*August 26th, 1873.*—Crossed the river and spoke to the late justice of the peace about the municipality having levied a tax on the dispensary. I told him that as many poor persons received their medicine and advice gratis, I thought it ought to be exempt; he thought so too, and promised to try to get me off paying it. I told him, too, I was sometimes called to the police station to attend to wounded men, for which I received no payment.

"*August 28th.*—Visited some Indians and conversed with them on religious subjects. It is necessary to present Christianity to them as simply as possible, for they are very ignorant and with child-like intellect.

"A short time ago I gave a Frenchman a Prayer-book of the Church of England in French. Soon after his wife was taken dangerously ill, but recovered; the man told me the other day he was in the habit of prayerfully reading the book every night, and to that practice he attributed the recovery of his wife.

"*September 2nd.*—Was much occupied in the dispensary. Some received their medicine gratis, and some paid. Gave away two portions of Scripture, one the Gospel of St. Luke, and the other St. John.

"*September 9th.*—Mrs. Humble's brother left us this morning, after a visit of a few days. I gave him six copies of the Gospel in Spanish, thinking he might have an opportunity of giving one away occasionally.

"*September 15th.*—I am thankful to say I feel myself much better. I can now relish my food and am able to some extent to attend to my duties. 'The Lord layeth low and the Lord raiseth up, blessed be the name of the Lord.'

"*September 17th.*—I am still an invalid, though thankful to say better than I was a few days ago. I am able to get out a short distance, and visit the sick persons, and also to attend to a few persons who came to the dispensary.

HOME PROCEEDINGS.



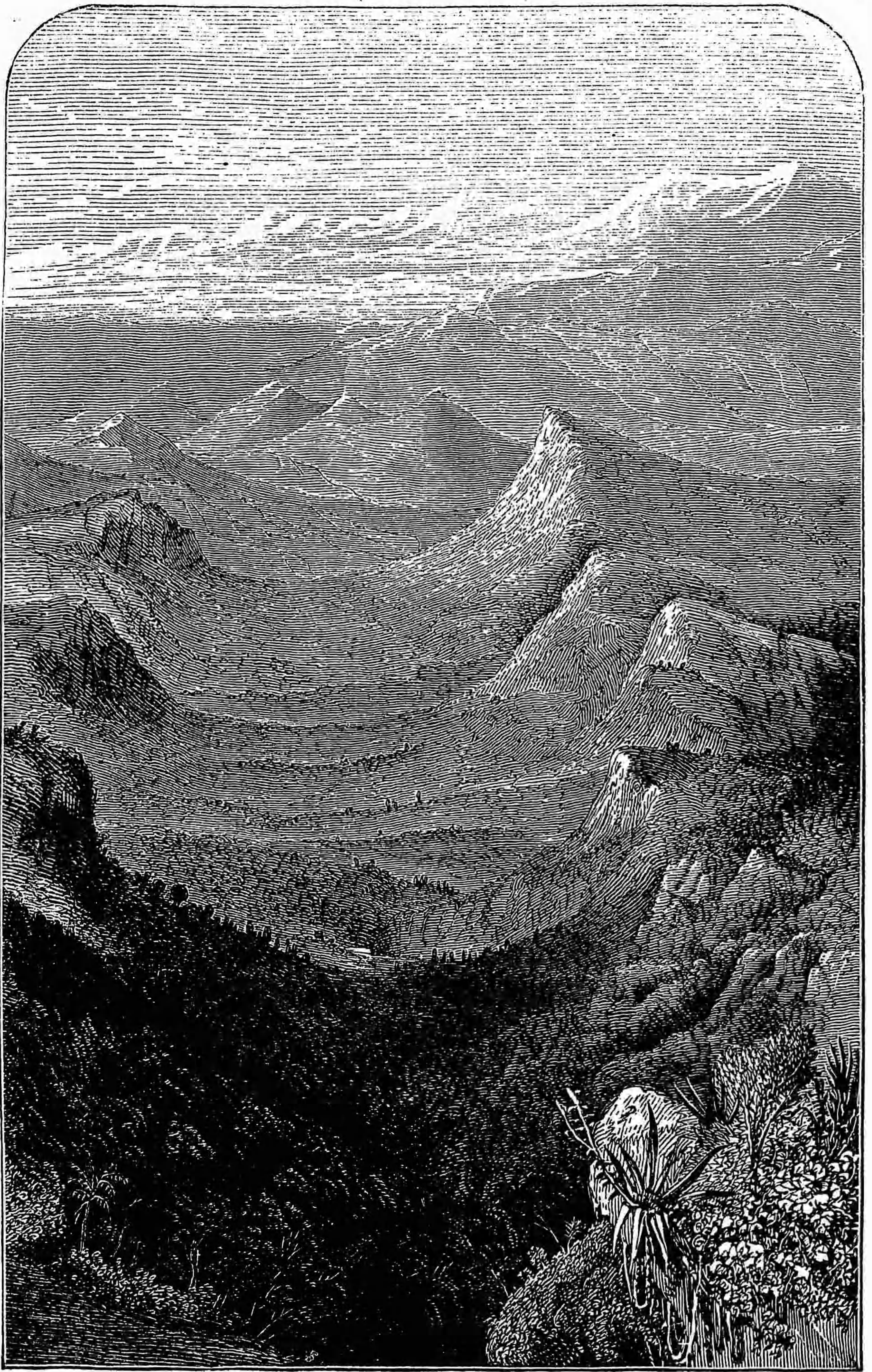
OUR Magazine, as was intimated last month, is now to appear twelve instead of six times in the year, and the bulk and price of each number will be proportionately decreased. We will, therefore, endeavour to bring our remarks on "Home Proceedings" within the limits of a single page. The month of January is to a Society like ours, which closes its financial year on Dec. 31st, peculiarly full of interest, for during this month the actual receipts for the past year begin to be ascertained. How well it is when we can point to an increased income, as manifesting an increased knowledge and appreciation of our work! We can do so now; we can speak of an increase of more than 1,500% in our receipts for the past year, of an income larger than that of years when we had exceptional resources in the shape of legacies. Let us who labour at home thank God for this; let past mercies strengthen our faith to meet the difficulties of another year. Some of our workers, who were at one time desponding as to the success of their efforts, have sent in larger sums than at the close of 1872. It may be said that we just now require men full of faith and the Holy Ghost to labour abroad. True, but without means to support such workers, their going forth into the vineyard would be delayed. And it has been found by experience that an "open door" abroad is followed by means and men being found at home, to enter in and take possession of the new territory, in the name of Jesus. God grant it prove so in the case of South American fields, now whitening to the harvest!

To enter into particulars as to financial returns would be to forestall our Annual Report, but we may mention that on New Year's morning we were cheered by the receipt of a donation of 300%, made by one who had but recently entered into rest. He was, we believe, first drawn towards our Mission by an address delivered by Dr. Kearney at Eastbourne, in the spring. Another interesting point in our 1873 receipts lies in the sums forwarded from South America. The two largest collections made in churches for us during the year come under this head—one at Rio de Janeiro, amounting to 50%, a thankoffering for the cessation of the yellow fever; the other, of 44%, at Buenos Ayres, after a sermon by the Bishop of the Falklands. There is not anything of *special* interest in connection with the Association work in January. Some thirty places have been visited during the month. The most important meetings were those at Hastings, Brighton, Lincoln, and Cardiff. The first of these was taken by our kind friend Rev. S. Adams, now, as our readers know, Vicar of St. George's, Leeds. Dr. Lee took Brighton and Lincoln, and preached a sermon on the 18th at St. John's, Blackheath. This is a new opening for our Society, as also are Corfe, Mullen, Painswick, Blakeney, and Melksham. Our largest attendance was at Trowbridge, when the new boys' school in Trinity parish was filled to overflowing. Mr. Windle was our representative at Cardiff, and with it took all the places usually visited at this time in the West Midland and South Wales Districts. The important town of Newport has been regained, after a defection of some five years! Our space is exhausted, so we would conclude by referring those interested in such matters to the receipts page, with its list of places and their respective collections.

H. S. A.

MR. CLOUGH'S DIARY.

Following this page is appended the continuation of Mr. Clough's Diary (page 33), which will appear till completed.



BIRD'S-EYE VIEW UP THE VALLEY TOWARDS THE CORDILLERA. [See p. 36.]

THE SOUTH AMERICAN

Missionary Magazine.

MARCH 2, 1874.

THE ANDES.

THIS vast and remarkable range of mountains is so prominent and important a physical feature of the whole western coast of South America as to require a separate notice. It forms a continuous chain of upwards of 4,000 miles in length, extending from the isthmus of Panama in the north to the straits of Magellan in the south, passing through Colombia, Peru, Bolivia, and Chili, and exhibits some of the most striking material phenomena in our globe. It also may be considered as uprising in the mountainous Fuégian archipelagoes, covered with dense forests, and separated from each other by narrow gulfs, similar to the fiords of Norway, and terminated only by Cape Horn (3,000 feet high).

It is customary to distinguish this stupendous chain into four cordilleras—the Colombian, or Andes of Quito ; the Bolivian and Peruvian Andes ; the Chilean ; and the Patagonian or Fuégian. In Chili it varies between 80 and 150 miles in distance from the Pacific, more or less subsequently maintained throughout ; whilst it culminates in Chili in the giant porphyritic Nevado of Aconcagua, which attains a height of nearly 24,000 feet. The chain is frequently divided into parallel cordilleras, with an elevated plateau intervening, and presenting a breadth sometimes of as much as 230 miles.

Its volcanoes are well known, of which there are above thirty in a state of activity. Some of these rise to an immense height, such as Gualatieri (22,000 feet), Chipicani (19,000), with Atacama and Arequipa (upwards of 18,000 feet) in the Bolivian and

Peruvian Andes. In the Colombian range northwards Chimborazo reaches 21,420, and Cotopaxi 18,880 feet. In comparison with these Vesuvius and Etna sink into insignificance! The earthquakes necessarily connected with volcanic action have destroyed numerous towns built within reach of their influence during the past and present centuries. The South American Missionary Society's station at Arica and Tacna bore testimony to the disastrous character of that which occurred in 1868, and their Chaplain at Santiago recently described the shock he experienced on landing at Valparaiso. Our Frontispiece presents a reduced sketch (by permission) from "Illustrated Travels" of a "Bird's-eye view up the valley towards the (Peruvian) Cordillera." The writer remarks (p. 323) :—

"From Ajoyani there is a continuous rise, passing near and to the right of the snowy peak of Kenamari, which consists of trachytic rock, and forms part of a transverse chain which unites the eastern and western Cordilleras, forming towards the west the great mountain knot of Vilcanota. The most elevated portion of the road is 15,911 feet above the level of the sea, and serves as the watershed, between the streams that descend to Lake Titicaca, and those that flow towards the Atlantic. From this point a most beautiful and imposing panoramic view is obtained. On the right is seen the vast extent of the elevated Cordillera Nevada, with its immense masses of eternal ice, dominated by the huge mountain known as *Allin-Ceapac*, very little inferior to the famous peaks of Sorata and Illimani, found to be in the continuation of the same chain, and belonging to Bolivia. On the left is observed another chain, projecting here and there in icy peaks; these belong to the already mentioned Vilcanota knot.

"Continuing our journey, a descent is made to a plain extending between the two chains of snowy peaks, on both sides of which descend various streams, so as to form the small river that passes by Macusani, which, as we have said, unites with the Corani, and forms the river Ollachea, or San Gavan. Thus all the waters that flow down into the plain of Macusani, cross the Cordillera Nevada to go to the Inambari."

It is not our province to elucidate the inexhaustible mineral wealth stored up in the Andean Chain. When the steadily progressing railway from Rosario, in the Argentine Republic, shall have reached the Andes, they will be rendered easily accessible to the tourist. But we trust that an interest in them of another character will be awakened, the more that a peculiar awfulness must attach to the suddenness of the summons into eternity when a minute suffices to lay prostrate the population

of a city by the instantaneous convulsion of the soil. May the glorious Gospel of the blessed God, which bringeth glad tidings of reconciliation and peace, be more faithfully proclaimed throughout those regions, and souls be brought to the saving knowledge of the truth as it is in Jesus, so that, whether men "wake or sleep" at such an hour, they may be prepared to pass into the presence of their Lord, assured that it is their gain.

We conclude our brief remarks with a vivid description of a journey over the Chilian Andes by Major Rickard. (*Mining Journey*, pp. 56, &c.)

On the very summit was a *casucha*, upon the roof of which I climbed and looked away towards the north. The view which met my gaze was really superb and romantic : beneath me, at a distance of a few hundred yards, were the shores of the celebrated *Laguna del Inca*, or lake of the Inca, the aboriginal rulers of the South American continent, the still and placid waters resembling an enormous mirror, in which were reflected the gigantic rocks on the surrounding shores, those on the N.E. of gaunt fantastic form, rising perpendicularly from the water to a height of several thousand feet ; turning towards the east, the eye encounters a fine open view extending the entire length of an enormous valley, through which lay our onward route, and from the extremity of which the principal range of the Cordillera takes its rise. On this range is situate the *Cumbre* Pass (the Rubicon of the Andes), which when once passed all serious danger ceases.

I was about to have my camera unpacked, when my arriero remonstrated, and prophesied an immediate change of weather. He insisted that we ought to move on and lose no time in getting over the *Cumbre* Pass, as he feared a severe thunder-storm. His prognostications were verified almost as soon as he ceased speaking, for the sky became overcast and cloudy, and a few flakes of snow began to fall, which induced me to follow his advice, and mount my mule without delay. The cargoes were ahead, so we pushed on at a brisk trot, and overtook them as they began ascending the zigzag track towards the *Cumbre*. It was now about noon, and every moment the snow came down thicker and heavier. The road, or track, was still perfectly visible, as the snow had not yet begun to settle down heavily, but every moment it was becoming darker, and loud peals of thunder announced the approach of a violent storm. Still I pushed on, anxious to gain the summit and enjoy the view alone, if I may consider my dog as nobody.

About two-thirds of the way up I came to a sort of plateau of small extent, and, to my surprise, found here some bullock-waggons loaded with large pieces of machinery, segments of wheels, shafts, cranks, &c., some of which must have weighed three tons at least. They were partially covered with snow, and how they came to be lying in such an out-of-the-way place was then a mystery to me. I afterwards learned that they were the property of a gentleman from Mendoza, who had determined on erecting a flour mill in that city, and had the machinery made in Valparaiso. He was on the road to Mendoza with it, when, on arriving at the *Cumbre*, he received intelligence of the fatal earthquake of the 20th March, 1861, by which the entire town was destroyed and his whole family entombed

beneath the ruins. The blow was so severe that he never returned to claim his property, and there, on the wild Cumbre, lie some thousands of dollars' worth of machinery interred beneath the snow, lost to all intents and purposes. I gazed a short time at these relics of civilization, and moved on buried in thought.

From my reverie I was suddenly aroused by the rapidly increasing violence of the storm, and the obscurity in which surrounding objects were wrapped. I could not see distinctly for a distance of ten yards ahead, nevertheless I allowed my mule to follow the track, which every moment became more and more obliterated. I passed the plateau, and began ascending still higher and higher, the snow being now nearly knee-deep, and the storm raging fearfully. I continued for a short time ascending beneath a ledge of projecting rock, which served to shield me from the fury of the storm, but on emerging from this shelter farther up, a violent gust of wind rushing down a deep gorge, and carrying with it a large quantity of snow and small pebbles, almost blinded me. I was now meditating a rapid retreat, expecting much rougher treatment higher up. While hesitating as to what course I should pursue, my mule became restive and frightened, and attempted to turn back ; in so doing she lost her footing on the already frozen and slippery snow, and came down on her knees. I kept in the saddle for a moment, but eventually determined on alighting and awaiting the arrival of the remainder of my party.

On looking around me all that met my straining gaze was white desolation, as if universal nature was shrouded in a winding-sheet of snow—not a rock nor landmark visible. I began to doubt as to whether I was in the right track or not, and took out my pocket compass to ascertain in what direction I had been going when I stopped ; but this was no easy task. My mule had turned once or twice, so had I, and for the life of me I could not tell in which direction I had come, or how to proceed. It became darker and darker every moment, and the storm increased tenfold. I had my compass on the palm of my hand to level it, and was looking most anxiously at the needle, when another terrific gust of wind, stronger than the first, and charged with sand and snow, came down upon me, carrying away my compass, my hat, and my "poncho," tearing my overcoat right up the back, and leaving me in "tatters." My mule took fright also, and went off at full speed down the side of the mountain, regardless of road or track.

I was now obliged to throw myself down and burrow in the snow, in order to avoid the continued fury of the tempest and prevent myself from being blown over a precipice, which, through a momentary clearing, I got a glimpse of on my right. My poor dog huddled himself close to me and whined most piteously. I was in danger of being blown away if I stood upright, and of being buried beneath the enormous masses of snow-drift if I lay still. . . . I determined to regain my party at any risk, and commenced plunging down on foot in search of them. A little way down the track became again entirely obliterated, as the snow had accumulated to a depth of several feet. I still trudged on in darkness and doubt, stumbling and falling, shivering and blowing, until I arrived at the small plateau and joyously recognised the bullock waggons and machinery. Knowing by these landmarks that I was in the right track, I determined to await here the arrival of my companions. In the course of a quarter of an hour (during which time I was almost frozen) my party hove in sight, together with the other troop of mules which I had passed. My arriero was delighted to find me safe, as he had great fears of my losing the road and eventually getting lost.

When I even now call to mind—and I can do so vividly—my critical position on

that eventful day, *alone* on the highest range of the Andes, 12,000 feet above the sea, lost and helpless, with the probability of never again seeing the face of man, it still almost makes me tremble.

But the reader must not run away with the idea that the great Andes is all the year round like what I have just described it. On the contrary, during the summer months, or even a day previous to my crossing, it would have been a most delightful trip, with no risk whatever to be run.

Brazil.

IT is remarkable how closely the struggle against Ultramontane despotism in the New World resembles that which is being carried on in the Old. The following extract from the "Pacific Mail," of Feb. 16th, will show the present position of parties:—


"The conflict between the civil and ecclesiastical powers in this Empire is passing by progressive and deliberate steps to its natural consummation. In due conformity with the decision of the competent section of the Supreme Tribunal of Justice, the Bishop of Olinda was arrested at Pernambuco on the 3rd inst. by the officers of the Court. He at first declined to surrender himself on receiving intimation of the order of the Supreme Tribunal, but finally offered no resistance to the two officials who were charged with the duty of taking custody of his person. The event naturally caused considerable excitement in the city, but no disturbance of any kind resulted. The Ultramontanes abstained—very prudently, as I think—from manifesting their disapprobation of the act, and equal moderation and temperance were exhibited by their opponents, constituting the vast majority of the enlightened and educated classes in Brazil. On this subject the 'Anglo-Brazilian Times' makes some appropriate observations. 'The arrest of a Roman Catholic Bishop in a Roman Catholic country,' your contemporary remarks, 'upon an unbailable charge, proves the earnestness of the resolution of the Government of his Imperial Majesty to proceed efficiently, if quietly, to obtain the vindication of the civil law, and to enforce its jurisdiction over all the subjects of the Empire without distinction, and irrespective of their category of laics or clerics. Brazil has thus the honour of first demonstrating in South America, by the actual arrest of a Roman Catholic Bishop, and his transmission to Rio, to stand as a prisoner at the bar of a civil court, that—prince, priest, or peasant—none in Brazil will be allowed to exempt himself from entire obedience to the behests of the civil law.' As the accusation against the offending prelate is unbailable, it is to be presumed that the trial will not be delayed.

* * * * *

"The great southern coast cable of the Western and Brazilian Company, connecting the ports of Pará, Pernambuco, Bahia, and Rio de Janeiro, was inaugurated on the 1st inst., New Year's-day. This auspicious event took place in the presence of their Imperial Majesties the Emperor and Empress, accompanied by his Ministers of State, and a distinguished attendance of Brazilian and foreign residents. This capital is now in instantaneous communication with its principal ports for a distance of 2,500 miles, and already the traffic is stated to be by

no means inconsiderable. It may be stated, *en passant*, that one of the earliest messages was that announcing the arrest of the Bishop of Olinda. Our commercial community look forward with increased confidence to the due completion of the other links necessary to establish our telegraphic intercourse with Europe."

THE AMAZONS.

HE Rev. D. J. Lee, M.D., sailed Feb. 17th for Pará, to assume the superintendence of the Amazonian Mission, and will, we trust, be preserved throughout his journey, to become a faithful Evangelist in this new and important field. Mr. R. S. Clough, in a letter dated Pará, Dec. 31st, remarks:—

"Dr. Lee will arrive here shortly, I suppose. I have everything ready to proceed to Santarem, and if he is able, we shall leave here on the 15th. The rainy season commenced on the 24th Dec. The sky grew quite dark some time before the monsoon broke, and then we could hear the roar of the tempest long before it came upon us. Being entirely surrounded by forest, we are sheltered, but the rain came down in sheets. I believe it rains more in one single storm here than it does during the wettest six months in England together; it pours off our house in a transparent cascade about half-an-inch thick like a sheet of glass. The lightning was very close, no rolling thunder, but just a close crackling report. I may safely assert that one night it lightened without a moment's intermission for six or seven hours, the bolts now shooting upwards, and then describing beautiful coruscations in their descent to the earth, or rushing zigzag, spirally or vertically on its course, and of nearly every colour of the rainbow.....It appears that a Mr. Piper, who went up the Purus, and was reported to be killed and eaten, astonished Pará the other day by sending a letter from Lubria, about 700 miles up the Purus. He says he was poisoned by the Indians of one tribe; but the Indians of another tribe, friendly to whites, took him, and so far cured him that he was fast recovering. Lubria is a settlement founded by Captain Lubri, with whom I travelled last year."

SAN PAULO.

The Rev. J. I. Lee writes:—

"Sao Paulo, Jan. 20, 1874.

"The English community has been commended in the Brazilian papers for erecting a Protestant church, proving thereby, it is said, their confidence in the liberal spirit of the Paulistas. According to the law in Brazil no building can be erected in the form of a temple for the purpose of public worship; but since the temples or churches in Brazil are essentially different from those in our own land we are not likely to infringe upon the law.

"We shall shortly transmit a list of the funds already raised, and are progressing favourably, but, since the cost of the church has been somewhat in excess of the original estimate, we trust that we shall not appeal in vain to our friends at home. A new harmonium is also needed for the church, but

the expense is increased by the Custom House dues being exceedingly heavy. The smallpox is still prevalent, and the wife of Mr. S—, one of our church-wardens, has had a slight attack, but is now recovering rapidly. One of the students of my Bible-class has also been a sufferer, but is now much better. Before the smallpox reached its present height, many requests were made that the image of the Virgin Mary, located at the A Penha Church, should be brought into São Paulo for the purpose of removing the sickness. This was a great event, and the day was remarkable for the vast concourse of devotees who went to pay their adoration to the image in the Cathedral Church. But the sickness appeared to be increased by this intermingling of the masses, and the intercessions and prayers served only to remind us of those worshippers who once called upon Baal, but in vain. The condition of the Church of Rome in this country is such that few of the same persuasion from other countries ever take any part either in the processions or services.

“The tracts kindly granted by the ‘Religious Tract Society’ have been widely distributed, and by the people are generally most thankfully received. Must we not sow in faith, looking forward to a brighter and more glorious future for this fearfully dark and benighted land? I am unable to procure another colporteur; my former one being incapable at present of undertaking the work. The Gospel amongst our own countrymen, speaking generally, is rather, at present, as a kind of restraint from deeper vice, than an incentive to cast off sin and lay hold upon Christ. However, it is the duty of the Ambassador to proclaim His Master’s message faithfully and to leave the issues in His hands who has promised that His ‘Word shall not return unto Him void.’ With the united supplications of the Church at home, let us hope that we shall reap no little benefit in our work abroad.

“JOHN I. LEE.”

Tierra del Fuego.

(Continued from page 27.)

“On July 20th was privileged to admit by baptism into the visible Church of Christ Liwia and his family. We have had cause for much satisfaction in this couple, who have, since their arrival here twelve months ago, gone on very happily, and against neither of them have we heard any evil. They desired to be baptized, and readily made the engagements to forsake their sins, to obey Jesus as their Divine Lord and Master, and to trust in Him for salvation. After some special teaching, I baptized them on the afternoon of the above day, and their three little children. The parents received the names of Philip and Hester, the former after the late excellent Philip Gell, of Derby; taught on this occasion the nature and reasons of baptism; and invited those who truly desired to give up their sins to love and obey the Lord Jesus as His faithful, trusting servants, to tell me they wished to be devoted to Him in baptism; and that such I should be rejoiced, after further teaching and examination, to baptize. After their baptism I married Philip and Hester Liwia. Hester is the youngest daughter of Jemmy Button, who came with her parents to Keppel Island in 1858, and was then about seven years old. On the same occasion the daughters of Stephen Lucca and Joseph Wocimoon were also baptized, so that the number of those baptized here is now 48. Hamaca desired to be baptized and married, but I think it is better he should wait. He has not proved honest or truthful.

"On June 25th Palahlan's only son died here. The parents had but very lately returned, and the child was then beyond recovery. Mrs. Bridges gave him a hot bath, and we lent a wrapper, and supplied the child with food, but it could not retain anything. It was a great blow to the parents, especially to the mother, who has lost four or five children, when they have been over two years old. The evening before the child died I had visited the parents, and sought to comfort and instruct them. Early the next morning Macole came to inform me of the child's death, and related how very fretful the child had been, but how, after I left them, the fretfulness subsided, and the child was apparently happy. Mr. Resyek had, shortly after the little thing's birth, named it Thomas, and his is the first grave in our future burial ground. The natives applied to me to bury it, and we sought to make the occasion a blessing to the people, as well as to comfort the mourners. The parents, as is usual, left the same day for a lengthened absence, and returned only a few days before the arrival of the 'Allen Gardiner.' Last autumn, when the crops were in the ground, there was frequent turnip stealing, and there were very many natives here from all parts. Even after the turnips were stored for safety in pits in our front garden there were several thefts. Some had to take their turnips up too early in order to save any, and all brought their supply into our cellars as the only place of safety. But matters will, I doubt not, improve; yea, they have greatly improved already. There is a decided growth of honesty, truth, and love among the people.

"Now for a few brief extracts from my journal, Oct. 9th.

"*March 8th, Saturday.*—There are many people here now. Weather not fine. Yesterday and to-day eight men employed grass cutting, to supply the cattle with winter food, as we shall not have many turnips to spare.

"*9th, Sunday.*—A very large attendance at our three meetings for instruction and worship. People very friendly, and well ordered.

"*15th, Saturday.*—Severe influenza colds prevalent. We all have colds, and almost all the natives. Very good attendance at our meetings, and the instruction evidently valued. Matter of religious instruction Matt. xvi.

"*16th.*—From this day I keep a school registry. Macfarlane is very helpful, and desirous of doing much. Had our usual evening service at come. Spent a happy Sunday.

"*19th, Wednesday.*—Weather lately has been *very* boisterous. Yesterday George was out from 6.15 till 10.30 a.m. searching for a missing milch cow, then at 10.30 Liwia took the saddle for a further search till three p.m. I then sent two men in different directions on foot to search, but all without success. My opinion is that she has sunk in some soft place, or whilst fighting (the cattle occasionally fight very hard), was poked over a clay cliff; there is a high and long cliff of this sort on the south-east of our peninsula. The natives are much concerned for the loss of this fine cow. The tide being very high, sent three men in the boat to bring logs over the inlet. I hope to get the second field enclosed this week with a good fence. Posts 6½ft. long, 2ft. in ground, and 10ft. apart, two rails, and palings 4½ft. high. Yesterday two children were out berrying, and foolishly approached near the cattle, when they became very frightened, as the bull was coming towards them. One of them left her wrapper, with which the animal played. Neither of them were hurt, but I feel the possibility of an accident, and purpose to guard against it as far as I can. These people are not sufficiently settled and civilized to keep such large animals. We must, as

soon as we can, erect a shed for the bull, and have conveniences for safely managing such powerful animals. After prayers to-day I sent two men to search for the missing cow. They returned without news, after a long and diligent search. They were Stephen and Jaminaze.

"20th, *Thursday*.—Last night it blew fearfully from the N.N.W. To-day the gale continues from the north. No work before breakfast, because of the weather. Subject of instruction, 'Jesus our refuge.' Good attendance and attention. Woodcutters still employed. Self set up carpenter's bench in cellar and framed it.

"22nd, *Saturday*.—Yesterday evening I heard that our three sheep had escaped through the entrance gate, carelessly left open. To-day MacFarlane went out with some natives and the horse to get them in. They had some refreshment here first, and started at 6.30 p.m. in good spirits. They found the sheep, and managed to catch two of them, and returned very tired at eleven a.m. They also came across the missing cow, dead, in a morass. They had liberty to have her for themselves, and a large party went over to get portions. Two boat loads of logs brought over. Self at work putting up the gate of the calves' field, where we are drying the hay. Put two shelves in harmonium case, wherein to bestow the Mission goods.

"April 3rd, *Thursday*.—A fine day. After singing the hymn 'Awake my soul,' I catechised the people, and, among other things, asked them to give an account of St. Matthew, whose gospel we are now reading. This question led me to give an epitome of the Evangelist's history, and then went on to the record written by him of our Lord's mission, His precepts, His love, His work, His glory, &c. I showed them how the voice ceases, but how the written record remains, and sought to impress them with the fact that what is thus written vitally concerns them equally with ourselves. That Jesus died for them, though they are wicked and ignorant, destitute and uncivilized; that He came to find the lost, to bless the miserable, to give joy for mourning. I related how the apostles of the Lord preached His gospel, and how some wrote as well, and that God had specially preserved these records of *His* love and *our* duty, in spite of the purposes of evil men to destroy the same, and how, through the making of paper and the art of printing, copies have been multiplied, and rendered very cheap; and how Christians seek to obey their Lord's command, to give his Word to all men, and to preach the same to all nations. That God speaks to men—to them—in His written Word as really as though they heard His voice, and that what I teach and impress upon them is God's holy will, not mine, and that they must attend to it as such, and be diligent to learn it, and should ask the Lord to help them to know and obey his voice. I showed them the greatness of Christ's salvation, and how dreadful the folly and guilt of those who despise and slight it; and contrasted the happy state of believers with the sad state of unbelievers, and reminded them of the goodness of God in letting them learn day by day the revelation of his love; and the greater guilt they incur if hearing, they hearken not; that they can no more plead ignorance as their forefathers. To-day we heard of the death of Hurfcitaum, who lately was a hale man. Made some calls this evening to advise some natives as regards their work to do everything well. On the 4th April there were 29 families here and 27 canoes.

"April 11th, *Good Friday*.—Very few people here; almost all are gone to Yahga to get whale. Weather very fine. Subject of teaching 'Our Lord's death.' By Easter most had returned. Subject of instruction,

'Our Lord's resurrection and our own,' with exhortation to make the Lord Jesus their friend by yielding to His will.

"22nd, Tuesday.—Fine day, after a very rainy night. Subject of instruction, 'Nature of Heaven, derived from the Sadducees' question to our Lord, and His reply.'

"May 5th, Monday.—Finished getting in our potato crop. We have about two-thirds of a puncheon of eatable potatoes, and half ditto of small.

"7th, Wednesday.—Read and explained the parable of the Ten Virgins, with, I humbly trust, the Divine blessing. People were *very* attentive. I felt much helped and encouraged.

"10th, Saturday.—Through the week have been principally occupied putting up framework of G. Oococoo's house. Have devoted two evenings to giving Yahgan lessons, and three to the employment, recreation, and instruction of natives in our house. The weather has been wet, windy, but mild. Only very slight touches of frost.

"18th, Sunday.—East wind, and very cold. Have commenced our winter's supply of food for the cattle. Had interesting services, and many of the strangers came.

"31st, Saturday.—Occupations through the week very miscellaneous. Weather same as last week. Ground thickly covered with snow. The evening meetings on Mondays, Wednesdays, and Fridays gladly attended. We are afraid of being short of oil, and can only afford to keep one lamp burning. The more civilized women and girls come once a week to Mrs. Bridge's sewing class, and invariably come clean and tidy. To-day, to such of the home party as are here, we gave the promised clothes, as part payment for their work. The getting these clothes repaired and made occupied much time. A great portion of those given to the women and children were old clothes from Stanley, at which Mrs. B——, Miss V——, and the native women have worked indefatigably. The people were well pleased. We afterwards prayed and sang, and I then addressed them (we were in the schoolroom, which was well filled) on the necessity of a willing obedience to the special command of our Saviour, 'Love one another,' and detailed how it bears on our daily life and social intercourse.

"June 7th, Saturday.—Snow still everywhere. Fine, very fine, calm, bright, and very frosty weather through the week. Occupations very miscellaneous. Have reached in St. Matthew's Gospel our Lord's apprehension. Since Sunday last almost all the natives have left, in quest of better supplies of their necessary food. Yesterday only two families were left: to-day two canoes arrived. There are now four men here. I anticipate few residents here till spring is well advanced. The little wood that was hard by Stirling Cottage is almost entirely used up, principally by the natives, for fuel. Now they have to go round the head of the creek or cross the inlet to get supplies of this necessary, of which they use large quantities. This is a great disadvantage, but will become less so when there is a road and cart, and the natives have energy and discretion enough to lay up a store against bad weather. We shall doubtless have visits from very many during the winter. Lately we have heard of the death of Chelimutacán, a weakly, elderly man, the husband of Matthew's mother and his sister, *i.e.*, Matthew's sister. By the latter he leaves two daughters. Matthew's aged mother died some little time before her husband. Matthew's household is accordingly very large, fourteen in all, comprising himself, three wives, their seven children, his widowed sister, and her two daughters. He left on Thursday evening. He was about to leave his second boy, Alfred,

here, who desired to remain with W. Bartlett Wiyellin. Foreseeing the boy would have hungry times, and discountenancing the too prevalent custom of boys of eleven years and over leaving their parents and living with whom they will, I spoke to the boy and his father, and showed them the evils of being separated, and induced them to keep together. We endeavour to strengthen family ties and affection, and parental authority, and filial duties to the utmost, for they are very much in need of being cemented and elevated. Paternal authority, being capricious, selfish, and unwisely exercised at times, is shunned by the boys; and they are, I suppose, happier under other roofs than under their own parents' roof. Sin, selfishness, and ignorance have a wonderful tendency to unjoint human society; and their opposites to unite, beautify, and render happy.

(To be continued.)

SOUTH AMERICAN MISSIONARY SOCIETY.

(FROM A LOCAL PAPER.)



THE Annual Meeting of the Bristol and Clifton branch of the above Society was held last evening, at the Victoria Rooms. The Right Rev. Bishop Anderson presided over a large attendance. Among those on the platform were the Right Rev. the Bishop of the Falklands, the Revs. Dr. Lee, late of Panama, C. W. Hickson, A. Medland, F. S. Cook, W. S. Bruce, E. L. Horsley, T. Graham, C. Strong, T. B. Kirk, — Newnham, T. H. Clark, J. Mackie; Colonel Biggs, Major Poulden, Major Giberne; Messrs. E. Strickland, J. Longman, J. Inskip, E. W. Bird, — Clark, &c.

After devotional exercises,

The Rev. C. W. HICKSON, one of the Hon. Secretaries, read the Report, which commenced with a retrospect of the Society's work during the thirty years of its operations. The Report then went on to say:—"Hitherto missionary work amongst the heathen has been almost exclusively confined to Keppel Island and Tierra del Fuégo. But the Society is now making great efforts to give practical expression to its desire to bring the heathen in the north of the continent to the knowledge of the truth. On the banks of the River Amazon, whose basin covers an area of 2,300,000 square miles, dwell one hundred tribes of Indians. In September last, Mr. R. S. Clough, with whose pioneering expedition in 1872 all the readers of the 'South American Missionary Magazine' must be familiar, left England, accompanied by Mr. Jacob Resyek, formerly a successful labourer among the Fuegian natives, for Santarem, on the Amazon, which is to be made the base of missionary operations, and they will shortly be joined by Dr. Lee, the Society's late Chaplain at Panama, who has accepted the post of Chaplain-Superintendent of the Society's Mission upon the Amazon, and is to sail on February 17th. As regards the chaplaincies among English and Roman Catholic populations, the work of the decade now terminating has greatly increased, and has been much blessed. With reference to our Local Association, the income which has accrued from collections, subscriptions, donations, &c., has amounted in all to 279*l.* 10*s.* 1*d.*, being an increase of 57*l.* 8*s.* 2*d.* over the total receipts of the year 1872. But, in comparing the income of 1873 with that of the year before, a large proportion of the former must be left out of consideration, for within the last year there has taken place a sale of fancy work, in Clifton, yielding no less than 62*l.* 14*s.* 7*d.* This was

a special effort, and its proceeds cannot be reckoned in as part of the ordinary annual income. Within the same period also ten guineas have been contributed to the Special Fund for the Amazon Mission. Further, the Committee having learnt that collections have been made for some years past in the neighbouring parish of Henbury for the South American Missions, put themselves in communication with the lady who had been carrying on the work there; 4*l.* 11*s.*, consequently, appear for the first time in this year's accounts as the contribution of the 'Henbury Association' towards the general fund of the Bristol and Clifton branch of the Society. Deducting, then, the sum total of these three special additions to the income of 1873, which amount in all to 77*l.* 15*s.* 7*d.*, the above-mentioned increase over the receipts of 1872 of 57*l.* 8*s.* 2*d.*, is converted into a decrease of 20*l.* 7*s.* 5*d.* This is far from satisfactory, and calls loudly for increased effort on the part of all earnest friends of the cause in Bristol and Clifton."

The financial statement showed that 266*l.* 1*s.* 7*d.* had been remitted to the parent Society.

The CHAIRMAN, in moving the adoption of the Report, said the Society's operations extended over the whole of South America, or, speaking more definitely, the fringe of the coast of South America, the rivers running up into the interior, and some islands on the coast. Was not this a large area to be occupied by any society? He referred them to what had been done in the past, remarking that the Society was baptized in blood in the martyrdom of its first missionary, and said the future was full of hope.

The Rev. FLAVEL S. COOK, in a few words, seconded the Resolution, which was put and carried unanimously.

The Right Rev. Dr. STIRLING, Bishop of the Falklands, moved, "That this meeting recognises, with gratitude to Almighty God, the steady progress of the Society's work among the natives of Tierra del Fuégo, and also in its various mission stations in South America, but specially desires to acknowledge with thankfulness the opportunity in the present day of sending the Gospel to the tribe occupying the whole basin of the Amazons." He said he spoke with some diffidence, before that audience, because the work was to a great extent their own. The mission ship, the "Allen Gardiner," sailed from Bristol in 1862, and the people of Bristol were as largely interested in it as any people in the kingdom. The ship was now getting worn out, and it was necessary to part with her and get a new one. An offer had been made for her, and he recommended the Committee to accept the terms, and plans were now prepared for a new one. When he went out, in 1862, they were unable to live with the natives; they were thieves to the backbone. At the present time, if they asked him to point to a station in South America where there were peace, and hope, and work, he would tell them to go to Tierra del Fuégo. He knew no people whose hearts were so thoroughly in the work as those of Mr. and Mrs. Bridges, and the persons associated with them. (Applause.) From comparative savages, the natives now showed respect for the lives and property of strangers; the germs of civilization and Christianity were to be seen. They baptized thirty-six in one morning, and there was now a native church there. (Applause.) Much of this was due to the people of Clifton. The head-quarters of the Society were there, and it was through their faith, courage, and patience in well-doing, that they were able to speak of these things. He looked forward to greater successes during the next ten years, and he hoped that while they had expressed such satisfaction with the new work of the Amazons,

they would not let go their interest in the work of Tierra del Fuégo. He expressed his thankfulness at seeing the clothing prepared by the hands of Christian ladies at Clifton for those people, and said they had been chosen with wonderful suitability to the requirements of the natives. The speaker next dwelt upon the work done in other parts of the Mission, and dwelt upon the necessity of maintaining more clergymen in South America, if only for the sake of our own countrymen. With regard to the Spanish-speaking population, he did not expect any great work to be done by foreigners. They would not expect the Spanish people to be converted from Roman Catholicism by Germans, but there was one thing which English clergymen could do, and that was to distribute the Scriptures among the people. One of the great wants of the place was a good collegiate system, to which the leading people of the place would send their children to be educated, and if this was to be the South American *Missionary Society* they *must have it*. In conclusion, he urged them to support the work as one of the greatest importance.

The Rev. D. J. LEE, M.D., seconded the Resolution, and gave an interesting account of his former work in Panama. He concluded by a sketch of the work to be carried out on the river Amazon.

The Resolution was put and carried, and the thanks of the meeting having been given to the Chairman, the proceedings terminated.

HOME PROCEEDINGS.



THE month of February is as important for our regular deputation work as any month of the year. During this month several leading Associations almost invariably hold their anniversaries. Clifton stands first among these, both in the amount of money it annually contributes to our funds, and also in its past connection with our Society's history.

We subjoin an account of the meeting on the 9th, and may add that the sermons on the 8th were taken by Bishop Stirling and Dr. Lee, with the help of certain local friends, and produced, with the meeting, no less than 90*l*. A special donation of 50*l*. for the Fuégian branch of the Mission was likewise made by a friend, who wished his name not to be mentioned.

Dr. Lee took the annual meeting at Bath on the 6th, and preached a sermon and gave an address to children, at Enfield, on the 15th. On the 17th he sailed for his distant sphere of evangelistic labour. As we, at home, are receiving this number of our Magazine, let us bear in mind he is probably half-way between Lisbon and Pará, and let us beseech of God that He would grant to the superintendent of our new Mission a full measure of His Spirit. Those of us who have met Dr. Lee doubtless feel a deeper interest in his work than those to whom he is unknown; let our interest stir us up to prayer for him and the field of his labours.

The sermons at Immanuel Church, Streatham, were preached by Bishop Stirling, on the 22nd, and we were glad this arrangement could be made, for Streatham is, by far, our best Association near London. The collections exceeded 50*l*., including 2*l*. 2*s*. from some dear children "towards the mast of the proposed new vessel." Why should not each portion of the new vessel be the gift of children? The Bishop also spoke at Bournemouth, and would have had a larger meeting than he had if the weather had been propitious.

At Southborough we generally have a well-attended and hearty meeting; this was pre-eminently the case on the 3rd, for the room was crowded by persons evidently interested in the Mission work. Ryde and Shanklin gave us their support as usual—the former with a meeting, the latter with sermons; and at Gillingham, in Kent, and at Shapwick, in Dorset, we obtained sermons for the first time. At these two places, as also at Shanklin, we had an opportunity of addressing the children in the afternoon. We thankfully embrace such opportunities with a view to the formation of Juvenile Associations, of which we spoke in our January Magazine.

Mr. Windle visited a number of places in Buckinghamshire, Cambridgeshire, and Suffolk, the names of which with their respective collections, can be gathered from the receipt page.

In the Northern District, Mr. Scott paid a visit to Liverpool, and was introduced by our old friend, Canon Hume, to many of those who may be called the backbone of our Lancashire organization. He obtained some promises of help among the clergy of Southport and other towns. In the neighbourhood of Birkenhead he delivered three dissolving view lectures, which we hope will lead to increased help from the rich county of Cheshire.

Before concluding, there are two points we would touch upon. The first is the Annual Meeting, which is fixed for April 21st. We mention it thus early in the hope that our friends, both in town and country, will not overlook this in making their arrangements, as it is very important that those who come to speak, often at great inconvenience, and from long distance, should not, as has too commonly been the case, address empty benches. Our meeting this year will be more than usually interesting, as the Bishop of the Falklands will be with us just before quitting our island for his vast diocese.

The second point which claims the attention of our helpers is the *continuance* of our honorary secretaryships. Will each honorary secretary, in changing his or her abode, endeavour to find a successor, and make known to our office the change? This will obviate the sending of our Magazine to the wrong quarter, and tend to perpetuate in each place the interest felt in our work. Too often is an Association broken up, not to speak of Magazines wasted, by the honorary secretary failing to give us any notice whatever of his removal. Indeed, we would fain see those who have once put their hands to the plough less prone, so far as the work of our Society is concerned, to look back. Not long since our Magazine contained an article entitled "Patient Continuance in Well-doing," and to all those who feel their zeal for our Mission work slackening we would heartily commend it.

Probably every person in the three kingdoms would be acquainted with our Society if, in our shifting population, everyone once professedly interested in the South American Mission had maintained and diffused their interest in their new home. One or two who have done this, like the writer of the article we have referred to, have proved what might have been accomplished had all done the same.

H. S. A.

MR. CLOUGH'S DIARY.

Following this page is appended the continuation of Mr. Clough's Diary (page 49), which will appear till completed.

Contributions thankfully received from Feb. 27th, 1874, to March 24th, 1874.

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

ANNUAL SUBSCRIPTIONS.

	£	s.	d.
Davidson, Mrs. G. F.....	0	10	0
Fair, John, Esq.	10	10	0
Hill, Rev. B.	1	1	0
Jarratt, Mrs., Bath.....	0	5	0
Jarratt, Miss L. (Do.)	0	5	0
Lethbridge, Miss.....	0	2	0
Mason, Mrs. Richard S.....	1	1	0
Wyllie, Mrs. M.	1	0	0

DONATIONS.

Clark, Miss M.....	5	0	0
Carden, Mrs. (for work in Argentine Republic)	1	1	0
"E. B.".....	1	0	0
Edgell, Major	1	1	0
Gillespie and Scott, Messrs. (for Guanape)	2	2	0
Hayes, Rev. Thos.	2	0	0
Heywood, Arthur H., Esq.....	21	0	0
Hunt, Miss A. D., for Amazon.....	0	2	6
Longley, Miss M. (the late).....	0	10	6
Spencer, Rev. M. T.	0	10	0
Wilmott, Mr. John.....	0	10	0

ASSOCIATIONS.

Andover, per Miss Child (for 1873) ...	0	14	6
Bath, per Rev. R. Gasgoyne	20	0	0
Bideford, per C. Smale, Esq., SS. and L. by Rev. H. E. Windle, less ex....	8	17	1
Bishop's Teignton, per Rev. W. R. Ogle, L. by Rev. H. E. Windle, less ex.	1	19	6
Bishopwearmouth, L. by Rev. A. Scott	5	8	9
Blandford, per Mrs. Groves.....	3	10	0
Bournemouth, per Admiral Sir B. J. Sullivan	9	19	0
Brasted, per Miss H. Murray, L. by Rev. H. S. Acworth	2	10	7
Brixham, per Rev. A. F. Carey, SS. by Rev. H. E. Windle.....	3	17	0
Bromborough, Dis. Vs. Lec. by Rev. A. Scott, less ex.....	5	17	4
Bromborough Pool, Dis. Vs. Lec. by Rev. A. Scott, less ex.	1	6	4
Burnham-Westgate, per Rev. Dr. Bates, SS. by Rev. R. J. Simpson ...	5	0	0
Churston, per Rev. A. F. Carey, S. by Rev. H. E. Windle	1	6	7
Claughton, Dis. Vs. Lec. by Rev. A. Scott, less ex.....	2	4	9
Dodbrooke, per Rev. J. J. Power, L. by Rev. H. E. Windle, less ex.	0	15	10
Eastham, Dis. Vs. Lec. by Rev. A. Scott, less ex.	3	9	2
Hampstead, per Rev. J. Kirkman, Offertory at St. Stephen's afternoon service, less ex.	1	14	8

£ s. d.

Lee and Blackheath, per D. Couty, Esq., M. S. by the Bishop of the Falklands at Kidbrooke Church, 31l. 10s. 6d.; Even. S. by Ditto, at Blackheath-park, 16l. 14s. 5d.; and D. R. M. at Mrs. Dawe's, 4l., less ex., 27s. 6d.	50	17	5
Liverpool, per Rev. A. Scott, Miss Holland, sub. 2l. 2s., and coll. for Amazon Mission, 9l.	11	2	0
Ongar, per H. Gibson, Esq., L. by self, &c.....	8	11	4
Rye, per Rev. B. S. Wright, coll. by Miss Pink	2	0	0
Sandgate, per Rev. S. Morley (for 1873)	0	19	7
Shanklin, per Rev. G. W. Southouse, S. by Rev. H. S. Acworth and parsonage box	8	15	7
Ditto, per Rev. C. J. Burland, S. at St. saviour's by Rev. H. S. Acworth	4	1	8
Stoke, per Mrs. Edlin, L. by Rev. H. E. Windle, less ex.....	0	19	1
St. George's, Everton, Liverpool, Dis. Vs. Lec. by Rev. A. Scott, less ex.	1	9	1
Taunton, per H. Badcock, Esq.	10	0	0
Tiverton, per Mrs. W. H. Askwith, L. by Rev. H. E. Windle, less ex.....	2	12	9
Torquay, per Rev. J. sawer, M. by Rev. H. E. Windle, including balance for 1873	9	10	9
Ditto, "A Friend" for new Mission Vessel	5	0	0
Turvey, Anne Elliott (card)	0	10	0
Plymouth, per Mrs. Edlin, L. at Charles-street National School, by Rev. H. E. Windle, less ex.....	2	2	3
Wragby, Miss Fanny Neave (coll.)	0	5	0
Sale of S. A. M. Magazine	1	11	11
Ditto "First Fruits".....	2	4	11
Ditto, "Missionary Farewells".....	0	2	10

SCOTLAND.

Dundee, per R. Mackenzie, Esq., for 1873.....	14	0	0
Glasgow, per R. T. Gibson, Esq., Mr. John Blackie, jun.....	0	10	0
Thurso, per Miss Brodie	2	10	6

IRELAND.

Blackrock, per Miss A. Stephens, for 1873.....	2	13	6
Tandragee, per Miss Patton, for 1873	1	5	0

FOREIGN.

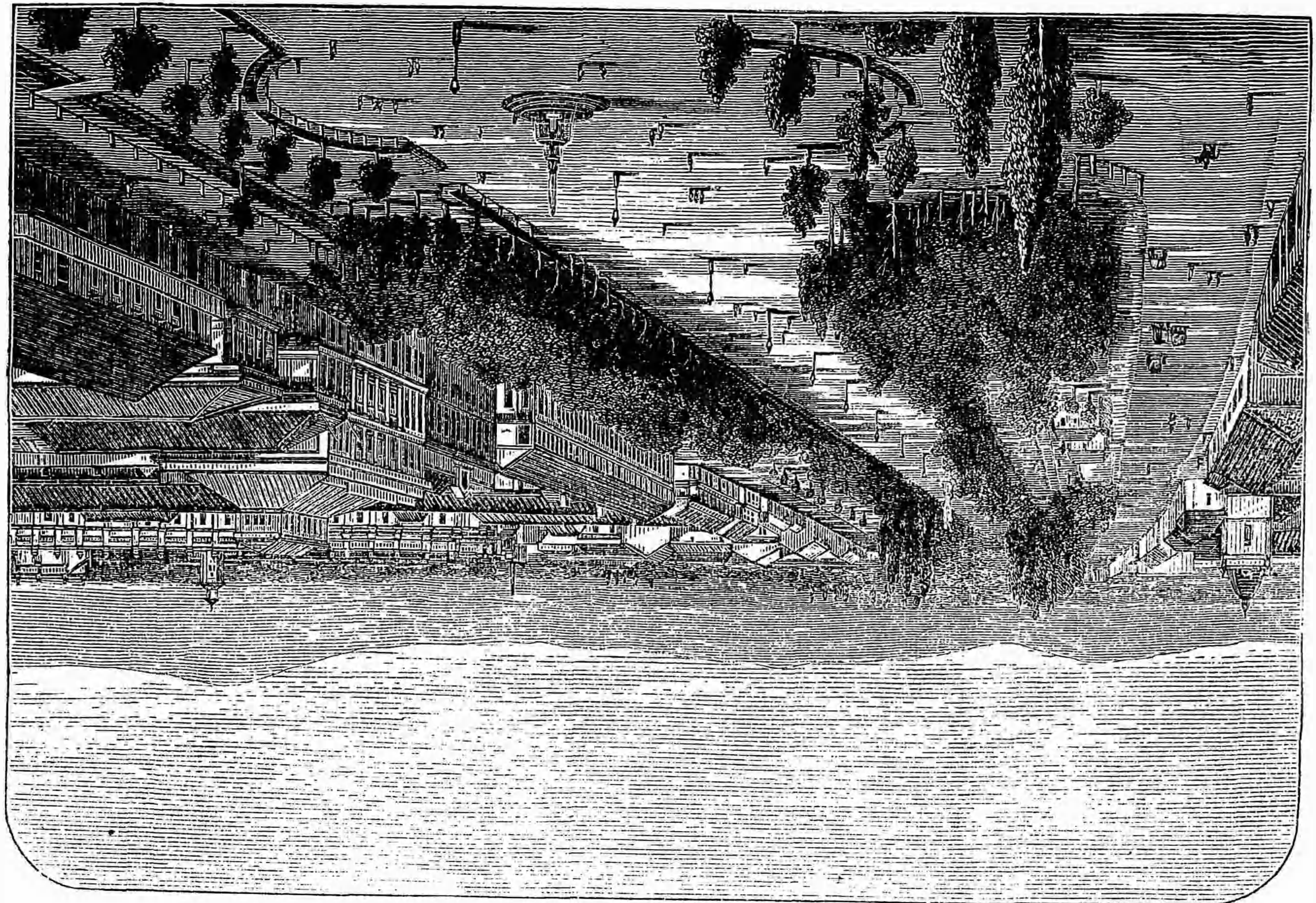
North Goulburn, per M. E. Wikner, Esq., St. Nicholas S. School, coll. for 1873	4	0	0
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**** The "Amazonian Mission Fund" is still several hundred pounds deficient of the one thousand pounds appealed for; and additional contributions are earnestly desired.**

Remittances can be paid to the Treasurer, at Messrs. Ransom, Bouverie, and Co., 1, Pall Mall East, to Messrs. Barclay, Cavan, and Co., 54, Lombard Street, or to Messrs. Dimsdale and Co., 50, Cornhill, and to the

Rev. C. R. de HAVILLAND, SOUTH AMERICAN MISSION,
11, Serjeants' Inn, Fleet Street, London (E.C.).






THE SOUTH AMERICAN

Missionary Magazine.

APRIL 1, 1874.

CHILI.

HE many associations, religious, political, and commercial, which have rendered this republic an object of especial interest to Englishmen, will require consideration in more than the present number of the Magazine.

None who are interested in the spiritual welfare of South America can forget that it was when treading the deck of H.B.M. frigate *Dauntless*, which was at the time cruising off the coast of Chili, Lieut. Gardiner, R.N., was stirred by the Spirit of God to give his heart and his life to the work of South American evangelization. As his eye fell upon the superstitious practices alike of natives and of Araucanians, deep compassion for their souls was kindled within him, and the Lord called him forth as His servant to organize and to plead for that work to which Captain Gardiner thenceforward devoted his means and energies to the last. The Chaplaincies of Santiago and Lota—originated and maintained by the South American Missionary Society—with the initiatory efforts of their Catechist on the Araucanian borders, are practical evidence of the blessing which rested on his efforts. The Lota Chaplaincy was founded under their auspices by the Rev. W. A. Gardiner, in compliance with his father's suggestions, and is at present occupied by the Rev. E. Thring. Santiago, the capital, —too sadly famed for its bigotry and superstition—where the conflagration of the cathedral, at a cost of 2,000 lives, rendered notorious the Papal inauguration in it of the Roman dogma of the Immaculate Conception, is represented in our Frontispiece.

Here, until recently, Protestants were denied the ministrations of their religion, and the windows of the building in which the Rev. T. W. Wilkinson, the Society's first Chaplain, officiated, were broken by stones during Divine worship. Santiago is now opening its doors to the reception of the truth, and the civil authorities are vindicating the principle of religious liberty in favour of the Rev. J. Roe, the Society's present Chaplain.

It is beyond our province to do more than refer to the gallant and successful exploits of our countrymen in the war of Chilean independence, which was finally declared Sept. 18, 1818. A statue of the Earl of Dundonald, whose brilliant achievements in command of the Patriot squadron aided so powerfully in securing it, has been erected at Valparaiso, the flourishing seaport connected by rail with Santiago.

The important copper and coal mines, in which great numbers of English workmen are employed, and the expanding commercial interests of Chili and the interior will bring it into more intimate relationship with this country; whilst amongst its many products of which we derive the benefit, it should not be forgotten that the potato is indigenous in Chili, and was brought from thence to Europe. C. R. DE H.

"Chili is a plain of vast extent, stretching from north to south, and rising gradually from the sea as it approaches the Andes on the east. This sloping plain is intersected and fertilized by innumerable streams, or other torrents descending westward from the bounding ridges of the Cordilleras. The natural divisions of Chili are three, namely:—Chili Proper,—the Andes,—and the Islands. Chili Proper, comprehended between the Andes and the sea, and measuring upwards of 100 miles, and in some places 150 miles in breadth, is divided into two equal portions, namely, the maritime and the midland. Three chains of mountains running parallel to the Andes intersect the maritime part. The midland portion is a nearly uniform plain, interspersed with a few solitary hills. The Andine division, which belongs to Chili, and which comprises both sides of the chain, is of great breadth, frequently exceeding 120 miles. This division contains a vast number of contiguous and very lofty mountains, and exhibits in its various and diversified scenery much that is wildly grand, beautiful, or picturesque.

"In the north part of Chili the country rises in a series of successive terraces from the coast to the Andes. These terraces, lying between mountain-lines running parallel to the great chain, present a succession of s ins, generally opening into each other by narrow passages, and in these

the principal towns, as Santiago, San Felipe, and San Fernando, are situated. They are also connected by transverse valleys with the coast. Darwin supposes that all these valleys must, at one period, have formed the bottoms of ancient inlets and deep bays, such as, at the present day, intersect every part of Tierra-del-Fuégó.

“The grand belt of the Andes separates Chili from the provinces of La Plata ; and its western declivities occupy a considerable portion of the surface. Slight earthquakes are felt three or four times a year ; but since the arrival of the Spaniards to the year 1782, a period of 244 years, there had been only five of any consequence, namely, those of 1570, 1647, 1657, 1730, and 1751. The two former were not productive of much mischief ; the third overwhelmed a great part of Santiago ; the fourth produced an inundation of the sea which beat down the walls of Concepcion. The fifth was preceded by slight shocks and the appearance of a ball of fire darting from the Andes to the sea.

“In May, 1832, a poor peasant, while tending his goats on the dry plains about twenty leagues south of Copiapo, tore up a bush, and at its root found a mass of pure silver. A similar accident first discovered the mines of Copiapo, and, indeed, the treasures of Potosi. The goatherd's secret soon got wind ; within the first four days were discovered sixteen veins of silver ore ; in eight days twenty-five veins ; and forty in three weeks, not including the small ramifications. The ore was everywhere rich ; near the surface the metal was nearly pure—some specimens gave 93 per cent. of pure silver—and disseminated in masses of many pounds weight. These mines, which promised to become the Potosi of Chili, extend over a surface of 100 square leagues, and are a treasure for future ages, which are but beginning to be wrought. The several mines of Chili occupy a narrow zone extending from north to south, parallel to the coast, over a length of more than 150 leagues, from the environs of San Jago to beyond Copiapo, the richest being principally between Copiapo and the valley of Coquimbo. This zone or belt, narrow in proportion to its length, follows closely the slope of the Andes. In 1862 the exports of silver and silver ore amounted in value to 600,000*l.*, and have much increased since.

“Gold is also abundant in Chili, being found in all parts of the country, in every precipice and mountain, as well as in the sands of its numerous rivers. No correct estimate has yet appeared of the quantity of gold collected annually in Chili. The amount of that which formerly paid the royal fifth was estimated by Molina at 4,000,000 dollars, or 900,000*l.* sterling annually ; and a very great quantity besides—amounting, according to Ulloa, in the proportion of two to three—was smuggled. It is, however, we believe, much less now.

“Santiago has a population of 80,000. It has two suburbs, from which it is separated by the Mapocha, which is here crossed by a bridge. The streets are spacious, and laid out in parallel lines intersecting each other at right angles. The houses, owing to the frequency of earthquakes, are

for the most part only one storey in height. They are built of brick, painted white, and are generally surrounded by large gardens. It contains numerous squares, of which the principal, distinguished as the Plaza-Mayor, is lined with handsome edifices, viz., on the N by the government-house ; on the E and W by ranges of private dwellings ; and half-way on the S the cathedral stood, the terrible conflagration of which has been referred to in previous magazines ; and it contains in the centre a bronze fountain. There are besides the *Moneda* or mint, reputed the finest building in the city, the church of San-Domingo and the Jesuits' college. S. contains four parish churches, numerous convents, several hospitals, a college, normal and several private schools, a military academy, barracks, a public library, a museum, and a printing press. In the vicinity is the Alameda, a fine public promenade, commanding a magnificent view of the surrounding plain and snow-capped Andes.

"From the hill of Santa Lucia, there are commanding, extensive, and lovely views, comprising not only the large and populous city, with its suburbs and promenades, but a fertile valley, broken here and there by detached hills, and bounded on the east by the long line of Cordillera, clothed in perpetual snow. On the hill of Santa Lucia we find the National Observatory. The city is well built, many of its houses may be called palaces ; its population is hospitable and refined.

"Santiago possesses a good University, and has a very fine collection of the minerals of the country, including a huge mass of the meteoric iron of Atacama. The National Library is extensive, containing several thousand volumes formerly belonging to the Jesuits, also curious manuscripts relating to the Indians. There are some antiquities in the museum, most probably the handiwork of the Peruvians during their incursions, and a few Araucano weapons. An interesting relic of the conquerors is Valdivia's house."

LOTA.

Extracts from the Rev. E. Thring's journal continued.

"November 4th, Monday.—Another nice conversation with — on the same subject we took a few days since : 'The Evidences of Spiritual Life and Progressive Sanctification.'

"November 9th.—An early baptism ; the parents are leaving Lota for other mines. A large congregation, and, as usual, very attentive. In the afternoon rode to Puchoco, our usual service. In the evening visiting some sick.

"November 11th.—Visiting at Lota Bajo. A very pleasing conversation with — on the subject of the sacrifices in the Old Testament ; whose soul seems eager to learn more of the fulness of Jesus.

"November 13th.—Found two fresh mining engineers at Puchoco. Two families had left, which made a difference of nine in our little gathering.

"November 14th.—Found on my return that my young friend — was waiting to see me on his return voyage. We again held our two hours' conversation con-

cerning the ways and leadings of the Lord. I think we were both encouraged in thus comparing notes.

"November 17th.—Met —, and spent some time in conversing by the way on the darkness of mind the spiritual believer is so often subject to, and the opportunity Satan takes in accusing the same; how difficult, then, to enjoy one's acceptance.

"November 18th.—In the morning at Lota Bajo, hot and dusty. In the afternoon met —, and took the opportunity of mentioning a point to him on a subject he had been asking: 'Was not a previous preparation necessary for salvation?'

"November 19th.—Rose early and very happy in spirits, simply from the look I was, by faith, able to give at the Atonement. My usual class from 9 to 11 o'clock.

"November 20th.—Called upon Alexander Watt early, who had just received intelligence of the death of his eldest son in Peru. Then started for Puchoco; found all well. After visiting in the afternoon, returned to my friends —, and much enjoyed a converse with — on the subject of 'departure.'

"November 23rd.—One of our old summer congregations, between 70 and 80 present; in the afternoon 58. Our subject in the morning was St. Matt. iii. 7, 8; afternoon, Job. xxvii. 27.

"November 25th.—Held a long and interesting conversation on a 'hidden Providence.' I am sure there is still power in the Word. 'They that feared the Lord spake often one to another.' I think both were refreshed.

"December 1st.—My morning class until 11 o'clock. Out visiting after dinner and the evening also.

"December 2nd.—Called upon the members of the congregation at Lota Bajo, and some at Lota Arriba.

"December 4th.—I was glad to find some of our friends had taken steps in order to continue our weekly and monthly services, which otherwise would have been given up, but without one refusal they agreed to meet my expenses for horse hire. On account of a fire discovered in one of the pits, all hands were busy in the evening, so that our attendance was small.

"December 5th.—Returned from Puchoco in the afternoon; singing class in the evening.

"December 7th, Sunday.—Dull morning, but no rain. Very nice attendance at the morning service, 71 persons present. Administered the Lord's Supper. Also nice attendance at the Sunday-school; the same at church in the afternoon. Our subject in the morning was St. Luke ii. 29, 30. The subject being of much comfort to myself, I thought it might be to others also, and I believe it was. In the afternoon our subject was Lev. xxvi. 2."

Tierra del Fuego.

USHUWIA.



WE publish a letter from Mr. Lawrence, after his arrival at Ushuwia from Keppel.

"Tushcapalan, Ushuwia, Tierra del Fuégo, Oct. 13th, 1873.

"You will no doubt thankfully receive the intelligence from Ushuwia by this mail, as the absence of the 'Allen Gardiner' since her last visit

has been unusually long. Owing to this, we wished to make the stay at Keppel as short as possible after our return from Stanley. Accordingly the stores were landed, and our goods, together with other necessities, were put on board, and on Monday, Sept. 8th, we got under weigh, and left Keppel to proceed to the Coast. We had not gone far before we encountered some contrary gales, which drove us back before we could reach a safe harbour to anchor in. On the following day, the wind being more favourable, we again set sail, but were soon prevented from going on by more bad weather. On Thursday, the 18th, we made the third and final attempt, and succeeded in having a very fair passage. Saturday night, the 27th, we anchored at the Narrows, the entrance of the Beagle Channel, and on the following day fourteen canoes came alongside the ship—men, women, and children in each canoe, numbering about eighty. In the evening, the wind being fair, we proceeded up the Channel, and safely arrived at Ushuwia about midnight. The Rev. T. Bridges speedily came on board, and gave us a very warm reception, accompanied by several of the natives. We were much pleased to find all well, and to see everything at the Station bearing such an encouraging aspect. The settlement and the scenery around is really beautiful, specially after residing at the Falkland Islands ; but what is now most delightful to us is to know that we are now permitted to reside among these interesting people, and to labour for their temporal and spiritual welfare, and though we may not expect to see any very great results among some of the elder ones, other than the most blessed result of all—a knowledge of their Saviour Jesus Christ—we sincerely trust the rising generation will quickly and greatly improve in every way, for the children, of which we have a good number, are very active and intelligent ; it will give us a large amount of pleasure to devote a good portion of our time to their instruction. The attendance at our early morning service has been from 60 to 70 persons ; there are times when the numbers are less. The children, even some who are of a tender age, sing very well, and repeat distinctly what they have been taught. We feel the service of our God to be a happy one, specially when we remember how important and blessed is the work in which we are engaged. We know the Lord will answer the many prayers of His people on behalf of our labours. The Rev. T. Bridges has requested me to give you some information respecting the Indians residing at Keppel Island. Their ages are, as near as we can judge, as they have no knowledge of the division of time: Cwisenasan, aged about 36 years ; his wife, 33. James Cooshee, 23 ; wife, 19. Ascaupan, 22 ; Ushigyanjiz, 22 ; Shapawulacitinjiz, 18 ; Shanawyanjiz, 17 ; Ootushkaze, 16. There are also two children, the eldest about two and a half years, the other nine months. Their attainments vary, as they are often leaving for others to come and take their place, since the accommodation will only admit of a certain number at the same time. As most of them are rather advanced in years, they are not capable of retaining any great amount of knowledge which they may acquire ; their capacities are unlike those of the children. Two of the most advanced have lately left, and are with us at Ushuwia ; their names are Jack and Eigatela. The latter has been very ill, and in all probability may not recover.

“JOHN LAWRENCE, Catechist.”

The Rev. T. Bridges' journal continued :—

“14th, Saturday.—Weather through the past week mild ; cattle required no home feeding. Principal work of Macfarlane and self, alterations in our dwelling, by which will be promoted the happiness of

Mr. and Mrs. Lawrence as well as our own. During the week three canoes from Yendagia have come. The people, with others, have attended our meetings. Barter of skins brought them here. They brought many skins.

"15th, Sunday.—A very wet day, and mild. Walking dangerous and disagreeable, because of the rain-washed ice which everywhere covers the land. As there are so few people here we dispensed with the 10 a.m. instruction. At 11 a.m. all that could come met for worship and instruction, and I was enabled to speak earnestly and pointedly to them of the way to please our God, even by obedience, faith, and love. This morning and this afternoon, to a late hour, most of the people, especially the women, were busily occupied getting their food, so that only four women, one man, and three children met me in the schoolroom at 3 p.m. The Yendagians took their departure first thing this morning, before daylight. This is a favourite time for departures. There are twelve adults here now, and ten children, four of whom are babies. Had, as usual, our own meetings for praise and prayer at 9 a.m. and 7 p.m.

"21st, Saturday.—Colds, sore throats, headache, and stuffiness now general among natives and ourselves. The weather, which lately has been mild and wet, yesterday began to clear and get cold. The snow is almost all gone in the lowlands. Cattle require no home feeding. There are now thirty persons here. They are daily going and coming. A report is brought of the deaths of a man and three children, and of the prevalence everywhere of severe influenza colds. On Tuesday the three or four men who were here went out for guanaco, but came back without having seen any after a long and hard walk in the woods around Pucana Mountain. Principal work, the alterations in house, canvassing portions not before canvassed, putting up bookshelves, cutting out trousers, and making them from waste pieces of fustian; some have over twenty-five pieces in them. On Wednesday Tommy completed his first year. The women in practicable weather spend a very great part of their time in their canoes getting shellfish, and on moonlight nights catching fish (small fish) called luk, giyis, tuppun (tuppoon), and toollook. Very seldom the men happen to kill a seal or guanaco.

"July 5th, Saturday.—Through the past week the weather has been principally stormy and wet, but, fortunately, mild; so that, though much snow has fallen, it has in part thawed; and so the cattle have required but little home feeding. As we have but a small supply this is a great good. Subjects of instruction, the trial of our Lord, and His kingdom individually and collectively. Spent much time in geography, which proves very interesting. Liwia has charge of the cattle this month. Natives very peaceable and well conducted and in good health.

"13th, Sunday.—Spoke with earnest desire of the love of the Lord Jesus, and of His great glory, and of the great happiness of all those who in love serve Him.

"19th, Saturday.—A week of bad weather. Work very miscellaneous, as last week. On Monday my dear wife had a narrow escape. She had occasion to go down into the garden. We had a large deal placed as a way. Not observing the frost upon it she slipped, and fell into the garden below, among some great blocks of ice, and her head struck against the stones of the embankment. She was much hurt, but very little considering the circumstances. She kept her bed two days, but is now much better. During the week four or five canoes of our own party arrived, who are now all here, save George, who, with his family, is gone for the winter to Agia, his wife's country. Number of people here, all told, 61.

"26th, Saturday.—A week of continuous bad weather: much snow and great cold, and very hard times for the natives, whom we assisted as much as we could with food. Number now here, 52. On Tuesday, Stirling Macole's first child was born, a son: Average depth of snow, 21 inches. The cattle have been entirely home fed, principally on swedes, the hay being spent.

"Aug. 9th, Saturday.—First half of past week very stormy. Wind S.W., and much snow. The latter half very fine, but very cold. The light is intensely bright, and scintillated from innumerable crystals of ice, which, like coral, thickly crust over the snow, and are exceedingly beautiful.

"17th, Sunday.—A splendid day, calm and brilliant. In viewing the united beauty of the varied scene—deep blue sky, with scattered silver clouds mirrored in the sea below, with the pure white of the snow-covered mountains, with beautiful drapery of feathery mist concealing their peaks, and scattered here and there along their sides—my soul is impressed with a deep, joyous sense of the goodness and glory of the Almighty Creator, and lifted up to a better land, where there shall be such, yea, greater beauty and grandeur, without the sins and sorrows of this lower world. The clear, calm, cold air very exhilarating. Endeavoured to set forth *the great salvation*, and how it is to be secured. Four more men arrived to-day.

"18th, Monday.—Another glorious day. Had a good time with the natives in setting before them the Lord Jesus, as the sent of God, to be the penitent sinners' friend, teacher, saviour, and king. Mac and I principally occupied roofing goat-house. We expect some goats when the 'Allen Gardiner' next comes.

"23rd, Saturday.—Self principally occupied through the week cutting out and preparing trousers for the natives to sew. The few people here have gladly attended the meetings. Tellamaulaze, a promising man, who is resident here, and very regular in his attendance, asked me to pray to Jesus Christ for him, that He may be good to him, and help him. He related that many troubled him, and were very envious, and have stolen some of his things, and that he was afraid they would do worse things. Among other teaching, told the people of the case of the man who was born blind, whom our Lord healed, and the history connected with it. It proved very interesting, and a capital illustration of the nature of our Lord's kingdom, and of the nature and necessity of faith in Jesus as the *Son of God*.

"Every evening but Saturday Mac spends with us, and at such times as the natives are not with us. We are reading a most excellent and improving History of England, by a clergyman of the Church of England. I am reading with great satisfaction Archbishop Trench's Greek Synonyms of the New Testament, which is well calculated to open the mind to see, and the heart to feel, the danger and wickedness of sin, and the sinfulness of the natural heart; and, on the other hand, to see and feel the blessedness of yielding ourselves to God to be His servants, and to love and do the things that please Him.

"30th, Saturday.—Decided improvement in the weather. Again this day, for the first time, we hear the welcome notes of the Clúnnook and Loorook, migratory birds, and the earliest to return. Others follow; swallows (Lahsik) are the latest. The return of Chooihr (fork-tailed gull) is greatly welcomed by the natives, as it is a proof to them of the presence of sūna and other fishes, which are a principal part of their food during summer and autumn. Few natives here; some going,

others coming constantly. Of the home party two only are now here. Stephen left yesterday, Philip Liwia to-day. Six canoes now here. Principal work of week : putting up cupboard in the L——s' pantry, and other fixtures; caulking and finishing-off the goat-house, and tailoring. Instruction well attended. Commenced last week the Gospel according to St. John as the subject for daily reading and instruction of the natives, having finished St. Matthew's Gospel. Thus the people have heard explained the Gospels according to St. Matthew and Luke, a few verses daily, and in order, with frequent side instruction from other portions of God's Word."

(To be continued.)

* * We desire to express our thanks to Mrs. Bruce, St. John's Rectory, Bristol, Mrs. Gardiner, Hastings, Miss Thring, Weymouth, and for a box and bales of clothing for natives, which are being despatched by the "Sea Witch," bound for Stanley, F. I.

Peru.

GUANAPE ISLANDS.

THE Rev. W. H. Elkin, A.K.C., late curate of East Looe, Liskeard, Cornwall, sailed on the 17th March, *via* Panama, for Callao. He will then take advantage of the first opportunity to reach the Guanapé Islands, where he has been appointed chaplain to labour amongst the shipping lying there for guano freights. His past experience as a seamen's missionary will, we trust, be found beneficial in enabling him to preach faithfully and, with the Lord's blessing, successfully, the gospel of our salvation to those who so much need it in the midst of their compulsory idleness whilst waiting their respective turns to load.

Brazil.

THE struggle in Brazil between the Government and the Ultramontane Roman Catholic Bishops has terminated in the maintenance of national authority, and the imprisonment of the defiant Bishop of Olinda for four years. In an excellent article of the "Hour" upon this subject, it is remarked :—

"If Cardinal Antonelli were to send a letter to the Archbishop of Posen intimating to him, on behalf of the Pope, that he had been over-zealous in

the past, and must obey the Prussian Government in the future, it may be supposed there would be no little commotion in Ultramontane circles. Making allowance for the different circumstances, this is what has occurred in Brazil. It is the law of Brazil that ecclesiastical decrees shall only be promulgated after the Government has approved them. This is the effect of what is known as the 'Placet,' under which the assent of the State to every new ecclesiastical law is required in order to its validity. The Bishop of Pernambuco acted with complete disregard of the 'Placet,' and thereby made himself liable to punishment. He claimed the power to issue orders in name of the Pope, and by the Pope's authority, without consulting the Government of the country. Matters were driven to extremity when he shut up seventeen of the churches of his diocese, in order to deprive the excommunicated Freemasons of the consolations of religion.

"After the subject had been referred to Rome, and fully discussed between the representatives of Brazil and the Committee of Cardinals appointed to deal with it, Cardinal Antonelli was directed by the Pope to send the letter to the Bishop of Pernambuco already referred to, and a copy to the Bishop of Para, who was known to sympathise with and support his fellow ecclesiastic. In this letter the Bishop is told, on behalf of the Pope, that he has been guilty of grievous indiscretion. He has altogether misinterpreted the Brief of the Holy Father, on which his action was professedly based, and he is consequently directed to recall the interdicts and excommunications he had pronounced, and to revert to the state of things which existed before, by his acts, he disturbed the peace of the Church. The Bishop, in fact, is treated as an offender against the Church as well as the State, and is soundly rebuked for forsaking the paths of gentleness and peace, and becoming guilty of deeds injurious to the Holy See and the Church."

The "Anglo-Brazilian Times" also observes:—

"The issue was an all-important one. Under the sophistical plea that they were the Church of Christ, and that their cause was necessarily His, the Bishops held that they were above the civil law, that the laity had no rights, if they went counter to their pretended prerogatives. The Bishops fought for universal dominance, for the resubjugation of mind and body to an intolerant and unreasoning despotism; the Government struggled to maintain the rights of free conscience and constitutional liberty, rights dearly won by the laity from ecclesiastical tyranny, with much bloodshed and suffering, and now justly held the proudest boasts of our modern civilisation. To the Government of Brazil and to the Supreme Tribunal of Justice are therefore due the warmest thanks of the nation and of the Christian world everywhere convulsed by the convulsive struggles of Rome to re-establish former sadly misused spiritual and temporal predominance over it. Doubtless the bishops will not acquiesce in their defeat, though declared by the highest judicial tribunal of a Roman Catholic State. But at least they must recognise that the laws of their country cannot be violated by them with the impunity they thought. They may still struggle and protest, but the day is against them, and the only result of their revolt will be to hasten the day when civil marriage and civil registration of births and deaths will deprive them of great emoluments, and of powers whose exercise for abuse and extortion has been the stumbling-block of the faithful and has scandalised and irritated the whole suffering nation."

THE AMAZONS.

We have been favoured with the following extract :—

“As Dr. Lee had not arrived in time to proceed with them on the 15th January, and they thus missed that boat, Mr. Clough said they had decided to go to Santarem by the vessel starting on February 1st, so doubtless they are now there, and Dr. Lee will (D.V.) soon be with them. All was well, and Mr. Reysek working hard, and making good progress in Portuguese.


“Since writing the former I have received other letters from Mr. Clough, and trust you too may have received information. They were just on the eve of starting for Santarem. Mr. Clough remarks :—

“‘Through mercy we are both well. I have been hard at work studying Tupy, and have partly translated a Tupy vocabulary into English. I have written it in Tupy, Portuguese, and English, and having bestowed much pains upon it, both in research, accuracy, and style (printing all the words in Tupy), I trust it may prove an acquisition to the Society and British literature.’”


We expect very shortly to hear of the Rev. Dr. Lee's arrival at Pará.

Argentine Republic.

ROSARIO.

E have received letters from the Rev. W. T. Coombe, whose work at Rosario is proceeding satisfactorily. He is anxious to raise funds for the erection of the permanent church which has been long proposed, and is intended to supersede the iron one, now too small for the congregation.

PATAGONES.

HE Rev. Dr. Humble, writing January 15, 1874, expresses a great desire for “recent Spanish tracts, and small interesting books in Spanish, with illustrations (such as the ‘Dairyman’s Daughter’), which are very acceptable. Also two or three dozen Spanish prayer-books for use in the church, and for occasional giving away, with a like number of Psalms and hymn-books.”

We add some extracts from his journal :—

“September 25th.—Gave away a prayer-book to an Irish soldier; he is one of two men who were wounded some time ago while firing a salute from the fort. Two Spanish ladies called on Mrs. Humble. A brother of the Indian chief came to the dispensary.

"*September 26th.*—Made out a list of subscriptions to the Society, and fixed it on the church door. I hope there will be a good round sum raised this year in Patagones. Visited two Welsh families, and ten natives of the Indian chief. Was called out after dark to visit an Austrian boatman, who had met with an accident.

"*September 28th.*—Held Divine service. Had a very good congregation; the church was nearly full; many nationalities present, including English, Welsh, Indian, Spanish, French, Germans, Austrians, Greeks, &c. Preached on the 'bow in the cloud.' I endeavoured to show that the cross of Christ is the believer's bow in the cloud. The steamers from Buenos Ayres arrived after dark, too late to get any news.

"*September 29th.*—I learn that a railroad is about to be laid down from the Rio Negro to some salt lakes a few leagues off, the Government granting in return a concession of many square leagues of land. This will be an advantage to the place.

"*October 19th.*—Weather very hot. Held Divine service; congregation much the same as usual. Preached on the 'parable of the wise and foolish virgins.' After service went on board a German ship now in the river to visit the captain's wife, who is ill.

"*October 20th.*—Was called up early to visit the wife of the German captain on board ship. Gave a subscription of 500 paper dollars for a new cemetery, which it is proposed to enclose on the side of the river. Some time ago I wrote to the municipality inquiring if the new cemetery would be for the use of all Protestants as well as Catholics, and received an answer in the affirmative. I am told they intend setting aside a certain portion for those who are not Roman Catholics. Visited an Indian who had been thrown from his horse and injured his ankle.

"*October 21st.*—A Danish ship arrived at this town. Visited the German captain's wife, whom I found much better. Visited an Indian who had hurt his foot in a fall from his horse, and dressed it for him. Received 150 paper dollars for the Society.

"*October 22nd.*—Visited an Indian family. Had a long conversation on the subject of religion with an elderly Spanish lady. I pointed out the essential points on which Protestants differ from Romanists, and endeavoured to prove that we have the truth on our side.

"*October 23rd.*—Crossed the river, and went on board the German ship to visit the captain's wife, whom I found better. She does not speak any English, but knowing something of German I was able to speak a little with her.

"*October 31st.*—Capt. Macgregor took leave of us this morning. Three cannon shots were fired from the fort about the middle of the day, the usual signal of alarm on account of the Indians; I heard later on that some Indians had been seen near the mouth of the river, and that some soldiers had been sent out to reconnoitre. Visited an Indian family living near; also crossed the river, and visited several sick on the north side.

"*November 1st.*—Feast-day and public holiday, being All Saints'-day. Went out into the camp to visit a sick person. It seems the Indians yesterday got hold of a native, and stripped him and bound him, but in the night he fortunately managed to get loose and make his escape. They also stole some horses or mules. The Indian chief sent for some medicine for his wife.

"*November 9th.*—Held Divine service; congregation same as usual; all sorts of nationalities represented. Preached on the parable of the unforgiving servant from the Gospel for the day. Went out after dark to visit an Indian woman, the wife of a brother of the Indian chief; they had brought her down in a cart from St. Xavia very ill.

"*November 10th.*—The steamer has brought news of the loss of an Italian vessel, bound for Patagones from Buenos Ayres, fortunately passengers and crew were saved in a whale-boat. Visited several sick persons, including an Indian woman, a relative of the Indian chief. I was afraid yesterday she would die, but she is better to day.

"*November 25th.*—Gave away the Gospel of St. Luke in Spanish to an Italian, who spoke Spanish. Two Indians came to the dispensary; invited them to come to church on Sunday. Visited two sick persons. Received eighty paper dollars for the Society.

"November 26th.—Having the church repaired inside and out ; during the late rains we have had here some of the plaster had fallen off. Visited an Indian family, the mother of the Indian chief or cacique, at St. Xavia.

"November 28th.—Visited an Indian family ; invited them to church on Sunday. Visited a Welsh family, and conversed on religious subjects. The woman said that formerly she disliked the Church of England, but that now she liked it as well as her own denomination."

"On the Banks of the Amazon." T. Nelson and Sons, Paternoster-row. We can strongly recommend this work, which is full of interest for youthful readers, whilst the illustrations are admirably got up.

THE Committee feel deep regret in announcing the death of their valued and esteemed fellow-labourer, T. E. Carter, Esq., who was most constant in attending their meetings. His end was peace.

HOME PROCEEDINGS.



WE have just now more to think of than to tell of, and yet the past month has not gone by without leaving us some grounds for encouragement in our Home Work.

Bishop Stirling preached two sermons at Blackheath on March 1st, which with a Drawing-room Meeting on the 2nd, produced 50*l*. One of the sermons being in a church where our work was unknown, we may hope to see a quick and increased interest manifested by Blackheath in South American Mission-work. Dr. Stirling also preached our Annual Sermon at St. John's, Weymouth, on 22nd, and as his Lordship's stay in England seems likely to be longer than was at first anticipated, we trust that several of our Associations may have the advantage of hearing from his own lips of the things which he has himself "seen and heard."

Mr. Windle, during the past month, went through our Western District, and the result of his appeals at the different places, so far, at least, as money is concerned, can be gathered from the receipt page. Bishop Teignton is a new opening, and Bideford helped once more after a defection of three years. An interesting fact in connection with our Plymouth Meeting, is the demand for collecting cards there with a view to getting money for the new "yawl" which is to supersede the "Allen Gardiner" schooner. We trust other places will follow the good example set by Plymouth, and that the new "Allen Gardiner" will be paid for as her predecessor was in 1854, by different friends undertaking to find the various parts of her hull, rigging, and outfit.

Mr. Scott has been engaged in a canvass of the county of Durham, and was much encouraged by a crowded Meeting at Sunderland, a place where, till now, our work has been altogether unknown. A large number of the local clergy were present, and in Mr. Spencer we have one who is intimately acquainted with Chili and the country round Panama. Mr. Scott also obtained for us sermons at Madeley, in Salop, a place fraught with memories of the sainted name of Fletcher. A lecture or two in Birmingham, with a sermon at St. George's, Edgbaston,

kindly undertaken by Mr. Robinson, of Walmsley, a lecture at Brasted, and sermons at Trinity Church, Tewkesbury, which the incumbent himself kindly preached, conclude our tale of work in England.

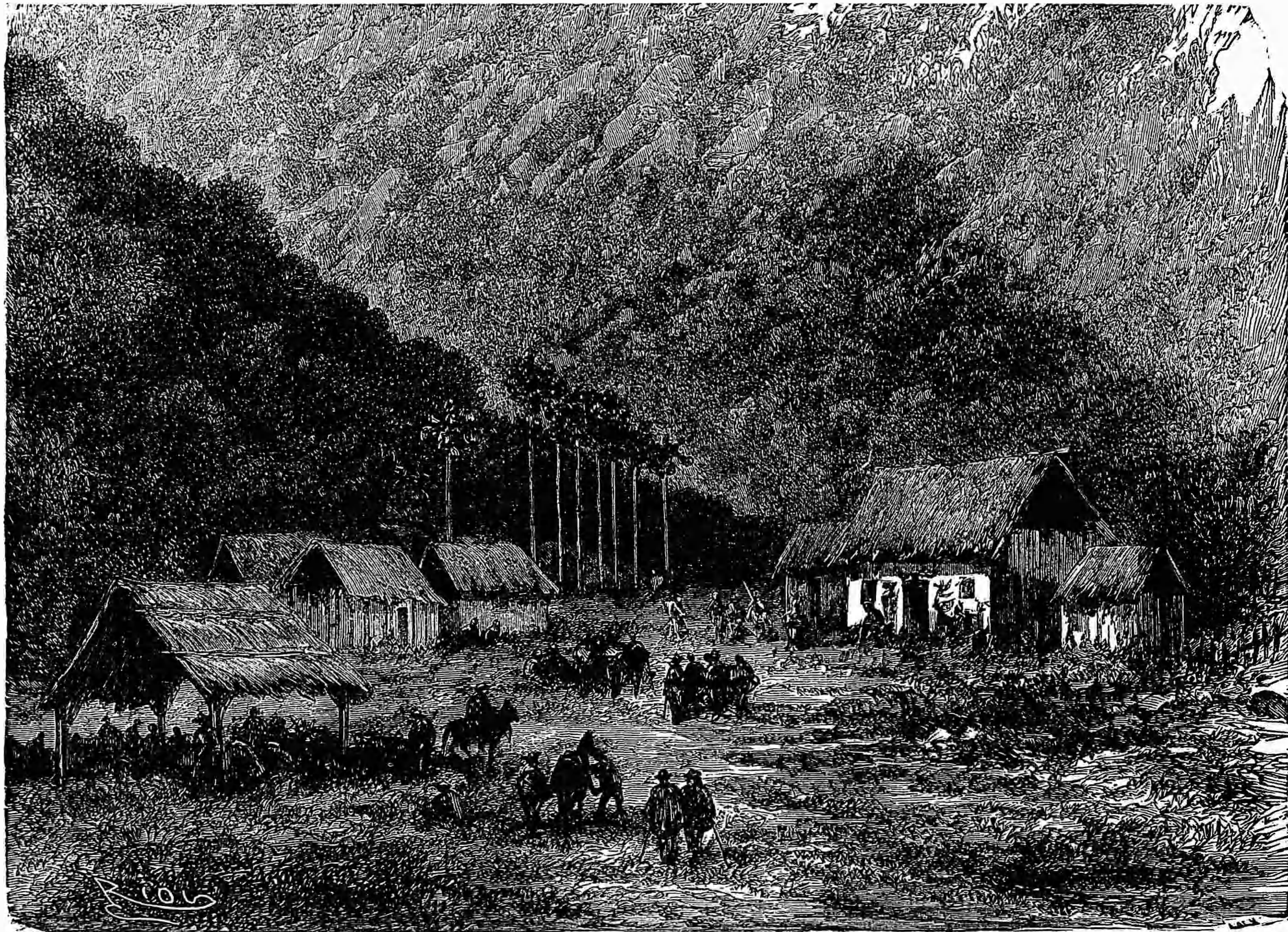
Scotland claims a few words, having received its spring visit last month. A large number of places were unable to hold out any hopes of a successful meeting, or else asked for a postponement. This was the case with Aberdeen, Montrose, Perth, Stirling, Alloa, Paisley, &c. So our useful work was curtailed north of the Tweed. Sermons were preached at Cupar Fife, and in St. Silas's Church, in Glasgow, while meetings were held at Newlands, in Peebleshire, Edinburgh, St. Andrew's, Alloa, and Tillicoultry. Newlands is a new opening, to which we obtained access through a staunch friend of our Society, the Dean of Kilmore. He has long assisted us in County Cavan, and still remembers the visit paid him by Dr. Stirling with the little Fuegian strangers in 1866. Having a property in Peebleshire on which he resides part of the year, he got together a crowded audience in a village school-house, and spoke at the close of the meeting of some of his own dear children, who, eight years ago, helped to entertain little Uroopa, and who are now with him in "the better land." The meeting in Edinburgh, at which Dean Massey-Beresford also took part, was, to say the least of it, disappointing. In spite of much trouble having been taken by a local friend to make it known, it lacked one thing, and that was an audience, the number of those present not exceeding 15. Sir F. Outram kindly took the chair, and spoke most hopefully of the Society's future, and we cannot but feel it something to have interested him. But it appears well-nigh useless attempting a meeting in Edinburgh until we have some Hon. Secretary regularly at work in the place, and we shall be glad if some one will volunteer for this work of faith and labour of love. We were glad once more to have a meeting at St. Andrew's, as the interest there seemed likely to flag from the lapse of three years since the last meeting.

We would remind our readers once more of our Annual Meeting on Tuesday, the 21st. A notice of the place, hour, and speakers will be seen at the close of this number, and we believe that at no previous Meeting have been collected together such an array of South American worthies, if we may be allowed the expression. The Chairman and three of the speakers combine in their own persons almost every phase of our Society's history. So we say to every one who reads these pages, "Make a special effort to attend, and try to bring friends, and get them interested in the good work." Some who were there last year have gone since then to join "the general assembly and Church of the first-born." One of the most constant attendants at our Committee has within the last few days been carried home, and we, who have known him, shall miss his calm, earnest face in our Committee-room. Nor must we fail to mention the fact that our Society has lost three old supporters in the Revs. F. Brady, H. Moffat, and T. Wilson. In fact, the last twelve months have made many a gap in our South American army, and we just now need more than ever to find new servants coming forward to "the help of the Lord against the mighty."

H. S. A.

MR. CLOUGH'S DIARY.

Following this page is appended the continuation of Mr. Clough's Diary (page 65), which will appear till completed.



THE SOUTH AMERICAN

Missionary Magazine.

MAY 1, 1874.

SOUTH AMERICAN MISSIONARY SOCIETY.



THE Annual Meeting of this Society was held on Tuesday, April 21, in the large Hall, Hanover-square Rooms. The chair was taken by Admiral Sir B. J. SULLIVAN, K.C.B. Among those present were Mr. W. T. Charley, M.P.; Mr. Alexander Balfour; Mr. D. Couty; Mr. A. R. Pite; Mr. W. Hughes Hughes; Mr. John Fair; Mr. L. R. Valpy; Mr. W. Macandrew; Mr. J. M. Dean; Mr. Donald Matheson; Mr. C. Tollemache; Mr. E. Brearey; Mr. J. Ridsdale; Major Tubby; Mr. W. W. Trench; Right Rev. Bishop of the Falklands; Revs. Preb. C. Mackenzie, R. J. Simpson, C. Stirling, J. W. Marsh, H. S. Acworth, W. W. Kirby, W. T. Jones, W. Windle, George Edgcome, J. Kirkman, C. R. de Havilland, H. E. Windle, Alexander Scott, H. Smith, H. G. G. Cutler, &c.

The proceedings having been opened with prayer by the Rev. W. W. KIRBY, The FOREIGN SECRETARY (the Rev. C. R. de Havilland) read the Report. It said the Bishop of the Falklands had again visited the Society's settlements of Ushuwia and Keppel Island, and reported very favourably of their religious and material progress. The withdrawal of Government aid from Consular Chaplaincies would cripple in some cases the power of local Committees to support religious worship, and, therefore, the Society's area of work would probably be enlarged. The Government action with regard to these Consular Chaplaincies, with other matters involving questions of ecclesiastical jurisdiction, and the great need of appointing several new chaplains to certain stations either about to become vacant or to be filled up for the first time, impressed his Lordship with the desirability of making a short sojourn in England. He would thus be better able to settle the former points on a satisfactory basis, and to exercise his own judgment in the selection of the clergymen required for the above-mentioned posts. His presence among them had been heartily greeted by the Committee, who considered that the interests and work of the Society in South America would be very greatly promoted by personal conference with him. It said that the total of home and foreign receipts (including special funds, also 234*l.* 15*s.* 6*d.*, to complete the Reserve Fund, irrespective of balances) amounted to 11,788*l.* 10*s.* 11*d.*, being an increase over the previous year of 1,068*l.* 14*s.*

The total expenditure for the year has amounted to 10,488*l.* 17*s.* 9*d.*, or 1,288*l.* 13*s.* 2*d.* less than the receipts. This surplus has arisen from the fact of the Committee (after hearing of the Bishop's intended visit, and contemplating the possible remodelling of the Society's plan of operations) deeming it desirable to postpone the appointments which would have exhausted that balance. Of the above sum 200*l.* form the remainder of the 1,000*l.* invested of the Reserve Fund, which has been obtained during the year subject to such condition; and 601*l.* 1*s.* are special contributions, partly raised at home and partly raised and expended abroad towards the erection of churches and the establishment of additional chaplaincies in South America.

The "Allen Gardiner" had made several voyages during the year, under the command of Captain Nicholas. The Committee, however, influenced by several weighty reasons, had determined to accept an offer for the purchase of the vessel, and to have a yawl constructed in its place. With regard to Tierra del Fuégo, the Report said :—The published narrative of life at Ushuwia is replete with encouraging information as to the progress of this hopeful settlement. The devotion and faith of the Mission party, consisting of the Rev. T. and Mrs. Bridges, Miss Varder, and Mr. and Mrs. Lawrence, amidst a community bound by none of the legal restraints which protect civilized nations, fearlessly trusting to the watchful guardianship alone of their Divine Master, must enlist all our sympathy. The Rev. W. T. Coombe had furnished valuable reports of his ministerial labours at Rosario in the Argentine Republic and in the surrounding districts. Ample evidence from different sources had been given to the Committee of his perseverance, zeal, and faithfulness. The usual presence of a British gunboat at Rosario necessitated an enlarged place of worship, and he announced his intention of making a vigorous effort to collect sufficient funds to substitute the long-projected stone church for the iron one now in use. The visit of the Bishop to Cañada de Gomez and Frayle Muerto, where he was heartily welcomed no less than at Rosario, stimulated the efforts of the British residents in them and the neighbouring camp districts to secure the services of a chaplain who should be resident among the colonists. Funds had been raised in England, and a small amount had been locally promised to meet the Society's subsidy, and it was hoped that the time was not far distant when this spiritual want would be supplied. At Patagones, Dr. Humble had continued labouring as medical missionary with the steady perseverance he had shown for some years ; and the Bishop received memorials from the residents, speaking in high terms of his services. The Rev. J. Roe had thrown himself heartily into the work he went out to undertake as the Society's Chaplain at Santiago, in Chili. He had sedulously gathered the British residents together for public worship, established a Sunday-school, a Temperance Society, and a "Band of Hope" (the first in Chili), had reorganized the Bible Depôt, and imparted new life to that valuable agency. He had associated himself with those who are now fostering the movement for the emancipation of Chilians from the thralldom of Rome, and for the raising up of a purer native Church. During the past year the Rev. E. Thring had conducted Divine service at Lota, Puchoco, and Coronel ; his congregations at Lota had often averaged seventy and eighty. His pastoral visits appear to have been appreciated, and with the discovery of fresh coal-fields and copper-mines in this district, there would be an inevitable augmentation of the English mining community within its borders, rendering still more necessary the presence of a minister of Christ among them. The Society's operations had been still further extended in that vast and important Empire of Brazil, in which Ultramontane usurpations had had recently to yield to the authority of the Civil Government. It was evident that with the spreading thirst for knowledge, religious and secular, amongst the population, and considering the eagerness to secure the possession of the Portuguese Scriptures by many, opportunities of evangelization must increase.

The Committee announced in their last Report their intention of awaiting the issue of Mr. R. S. Clough's pioneer expedition before organizing their plan of action for missionary operations on the banks of the Amazon. On his return they decided to make Santarem, a town 500 miles above Pará, which is near the mouth of the river, the base from which the missionary party would most easily pursue their labours amongst the heathen tribes of the Tapajoz and Rio Negro. Your Committee decided on appointing the Rev. D. J. Lee, M.D., their late chaplain at Panama, chaplain-superintendent of the Amazonian Mission. They associated with him, as lay-missionaries, Mr. R. S. Clough, who, in making the exploring journey of 1872, had spent many months amongst some of the tribes, and had proceeded 2,500 miles up the river as far as the Peruvian frontier ; and Mr. J. Resyek, who had so successfully laboured amongst the Fuégians at Ushuwia. Messrs. Clough and Resyek sailed for their destination on the 7th of September, after having met the Chairman and various friends of the Society at a valedictory meeting on the 4th. After a temporary sojourn at Pará, they reached Santarem

February 7th. The Rev. Dr. Lee, with whom it was deemed desirable to make arrangements, and give directions personally, came to England by summons of the Committee, and has since taken his departure for Pará, where he arrived on the 11th of March. He has held Divine service at the British Consulate, attended by forty persons, and they appeal for a grant-in-aid towards the support of a chaplain at Pará, where no clergyman has resided hitherto, to secure whose services they at once combined in subscribing a considerable sum. Dr. Lee was preparing to go up the river to enter upon his especial Indian work.

The CHAIRMAN said :—It is with a feeling of deep thankfulness that I have come here to preside at such a Meeting as this—thankfulness for the mercies and blessings which have been vouchsafed to this Society during the last twenty years. It is now twenty-two years since the news of the death of one to whom we owe so much in connexion with the origin of this Mission, Capt. Allen Gardiner, reached this country. Any of you who are old enough to remember the deep sensation which that event created, and how the hopes of the success of the Mission, or of our doing any good in South America, were thus apparently crushed, must now look back with extraordinary feelings to the result of our twenty years' work. Under God, we owe that result in a great degree to one whose name must always be revered in this Society, the Rev. G. P. Despard, and to a few friends of the cause in Bristol, who determined that, with God's blessing, the work should be continued. Only twenty years have elapsed since the Rev. J. W. Marsh, whom I am glad to see here to-day, and I went through England and Scotland to endeavour to arouse an interest in this Society. We were sometimes met by five, six, and eight people. On more than one occasion we were met by clergymen who warned us that they were come there to caution their people against supporting us in our mad scheme. I believe that on some occasions all we could do was to induce those persons to postpone their remarks till they had heard our new plan. In no case was the exposition of that plan followed by objections on their part; on the contrary, they urged their people to aid us in carrying out what they believed to be, humanly speaking, a safe plan and one that deserved support. Still, it was up-hill work. In one year, however, from the time when Capt. Gardiner could not create enough interest in South America to pay the expenses of his visits to different parts of the United Kingdom, we succeeded in obtaining sufficient money to secure a vessel and send her out, a year's expenses being paid in advance, amounting to 2,000*l*. Capt. Fell and the whole of the crew of that vessel, with one exception, were massacred, and that, I am sorry to say, because they would not regard the warnings which I myself, and others who knew the coast, had given them against the cruelty and treachery of one of the most savage tribes that ever existed. That disaster seemed to have struck a fatal blow at the Mission. But even from that terrible fall the *Fuégian* Mission started up afresh, and now you see the result. I am afraid that to some persons this may appear a thrice-told tale, but to those who have been concerned in the Mission it has always a fresh and deepening interest. I wish to point out two or three cases in which remarkable providences have apparently worked for us. In the first place, there was a little visit to this country, from which I think we may date much of our success. I allude to the bringing to England of some natives of *Tierra del Fuégo* by the late Admiral Fitzroy. Out of a number of natives with whom he had been engaged in hostile operations because they had been stealing from some boats, he selected three to be brought to England, thinking that that might one day do good. Had they all three belonged to one tribe they might have conversed with each other in their native language, and in that case they would doubtless soon have forgotten the English which they picked up while staying in this country; but just before we left that part of the coast, where alone Mission work could be carried on with due regard to safety, we introduced a native boy named *Jemmy Button*. That boy could not speak one word to the other natives, though their homes were so near to each other, being only 100 miles apart; he could only speak in the English language, having entirely forgotten his native tongue. At the end of three years, when we landed there, he could not exchange a word with the other inhabitants of the neighbourhood; but when we landed the next year we found him speaking English to them and they under-

standing him, and speaking a few words of English themselves. Two years after he was found there by a son of Capt. Gardiner, who went there in our vessel, still speaking English. He acted as our interpreter, and explained to the natives what were our objects, and through his influence with the natives we induced a number of them to come over, as it were, to us, and to entrust themselves to the teaching of the agents of this Society. That was the first wonderful providence—the bringing of that boy to England. There is another very remarkable one. When Capt. Gardiner determined to go out to Tierra del Fuégo, he depended for his safety and his life on provisions being sent to him periodically. I had met him out there before, and he knew that I felt deep interest in the work which he had been attempting there, and yet he apparently left England to go out to that country, knowing that I was at the Falkland Islands, only 300 miles off, without sending me a letter to say that he was going there, and that he would want provisions at a certain time. It had been arranged between me and friends at home that I should send provisions when asked to do so, and would you not have supposed that before leaving England he would have written to tell me where he was going? All the time that he was perishing for want of provisions I was at the Falkland Isles. He was starving for weeks, and I never heard of him, though I was within two days' sail, and could easily have supplied him with what he required had I known where he was. But what would, humanly speaking, have been the result of his returning to England after a failure? People would again have spoken disparagingly of the Mission, and probably another generation would have passed away before a Missionary Society was formed for South America. When Mr. Marsh, with myself, went to meetings connected with the object, we were enabled to point to the special providence involved in the death of Capt. Gardiner. How strange it seems that he should have neglected such a common precaution as the sending a letter, which might have saved him from starvation. He did, indeed, write a letter, but I did not get it till 14 years after. The vessel in which it was sent from England was damaged and put back again. She reached the Falkland Islands at last, but as she was passing along in the outer harbour I was sailing for England in a ship which passed her. Had I remained one day later, or that vessel arrived one day earlier, Capt. Gardiner and his men might have been saved. That letter was sent back to England, and lay along with other papers neglected and unopened for a long period, and it was not till 14 years after it was written that I found it. I repeat that had that letter arrived in due time there would have been an end of the Mission for a considerable period. It is from that providential circumstance which I have mentioned that we date our success. Capt. Gardiner had very little money; he made his noble attempt without adequate means, and you know the result. I wish now to allude to one matter which has often been dwelt upon in connection with the Fuégian Mission. Wherever missionaries have gone in the South Seas or elsewhere, they have always found hindrances to their work arising from the conduct of men professing to be Christians. I know that many crews have been massacred by Fuégian natives; but can we wonder at this when we consider how shamefully many of the natives have been treated by sailors, and particularly by Americans? To such an extent has this been carried that the crew of one American vessel wantonly swept down a number of natives on the shore by firing upon them with grape-shot. The consequence has been that many crews have been murdered, and that others have been placed in great peril. Two or three cases of the latter kind occurred while I was on the coast. In one case the crew of a vessel that had been wrecked was stockaded as a protection against the natives, and they made preparations for blowing themselves up as a last resource, rather than fall alive into the hands of those whom they so much dreaded. On a part of the east coast some natives tried to set fire to an English vessel which had grounded on the shore. When the tide had left her high out of water they placed under her bottom brushwood, for the purpose of lighting a fire. A desperate struggle occurred on the sands between the crew and the natives, and ultimately the crew succeeded in getting the vessel off safely. Eight or ten years ago, while a vessel was engaged in surveying the coast, the natives attacked the boats, and wounded two or three of the crew, who had to shoot them down. I am speaking now of the eastern tribes,

who are far superior in physical qualities to that which we are working upon. Further south the people are more diminutive, and not so well fed. The eastern tribes have more animal food than the others, and are a much finer race. To show you what a fine race they are, I may mention that at the time when we first landed among them our people could not help exclaiming "What a sad thing it is that such a fine set of people are left in such a degraded state!" While I was at the Falklands one English sailing vessel was lost on that coast, and they had to defend themselves with a stockade, and to shoot down many of the natives. They made a boat out of part of the wreck of their ship, with the aid of only a cooper's adze, and came over to the Falklands in that boat. I have lately heard of a case in which a vessel, having been wrecked on the coast, some natives, instead of acting hostilely towards them, guided and guarded them through 100 miles of wood to a part of the coast where alone they were likely to find a vessel, and the whole of the men were saved. Does not that case show—and there have been many others of the same kind recently—that we have not been working for nothing, and that the influence of Christian teaching is already to be seen in the softening of feelings of hostility towards white men? A very remarkable thing occurred some time ago at the missionary station. While I was on the coast I was often struck by the fearful blood-feuds among the tribes. A man who had killed another was almost always killed himself by the dead man's family or tribe. His kinsmen followed it up to the last, and if they could not kill the man himself, they would try and kill one of his nearest relatives. Well, we had at the station a nice young native lad who was employed in missionary work. A savage belonging to the same tribe as that boy had killed a native belonging to another tribe. The tribe to which the dead man belonged living a considerable distance from the station, put on their war paint and went forth determined to kill the murderer. He had fled, and they could not find him. Our missionary boy felt sure that his life would be taken as the penalty for the murder. The hostile tribe came near the Mission station with their war paint, stones, and spears, vowing vengeance against him as the next relative of the murdered native. But now mark the result. What did they do? For the first time in the history of these people, they spared the man whom usage required to be killed. They threw their stones towards him, but these passed over his head; he remained uninjured, and they expressed themselves satisfied without killing him. Is not that another remarkable illustration of the way in which our work is telling among the natives? (Cheers.) You must forgive me my friends if I dwell too long upon this Southern Mission. My heart is in that part of the work, and the reason why I dwell so much upon it is not that I undervalue other parts of the Society's Mission-work, but that I know most about that in the south. I know most, and therefore speak most confidently, about that portion of the Society's Mission-field. Some persons may ask "Why have you not done more to elevate the natives?" I will tell you why. There was a large tribe of Patagonians who were going on very well under our influence; but that curse, strong drink, which follows and thwarts the missionary everywhere came in and arrested our progress. Most sad is it to think that while Christian people at home are supporting missionary agents to benefit the souls of natives, traders are sending strong drink to destroy their bodies and degrade their minds. In the South Seas I have seen an English Mission started and going on well, when all at once strong drink has been introduced among the natives, to the destruction of body and soul, and the Mission-work has proved almost a failure in consequence. The poor Patagonians have unfortunately come under this kind of influence. At a settlement in the Straits of Magellan valuable furs have been exchanged for a bottle of rum worth about twopence. One of our missionaries who was travelling about that part of South America, introduced himself among a tribe and succeeded in gaining their confidence. His first efforts were directed to the cutting off the use of strong drink. I myself saw on one occasion a tribe fighting among each other under the influence of drink, and the result was that three of them were killed and many wounded. Such is the passion for drink on the east coast that natives have often been seen parting with their clothes, provisions, and many other things of value to them, in order to obtain it. A Mission station was established there, and two missionaries were employed, and the sons

of a chief placed under their care. All went on well and looked promising until some wretched trader at the Falkland Islands filled a small vessel with drink and went across with it to the scene of our labours. The drink was disposed of among the natives, and there was an end of our Mission. It is in this way that our progress among the Patagonians has been checked, and the moral improvement of the natives arrested. Almost everywhere in that part of the world the same cause has been frequently in operation with the same disastrous results. Between thirty and forty years ago I saw Tahiti a perfect paradise. It was as nearly a paradise as one can ever hope to see in this world. Missionary efforts were being carried on vigorously, and everything went on smoothly; but at last the French went there and forced their strong drink upon the people, and the Mission cause received great injury, though I am happy to say that the majority of the natives kept aloof from that kind of influence. Let me now say a word or two about a matter with regard to which some of our best friends seem to think we are doing wrong. I allude to the sale of the ship "Allen Gardiner," and the building of a smaller vessel to be employed in her stead. Some persons say that we ought not to give up a vessel that has done so much good, and that a vessel of fifty tons burden, like that which we intend to substitute for her, will not be large enough to carry the missionaries safely to and fro. Now we think that the change which is thus objected to is a good one for the interests of the Mission, and if that were not our opinion we certainly would not make the change. I planned the "Allen Gardiner," I laid her keel, I entered into the contract for the building of her, I have sailed in her myself, and therefore no one can feel a greater interest in that vessel than I do. But what are the facts connected with her? For upwards of twenty years she has been assisting in the work of the Society, and has rendered good service, but it has cost 1,200*l.* a year to maintain her. In the early days of the Society's history it was necessary to have a good-sized vessel to go about among the natives, and even with such a vessel all on board except one were murdered. But what was necessary then is not necessary now, and for an expense of four or five hundred a year we can have a vessel suitable in every way for our work, and, humanly speaking, as safe as the old vessel. I have as much regard as any one here can have for the old ship—she was my own child, and therefore I cannot be supposed to feel no interest in her—but I believe that a vessel of fifty tons burden will be quite sufficient to do our work efficiently, and to carry our agents safely. Why, the pilot boats employed in the Channel during the most stormy weather are of only about forty or fifty tons burden, and they do their work in the most admirable manner. At Cape Horn there are vessels of only about forty tons; and Bishop Stirling tells me that he has sailed about in a little schooner of twenty tons without the slightest difficulty. There are, in fact, vessels of only half the size that ours will be sailing about those waters with as much safety as large vessels, and, humanly speaking, our new little craft will be quite as safe a vessel as we could employ. (Cheers.)

The Rev. J. W. MARSH then rose to move the first Resolution, which was seconded by R. N. HAMOND, Esq., viz. :—

"That the Report, of which a summary has been read, be adopted and printed; and also that the following Gentlemen be appointed to act as the Committee for the ensuing year." (Names read.)

The Rev. Gentleman said :—My Christian friends, I have come here with very great pleasure. I well recollect those times to which our Chairman, Admiral Sullivan, has alluded, about the close of the life of Captain Allen Gardiner, whose memory is so closely associated with the history of the South American Mission; and it is extremely interesting to me to come here and again go over ground which I know so well. After you have listened to the Report, and when you are looking forward to an address from the Bishop of the Falklands, it cannot be necessary that I should enter into details with regard to the work of the Society. I have, moreover, had many opportunities of giving details before, and that is an additional reason why I should not enter into any now. I think it will be better if on this occasion I make some remarks having reference to missionary agencies generally. About two years ago, you will remember, some attacks were made on Missions in general, these attacks having arisen out of the appointment by authority of a

special day of prayer for the success of Missions. So far as these attacks were made by the Press I grieved over them at the time. So far as they were made by those who ought to have known better, I mean clergymen of the Church of England, I felt ashamed that persons occupying such a position could be guilty of such conduct. It had seemed to me that there were many modern Missions connected with the Church of England which could not but commend themselves to the regard of all her faithful members, and especially of her ministers, and I felt ashamed of what was said by some of my brethren on this subject. I ventured to remark at that period that I felt confident that the more men looked into the matter the more they would see that we had reason to be amazed at the general success of Missions, rather than to be surprised at occasional failure. I am glad to be able to say that the answers given to objectors by men occupying high official positions in India and other parts of the world, seem to have set that question at rest. The replies were so exceedingly good that I don't think the question is likely to be raised, for some time at least, again. I believe it is for the present absolutely set at rest. I believe the leading periodicals have thoroughly accepted the fact that the Missions of the Church of England are not failures, but successes. (Cheers.) On the whole, I am glad that those attacks were made; because, although we knew that great success had been granted to us, we were not then so deeply sensible of that success—I might almost say amazed at it—as we have been since. Now there are some questions connected with that subject which it seems to me might be profitably considered on this occasion. In the first place we often find the present century called in missionary books and periodicals the century of the revival of Missions. There were Missions a great many centuries ago; then there came a dearth of Missions; and in the present century we have seen a revival of Missions. Now I ask you to consider whether it be not a fact that with neglect necessarily come arrears, and with arrears there is necessarily diminished progress, and whether it be not almost impossible that there should be a rapid advance after a long period of neglect? If a man starts with a business in arrears, he finds those arrears accumulating, as it were, around him, and having set out with difficulties, he can make but little progress. At the beginning of this century, when there was a revival of Missions, we began our work with frightful arrears, so that when the Lord Jesus seemed to be saying to us, "Go ye into all the world and preach the Gospel to every creature," we were unable at once to follow the example of the apostles by at once obeying our Master's command. There had been one great apostle in Germany, another in Italy, another in Spain, and so on; but then there came a terrible dearth of missionary enterprise; nothing was thought about Missions, nothing done; men were satisfied with having the Gospel themselves, and did not regard it as a trust which they were bound to use for the benefit of others. What was the consequence of all this? Why that there were great arrears to be made up. It might, therefore, well have been expected when Christian Missions were established at the commencement of this century that there would not be any great success achieved for a considerable number of years, there being so many arrears; and to my mind it appears wonderful that, under such circumstances, God should have granted such a large amount of success within so short a time. There were mountains of arrears behind, and mountains of difficulties before. The carnal mind is enmity against God, and it is not to be expected that men who are entirely under the influence of that will all at once be prepared to hail the Gospel as good news. Those who have never learnt that that they are sinners cannot be expected to feel all at once their need of a Saviour. There were, I say, mountains of difficulties for the earlier missionaries to encounter. There lay before them, as it were, an almost impenetrable forest, and that forest seemed to have been converted into a fortress defying attack. Besides the gigantic arrears behind, they saw the "Hill Difficulty" before, and it seemed as if there was hardly any hope of their ever being able to surmount it. There was a little army of tried faithful men carrying with them as their only weapon a little book, and facing nobly and bravely the formidable opponents before them. I want to have my own mind strengthened; and to strengthen the minds of others, by considering these things; and I ask you to remember these facts, and to keep

them clearly in your mind. When the various missionary societies—I speak especially of the Church Missionary Society—first entered upon the Mission work, there was a large array of supporters to cheer on the faithful brave little band of missionaries, and money poured in abundantly to support the work; but after a time there was talk of failure here and there, and the missionary spirit flagged. The number of our missionaries has at all times been very small. During the Peninsular war a French Marshal, who had just experienced the valour of the British red-coats, said, “It is a good thing for us that there are so few of them;” and so some of our opponents have said in effect, “It is a good thing for us that there are so few of these missionaries, or they would soon sweep us away.” Our strength, however, lies after all in this—that we give glory to God and take none ourselves. When men who are faithful to the great principles of the Gospel have endeavoured to illustrate in their life and conversation that which they have preached with their mouths, the result has been that God has given them great and wonderful success; but when there did come this great success in different parts of the Mission-field, the missionaries were the first to say, “So far as we have succeeded, give glory to God and not to us.” So far as missionaries have failed let a full share of the blame be borne not merely by the Church of England, but by the whole of Christendom, by all those who sat quietly contented at home while the souls of the heathen abroad were left entirely neglected. As regards the number of missionaries employed, people at home seemed to be acting on the principle that the Lord can save by few as well as by many, and that those who were sent forth were quite sufficient for the work to be done. It is a disgrace to the Church of England that she has left the work to be carried on by such a very few persons. I say we cannot distinguish too carefully between God’s ways and man’s ways with regard to Missions. In all Mission-work there is that which is God’s, and there is that which is man’s, and we are bound to be very careful as regards the distinction. Both as regards the work of God in creation—I use that word in its widest sense, the sense of what is called nature—and as regards the work of God in redemption, I say that the more closely you examine them the more clearly you will see that there is nothing bad in them. The more carefully you examine them, the better will they appear. The best picture will not look well if examined with a bad light. I am often ashamed when I hear people finding fault with missionary work. The truth is, they have looked at it in a wrong light, and that has prevented them from seeing all that is good. I should like to know whether the critic is a better man than the one whom he criticises; if not, let him hold his tongue. Now, my friends, I think these questions are worthy of our consideration, having a very close bearing on the work of the South American Missionary Society. Missions were revived at the commencement of the first half of this century. Why was South America left out of view in the first half? Why, when people had one eye open for all the rest of the world, could they not have the other open for South America? All I know about the matter is that there were two opportunities and that they were both neglected. There were two occasions on which the Church of England might have done something for South America, and was called upon to do so. One was the establishment of the Colony of British Guiana. When it has pleased God to give a nation a footing in any land, He requires them to carry the Gospel to that land. The Church Missionary Society did its best in the matter, but it was not backed up by Christian England, and though something was done, it was by no means proportionate to what ought to have been done. And then there came a second opportunity; I allude to the termination of the War of Independence. The whole of South America was then broken up into Republics, each being independent of the mother country. It became necessary for England to recognise their independence, and then was the time for England to have said, “We are a Christian nation, and if we recognise you we must have toleration for our religion, we must be at liberty to introduce Bibles, and to provide places of worship for our countrymen in South America.” In so far as this was done, and it was done in a very small degree, it was blessed; in so far as it was not done we were brought into fresh arrears, and there are very large arrears still in South America. A third opportunity was presented when a colony was established at the Falkland Islands. Is it not remarkable that when a colony was established there

Captain Allen Gardiner was ready, and no one else was? I think the colony was established in 1840. Captain Gardiner then visited the colony with the view of endeavouring to commence a Mission at Tierra del Fuégo and at Patagonia. He was ready; but he saw at once that he would be starting under a dreadful load of arrears—that there was a mountain of difficulties before him, a number of fortresses, as it were, mounted with cannon, in the way. As he went up and down the shores of South America, he saw the fortress of superstition, the fortress of scepticism, the fortress of heathenism; but he lifted up his heart to God, became independent of human help, and we know what was the result. We know his end; and we know how, with a small band of men to assist him, he strove to the last to introduce Christian missionaries into the most remote regions of South America. It is because we have been so negligent, so behindhand, so wanting in zeal with regard to Missions, that there has been so much superstition and so much scepticism in England. If we had been faithful, if we had not got so much into arrears, there would not have been half so much of superstition and scepticism among us. These things have a very close connection with the want of a missionary spirit. Scepticism is, in fact, an eruption of heathenism into England; you all know what superstition is an eruption of. Now we members of the South American Missionary Society are, I believe, determined to go forward. We say that there have been great difficulties in the past, but God has blessed our efforts. We do not look upon the past as presenting a spectacle of miserable and dismal failure, but we say that God in His gracious providence has given us great and amazing success, and we believe that in carrying to men His gospel we are carrying the most powerful agency in the world for good. Men have gone forth to the work with such feelings as these, and the result is the Mission to Tierra del Fuégo, one of the most wonderful Missions in the world. I wish I could only impress with this idea those who are always indulging in small criticism on Mission work. A short time ago a person who ought to have known better—a man who does not stand in a very low position in the Church of England—brought forward that old stale argument that a new Society is not wanted. When such arguments as that are brought forward they ought to be swept away at once, just as the loitering cabs and omnibuses disappear before the fire-engine which is hastening to a scene of conflagration. Such small, stupid objections should be met with the overflowing zeal and burning energy of spirit which marked the old Irish Society, the principle acted upon being that whenever a man had been brought to Christ himself he was bound to endeavour to bring others to Christ. That spirit must be carried out in our Missions abroad, as it is by our Bishop, who wherever he goes in South America is found shaking the hands and warming the hearts of all with whom he comes in contact. We ask you, my friends, to support this Mission for God, not for us. You have got a large number of arrears to make up. Look at the Amazon Mission, that is your business; do not suppose that other people will do it. We want you to work heartily in support of this Society with our friends in England and with our friends in South America. (Cheers.)

Mr. R. N. HAMOND, in seconding the Resolution, said:—As an old sailor, I shall endeavour, ladies and gentlemen, to set before you a little more in detail what the Gallant Admiral in the Chair has referred to. I can look back upon the work for forty-one years; and I believe that, with the exception of Mr. Charles Darwin, there is no other man alive who saw the beginning of it. I took part to some extent in the first efforts made to civilize and Christianize the Fuégiens. It was my privilege, while serving in Her Majesty's ship "Beagle," to be associated with that high-minded man, the late Admiral Fitzroy, who was an intimate friend both of myself and of our Chairman. For several years we sailed with him, and I regard his memory with the strongest affection. He was a man who was endued with the enterprising spirit of the old navigators, such as Captain Cook, and he was at the same time a man of great Christian philanthropy. It was with him that I was first associated in the South American Mission. And what was the result of his effort? I cannot say that it was altogether successful. It was a first effort, and, as you all know, first efforts, especially in Missions, seldom are successful. It is only gradually that you find the Gospel, even among civilized

nations, taking a firm hold of the human mind ; and amongst savages a longer time is required, on account of difficulties of language and other hindrances. A missionary went out with us of the name of Matthews. He was called a missionary, but of what spirit he was I could really never make out. He did not know his difficulties or his dangers. He went to a place called Ulaica, and having helped him to throw up a habitation we left him there, thinking he might be useful among the natives. I may remark with regard to those three Fuégians whom Admiral Fitzroy brought to this country, that having brought them, he felt bound, as an honourable man, to take them back again. He hoped that the Admiralty would give him a vessel to enable him to complete his survey, and he meant to take them with him in that ; but the Admiralty refused to let him have one, and hence his feeling of honour in the matter led him to charter a vessel. Just after he had done this the Admiralty gave him the "Beagle" to complete his survey, and he had to pay a large sum as forfeit money for the vessel which he had chartered. We assisted Matthews, as I said, in building a habitation. We also helped to make a garden for him, and we then left him. After this we went on a surveying expedition, intending to return at the end of eight or ten days, to see how Matthews was getting on among the Indians. We did return then, and the first thing that we saw was a canoe coming out, which told a sad tale. One of these savages had Matthews's stockings, others had his trowsers, in fact, several of them were dressed in his clothes. As soon as our boat touched the shore, Matthews jumped into it, and we soon found that he had been robbed of all he possessed. Three or four hundred natives were assembled on the shore, and we had great difficulty in getting off. We had to push off the boat as rapidly as possible, and we were very glad to make our escape. That was the beginning of Admiral Fitzroy's efforts. The result of that effort was that we left one man there—a man called Jemmy Button, who was our friend ; and though I will not go so far as to say that Jemmy Button was a converted heathen, yet I will say that during his residence amongst Christian and civilized people in England he showed signs of the softening influence of Christianity. He became a medium of communication between us and the natives. As our Gallant Friend in the Chair has spoken to you of what occurred between the missionaries who came after that period, and the savages of Tierra del Fuégo, I will not enter into that subject. Let me now allude for a moment to those gallant men, those Christian heroes, who went forth with their lives in their hands, and counted them not dear, but were willing to lay them down for Christ. I cannot help regretting that that little book which tells the tale of their sufferings, "Hope Deferred and not Lost," has been allowed to go out of print. I don't think that since the early days of Christianity there has been such a story as that one. Read that book, and you cannot help entering heart and soul into the American Mission.

We all know that Missions have to be carried on in one sense by bodies of men, but the South American Mission has been carried on by individuals, and I don't think I can impress that too much on your minds. There is not a single man or woman, and there are few children, who cannot do something, and a great deal, for this work. It is the Lord's work, and we all know that the Lord has promised to be always with His followers. We may rely upon it that He will always be with us if we are engaged in His service. I cannot help mentioning the name of our devoted friend, Mr. Despard, to whose efforts the success of the Society's work is, humanly speaking, very greatly owing. Mr. Bridges, too, I may well speak of as a most invaluable missionary agent, a man who grew up, as it were, with the Mission. Lastly, I could refer to another who for a long time lived almost alone among the savages of Tierra del Fuégo, having nothing scarcely to keep him company but the surrounding glaciers and the roaring storm, with the occasional addition of the yells of the natives. I was very much struck with what we are told about his experience when walking before his little hut. I must say he exhibited the true missionary spirit, and I could wish that the number of such men were increased tenfold, and that all missionaries might walk with God as he did, looking up to Him for strength and power to carry on their work. Let me now speak of another part of the Society's Mission-field in which I feel deep interest ; I allude to the Mission to our fellow-countrymen in South America. The English

population in the Argentine Provinces is increasing every day, and I dare say there are fathers and mothers in this room—I know there are hundreds in this country—who have sons settled in that part of the world. Many of the emigrants belong to good families in England, being chiefly younger sons of gentlemen. Now, my friends, how would you like the idea of a son of yours being deprived of the means of grace? There are hundreds and thousands of settlers in that country who are in that position. And what is the result? Many have thrown off, not only all the conventionalities, but all the morality of society at home. I do not speak now from my own knowledge, but from the knowledge of persons who are thoroughly trustworthy, and I believe they could be borne out by some persons present if they were to address you. I am told that if you visit the estancias you will meet with settlers who are dirty in appearance, and I am sorry to add often not quite sober, but whom, the moment they open their mouth, you cannot suppose to be other than gentlemen. It would grieve the heart of any parent present to hear that a son had remained for years at a place of that kind without once hearing the sound of the blessed Gospel. It is to that we ourselves owe all that is most precious, and we must all desire that our children should be God's children. I will not detain you any longer, but will conclude by expressing an earnest hope that every Christian man, every Christian woman, and every child in this room will put their shoulders to the wheel in this Mission-work, and do all they can to aid the South American Missionary Society. (Cheers.)

The Resolution was then put and carried.

The Bishop of the FALKLANDS, who was introduced by the Chairman as a man to whom they owed in a large degree the success of their Mission, and who at the risk of his life had stayed for months among savages, moved the next Resolution, which was seconded by W. T. CHARLEY, Esq., M.P., viz. :—

“This Meeting recognises with great thankfulness the progressive development of the Society's work in South America ; its definite organization of an Amazonian Mission to the heathen ; its appointment of a chaplain to seamen at the Guano Islands, on the coast of Peru ; and the satisfactory reports from Tierra del Fuégo, and other parts of the South American continent.”

The Right Rev. Prelate said :—I have listened with deep interest to the addresses of our Chairman, Mr. Marsh, and Mr. Hamond, and if they have not done us good it must, I am sure, be our own fault. Mr. Hamond is a gentleman who speaks from his own experience, and therefore with the weight of authority. He has witnessed the beneficial effects of the work in Tierra del Fuégo, and now enables us to rejoice with him over its success. There was one remark in Mr. Marsh's speech to which I cannot quite assent. He said in effect that we should always look at the artistic works of men in the best light. I have been waiting for the best light for viewing the picture of Tierra del Fuégo. Allusion has been made to Captain Allen Gardiner passing suddenly out of life, to Mr. Bridges, Mr. Lawrence, and others ; to men living for years in solitude among savage Indians, their lives being exposed to constant peril, and having heard of the mountain of arrears and the mountain of difficulties, I have at last arrived at the conclusion that the best light is to be found in a bright smiling Christian settlement whence the rays of the Gospel are shining forth to illumine the poor outcasts around. Two years ago I had the pleasure of baptizing, in conjunction with Mr. Bridges, thirty-six natives, and of uniting several more in Christian marriage. I baptized two of the four boys brought to England, and they have since died in the faith. On the occasion to which I have just alluded the parties were not baptized till after due examination, and after their conduct had been tested for several years, and I hope they may justly be regarded not merely as a monument to the memory of Captain Allen Gardiner, but also as an everlasting memorial of the grace of God. It would be quite out of place for me to enter at this stage of the Meeting into many details with respect to Tierra del Fuégo, especially as that has been already so well done by Admiral Sullivan and Mr. Hamond ; but I wish to say a few words with regard to the English settlers in South America. I want to impress on your minds the fact that there are 300,000 of our countrymen settled in different parts of South America. There they are living for the most part alone and uncared for, and what is the result? You have heard the result from

the lips of the Chairman and Mr. Hamond. Mr. Hamond speaks with authority, having had ample opportunities of forming an opinion. On one occasion, when I was performing Divine service eighty miles south of Buenos Ayres, a son of Mr. Hamond introduced himself to me. I found that he was very desirous of doing good among the young Englishmen who were living in his district. He was engaged in the duties of camp-life, as a farmer and a sheep-owner, yet he was desirous of devoting as much time as possible to efforts to promote the spiritual welfare of his fellow-countrymen. I was so impressed with his Christian character, and with the opportunities for usefulness presented to him, that, with the concurrence of the Chaplain, I had no hesitation in licensing him to act as a lay reader. Only the other day I received a letter stating that a number of Englishmen, who are leading a camp-life eighty miles from Rosario, were desirous of having a resident English clergyman—a zealous Christian man who was willing to work in harmony with Church authority for the spiritual benefit of those whose lot was cast in that region. This is an illustration of a number of cases—a sample of hundreds of cases in which there is need of the ordinances of religion. In some parts of the country the number of English settlers has lately diminished in consequence of reverses. Some time ago I met some two hundred Englishmen at Rosario; on the last occasion that I was there sixty was the whole number that could be mustered for a special service. Many who had gone to that district with high expectations, and with a certain amount of capital, had lost money, and, having gained experience dearly, had left the country. Others who had been more or less successful in their pursuits had gone on, determined to bear up against all difficulties, and to push their fortunes as well as they could. Among the camps in the province of which I am speaking I met a clergyman who was in the habit of going about from place to place conducting occasional services as well as he could contrive to do so. I had not seen him for two years, and no chaplain had visited him during that time. I discovered that a large number of the settlers were anxious to have a clergyman of their own. I promised to see what I could do in the matter in connexion with the South American Missionary Society. What was wanted was a kind of subsidy from this Society, to be combined with the contributions of the settlers themselves, so that a clergyman may be regularly engaged in ministering at different centres in the province. I am happy to say that the thing has been done, so far as the pecuniary arrangements are concerned, and I am now desirous of finding a suitable clergyman to undertake the work. By a suitable clergyman, I do not mean, of course, merely a good Christian man—such men are, happily, to be found in abundance—but a person who will take to the country, and not think that because things are different there from what they are in England there are insuperable difficulties. Such a man might, on going out, think that there was nothing for him to do; he might look too much at the mountains of difficulties of which Mr. Marsh spoke. Another man would see opportunities here and opportunities there, and would diligently make use of them, and would constantly be finding out means of further usefulness. This is the sort of man we want, a man who would see opportunities and turn them to account. The paid army of missionaries is very small and insignificant; but, as Mr. Marsh has remarked, there is no man, woman, or child in this room who may not do something towards supporting the Mission-work of this Society, and we appeal especially to the mothers and sisters of England whether they will leave the sons of English parents settled in South America without the means of grace, whether they will suffer the Banner of the Cross to be trailed in the ground by those who bring dishonour on their profession. Let not men indulge in criticism upon our work, but let them support and succour those who are engaged in prosecuting with diligence and ardour this necessary undertaking. The settlers in the camps seem to me deserving of special attention. They generally consist of younger sons of gentlemen in this country—young men who have gone out with a capital of from 1,000*l.* to 5,000*l.*, and are industriously engaged in the pursuit of their occupations. You have heard of them as being dressed more like labourers than like the sons of gentlemen. In point of fact many of them are compelled to act as labourers, grooming their own horses, and performing many acts of the severest drudgery; and when I have seen them thus

displaying all the vigour and energy of youthful life I have felt proud of a country which could send forth such splendid representatives, such brave minds and hearts, to fight with the giant difficulties of the wilderness. These men having purchased land in the vast plains of South America, build themselves rapidly the best kind of home they can obtain under such circumstances, and then they proceed to the business before them. Perhaps when they have turned up a quantity of ground and have sown the seed, and are waiting for the future harvest, a drought comes, and all their hopes are crushed. That has often been the case. Not long ago I met out there the son of a baronet, who resides, I think, in Wiltshire. Everything looked pleasant and hopeful; the crops promised well, the whole scene was delightful, and any visitor would have been ready to exclaim, "What a happy home!" That settler then expressed his willingness to subscribe towards the support of a clergyman, because he thought he could well afford to do so. A fortnight after, that son of a baronet said, "Bad news." Everything was changed. The locusts had come, and what was shortly before so bright had become a scene of desolation. I say that such men deserve your sympathy and consideration. They are not stingy with their money when their affairs are prosperous; they are then quite willing to subscribe ten or twenty pounds each, if necessary, towards the support of a clergyman to minister among them; but they are constantly liable to reverses, and hence I repeat they are worthy of your sympathy and consideration. It is on behalf of such men that I now plead. Let them have a pastor, let them have a school, and by-and-bye they will be a means of helping others, and join hands with you in sending the Gospel to more remote places. Some of the more adventurous settlers are to be found on the Indian frontier far, far away from all civilized life, the Government having let them have grants of land there very cheap, in order that they may form a barrier against the Indian tribes. Suddenly there comes a raid of Indians. Their cattle are carried off during their absence, and the results of their labours are lost. Such are the difficulties amid which many of the settlers live. Will you leave them without the means of religion? Some of them have naturally fallen into evil habits. The evil of drink has overtaken them. Are you surprised at this when you consider the position in which they are placed? Send to them, I beseech you, the restoring and refreshing influence of the Gospel. That will enable them to face their difficulties and dangers like Christian men—that will supply words of wisdom and of comfort. Let me now pass from the plains of South America to other scenes of usefulness—to such places as Monte Video. In that town there has long been what is called a consular chaplaincy, the English Government giving three or four hundred a year towards the support of a Protestant clergyman for English inhabitants. The grants for chaplains have been recently withdrawn, and we are now left dependent in South America for good or for evil on the voluntary principle. Our position is now like that of men who are trying to learn to swim without corks. In Monte Video the new chaplain had hardly landed when he was told that the Government grant had been withdrawn. At that moment, instead of settling down comfortably in his nest, he was preparing to extend the influence of the Gospel elsewhere. There are always about 500 English sailors in the port, and he was prepared to labour diligently among them. The place is one where a man of energy and ability may make himself very useful. The merchants not being able to provide a sufficient income, the chaplain has been compelled to take pupils. He has sent home for assistance; he has appealed to the Committee of this Society, and I am thankful to say that the Committee are willing to do what they can. You can now judge of the necessity. Will you help to send such a man as the chaplain asks? Now I think we ought to endeavour to strengthen our position in the large towns of South America. For this purpose it is necessary to have an archdeacon stationed at some of the larger towns. I have had some difficulty in securing this advantage, but I am happy to say that, through the kindness and consideration of the Archbishop of Canterbury and the Bishop of London, the way now appears to have been made smooth. Under these circumstances, you must see the necessity of increased support from this country. I ask you to give, not grudgingly, or of necessity, but cheerfully and liberally. We have, as I stated, to rest now on the voluntary principle, and

that is a very ticklish thing. If a clergyman goes out who speaks not quite in accordance with the views of some members of his congregation they may withdraw their support, and what this Society gives by way of subsidy may then prove insufficient. We must, I think, have a large sustentation fund. It is not enough to have a 100% doled out here and there, we want liberal support, so that a clergyman stationed in South America will not be starved because he is too faithful for some of his congregation, but will be able to preach the Gospel truthfully, and to hold up the Banner of the Cross as becomes a minister of Christ. I appeal to you not to leave us entirely to the voluntary principle. The Government grants were useful in many ways, and I am sorry they have been withdrawn; but as they have been withdrawn, we appeal to Christian liberality in England to supply their place. There are many English merchants and traders in South America, and I appeal to you on their account. These people are living in the midst of a Roman Catholic population. Romanism is, you know, the established religion of South America, and our countrymen must exercise an influence among the native inhabitants for good or for evil. If our people live below the Christian principles which they profess, the result, as regards the members of the Roman Catholic Church with whom they associate, must be disastrous. What we desire is to multiply the number of English residents who love Christ, and to make them a leaven for good among those around them. Now, the question arises what is the best way of carrying on our work in future, having regard not merely to the English residents, but to the general population of the country? I say that the great thing that is wanted is education. How is it to be provided for? Mr. Marsh spoke of mountains of difficulties. Captain Allen Gardiner went up and down South America seeking an opening and could not find one. What is our position now? I have no hesitation in saying that South America is eminently receptive of the truth, that there has been a great preparation there for the spread of the Gospel. I say this after three years' examination of the matter. You can judge for yourselves. Only the other day the Prime Minister of Chili said the Government and the people of that country desired the separation of Church and State. Let that be done, and then a hard impregnable barrier against evangelical truth will have given way. Peru is looked upon as one of the most bigoted parts of South America. While in that country I was present at a festive celebration, being in the company of many of the wealthiest and most intelligent inhabitants. Toasts were proposed, and the health of the Bishop of the Falklands was drank as that of a representative of the purest Church in Christendom. (Cheers.) This from a Romanist! Several gentlemen present assured me that those were not empty words. This shows how much has already been done towards breaking down prejudice. The people are Roman Catholics, but the Government is free. The constant tide of emigration cannot fail to produce great effect on the whole continent. The vast numbers of people who go out there to settle bring with them liberal ideas, and the people are breaking loose from the old chains of superstition and bigotry. Religious enterprise is becoming freer; the whole tone of public opinion is getting more and more liberal. Of course many of the people are Conservatives. I myself am a Conservative at home, but I am a Liberal abroad. (Laughter.) In South America I go heartily with the Liberal feelings, and when I hear people make speeches in favour of religious liberty, I always clap my hands. I don't like to say anything unkind of the Bishop of Pernambuco, but I may remark that the first thing he did after being appointed Bishop was to oppose the Government. The result was that he was sentenced to four years' imprisonment with hard labour. He got off as regards the hard labour, but he was put in prison, and the people submitted to that, although they are Roman Catholics. The Government was attacked by some of the papers because it did not punish me, because I had opened a new English Church at San Paulo. I want 700*l.* for that place, and I hope some one will give it me. Offence was taken because three Protestant clergymen went there, and because people called me "Excellency." The Roman Catholic Bishop accused me to the Government, and some people said "You are persecuting your own Bishop and patting on the back a Protestant Bishop." I don't wish the Bishop of Pernambuco to be in prison, and if I had the power of getting him out I would do so. Is this a time,

then, for making a great attempt to educate the people of South America? I believe it is. I believe that with the increase of English settlers there must be an increased demand for education for them. We have at present only twenty-two Protestant clergymen in South America. When I have secured the eight additional ones that I am looking for there will still be only thirty. Of course there are in addition to the clergy many catechists, teachers, and other agents. I believe the Committee of this Society are quite right in proposing to increase the number of clergymen; but that is not enough. If you want to lay hold of the public mind in South America you must, I think, endeavour to carry out a grand scheme of collegiate Protestant education. The public there are with us, and want the thing. The Bible, so long excluded, is now being circulated as a new book amongst them. I am glad to say that one effect of Bible circulation is that it has led the Archbishop of Buenos Ayres to subscribe for circulating the Bible among Roman Catholics. I have never heard of a Bible getting out, but still there is the fact of Roman Catholics subscribing for the distribution of the Bible among the people. We want, of course, to further our work, but in order to do that we must organize it. We must try and get hold of the mind of the people; we must try and educate the people. I believe that if we had the command of 100,000*l.* we might establish a collegiate institution which would produce marvellous effects in South America, and that we should thus be enabled to gather in many of the first young men in the country without excluding the Bible. I believe that if there were first-rate teaching such an institution would have first-rate success. I speak in the presence of some South American merchants, and I believe they will bear me out in saying that there is a large field for good education in connexion with the Bible. The Chaplain at Peru told me that a Bible-class had been asked for by the natives themselves; they thought the Bible contained some mysterious wisdom, producing marvellous effects on the political growth of countries. I say, then, that in such an educational system as I am contemplating the Bible need not be, and ought not to be excluded, but should be made a class-book. Looking at the position of such places as Buenos Ayres and Rio, I say that if we can get such a collegiate institution as I have indicated, and can get first-rate teaching power, we can teach what we like. I am also of opinion that we should have a training institution for clergymen, men who were born in South America. When men who were born in England go out there as clergymen, they have many habits formed in England to lay aside, many prejudices and difficulties to overcome; but if you have a man who was born in South America, and who knows the people, and is familiar with their language, habits, and peculiarities, he will be prepared to enter on his work at once without any such drawbacks. If a clerical student wanted to get a degree, he might obtain it from the London University. I think that a few scholarships should be established, so that some of the more successful students might be enabled to come to England for a time, and return with a degree. Something like what I have thus suggested seems to me absolutely necessary, if, as a nation, we are to do our duty in relation to South America; and I believe that if we offer the people of that continent the advantages of a good, sound, Protestant education, within ten or twenty years so much good will have been done that the generations that will rise up hereafter will call us blessed. (Cheers.)

Mr. W. T. CHARLEY, M.P., in seconding the Resolution, said;—Ladies and Gentlemen, I know that you will rejoice at the safe return of the chief pastor of the Reformed faith in South America, and can assure Bishop Stirling that we awaited with intense anxiety the news of his safety. The ever-recurring and never-wearying, never wearisome topic of the Report is the visit of the Bishop of the Falklands to the various stations of the Society on the coast of South America; and as Mr. Marsh, in effect, remarked, wherever the Bishop went he brought joy and gladness to the hearts of earnest worshippers connected with our Society. It is impossible that a Committee sitting in London should attract to itself such warm personal regard as the Bishop of the Falklands has succeeded in attracting. He has gained the confidence, esteem, and affection of men of various classes in that part of the world, and representing, as he has done, the apostolic discipline and the Scriptural faith of our Church, he has connected us with

the people of South America by a double bond of union. It is most satisfactory to think that there has been such an extension of the Society's operations on that island where Capt. Allen Gardiner died. There is a most interesting passage in the Report relating to a visit of the Captain of the "Allen Gardiner" to the sacred spot where Capt. Allen Gardiner ended his days, and it appears to me a most gratifying thing that this extension of the work of the Society in Tierra del Fuégo has occurred at a time when the wave of freedom of thought, after passing over the Continent of Europe, is sweeping over the shores of Chili and Peru, so that in countries where feelings of bigotry and intolerance so long prevailed the hearts of the people are opening to receive the Gospel. There is one topic to which the Bishop has referred, upon which I should like to say a word. I deeply regret that the question of consular chaplaincies is already settled. I was not aware that matters had proceeded so far; and I beg to say that if either in my place in Parliament or elsewhere I can assist the Society in securing a redress of this grievance, my humble services will be entirely at its disposal. (Cheers.) I am not at all surprised that the authorities in Brazil, Chili, and Peru should welcome the advent of our missionaries. Missionaries are always in favour of the good government of the people, because the love of Christ constraineth them. They are always endeavouring to use the light of the Gospel to draw forth from the dark objects around the beautiful colours which that light contains in itself.

The Resolution was then put and carried.

The Rev. R. J. SIMPSON, Rector of St. Clement Danes, said:—Ladies and Gentlemen, I think you will all agree with me that the South American Missionary Society has been peculiarly fortunate in the presence of the excellent Bishop who has just returned, like a warrior from the battlefield, to this country. It is also fortunate in the presence of some old veteran friends of the Society; but I venture to say that it is peculiarly fortunate in having for the Chairman of the Committee a gentleman like Mr. Pite, who is always to be found at his post and doing his duty; and in having for the President on this occasion Admiral Sullivan, who, I am sure you will agree with me, is no ordinary Chairman, who has given us not merely well-rounded periods, but interesting facts, commending the Society to our minds and hearts. I am sure you all followed with deep interest his interesting anecdotes connected with the laying of the foundations of this Society. I cannot help saying that our Gallant Chairman appears to me to combine in some degree the character of the hardy Norseman of old, who had his dwelling on the wave, with that of the good apostolic soldier of Christ, who is not ashamed or afraid to do anything he can for his Master. What we have heard from his lips, and those of other speakers, respecting Capt. Allen Gardiner, has reminded me of those words of the poet Longfellow:—

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

"Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

I beg to move that the best thanks of this Meeting be given to Admiral Sir B. J. Sullivan, K.C.B., for presiding on this occasion.

W. MACANDREW, Esq., seconded the Resolution, which was then adopted.

The CHAIRMAN said:—Before the Meeting separates, Mr. Balfour, an old friend of the Society, who has long been connected with South America, will say a few words.

Mr. BALFOUR.—I am happy to respond to the call of the Chairman. I am sure we have all felt the deepest interest in listening to details of the lives of men whose names are so closely connected with the history of this Society, and, as I believe, will be connected with the future history of England. It is a fact that the names of men who have done very brave things are held in lasting remembrance, and they ought to be so. In the present case the men who went forth as

religious pioneers, with their lives as it were in their hands, to labour among a people amid warring elements and the most terrible obstacles, earned for themselves the greatest respect and honour. I wish, ladies and gentlemen, to commend this Society to your cordial support. I have seen with my own eyes the benefits of such Christian work as it carries on among our own people and among the Indians of South America. I quite concur in what has been said as to the terrible spiritual destitution of our own countrymen who have settled in the plains of South America. Formerly they had religious and educational advantages. It is not necessary for me to show to what deteriorating influences they are exposed now, and I do hope that greater efforts will be made on their behalf. I quite agree with the Bishop of the Falklands as to the desirableness of establishing Protestant collegiate institutions in South America. I do not know any greater want there than that of good religious education for the Roman Catholics ; and I feel the strongest assurance that good educational institutions would be welcomed by the people of South America. I have friends among the Roman Catholics of South America whose friendship I value very much. It would be quite a mistake for anyone to suppose that they are all in a state of antagonism towards Protestants or this Society ; on the contrary, whenever the truths of the Gospel are conveyed in simple and appropriate language many of them are quite willing to listen, and numbers are inquiring after the pure truths of the Gospel. I believe, therefore, that the project of establishing a Protestant collegiate institution, though it would, of course, be opposed by many, would be well received by the Roman Catholics generally. (Cheers.)

The Meeting then sung the hymn commencing—
“Thou, whose Almighty word
Chaos and darkness heard.”

The Bishop of the FALKLANDS closed the proceedings by pronouncing the benediction.

HOME PROCEEDINGS.



E must defer until our next number our usual remarks on “Home Proceedings.” Our Annual Meeting, of which we have given a full Report, occupies all our space. We hope in June to insert an account of a most successful Meeting held at Leamington on April 17th, with particulars of Birmingham and other places.

H. S. A.

Contributions thankfully received from March 20th, 1874, to April 28th, 1874.

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

ANNUAL SUBSCRIPTIONS.			DONATIONS.		
	£	s. d.		£	s. d.
Caldwell, Colonel	1	1 0	Cotton, Rev. Dr.	2	0 0
Cameron, Rev. G. T.....	0	10 0	SPECIAL FOR AMAZON MISSION.		
Fothergill, Miss	2	0 0	Cheyne, C. H. H., Esq.	5	0 0
Currey, Miss F. G.....	0	5 0	Gell, Miss E.....	2	0 0
“G. M. S.,” per Major Tubby.....	1	0 0	SPECIAL FOR NEW ALLEN GARDINER.		
Hall, Arthur, Esq.....	2	2 0	Adams, Mr. Henry F. S., coll. for		
Heywood, B. A., Esq.	1	1 0	jib	7	0 0
Hill, Miss	1	1 0	Craufurd, Miss, for boom	4	0 0
Holford, Miss	0	10 0	Evans, Miss, Llandaff	1	0 0
Lancaster, Rev. R. T.	2	2 0	Gell, Miss E., for cabin table.....	3	0 0
Longmire, Rev. J. L.....	0	10 6	Lloyd, Mrs. Frank, Children's Contri-		
Treacher, Henry, Esq.	1	1 0	butions	0	5 2
Warner, Mrs.....	0	10 0	Murray, Sir P. K., for gaff topsail.....	5	0 0
Webb, R. T., Esq.....	2	2 0	Sullivan, Miss F., coll. for windlass ...	10	0 0

	£	s.	d.		£	s.	d.
Phinn, Rev. C. P., storm mizen, storm foresail, and storm jib	5	0	0	Swansea, per J. P. Morgan, Esq.	2	4	0
COLLECTIONS.				Ditto, for 1873.....	10	5	0
Annual Meeting at Hanover-square Rooms, April 21st	20	10	6	Sydenham, Holy Trinity, per Rev. B. C. Huntly, L. by Rev. H. S. Acworth, less ex.....	6	4	9
Chase, Miss	1	0	0	Ditto, Miss F. Fitzgerald (coll.) ...	5	5	0
ASSOCIATIONS.				Tottenham, per Rev. H. McSorley, coll. by Miss Candy	0	10	0
Alford, Miss Wood (coll.)	1	0	0	Tunbridge Wells, per Miss Hooper ...	21	0	0
All Saints', Gordon-square, per Rev. A. R. Godson, Dis. Vs. L. by Rev. H. E. Windle, less ex.	0	7	9	Ditto, ditto, for 1873.....	12	10	0
Bayton, per Rev. A. Drought, L. by Rev. H. E. Windle.....	0	11	9	West Wickham, per Rev. J. T. Austen, SS. by Rev. H. S. Acworth.....	10	14	9
Beverley, "A Friend" (coll.)	0	7	7	Weymouth, SS. at St. John's, by Bishop of the Falklands	36	16	2
Bradley, per Rev. C. W. Richards, S. and L. by Rev. H. E. Windle.....	1	17	1	Ditto, H. G. G. Ludlow, Esq., don. after ditto	20	0	0
Cheshunt, per Miss Mary Kirby	1	1	0	Ditto, Capt. and Mrs. Montague Thomas, ditto	15	0	0
Clifton and Bristol, per E. W. Bird, Esq.....	20	0	0	Winchester, per Miss Whitear, S. and L. by Rev. H. E. Windle, less ex...	6	9	2
Dorchester, per Rev. W. C. Osborne, L. by Rev. H. S. Acworth, less local ex.....	0	3	2	Woodhouse, per H. Humphreys, Esq., SS. by Rev. H. S. Acworth	5	0	0
Eastbourne, per Rev. R. W. Pierpoint, SS. by Rev. R. J. Simpson	20	1	5	Wolverhampton, Rev. M. B. Moorhouse (don.)... ..	0	10	0
Edlastone, per Rev. W. Sandford, L. by Rev. H. E. Windle, less ex.	1	17	6	Wordsley, per Rev. A. R. Girdlestone, L. by Rev. H. E. Windle, less ex...	0	12	7
Enfield, per Miss B. Jones, Rev. G. H. Hodson, for 1873	0	10	0	Sale of S.A.M. Magazines	2	15	0
Fareham, per Rev. S. Dumergue, L. by Rev. H. E. Windle, less ex.	1	7	6	Sale of "First Fruits"	3	4	8
Farrs, per Mrs. Orr, Children's Concert	0	5	6	NORTHERN DISTRICT.			
Gerrard's Cross, per Rev. W. A. Bathurst, "S. B. M."	1	1	0	Association Secretary, Rev. Alexander Scott.			
Gloucester, per Miss C. Wilkinson (sub. and coll.)	5	0	0	Christ Church, Southport	4	12	3
Harrow, per Rev. W. Gray, Offertory at St. John's, Wembley	3	10	0	Christ Church, Maryport, S.	2	7	9
Hastings and St. Leonards, per Mrs. Gardiner	25	0	0	Copies of "First Fruits" sold	0	14	0
Hulland, per Rev. C. Evans, L. by Rev. H. E. Windle, and subs.....	3	12	0	Donation, per Miss Wood, York	0	1	0
Islington, per Miss L. Williams, for 1873	0	7	6	Fausset, Rev. A. R., York (don.)	2	2	0
Leamington, per Mrs. Mandell, M., subs., &c., dep. Bishop of the Falklands, and Rev. H. S. Acworth.....	31	18	9	Madeley, S., L., &c.	10	6	6
Leeds, per Rev. S. Adams	1	10	6	St. James's, Birkenhead, S.....	2	11	4
Lincoln, per Mrs. Moss, for 1873.....	4	1	0	St. Anne's, ditto, ditto	5	4	6
Maidenhead, G. C. Gourthope, Esq. Ditto, Rev. R. H. Wace	2	2	0	St. Paul's, Southport, L. by Rev. Canon Hume, less ex.	1	1	0
Newport, per Rev. D. Mountfield, L. by Rev. E. Windle, less ex.	0	17	6	St. Augustine's Mission Room, Birmingham, S.....	0	13	3
North Minns, per Rev. C. R. Hardy, L. by Rev. H. S. Acworth	1	6	11	St. Luke's, Hull, L., less ex.....	1	9	9
Notts, per Rev. J. W. Marsh	115	10	0	St. Paul's, Tranmere, SS.....	16	12	4
Ditto, for 1873.....	3	1	0	Subscriptions from Liverpool	72	7	0
Ongar, per H. Gibson, Esq., Rev. F. E. Elliot	1	1	0	Ditto, per Miss Johnson (Runcorn)	1	5	0
Plymouth, per Mrs. Edlin (addl.).....	0	4	0	SCOTLAND.			
Richmond, per Rev. J. D. Hales, evening S. in St. John's, by Bishop of the Falklands.....	8	10	0	Alloa, per D. Paton, Esq., L. by Rev. H. S. Acworth, including own sub. 5l.....	8	4	1
Sevenoaks, per H. A. Edwards, Esq., L. at St. John's School, by Rev. H. S. Acworth, less ex.....	2	16	0	Cupar, per Rev. G. W. McKenzie, SS. in St. James's, by Rev. H. S. Acworth, and collection at Parsonage...	9	7	3
Southampton, per Rev. F. E. Wigram, L. by Rev. H. E. Windle, and sub., less ex.	5	16	8	Ditto, J. Fleming, Esq. (sub.).....	0	10	0
Stanton, St. Bernard, per Rev. C. T. Ward	1	0	0	Edinburgh, per H. S. A. L. Hay, Esq., M. by Rev. H. S. Acworth, less ex.	1	1	6
St. Paul's, Y.M.S. per the Secretary, Mr. J. E. Lilley, for 1873	10	0	0	Glasgow, Mrs. Orr (sub.).....	1	1	0
				Newlands, per Very Rev. Dean Massey-Beresford, L. by Rev. H. S. Acworth	3	17	6
				Paisley, per Rev. A. R. Pollock, Esq.	10	0	0
				Portobello, Thos. Gibson, Esq. (sub.)	4	0	0
				Ditto, ditto for 1873	1	0	0
				St. Andrew's, Fife, per Miss Lyon, L. by Rev. H. S. Acworth, less ex., including "A Friend," for Rosario Church, 5l.	9	8	6
				Tillicoultry, per Mrs. Paton, L. by Rev. H. S. Acworth	2	0	2
				IRELAND.			
				Cork, per Henry Richardson, Esq., Trinity Church, Presbyterian, SS. coll.	1	0	0
				Londonderry, Mrs. Williamson (coll.)	0	3	6

MR. CLOUGH'S DIARY.

Following this page is appended the continuation of Mr. Clough's Diary (page 81), which will appear till completed.

The Annual Meeting having been held so near the close of last month, it was impossible to secure a full revision of the speeches without causing an embarrassing delay to our subscribers in receiving the Magazine ; we therefore append a list of "errata," in justice to the speakers.

ERRATA.

Page 70, line 1, for "two" read "twenty-two."

" line 14, for "me" read "him."

Page 71, line 6 from bottom, for "I myself" read "he."

* * The Bishop says :—"I have made some alterations in my reported speech, just to correct certain misunderstandings ; but I am wholly unpledged except to the general tenor of the reported speech, and I regret very much that, owing to limitation of time in getting the Magazine through the press, and to my absence from town, no opportunity was afforded me of securing an authentic report."

Page 77, line 7 from commencement of speech, for "cannot" read "can ;" erase "in effect."

" line 10, after "Gardiner" insert "but," and erase to "I have."

" line 3 from bottom, for "300,000 of our countrymen" insert "between 200,000 and 300,000 English-speaking" people.

Page 78, line 10, erase "with the concurrence of the chaplain."

" line 12, erase from "who" to "Rosario," and insert "in the camps between Rosario and Cordova."

" line 13, erase from "a" to "region."

" line 26, erase from "I" to "was ;" read "the chaplain at Rosario is."

" line 27, for "could" read "can."

" line 28, for "no" to "time" read "but on my return."

" line 29, erase "a" to "of."

" line 30, read "could be done."

" line 31, erase "kind of."

" line 33, for "may" read "might."

Page 79, line 12, read "the settlers then expressed their."

" line 13, for "because he thought" read "thinking they."

" line 43, for "landed" read "got into work."

" line 49, for "has been compelled" read "would possibly have to."

" line 54, read "archdeacons."

Page 80, line 10, insert "on some accounts" after "sorry."

" line 13 from bottom, read "I would say nothing."

" line 7 from bottom, after "not" read "prohibit me from opening."

" line 5 from bottom, for "people called" read "the papers styled."

" line 4 from bottom, erase "the" to "Government."

Page 81, line 11 from bottom, insert "I" after "and."

" line 9 from bottom, erase "never wearisome."

" line 6 from bottom, for "worshippers" read "workers."

" line 2 from bottom, erase from "and" to "the," substituting "by extending to them."

" line 1 from bottom, for "and" read "as well as."

Page 82, line 1, erase from "it" to "died," read on "and there."

" line 5, for "ended his days" read "died. It."

" line 6, for "this" read "the ;" for "in" read "from."

" line 7, after "Fuégo" read "to the continent of South America."

" line 10, for "one" read "a."

" line 18, erase "because," read "no more powerful motive for good citizenship can be presented to any people than ;" erase from "They" to "draw," read "The love of Christ is like light. It draws."

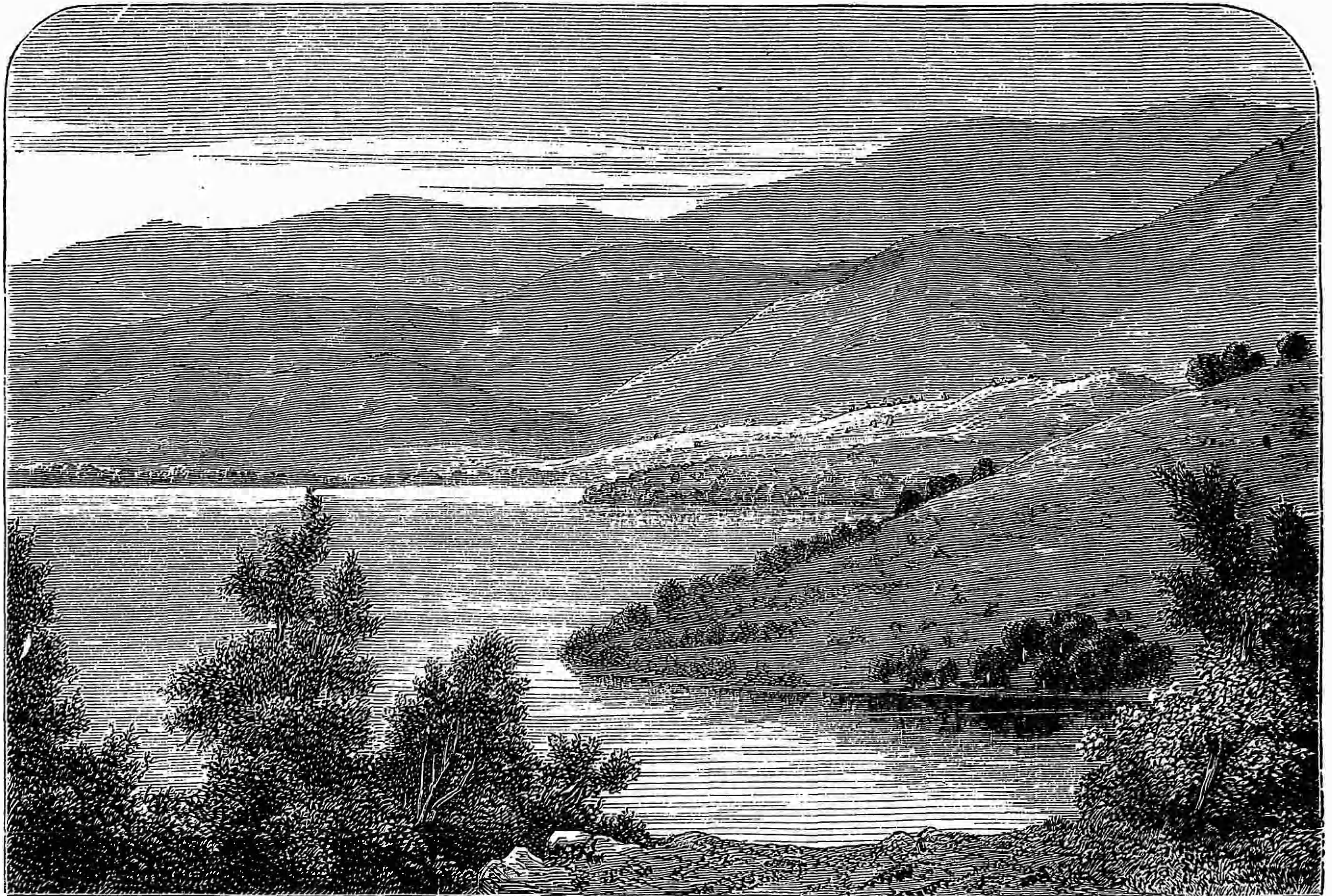
" line 19, erase from "that" to "itself," read "it itself contains."
(Cheers.)

The Annual Sermon of the South American Missionary Society was preached, as announced, at Portman Chapel, Baker-street, on Ascension-day, by the Right Rev. the Lord Bishop of the Falklands. His Lordship addressed a considerable congregation from Acts i. 7—9, with much power; and the collection at the doors amounted to 25*l.* 13*s.* 6*d.*, less expenses. In the evening, a large and influential gathering of the friends and supporters of the Society was held in the Freemasons' Hall Drawing-room, by the private and personal invitation of Alfred R. Pite, Esq., Chairman of the General Committee, to meet his Lordship, and to hear details of the important field of labour to which he is about to return. Prayer was offered by the Revds. Prebendary Macdonald and W. W. Kirby; and deeply interesting addresses were given in the course of the evening by the Bishop and Mr. Pite, in which the proposal to found educational colleges in South America, and the openings presented for evangelistic work, were dwelt upon amongst other topics connected with the Society's operations. Inferior to none in importance was an earnest appeal for clergymen to offer themselves for the six vacant posts now waiting to be filled up. It was generally recognised by those present that this réunion of the Society's friends was calculated to be of the utmost benefit; and from the encouragement given and received by mutual intercourse, it is certain that a great impetus has been given to the zeal of the Society's home-workers, many of whom came from a considerable distance, and expressed their gratification at having been present.

The published portions of the new "Allen Gardiner" Mission vessel have been subscribed for except the following:—

Ballast	.....	.....	.....	.....	£40
Mainsail	.....	.....	.....	.....	16
Squaresail	.....	.....	.....	.....	18

We trust an effort will be made during the present month to supply the above, especially the ballast, without which the vessel cannot swim. Donations of small sums towards them will be thankfully received. Our next issue will give the names of subscribers hitherto and the sum required for the ship's hull.



VIEW OF LAKE ACULEO, CHILI.

THE SOUTH AMERICAN

Missionary Magazine.

JUNE ■, 1874.

CHILI.

S EVEN years after the Spanish conquest of Peru, Almagro, who had assisted Pizarro in the conquest of it, advanced with an army into Chili ; but the expedition, in crossing the Andes in front of Copiapo, was nearly annihilated by the severity of the cold ; and before he had proceeded far, Almagro was obliged to return to defend his rights against Pizarro, who sought to usurp the sole power in Peru. During the civil wars in Peru, Almagro lost his life in 1538 ; and Pizarro, in 1540, despatched Pedro Valdivia against Chili, to extend the empire on that side, and make himself master of the riches reported to be in the possession of the Chilenos. Valdivia no sooner arrived on the frontiers, than he was opposed by several of the caciques, who encountered him with great bravery, but were unable to prevent him from advancing to the valley of Maypuchu. In this valley, which was extremely fertile and populous, he founded a city which he called Santiago. He also founded the city of Concepcion, on a bay of the Pacific ; the city Imperial, on a plain at the confluence of two rivers ; and Villarica, near the foot of the Andes. His career of conquest was at last cut short by Caupolican, a native chief, who, with a degree of military sagacity which would not have disgraced an experienced European General, divided his army into bodies of 1,000 each, and with them in succession attacked the invaders. This stratagem had the desired effect ; the Spaniards withstood them seven or eight hours, but were at length obliged to give way, and not a Spaniard was left alive, except Valdivia himself, who was made prisoner, and reserved for a more dreadful death. Hostilities continued fifty years with increasing fury and animosity, at the end of which period the Indians had regained almost the whole of their country, leaving to the Spaniards only a few narrow settlements along the coasts.

In the commotions of Spanish America, Chili had its share. At first, the revolution in favour of independence in 1810 was effected without any interruption of the general tranquillity, and the government fell peaceably into the hands of the chief Creole families. It was, how-

ever, afterwards brought under subjection by the Royalists sent from Lima ; but a detachment under San Martin having been despatched to the aid of the inhabitants from Buenos Ayres, the Royalists were defeated in the battle of Maypu, in 1818, and the country secured its absolute independence. Of all the Spanish States of South America, Chili has enjoyed, since the era of its freedom, the most steadily increasing prosperity.

Our Frontispiece represents a view of Lake Aculeo, Chili.

SANTIAGO.

The Rev. J. Roe has established a Sunday-school, a Temperance Society, and a "Band of Hope"—the first in Chili ; has reorganized the Bible Depôt, and imparted new life to that valuable agency. He experienced great resistance from Sisters of Mercy to his visiting the sick English in the hospital, but this difficulty was ultimately removed by the authorities. He writes :—

"I continue to like the country, and I find the people very hospitable. During my illness I have received the greatest kindness and attention from the people in whose house I lodge. The better classes here have a very great respect for England and the English. I do not wonder at this when I consider what England has done for this country, commercially and politically. The returns of exports and imports were given the other day, and out of 6,000,000 tons English ships carried 4,000,000. The returns of nineteen other nations were given, but altogether they only carried one-third. What surprised me very much in Valparaiso was the number of English schools. There are six English schools in Valparaiso ; three of these are very large, having over 300 children in each ; another at the Railway, containing about 100 and two small private schools. About half the children are English, all the rest are either natives or foreigners. The principal school of these six is doing a great positive work. Its Principal is a Christian man, and the whole working of the school is carried out on Christian principles. Mr. McKay is head master, and the school contains over 350 children. The others, if they are not doing a positive, are undoubtedly doing an indirectly beneficial work. The children are not under the control of the priest, and a liking for everything English is cultivated. We are now beginning to see some results. There is a mighty movement just now, not only amongst the laity, but it has also reached many of the priests, to get rid of the iron tyranny of Rome. A powerful and eloquent press is representing the movement ; among these now are the organs of the Government.

"In illustration of this, I know the son of a literary man who received a first-class education ; but, like so many educated men here, he early embraced Materialism. For many years he openly and eloquently advocated that terrible doctrine, and his honesty cost him everything he possessed. But at last a great change has taken place in his views. He renounced Materialism, and, strange to say, embraced

'Spiritualism,' which has many disciples here just now. Some time ago he fell in with 'Chalmers' Sermons,' which he read with great interest. I believe that ultimately he will not only acknowledge Christ as his Master, but also as 'his Lord and his God.'

"A whole family have sought admittance into our Church. They are half French, half Chilian. The children speak English, and come to our Sunday-school. One of the children is a candidate for baptism. They are respectable people, and quite independent.

"I mentioned that the movement had reached some of the priests.

"*Priest 1.*—This priest, M. B—, is a celebrated Italian musician here. In addition to his duties as priest, he taught music, a not uncommon combination in Santiago. For some time he has been suspected of heretical views, but he never published them till lately. I had known something about him for some time, as he was learning English from a member of our congregation. Things came to a crisis the other day, when he published the enclosed letter, of which I send you a translation. You perceive that it had to do with an Englishman here. A couple of days after this letter appeared, a fly-leaf went round the city, informing the public that the Inquisition was about to be set up, that M. B— was suspended unheard, and was about to be tried by the Ecclesiastical Court. At the appointed time crowds of the better classes assembled. The Inquisitors became so frightened that they refused to try him! M. B— was cheered as he left the Court.

"What is strangest of all is, he has not lost a single pupil! This is encouraging, as it shows a great change in the female mind. Ten years ago he would have been hooted and hissed out of every family.

"I have been told of another priest who on several occasions expressed to a member of the native Church here views anything but Romish, and spoke very favourably of the Protestant Church. It was arranged that he and M. I— should meet, which meeting took place at that gentleman's house. M. I— found that, although the priest's faith in Rome was shaken, yet his views of Bible truth were very limited. I hope that light is dawning upon him. He embraced M. I— in the most affectionate manner, and they parted for the present.

"A monk has been to the Bible depôt several times, and bought some books. He asked for a History of the Reformation in Spanish, but unfortunately we were out of them. I ordered two sets, but the young women in the depôt sold them through mistake. He called again, but they were gone. I then ordered a larger number, which we now have in stock, and we hope he will call again.


"These are some of the indications of what is passing in Santiago. What a change from ten years ago! An ex-priest is publishing a work in Valparaiso against the erroneous doctrines of the Church of Rome. An author here is writing a book in which he means to show the evil workings of the Confessional. His books are very much read. It seems so strange that when every nation is trying to get rid of the Confessional and priestcraft, England should be going the other way. If England suffered as much from the Confessional as poor Chili, she would quickly retrace her steps.

"We have several Englishmen here very ill. Two of them I do not expect to

last a week. One of them suffers great pain, but fully trusts in his Saviour. The other is in a consumption, and has very peculiar views. He says that he was brought up amongst the Methodists, and was very attentive to that form of belief, but when he went to study architecture his views underwent a complete change, and now he professes to believe the religion that architecture taught him. He is one of those men that it is difficult to reason with. It is a melancholy case. May the Lord yet enlighten his mind to see those things which belong unto his peace! All these cases require great watchfulness and prayer. I feel quite insufficient for all these things, but the Lord has promised His blessing upon every effort made in His name and for His glory.

“This letter has been written from time to time, on account of my illness. I am now a little better, and hope to get to the country to-morrow.”

The Falklands.

UR last intelligence from Keppel was satisfactory. The “Seawitch” has sailed for Stanley with Captain McLauchlan on board, the purchaser of the “Allen Gardiner,” who will call the vessel by another name. He will visit Ushuwia at once, carrying a freight of goods and provisions for the Mission party.

The new “Allen Gardiner” is in course of construction, under the friendly supervision of Admiral Sir B. J. Sullivan, K.C.B., and Captain Usborne, R.N., and is likely to be ready in September. Further contributions towards her cost are solicited.


The Rev. C. H. Lory, Chaplain at Stanley, writes:—

“I beg to correct a mistake in the letter published in the Magazine for September. The population is 430, besides lodgers, about 450 altogether, not 480. The Governor having seen the above-mentioned letter, requests me to explain that the Roman Catholic chapel was not altogether built at the expense of Government, but that the whole of the labour was given by Government. He also desires me to say that Mrs. D’Arcy does not approach the altar in the absence of her priest, but reads in the body of the church.

“Proselytising has recently received a considerable check.” [We are glad to hear it.—ED.]

Tierra del Fuégo.

USHUWIA.

UR latest intelligence from Tierradel Fuégo is suggestive of deep thankfulness at the progress of the Mission settlement, both in a religious and material aspect; whilst a visit to Spaniard Harbour by Captain Nicholas touches

another chord of sympathy. We give portions of the letters received from the Rev. T. Bridges and Mr. Lawrence, whilst that from Captain Nicholas shall appear in our next issue.

“Tushcapalan, Ushuwia, Tierra del Fuego, Jan. 22, 1874.

“It is the desire of dear Mr. Lawrence and myself to work as Christian brethren in the Lord’s service, and we have in each other all confidence and goodwill. Our greatest desire is to teach and preach the Lord Jesus, and this He graciously and manifestly enables us to do, and we feel more and more that our work is not in vain, but that He bears witness to our words, which we are persuaded will yet be much more largely blessed, in the unmistakable conversion of these poor remnants of humanity.

“We are waiting and working in hope of a plentiful outpouring of the Holy Spirit, who alone can make these lethargic Firelanders zealous for His glory and their own spiritual interests. We have real hope that a blessed work of grace is going on among the natives, in the manifest improvement of the general conduct, the great decrease, perceptible and spoken of by the natives themselves, of quarrels, thefts, and licentiousness. The light of God is shining, and dispelling the long night of sin, ignorance, and misery, that so long brooded over these people.

“What has been done? First then, by the employment of natives during this time, a comparatively large residence has been secured, and consequently a good number have been daily instructed in the most necessary knowledge of our God and Saviour, the Lord Jesus Christ. The knowledge of the truth, now widely spread abroad among the Yahgan-speaking natives on all sides of us, is affecting the people most beneficially, and so apparently that the change for the better is remarked and spoken of by the natives themselves. Also, their knowledge of the world, and of the arts and manners of life, is much extended, and I hear, with great satisfaction, from Captain Nicholas that the improvement of the natives is each time more striking. The daily average attendance at prayers, religious and general instruction, from 6.30 to 8 a.m. for the month of October was 47, for November 32, for December 33, composed respectively of—

21 men, 5 women, 15 boys, and 7 girls for October.

15 „ 4 „ 9 „ 4 „ „ November.

12 „ 5 „ 11 „ 4 „ „ December.

“Besides the first meeting there has been daily a second for boys and girls from 9 to 11 a.m., chiefly conducted by Mr. Lawrence, whose teaching is very acceptable to the natives. To encourage a good attendance, we devote some time after school to the amusement of the children, in playing divers games with them. The daily average attendance of children was 19 for November, 16 for December. We did not commence the school in October. Besides this, my dear wife, sister, and Mrs. Lawrence, have very happily and profitably held a class of women twice a week for sewing and instruction, from 2.30 to 5 p.m.; for the same purposes and at the same hours, a class of boys and girls twice a week, and a class of girls. The women’s class, or mothers’ meeting, conducted by Mrs. Bridges and Mrs. Lawrence, has 19 members, average attendance 13; the boys and girls’ class, by Mrs. Bridges, numbers 25, average attendance 19; girls’ class by Miss Varder, members 11,

average attendance 7. Besides this, there have been three meetings on Sundays for worship and instruction, all well attended.

“The natives have exerted themselves well to dig up their plots, and the cultivated land has been considerably increased, and will lead to a large residence of natives here from February to June, and thus, year by year, will be secured a more numerous resort of natives to this place. I would not recommend you to commence a new station anywhere here, unless it might be in Nassau Bay for the Ona (Foot Indians), and in Bougainville Cove, or to the westward of that, for the Alookuloofs and Patagonians. The Eastern and Western and Southern Yahgans can settle and resort to this place, and will see their way to do so more and more, as clannish prejudices and jealousies subside, and give place to more generous views towards each other. We have lately had visits from natives of places far to the westward of Gordon Island, some of whom we had never seen before. These go back, interested in what they have seen and heard, and unable to resist the ever strengthening desire to hear and see again. Also the barter of skins is a very great incentive to the natives to resort here.”

T. BRIDGES.

Mr. Lawrence writes :—

“ *Ushuwia, Jan. 15th, 1874.*

“We have now been residing at Ushuwia between three and four months, during which time we can truly say we have felt much more in need of the wisdom and grace of God to enable us to labour successfully among the aborigines of Tierra del Fuégo. We had never seen them at Keppel Island as they are here. They are always clothed before sent there. There is a great contrast in the conduct of those who are baptized and many who are not ; it is specially evident in those who have previously received instruction at Cranmer Station. A short time since, one whose name had become familiar among us was removed by death. During his residence at Keppel he was a hopeful young man ; he came with us in the Allen Gardiner to his native land, in a very weak state, and in twelve days afterward he died. We did not anticipate his death so soon, but, as is usual at such times, a great number of the natives assembled at the wigwam, where he lay until removed to the under apartments of our house, in which he remained till the time of his burial. This was approved of by the Indians, as they have a great antipathy even to the name of any being mentioned after they are dead. This has been the first opportunity we have had of witnessing the gestures performed by them at such times. Most of those who only occasionally reside at Tushcapalan mark their faces with the different sorts of clay, which gives them various appearances. This has formerly been a prevailing custom among them whenever death occurs, and continues some time, but is not practised now by those who have a knowledge of the will of God. I could not help observing the submissive, calm, and solemn manner of the people who live around us, and the opposite behaviour of others, whose yells and cries were almost inhuman. There are other absurd doings which are becoming obsolete. We hope as our work advances, and the knowledge of God’s will becomes better and more extensively known, we shall see many and great changes among these people, both in a moral sense and spiritually.

"I must say the children here exceed my expectations in the knowledge they have acquired, and in their behaviour specially during school hours: the manner in which they sing is very pleasing and encouraging. They invariably lead the singing on Sundays as well as weekdays. Since I have taken part in the Lord's work at this place, the children have been chiefly instructed in Ellis's Phonetic system of reading and writing, as we think it the most suitable for writing the Yahgan language. We are also teaching them to speak the English language, as well as singing, arithmetic, and other useful lessons; and lest these things should become too monotonous to them, we have spent a short time after the hours of instruction in a little amusement and recreation, which they enjoy very much. There are several very active and intelligent boys from ten to fourteen years of age. The parents of the children are so desirous of seeing them grow up wiser and happier than they are themselves, that some of them have expressed their earnest wish for them to be taught, and the mothers of several have requested that they may be present to hear their children receive instruction, and have often spoken of the pleasure they had in being there. Most of them are clothed as far as our means will allow; but there are always some present with only a skin to cover their shoulders, and there is not the least doubt that they suffer very much from hunger, which, under present circumstances, cannot be otherwise. We hope this state of things will not continue very long; we shall, indeed, be thankful when we have the means to erect a 'Children's Home,' and sincerely trust our fellow workers at home whom God has blessed with the power of doing good, will still do more to help forward the important work in which we are engaged. Some of the boys often entreat us to give them work by which they may obtain a little food; we employ them whenever we have anything they can do, as work in the garden, cutting wood for fuel, &c. We avoid all gifts except in cases of great need, for there are generally some around us who are afflicted and require assistance: it would certainly be very much against our will to refuse the help we can give. Sometimes we have from twenty to thirty applicants in a day, either men, women, or children, asking for something to eat, or to sell their baskets, spears, fish-lines, &c., and even things they have previously received from us; the poverty which they have to endure leads them to expect greater liberality from us than our present circumstances will permit. We necessarily employ them to convey all our goods from the beach to our house each time the 'Allen Gardiner' arrives, consequently they become partly acquainted with what we receive."

(To be continued.)

The Baptismal Register of native Christian converts, now forwarded by Mr. Bridges, is a record of ripening sheaves, firstfruits of a Fuégian Church, reared on a sterile soil, but brought to maturity by the quickening agency of the Spirit of God. It is, indeed, calculated to animate our hearts with gratitude, trust, and hopefulness as to the future.

REGISTER OF BAPTISMS OF FUEGIAN NATIVES SOLEMNIZED AT USHUWIA, TIERRA-DEL-FUEGO, AND ELSEWHERE.

When Baptized.	Christian Name.	Parents' Names.		Abode.	Occupation.	By whom Baptized.
		Christian.	Surname.			
1. March 14, 1867 .	John Allen Gardiner, adult	Heathens . . .		Lagoota. .	Fisher Native	W. H. Stirling
2. June 20, 1867 . .	George, adult . . .	Heathens . . .		Yahga . .	Ditto	Ditto
3. March 5, 1872 . .	George Despard, adult	Heathens . . .	Ushianiabilicepa			
			Coopaniscoolan .	Tushcapalan .	Fisher Indian	Thomas Bridges
4. March 5, 1872 . .	Sarah Camilena, adult	Heathens . . .	Shushpaatenaz . .	Ditto	Ditto	Ditto
5. March 5, 1872 . .	Cranmer	George Despard and Sarah Camilena .	Oococoo	Ditto	Ditto	Ditto
6. March 5, 1872 . .	Kate	George Despard and Sarah Camilena .	Oococoo	Ditto	Ditto	Ditto
7. March 5, 1872 . .	Thomas Bridges . .	George Despard and Sarah Camilena .	Oococoo	Ditto	Ditto	Ditto
8. March 5, 1872 . .	Emma Bartlett . .	George Despard and Sarah Camilena .	Oococoo	Ditto	Ditto	Ditto
9. March 5, 1872 . .	Jacob	George Despard and Sarah Camilena .	Oococoo	Ditto	Ditto	Ditto
10. March 5, 1872 . .	Allen Gardiner, adult	Heathens	Tommy Button and Liwilicepa . . .	Ditto	Ditto	Ditto
11. March 5, 1872 . .	Elizabeth Gardiner, adult.	Heathens	Ussin and Halooshwilicepa .	Ditto	Ditto	Ditto
12. March 5, 1872 . .	Toomuran	Allen Gardiner and Elizabeth Gardiner .	Pinauia	Ditto	Ditto	Ditto
13. March 5, 1872 . .	Ooushtagoon . . .	Allen Gardiner and Elizabeth Gardiner .	Pinauia	Ditto	Ditto	Ditto
14. March 5, 1872 . .	Richard	Allen Gardiner and Elizabeth Gardiner .	Pinauia	Ditto	Ditto	Ditto

15.	March 5, 1872 . .	Stephen, adult . .	Heathens . . .
16.	March 5, 1872 . .	Annie, adult . .	Heathens . . .
17.	March 5, 1872 . .	Freeda . . .	Stephen and Annie . .
18.	March 5, 1872 . .	Alfred . . .	Stephen and Annie . .
19.	March 5, 1872 . .	Stirling, adult . .	Heathens . . .
20.	March 5, 1872 . .	Louisa, adult . .	Heathens . . .
21.	March 5, 1872 . .	James, adult . .	Heathens . . .
22.	March 5, 1872 . .	Eleanor, adult . .	Heathens . . .
23.	March 5, 1872 . .	Joseph, adult . .	Heathens . . .
24.	March 5, 1872 . .	Eleanor Stirling, adult	Heathens . . .
25.	March 5, 1872 . .	John Marsh, adult . .	Heathens . . .
26.	March 5, 1872 . .	Elizabeth Marsh, adult	Heathens . . .
27.	March 5, 1872 . .	John Furnis Ogle . .	Heathen and Elizabeth . .
28.	March 5, 1872 . .	William Walter . .	Heathen and Elizabeth . .
29.	March 5, 1872 . .	William Bartlett, adult	Heathens . . .
30.	March 5, 1872 . .	David Couty . . .	William Bartlett . .
31.	March 5, 1872 . .	Mary . . .	William Bartlett . .
32.	March 5, 1872 . .	Matthew, adult . .	Heathens . . .
33.	March 5, 1872 . .	Samuel . . .	Matthew . . .

Atellan and Jaloolispicapa . . .	Ditto	Ditto	Ditto
Garoobacun and Canpitoocoopmceepa.	Ditto	Ditto	Ditto
Lucia	Ditto	Ditto	Ditto
Lucia	Ditto	Ditto	Ditto
Cusuchrmuzan and Yatulucsuitulmceepa	Ditto	Ditto	Ditto
Hasacriliun and Ushinniliceepa . .	Ditto	Ditto	Ditto
Simulapasanan and	Ditto	Ditto	Ditto
Ooananaboonjiz and	Ditto	Ditto	Ditto
Muriyan and Eachran .	Ditto	Ditto	Ditto
Hashacowloom and Celiowliceepa . .	Ditto	Ditto	Ditto
Hanaetan and Amanowliceepa . .	Ditto	Ditto	Ditto
Hoowilim and Cemapiliceepa . .	Ditto	Ditto	Ditto
Halacaze and Sisania .	Ditto	Ditto	Ditto
Halacaze and Sisania .	Ditto	Ditto	Ditto
Hashacowilum and Ushinniliceepa . .	Ditto	Ditto	Ditto
Wiyellin and Halmweoowilis . .	Ditto	Ditto	Ditto
Wiyellin and Halmweoowilis . . .	Ditto	Ditto	Ditto
Hashapunan and Yashunapiceepa . .	Ditto	Ditto	Ditto
Mateen and Whyasimowlceepa . .	Ditto	Ditto	Ditto

When Baptized.	Christian Name.	Parents' Name.		Abode.	Occupation.	By whom Baptized.
		Christian.	Surname.			
34. March 5, 1872 . .	Isaac	Matthew	Mateen and Whyasimowlceepa	Tushcapalan	Fisher Indian	Thomas Bridges
35. March 5, 1872 . .	Alfred	Matthew	Mateen and Lucoazceepa . .	Ditto	Ditto	Ditto
36. March 5, 1872 . .	Charles	Matthew	Mateen and Lucoazceepa . .	Ditto	Ditto	Ditto
37. March 5, 1872 . .	Cyril	Matthew	Mateen and Lucoazceepa . .	Ditto	Ditto	Ditto
38. March 5, 1872 . .	Henry	Matthew	Mateen and Ushinovauliceepa .	Ditto	Ditto	Ditto
39. June 1, 1873 . . .	Orphan Lewis . . .	Heathens	Luricepamacum . . .	Ditto	Fisher Native	Ditto
40. June 1, 1873 . . .	Harriet	John and Elizabeth	Sisania	Ditto	Ditto	Ditto
41. June 1, 1873 . . .	Lucy	Matthew	Mateen and Whyasimowlceepa .	Ditto	Ditto	Ditto
42. June 1, 1873 . . .	Edward	William Bartlett	Wiyellan and Halumwioo . . .	Ditto	Ditto	Ditto
43. July 20, 1873 . . .	Philip, adult . . .	Heathens	Apacowia and Ushiniliceepa . . .	Ditto	Ditto	Ditto
44. July 20, 1873 . . .	Hester, adult . . .	Heathens	Jemmy Button and Jamasine	Ditto	Ditto	Ditto
45. July 20, 1873 . . .	George	Philip and Hester	Liwia	Ditto	Ditto	Ditto
46. July 20, 1873 . . .	Annie	Philip and Hester	Liwia	Ditto	Ditto	Ditto
47. July 20, 1873 . . .	Mary	Philip and Hester	Liwia	Ditto	Ditto	Ditto
48. July 20, 1873 . . .	Alice	Stephen and Annie	Liwia	Ditto	Ditto	Ditto
49. July 20, 1873 . . .	Gertrude	Joseph and Eleanor	Wocomoon	Ditto	Ditto	Ditto
50. March 16, 1873 . .	Agnes	James and Eleanor	Cooshi	Keppel Island	Ditto	Bishop Stirling

REMARKS.

No. 1 was baptised at Monte Video. No. 2 was baptised at sea, between Tierra del Fuégo and the Falklands. In the cases in which the Christian name of only one parent appears, the other parent is unbaptized. In the cases in which the surname of only one parent appears, the other parent is unknown.

In the list of baptisms of March 5, 1872, *at the Bishop's request*, Mr. Bridges' signature *only* appears.

The cases in which the *surname* of the friend of the Mission after whom a native is named, but does not appear in his or her Christian name, require to be noticed. The chief are as follows :—

KATE,	named after	Mrs. Gahan, Ireland.
FREDA	„ „	Miss Snell, Tunbridge Wells.
LOUISA	„ „	the late Mrs. Stirling.
WILLIAM WALTER	„ „	Rev. W. W. Kirby.
ISAAC	„ „	Isaac Braithwaite, Esq.
ALFRED	„ „	Alfred R. Pite, Esq.
HARRIET	„ „	Miss Gell, Derby.
PHILIP	„ „	the late Rev. P. Gell, Derby.
HESTER	„ „	Miss Protheroe.
GERTRUDE	„ „	Miss G. Stirling.

If there are other friends of the Mission after whom it would be desired to name natives, we should be glad to be informed. As a rule, we know only the *initials* of such.

Brazil.

THE AMAZONS.



WE have received interesting and important despatches from the Amazonian Mission staff. Dr. Lee collected the English and other residents of different nationalities together for Divine service at Pará, and has communicated their urgent request to the Society to supply a clergyman to minister amongst them, towards whose support they promised to contribute 250*l.* per annum.

Messrs. Clough and Resyek have been hospitably received by English and American residents in and about Santarem, and the former observes, "I rejoice to say we have had several interesting meetings in my own and Dr. Stroope's rooms, attended by colonists from distant settlements. My next will contain a full account of my visit to the Indians in the neighbourhood of Mararú, together with the singular circumstances which occasioned it."

The last letter received is dated April 13th, 1874, subsequent to the arrival of Dr. Lee at Santarem, and his consultation with Messrs. Clough and Resyek. They inform the Committee that after mature deliberation they had decided on not making Santarem their head-quarters for several valid reasons, and add, "Our present plan is to proceed without delay up the Tapajoz to such position above the falls as may be the residence of some of the hordes of the Mundurucu tribe of Indians. We shall take the steamboat to Haituba, at the foot of the falls, on the 27th inst."

HOME PROCEEDINGS.



LAST month a full report of our Annual Meeting in London took the place of our usual remarks on the progress of our Society at home. And now we append a report of what proved one of the most successful Meetings held in the provinces this year ; beyond this, we can but glance at some one or two of the most important features in the deputation-work of April and May. Ascension Day, as our readers are aware, is devoted to our Annual Sermon, and this was preached, in the Portman Chapel, by Bishop Stirling, who took for his text Acts i. 7, 8.

The collection was 25*l*. In the evening a large number of friends were invited by the Chairman of our General Committee to meet the Bishop in Freemasons' Hall. Well attended as this "reception" was, there were many of our warmest supporters who could be present in spirit only, owing to their various avocations ; yet we doubt not that on that day, so closely connected with Missions in their first origin, many a prayer went up to heaven from all parts of our land for South America and her Protestant Bishop.

Dr. Stirling's visits to Manchester, Croydon, and Birmingham gave to some an interest in our work which they had never felt before. Of new openings for our Society, probably Sevenoaks and Holy Trinity, Sydenham, are the most important we have to mention. At both of these the Meetings seem to have enlisted no small number of the right kind of helpers. Mr. Windle's labours have been chiefly in Staffordshire, Derbyshire, and Lincolnshire, but perhaps his most encouraging Meeting was at a (to us) new place, Doddington, in Cambridgeshire. Mr. Scott, as will be seen from the receipt pages, has done us good service in the North. His sermons at Tranmere, pecuniarily speaking, were most successful, producing 16*l*. 12*s*. 4*d*. The sermons at Eastbourne were preached by the Rev. R. J. Simpson, on April 19th, and resulted in collections amounting to 20*l*. One word about Ireland and we have done. Nearly three weeks were devoted to this portion of our Home field, sermons being preached at Raheny, Tallaght, and Bray, and Meetings held at Sandford and the Molyneux Asylum, Dublin, Whitechurch, Kiltegan, Timolin, Arklow, Greystones, Delgany, Kingstown, New Ross, and Enniscorthy. Of these fourteen places, five heard of our work for the first time, and seemed much interested in what they heard. The attendance was in every instance tolerable, to use no stronger word, and the collections, with two exceptions, good. Ireland has now for eighteen years helped us, and her own ecclesiastical necessities have in no single case, that we are aware of, led her to curtail her aid to external objects. This must lead every serious thinker to say of our sister Church, "God is in the midst of her, she shall not be moved."

H. S. A.

SOUTH AMERICAN MISSIONS.

The Annual Meeting of the Leamington Auxiliary to the South American Missions was held at the Music-hall, Bath-street, on Friday afternoon, April 17th. The Rev. J. H. Rogers, M.A., presided, and was supported on the platform by the Right Rev. Dr. Stirling, Bishop of the Falklands, and the Rev. H. Sumner Acworth, M.A., who attended as the deputation from the parent Society; the Rev. J. W. Johnson, M.A., principal of New College, the Rev. J. Hamilton Davies, M.A., the Rev. C. Long, the Rev. W. Hall, the Rev. D. Hunt, W. Gibsone, Esq., and E. Burr, Esq. There was a large attendance, the spacious hall being almost crowded.

The Rev. CHAIRMAN, in opening the proceedings, mentioned one or two reasons why those present should heartily, warmly, and earnestly aid the South American Missions. In some form or other they must work, if it were only by enlisting the sympathies of others on behalf of the Missions—if only by denying themselves of something that they might give a little more to its funds. One reason why the Society claimed their earnest support was, that it was staunchly Protestant, and its principles were sound, Scriptural, faithful, and true. These were days, above all others, when their hearts must warm towards a Society constituted on these principles. Another reason why the Society claimed their sympathy and support was, that it deals with a country where there were so many British people settled. This Society took care that Englishmen in South America should not be left wholly without the services of a minister, or the teaching of the Gospel. This Society seemed to him to have especially carried out the Lord's words—"Go ye into *all* the world," by going into this uttermost corner of the world, which which would otherwise have been all but neglected. Then it was a Society which had shown its enterprize for spiritual good. He need not repeat the story of the self-sacrifice with which the Mission began, and the enterprize and humble Christian daring of Captain Allen Gardiner. The Society appealed to the sympathies of all, and from its past labours and administration claimed their present assistance, and continued sympathy and support. He then paid a high compliment to the unwearied zeal of the secretary, Mrs. Mandell, and said he had heard from one of the deputation that under Mrs. Mandell's management, Leamington had done more for the Society than any place in England of corresponding size.

The Rev. J. W. JOHNSON read the financial statement for the past year, from which it appeared the total amount raised in Leamington last year was 224*l.* 10*s.* 8½*d.*, and after deducting the current expenses, 5*l.* 2*s.* 6*d.*, the balance of 219*l.* 18*s.* 2½*d.* had been remitted to the parent Society. The receipts included 73*l.* 1*s.* from a sale of work, 15*l.* as a special donation from Mrs. Tarratt, 10*l.* by the sale of waste paper, and 96*l.* 11*s.* 8*d.* from donations and subscriptions.

The Bishop of the FALKLANDS then gave an interesting address, the leading points of which were more fully dilated on by him at the Annual Meeting, and appeared in our last number.

The Rev. H. S. ACWORTH was the next speaker, and he, too, commenced by describing the Bishop's diocese, which he stated was twice the size of Europe, containing 7,200,000 square miles. Referring to the Fuégians, he said that in 1832 Mr. Darwin described them as cannibals, and as not having any word in their language which expressed the faintest idea of a Deity. They should, therefore, he thought, thank God and take courage that there were now five English Christians labouring successfully amongst them, and dwelling in their midst in peace and security. He personally was not conversant with the Society's operations in South America, having only been there about five months for the benefit of his health. He might, however, mention one or two things in connection with the ministerial or pastoral work by which he was very much struck. He was in San Paulo before the Church of which the Bishop had spoken was finished. Even then it was exciting a great deal of attention, and a spirit of inquiry was being

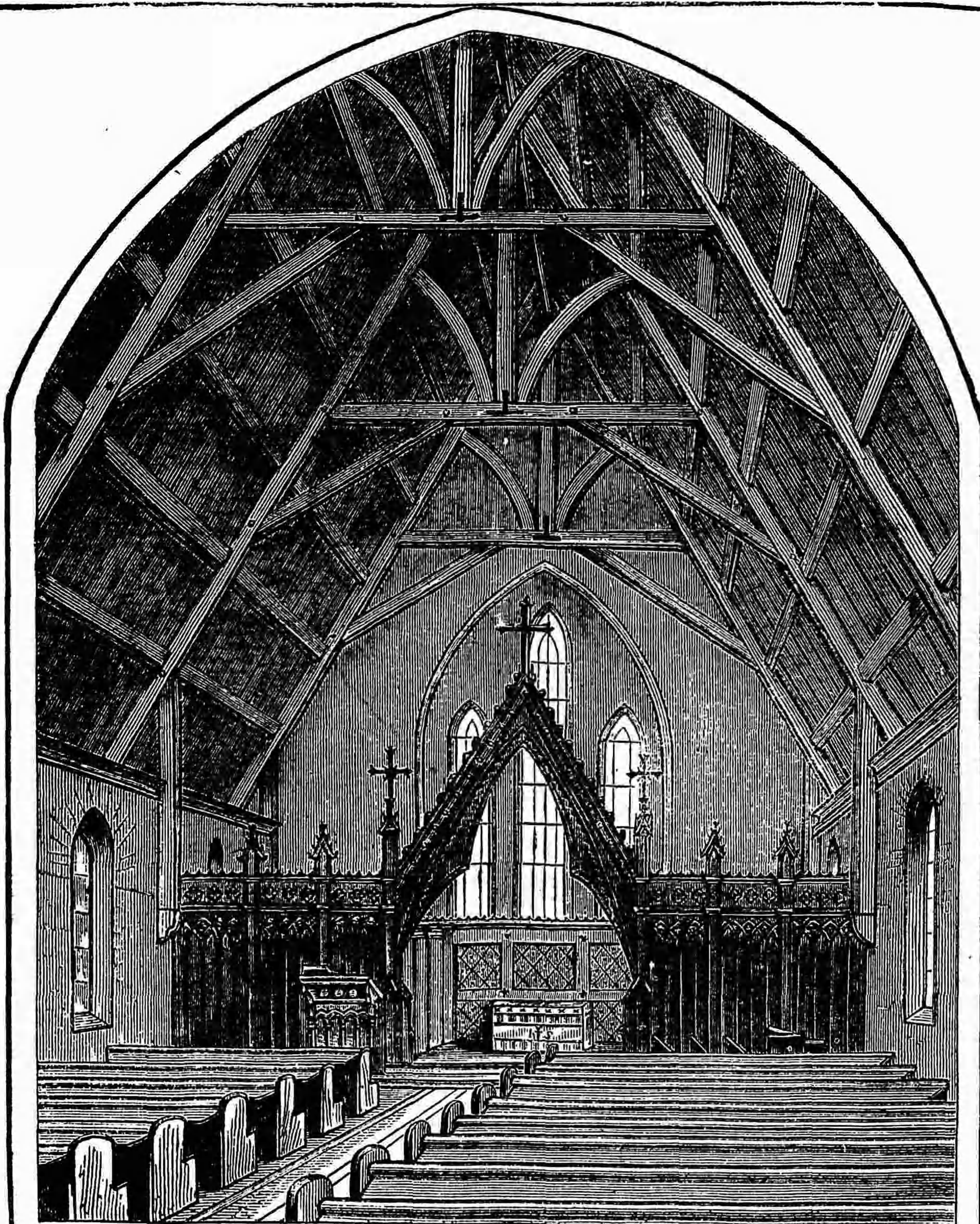
evoked, the general impression having been that Protestants had no religion, and no form of worship whatever. This had doubtless arisen from the fact of Protestants having lived for years in the district without any observance of religious worship at all. He believed that, by the opening of Protestant churches in different parts of the country, a great deal had been done towards enlightening the minds of Roman Catholics respecting the Protestant religion. He believed, also, that a great and effectual supplementary work might be accomplished by the distribution of tracts and the Bible. He and Mr. Lee employed a colporteur at San Paulo for a month, and during that time he succeeded in selling 14*l.* worth of Bibles, principally in Portuguese and German. There was a large population of Germans in the province of San Paulo, and the great body of German immigrants into South America were Deists. He mentioned that on reaching Cordova, he had found that Captain Allen Gardiner was there fifty years ago, and had sold Bibles in the market-place at less than cost price, greatly to the astonishment of the inhabitants, who could not comprehend the motive for such a system of trading. The chaplain at Buenos Ayres told him that the English people ought to send immediate help to their countrymen in the Southern Camps, where 40,000 were living without any clergyman at all. The great drawback in the way of the Society rendering such assistance was, that it was their practice, whenever help was granted, to require a corresponding contribution from the congregation provided with a minister. At Monte Video a great work was being carried on. He was not on the West Coast at all, and he did not visit the new Mission to the Indians on the Amazon. The latter was undoubtedly a great work, though they must not expect to see great results just at present. He expressed the gratitude of the Parent Society in London for the liberal assistance received from Leamington. Last year the amount raised was 99*l.*, and this year it was more than 200*l.*; and even deducting the special donation, and the proceeds of the sale of work, there was still a substantial increase.

The Rev. CHAIRMAN said he had been greatly struck by the vastness and the variety of the work. Few of them, perhaps, had before an accurate idea of the great extent of the work, and the great variety of race and character which it embraced. They must also have been impressed by the fact that their English brothers and sisters are in the country crying out for ministerial help and counsel. England as a Christian nation was apt to be dishonoured by the conduct of her people in foreign lands, who were frequently guilty of dishonouring the blessed name of Jesus. He was not speaking this in sweeping condemnation of Englishmen abroad, because great allowance must be made for the disadvantageous circumstances in which they were generally placed, and the manifold temptations to which they were exposed. Another thing which fixed itself on his attention was that the heathen are ready to receive the word. This was a manifestation that God had blessed the work, and should encourage them to persevere. Well, then, the contribution from Leamington had last year been doubled. Were they to go back? His short acquaintance with Leamington led him to say it is certainly a liberal place, and he did not think any one of them had been a penny poorer for the pounds they had given to the Lord. Mrs. Mandell had desired him specially to state that more collectors are much needed. Finally he asked them to consider what they could give. Let them not be content with doing less than they fairly could in the sight of God. He commended the Society especially to their sympathy, their support, and their prayers.

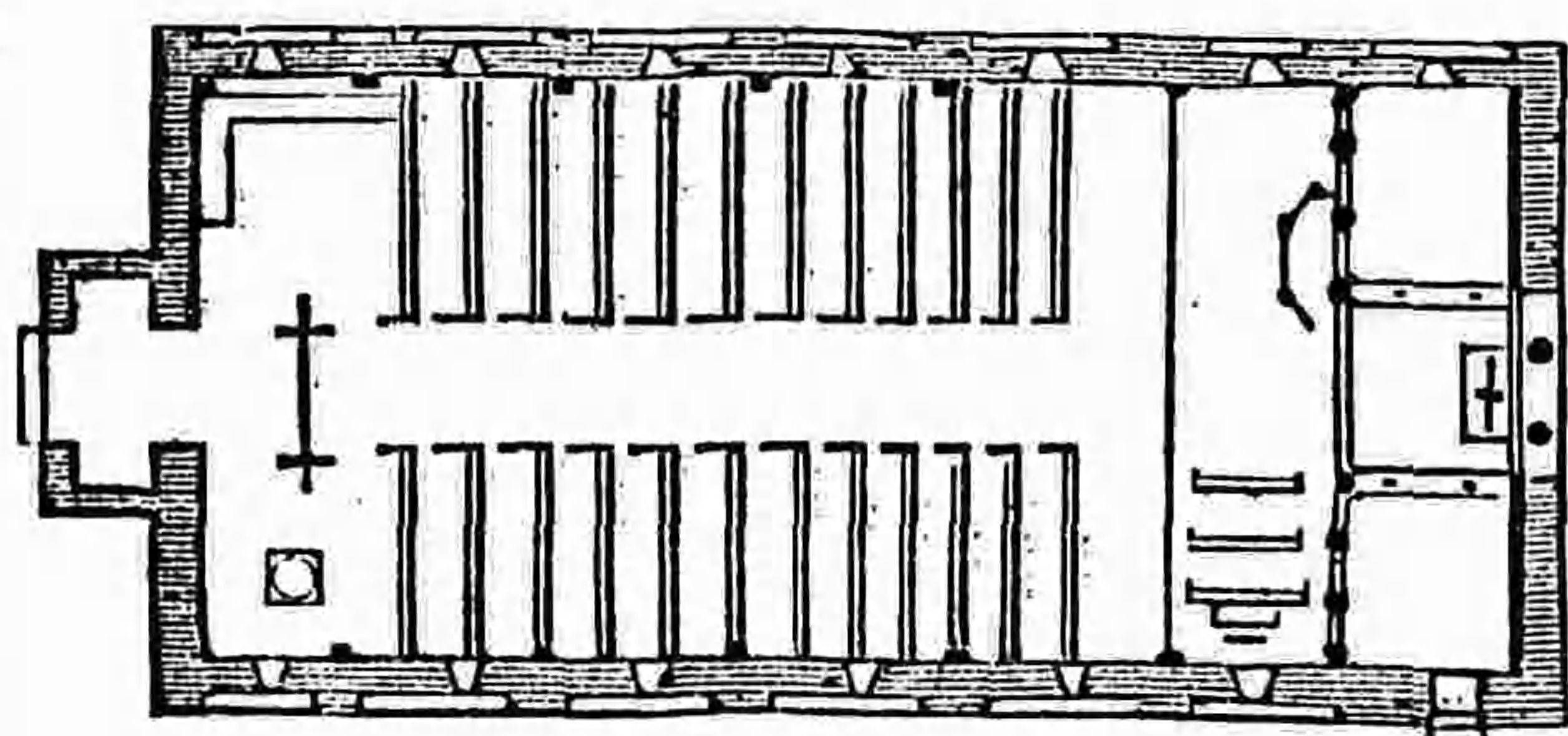
The collection at the door realized 17*l.* 17*s.* 3*d.*, against 9*l.* 14*s.* 6½*d.* last year. —*Leamington Advertiser.*

MR. CLOUGH'S DIARY.

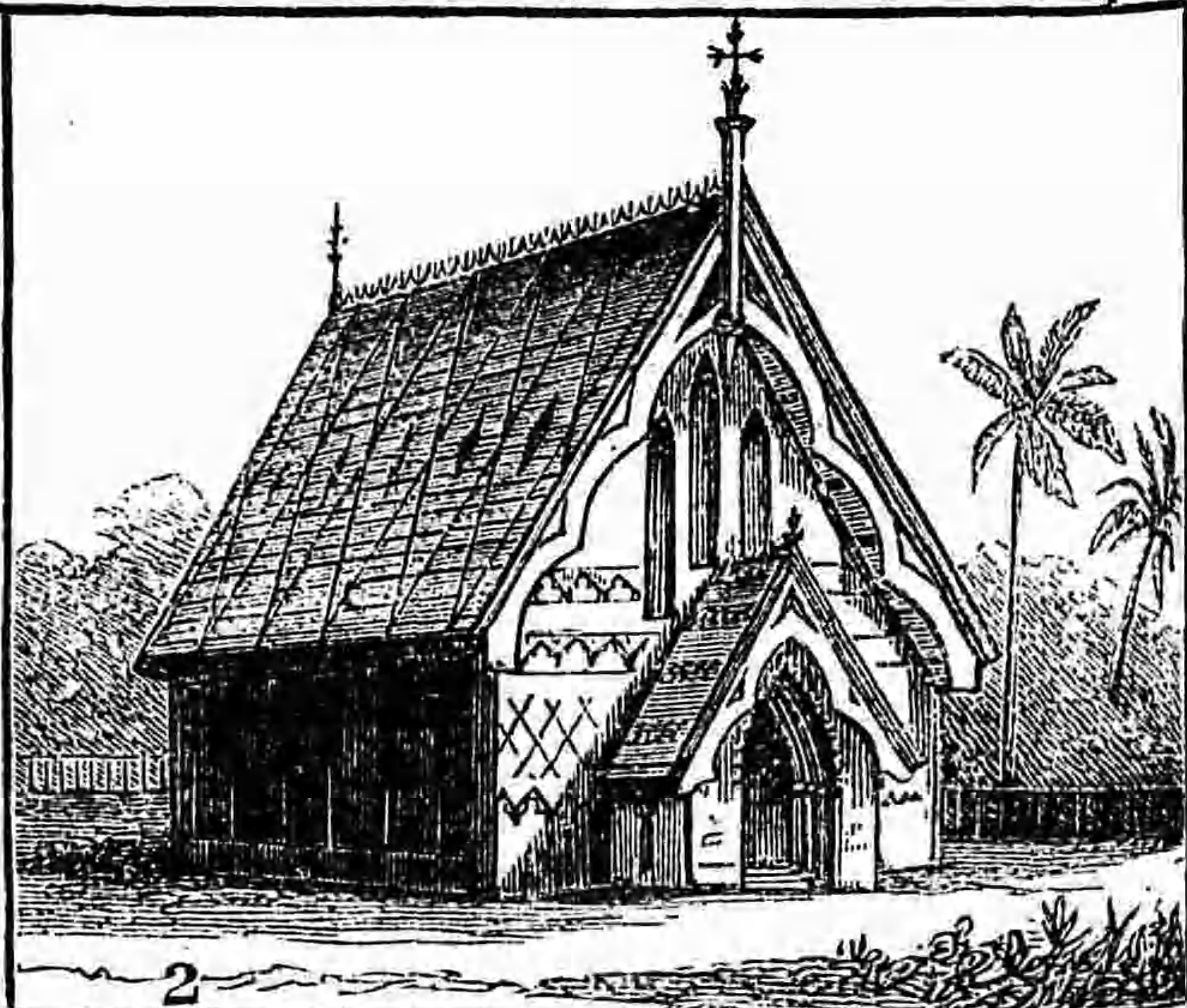
Following this page is appended the continuation of Mr. Clough's Diary (page 97), which will appear till completed.



1



SCALE OF 3 FEET




2

ENGLISH CHURCH, SAO PAULO, BRAZIL.
1. INTERIOR VIEW. 2. PERSPECTIVE VIEW (EXTERIOR). 3. PLAN.

THE SOUTH AMERICAN

Missionary Magazine.

JULY ■, 1874.

UR frontispiece presents the interior view of the first English church erected in the province of Sao Paulo, Brazil.

The building is small, but of excellent workmanship, and admirably adapted for public worship.

The credit of the design, and of its careful elaboration, belongs to Mr. D. M. Fox, resident engineer of the Sao Paulo Railway.

This gentleman's professional reputation stands very high; but, while we recognize gladly his distinction as a practical and scientific engineer, it is with even more satisfaction we call to mind the reputation he has established in Sao Paulo for attention to the Christian welfare of the English residents in that province.

To his zeal and personal interest we owe it mainly that at the present moment there exist a church and English clergymen in those parts.

Before a clergyman was appointed, Mr. Fox had long been accustomed to read a portion of our Church service, and a sermon, Sunday after Sunday, for the benefit of the English residing in Sao Paulo.

A room at the railway-station was the usual place of meeting.

A desire for a building for public worship, distinct from the railway-station, naturally sprang up, and took hold of many minds.

Some had a composite plan which they wished to carry out ;



one edifice was to serve the purpose of a church, a school, and a reading-room.

Others set their minds on a school-church.

A few, very few, clung to the idea of a church as distinct from a school and a reading-room. They wished, without forgetting the necessity of education, or the utility of a reading-room, to have a building set apart in the first place for the worship of Almighty God.

Mr. Fox became practically the representative of this idea.

In the design for the building, and in the execution of it, this idea was carefully expressed.

Those who failed to realize the value of it, and thought more of a school-room or a reading-room than of a church, were perhaps disappointed when the ecclesiastical character of the edifice became gradually manifest. But we believe Mr. Fox was quite right in his determination to erect a building, the features and whole tone of which should help to develop and confirm the reverence and worship due to our Divine Lord. Means for education, and the pleasure and advantage of a reading-room, &c., were not likely to be lost sight of, after proper provision had been made for the devout celebration of our Church services. But it is quite possible that, if these services had been subordinated to educational purposes, or to the associations of a room for reading and amusement, a spirit the reverse of reverent might have impaired their beauty and lowered their tone.

It required, however, some courage and fixity of aim to persevere in the erection of a church; for the responsibility became increasingly personal, as the sources from which pecuniary help came, or might be expected to come, manifestly declined.

The effect of living in foreign lands, and of separation from the privileges of public worship, is very often a loss of taste for these privileges, followed by a spirit of religious indifference. The reverse is again sometimes the case; and it rarely happens but that, in each community of our countrymen abroad, while possibly the majority has become careless and undesirous of spiritual things, there are, nevertheless, some to whom the

name of Christ is precious, and His worship the desire of their life.

It was so in Sao Paulo; and on the hearts of the few it seemed laid to restore to their less eager countrymen, with as much completeness as possible, the reverent celebration of Christian ordinances.

The number of English in the town of Sao Paulo itself (for there is a town as well as the province of that name) barely reaches 200, and these are, for the most part, connected with the railway. But in the province, and particularly at Santos (the sea-port of Sao Paulo), there are, over and above the seamen on board English vessels in the harbour, many additional English-speaking residents.

For the immediate benefit of these the church at Sao Paulo was built and opened for public worship in connection with the Church of England. Notices of the opening services have already appeared in our Magazine.

We wish we were able to say that the building was free from debt; but, on the contrary, there is a considerable sum due.

It would be a great satisfaction if 500*l.*, or thereabout, could be at once raised and paid, on the understanding that the building in question should be permanently set apart for the services of the Church of England.

At present this is not the case, and no guarantee exists, beyond the goodwill of certain parties, for the continued appropriation of the building for the use of the English Episcopal worship.

Should this matter meet the eyes of any whom God has endowed with generous hearts and ample means, we feel assured they will not pass it by as something of little consequence. It is, in fact, of great moment.

We have spoken of the spiritual interests of our countrymen in Sao Paulo. They are worthy of the highest consideration. If no attention is paid to them, two evils result: our own people suffer; the population among whom they live suffer likewise.

There is a loss to our Church's character as a guardian of her children's interests; there is damage done to foreign Churches by the leaven of an energetic ungodliness.

On the other hand, if the spiritual interests of our people are looked after, and their Christian profession is saved from the suspicion of hollowness ; if, instead of examples of recklessness and ungodliness, there are set before the people of the land a form of faith and a mode of life worthy of respect and imitation, then it is not easy to compute the manifold benefits that must accrue.

In South America generally, and emphatically in Brazil, public opinion is undergoing great modifications. Old institutions are being rudely tested, old dogmas canvassed, old forms of faith scrutinised.

Men have lost confidence in ancient standards, and are breaking loose from the restraints of mere usage.

Civil and religious liberty is the aspiration of the various peoples, and the conflict between the claims of Church and State has already far advanced.

It is at such a crisis that we find ourselves in South America, watching over and fostering the growth of English communities and the worship of our reformed Church. We are struck by the coincidence. There is a providence here. While attending to the task of supplying our own people with the public ordinances of our Church, we are given the opportunity of presenting to inquiring populations the excellences of the Gospel and the purity of our Christian worship.

Such an opportunity has been seized at Sao Paulo ; and we rejoice to know that our Church has arrested the attention of the native population ; and that the celebrations of our English services have impressed them by their beauty and solemnity.

It is by aiding such a work as this in South America, that we believe "God's Word will have free course and be glorified."

WAITE H. FALKLAND ISLANDS.

Brazil.

SAO PAULO.



WE trust that the appeal for extinguishing the still heavy debt of several hundred pounds on the Sao Paulo Church, urged above and in the Society's publications, will meet with a hearty response. It is a conspicuous refuta-

tion in a Roman Catholic country of the charge of Atheism so frequently urged against Protestants. Thanks are very greatly due to D. M. Fox, Esq., Manager and Superintendent of the Sao Paulo Railway, for his exertions ; and we rejoice that our earnest and faithful chaplain, the Rev. J. I. Lee, has been cheered by witnessing its completion.

We append extracts from recent letters of the latter :—

“ Sao Paulo, 26th February, 1874.

“I have been taking a few days' rest in the neighbourhood of the A Penha, where, about six miles from Sao Paulo, and situated on a lofty eminence, is the church, far-famed in Brazil for possessing an image of the Virgin Mary, which is said to be instrumental in working miracles of bodily healing. This spot is the favourite resort of visitors, partly on account of the beauty of the scenery, chiefly for the purpose of performing some act of religious worship. Various votive offerings are suspended on the walls, representing, in figures of wax, the different parts of the body supposed to be healed by the intercession of the Virgin. About six miles beyond the A Penha is situated the Church of the Lady of the Conception—the road passes through some of the most magnificent country which I have yet seen in these parts. On the road I have conversed with several of the people, and discover a general desire pervading the public mind for investigating the claims of their own Church.

“A Portuguese, who was very indignant at first when I informed him that I was a Protestant, made the frank confession that he wished very much to find the true religion.

“It is a common question among the people as to which is the true religion. Though the number of our own countrymen is on the decrease, nevertheless we are wiping away the reproach which has so long attached itself to us that we are a people possessed of no religion whatsoever.

“One of the employés upon the railroad has met with an almost fatal injury by a fall from a window. He expressed to me during my visits that he would be a different man should God spare his life. No man could have received more kindness and attention on the part of our community.

“Our church looks exceedingly nice, Mr. Fox having devoted much time and thought to the arrangements of the interior, and not a few of our congregation have expressed themselves as now feeling so much nearer to their own country by having such a privilege in a strange land.

“Surely we may take up the language of the prophet, and confess that the promise is indeed fulfilled unto us, ‘The hands of Zerubbabel have laid the foundation of this house ; his hands shall also finish it ; and thou shalt know that the Lord of hosts hath sent me unto you.’

“JOHN I. LEE.”

“ Sao Paulo, April 20, 1874.

“The sickness and mortality amongst the people still continues, and not a few of our own English community have suffered from the prevailing disorders.

“However, if the presence of these visitations leads us to become more sober-minded, and produces an interest in things eternal, we must endeavour, though it is

oftentimes very difficult, to discern the bright bow of promise spanning the dark abyss of misery and sin.

"The continuance of severe chastisements, whilst the zeal for idolatry and superstition is but little diminished, appears as a direct voice from on high, that a system which has so long held sway over the souls of mankind is about to decay and ready to perish.

"The ever-increasing desire for something better than the teaching of the Church of Rome must be hailed as an omen of better things in the future.

"The fearful immorality and gross idolatry, mingled with the darkest superstition, is such as to place even heathen lands in a more favourable light, for vice and crime are connived at, and the whole country is stained with blood.

"That a Roman Catholic Bishop should be a State prisoner is one of the proofs that public opinion is demanding a change in the religious condition of this country. Even in the interior of this country, I was informed by an English engineer, there are many who call themselves Protestant simply because they are sick of the oppression of a tyrannical priesthood.

"The curiosity prompted by the erection of our church is ever more and more intense, and the order and decorum of our services constrain many to pause on passing the doors, and remain to hear a portion of the service.

"It was undoubtedly a judicious step to confine the support of the church building entirely to the English-speaking people, for by this means it will be manifest that we do not seek to make a gain of those who belong to the Church of this nation.

"I was called a few days since to baptize a child in a German family, and since the German pastor has left us there may be a larger field of usefulness opened up to me in no long time.

"I was assisted in the Church a fortnight since by a brother clergyman from England who was visiting Sao Paulo from Bahia. It was most gratifying to hear the words of life from his lips, and with, I hope, no little benefit to the people.

"We trust that the Annual Meeting of our Society will call forth more sympathy with us in our great work, for now above all times we must listen to the Master's words, 'Pray ye therefore the Lord of the Harvest that He may send forth labourers into His harvest.'

"We appear to be approaching a time of trial, for what will be the result of the wide-spread resistance to the claims of the Church of Rome?

"Oh, that all Protestants may fortify themselves with the truth of our Divine Master, and prepare to stand firm and immoveable in the day of battle.

"May God's most gracious Spirit lift up the standard in our hands, and help us to be valiant for the truth.

"JOHN I. LEE."

"Sao Paulo, March 9th, 1874.

"Since my stay at the A Penha I can report an improvement in health.

"As far as opportunities have been found, I have conversed with the people here, but as the majority are unable to read, few Bibles or tracts have been asked for.

"Six Testaments, however, have been given away by request, and when I witness no cold reception of my visits, but an earnest desire on the part of many to hear the Gospel, it is most encouraging. I have held two meetings here which have been well attended, being, as they are, undoubtedly, the first attempt at any

systematic work in this spot—many listening at the windows, and no disturbance whatever.

“I happened to enter a shop this morning, and the owner produced a Bible, saying that once he was blind, but that now he saw; ‘for many parts,’ he added, of this book are most beautiful, and our own priests are robbers for withholding this book from the people.’ He is a Portuguese, and I have since heard that three years ago had he been spoken to on the subject of religion he would have given vent to feelings of indignation.

“The well-fingered book, however, bespeaks a diligent search of its contents. It was not brought to his door, but he had purchased it at Sao Paulo.

“Alas! how many who call themselves Protestants might feel abashed, since the Bible held by many of them is regarded rather as an idol of the ignorant and superstitious in this land, than as the voice of the living God; a book, indeed, honoured and adored, but preserved in its appointed niche until some calamity calls for its immediate presence.

“As the late Dean Alford writes when speaking of the benefit of a thorough acquaintance with the primary objects of Scripture, we need ‘a knowledge, so to speak, of the line of the field of battle—where to take up position, where defeat is to be feared, and where advantages may be gained.’

“There are many practices still existing in this land which are repulsive and piteous in the extreme. A few days since I met with a negro boy on the road, sitting beside the tray on which he carried his bottles of milk for sale. He was crying bitterly because he had lost his day’s earnings. His back was covered with sores, which he said were inflicted by his master’s whip, the ends of the lashes having been first dipped in tar, and this was what he usually expected as his treatment on his return to the house.

“The agent of the British and Foreign Bible Society is now visiting us, having most successfully sold the Scriptures in Santos and in the country south. I trust to see him shortly.

“I must acknowledge thankfully the grant of books from the S.P.C.K., also the tracts from the ‘Religious Tract Society.’

“Several of our friends have sent me grants of books; let me take this opportunity to thank them. The distribution has been general, and very gratefully has the reception of the books been acknowledged.

“I now appeal to the Religious Tract Society for another grant of children’s books for our Sunday-school. The scholars have read the few which we possess and are longing for a new stock.

“We also need very much a grant of Church Service books, for the new church.

“We are all pleased to hear of the arrival of our Bishop in England, and derive much interest from the accounts contained in our late numbers of the Magazine.

“J. I. LEE.”

The gratifying information has been received of the successful completion of Messrs. Hooper’s telegraphic communication with Europe from Pernambuco to Lisbon. This will greatly facilitate our reception of early South American intelligence, which is sometimes greatly needed.

THE AMAZONS.



THE following extracts from our Amazon correspondence will be read with interest:—

“Santarem, Amazon River, April 13, 1874.

“Means of Access and Egress.—There are at least six steamboats per month, of two different companies, stopping on their way up and down the Amazon River, besides schooners, whereby heavy freight might be brought from Pará. The contemplated Steam Ship Company’s vessel, direct from Liverpool for Manaus, is expected to stop here when Santarem is made a port of entry. The fare from Pará is 50 milreis (about 5*l.*), extra baggage or freight at about 4*s.* per cubic foot! A most enormous charge! To Manaus the fare and charges are the same from here as from Pará to this place. As a station, in these respects, it is only a question of personal expense of travel to the upper portions of the river, as either the Mission or other shippers must pay the freight charges on all articles brought from Pará, which include almost everything except fresh meat and a very few vegetables. The Mission would perhaps be granted special favours by the Steam Ship Companies in the matter of freights and fares from Pará.

“As a Community.—The town of Santarem contains 2,000 inhabitants of mixed races—Negroes, Mulattoes, Indians, Portuguese, &c.; *but one English-speaking family resides in the town.* There seems to be more zeal in Romanism here than in Pará, but none whatever that the Mission need apprehend opposition from, even though we intended to establish a school and church here for the native population.

“There are fourteen families speaking the English language within a radius of twenty miles of Santarem. ‘There is no central location in this region.’ ‘The town would not be a centre.’ ‘Two distinct places, six miles apart, might be called convenient for the settlers.’ There are about twenty children among these families who should attend school, but are without opportunity. Several years since a Methodist minister resident among them maintained Divine worship for a time, thus adding *failure* to indifference. The people are of dissimilar religious training and habits of thought, without, as yet, sufficient unity of purpose to establish any public sentiment or institutions of themselves, though in a hopeful condition to unite in establishing at least a school, if the Mission should take the lead.

“The Cost and Prospects of Mission Head-quarters.—To put up a building for residence of missionaries and a room for public worship in the town of Santarem, or either of the so-called centres of the districts, would be in a great measure to render the place of worship useless for the other parts of the district. For instance, a residence, room, and school at Panēma would require regular horseback communication with Santarem for daily food; consequently, horses, pasture, accoutrements, and servants,—these travelling over roads at times horrible and almost impassable. The people gathering to service, or the children to school, would require horses, sheds, and, at times, food and bedding for a night. Any children received as boarding pupils would vastly increase the expense and labour and the care of their management; and as the institution enlarged, increased expenses, without increased proportionate income for tuition fees, would certainly be the case. It would be like a camp far away from the base of supplies.

The communication with the Mission work up the Tapajos would be contingent on weather ; on unreliable, dishonest servants ; on the uncertainty of finding our canoe at all ; on coming five or six miles to the river bank for it ; and a legion of other contingencies, which would make a residence in the country at Mission head-quarters an expensive inconvenience. The same may be said of a town residence, so far as the people in the country are concerned. We could not reasonably expect attendance upon Divine service with any regularity.

"Not an article needed for work on the Tapajos but could be bought and brought from Pará to Itaituba—the village at the foot of the falls—by steamboat, at a less cost than if purchased in Santarem, and shipped there. The cost of educating a 'few bright Indian boys' at Pará would not be so great as at Santarem, unless it could be done upon the plan I hereafter suggest.

"This people are neither able nor willing to contribute much to the support of a Mission-house here in any locality, say 100%. per annum.

"You will perceive that the establishment of the Mission head-quarters at Santarem, or vicinity, unless it be done wholly at the cost of the Society, and at increasing expense as it enlarges, is not advisable. The erection of a house, even though the land were given us, would cost much more than 100% ; its enlargement from time to time, if necessary, would be at indefinite cost.

"We therefore do not feel at liberty without further instruction to proceed to build in this vicinity on account of the Mission ; though we shall make the effort to move the people to build a school-house and residence for a catechist, of which we shall write more when we have further consulted the people.

"Our present plan is to proceed without delay up the Tapajos, to such position above the falls as may be the residence of some of the hordes of the Mundurucu tribe of Indians. We shall take the steamboat to Itaituba, at the foot of the falls, on the 27th inst.

"DAVID J. LEE, *Chaplain and Supt., Amazon Mission.*

"R. STEWART CLOUGH, *Lay Missionary, ditto.*

"JACOB E. RESYEK, *Lay Missionary, ditto.*"

"Santarem, 12th May, 1874.

"Since I wrote last, until the arrival of Dr. Lee, I continued transcribing and translating the Tupi Dictionary, and to add thereto, as I mentioned I was doing. I have succeeded in my scheme, as far as regards transcribing and translating only. I have not yet been able to construct the Dictionary in the portable size I had wished ; for since the arrival of Dr. Lee my presence has been required at a Dictionary of the Tupi, which is being translated by Dr. Lee, assisted by Mr. Clough.

"Whilst in Pará we received some books from you, amongst which were some Bibles, Testaments, and tracts. Some of the tracts we distributed in Santarem before Dr. Lee's arrival, but since then I was asked by him to undertake the colportage of these books. At first I felt very diffident, not having before been similarly employed, and also apprehensive as to the reception I might meet with from the buyers. I began by first giving notice to some of those I was best acquainted with, requesting them at the same time to spread the news abroad, and telling them the prices of the different sized books, which I knew were wonderfully low for this land, in which things are so dear, especially books. I have had to pay in Pará 2*l.* 8*s.* for a Webster's Dictionary, which I could buy in London at 1*l.* 11*s.* 6*d.* Meanwhile, for the first time (April 29), and on Dr. Lee's suggestion, I took a parcel of Portuguese tracts, and went direct to the jail. On asking permission of the soldier-guard outside to enter the passage-gate, I was readily granted leave. As I went in I saw on either side a large room, well secured with barred windows and iron gates, containing about twenty prisoners of divers colours, guilty

of various crimes. If there is one class of people in Santarem that needs more than any other the faithful preaching of the Word of life, as well as the consolations of religion, these prisoners are that class. I have not yet seen any effort put forth for their reformation. Being a stranger, I was not admitted into the prisoners' rooms, so therefore stood outside the iron gates, addressing the prisoners in Portuguese as well as I could. I well knew how they were situated, and how little their spiritual welfare was cared for; the thought also that I might never again be allowed to speak to them crossed my mind, I therefore endeavoured to simplify what I said to them, as well as make it interesting. I told them plainly that though they were so wretchedly situated through their crimes, yet they all had one common Father, who nevertheless loved them, and who would that they should live godly in this world, and finally with Him in the realms of bliss. On inquiry I found that there were only a few who could read. I then gave them some tracts through the openings of the iron gates. I was not long in distributing before I had many applications from within; each one now wanted a tract; those that could not read I requested to ask their better-instructed neighbours to read for them; to the soldier-guards I gave several. I was asked to repeat the visit; yet I was not without some apprehensions as to what the result might be when the priest should hear of this, or when he went to 'confess' them. Since my visit to the jail I have been to many places in the town distributing tracts; this seemed to be quite a new thing to the people, and the tracts were readily accepted. I undertook going about with the tracts, not merely to dispose of them (for this I could very well have done at home, where for some days I had steady applications for them) but that I might know more of the people, and speak to them as I was able and had opportunity. From the time that I acquainted the few people with the news of my having Bibles and Testaments to sell until some days after, I found I had marked out for myself as much as I could do; hardly had one buyer gone away from my door, before I found another ready for me. The books were exceedingly cheap; they were sold at 2s. 6d., 1s. 3d., 1s., and 6d., according to size and quality, and this I knew was a great inducement to the people. I was sometimes asked if I had any 'Manual da Missa,' or 'Companion to the Mass,' but I had none. I seized the opportunity of telling them our motive in selling the books so cheap, namely, not because we thereby wished to gain anything, but that the poor, as well as the rich, might have a copy of God's Word, and that they also might know the will of God towards them, and their duty towards Him, as well as other civilized nations. To every buyer I gave one or more tracts. I have found the little narratives for children especially much sought after, such as 'O menino da mata, e o seu cão piloto'—this was applied for mostly by children. In the course of a few days I sold about seventy-eight Bibles and Testaments, at the very cheap rate of 2l. 19s., and gave away a very large number of tracts. The priest, with whom I was on good terms at first, has, I have been told, scolded the people for receiving tracts from us; and a little fellow, about ten years old, who often comes to me, and to whom I had given some tracts, in his simplicity one day told me that the priest, on seeing and examining his tracts, said they were not good; 'Nao presta' was what he said. There is, however, one thing which should nerve us steadily to continue what we have begun, and that is, the public mind is in our favour. I doubt not but there may be many opposed to our proceedings; but, on the whole, I have been welcomed everywhere. The time may be far distant when these people's hearts will be so moulded as to readily accept the religion of the Redeemer in its purity and simplicity; but now is the time in which every effort should be put forth to initiate the ignorant in the simple but essential doctrines of Christianity.

"Romanism, though tenaciously clung to by very many, seems to be losing its strong hold, and to be gradually giving way to the pure religion of Christ; and if there ever was a time favourable to the spread of the Gospel it is now, and Santarem is one of the many places where it ought to be preached. There is a frivolity of mind here which shows that something more than the mere passing scenes of everyday life, and the worn-out mummeries at the altar and at the Virgin Mary's feet, is required to keep the people's minds alive to their real interest—their responsibility as reasonable creatures, destined for another world, and for a higher state of existence.

"We have been unexpectedly favoured in this our small beginning both by the Pará authorities and a great number of the Santarem people in their approval of our well-intended labours among them, which some of the most respectable have countenanced by their presence at our religious services miles away from the town. It now remains with those at home, who have it in their power, to comply with or reject the command of the Saviour, 'Go ye into *all* the world and preach the Gospel to *every* creature.' On asking a respectable married woman one day why her husband (a Portuguese) did not go to church, she replied, 'He does not care to go. He says that what they do in church is like "*pantomimo*"' (pantomime). Speaking with a young man of learning and intelligence, one of the most important persons in the town, on the subject of the Eucharist, I asked him what he thought of it. He seemed to think it was looked upon in every respect, or nearly so, in the same way by the Romanists as by Protestants; but I informed him that it was otherwise, and requested him, in order to know more of the existing discrepancies between the two systems, to read on the subject, and decide for himself. But he did not care to put himself to such inconvenience; in fine, it mattered little to him how people regarded it. These instances point out but too plainly the necessity there is for the establishing some form of sound worship and of vital religion here. Had Santarem and its vicinity been my appointed sphere of labour, I would strenuously set to work to the proper acquisition of the Portuguese, so as to be able to declare 'all the counsel of God' to these people, the majority of whom have evidently been kept in ignorance of the essential points thereof; but I feel nevertheless honoured, and more so in having the prospect of soon leaving here to go to the forlorn savage of the Tapajos, and declare unto him the 'good tidings of great joy' which were said 'should be to *all* people.'

"Since my sale of the Bibles and distribution of tracts, the minds of many have been aroused, and I believe there has been of late, in Santarem, such an amount of reading as had probably not been known for a long time past. My neighbour next door to me has been so intent on the reading of his tracts at night, after the day's toil, and he reads so loud, that I have been quite disquieted. I can only feel thankful that the overruling power of God has thus far warded off from us any intended evil, and that we have been so successful in our beginning, and that the door for extensive usefulness among these apparently well-meaning people is now wide open. In conclusion, I would add, let those at home who are interested in the extension of Christ's kingdom endeavour to keep this door open as long as they can, lest the time should again come, and which may not be far off, when it will be closed.

"JACOB E. RESYEK."

Chili.

SANTIAGO.



THE Rev. J. Roe writes:—

"Santiago, April 20th, 1874.

"Last week I had a visit from J. J. Rowe, Esquire. I cannot express to you how much I enjoyed it. His great sympathy with my work, his Christian counsel, and his words of encouragement, I shall never forget. He arrived here on Saturday the 28th of last month, and remained till the following Tuesday, when he left for Conquines, where he remained till the Thursday in Easter-week. He invited me to spend the time with him during his stay there, but I was not able to go till the following Monday, when I went, and returned with him and his three sons

on the Thursday. He remained till the following Saturday, and then went back to Valparaiso. He desired me to inform his friends in London that he is much better, and that he hopes, with God's blessing, to be restored to health. He leaves Valparaiso on Wednesday for the North and Peru, and he expects to arrive home about June.

"The congregation at church continues to improve, and is much more regular. On Easter-day we had the largest congregation we have had since I came here. Yesterday we had one equally good. The Bible depôt continues to improve. Last month 115 dollars was taken, it being the largest amount taken in a month since I came. Most of the books sold were of a religious and controversial character. A great number of the 'British Workman,' in Spanish, and about forty copies of the Holy Scriptures. This month promises to be better still. I look upon this as most hopeful, and the best evidence of a good work going on. The fruits will not be seen till the social condition of the people be changed. When God raised up some great religious reformer here the manhood of the country will follow him. There is a deep silent hatred against Romanism in the heart of the thinking people of this country; at the same time there is a nervous dread at the alarming spread of materialism. I am convinced that as soon as a Knox will arise he will have thousands of followers.

"What leads me to this conclusion is this—the rebound from Materialism to Spiritualism. The Spiritualists have now a number of disciples in this city, most of them from the ranks of infidelity. They are now forming a society in the city. I hear that they number several hundreds—mostly amongst the upper classes—a judge of the Supreme Court being one of the leaders. It is curious how this imposture indicates the bent of the thinking mind. I have been told by a 'medium' that most of the spiritual 'communications' are *denunciations against Rome*, but at the same time they look on Jesus Christ as the chief of spiritualists.

"I have found out that I cannot rely upon the promises made to me by several young men here. Scarcely a young man I have spoken to but wishes to become a Protestant; they all say they hate Rome, which I verily believe, but I cannot trust their word when they promise to be at church 'next Sunday.'

"The sale is so great for the 'British Workman' in Spanish that it might be better to get out to Santiago direct. Will you please inquire, and if we could have them here for less than we pay at Valparaiso. There we get them 2 cents each, and $\frac{1}{3}$ off, or 33 per cent. If cheaper than that will you please send 500 a number, commencing with the three quarters number. We should wish to have a large number of those nice prints published in Paternoster-row. They are coloured prints with subjects such as 'Ridley and Latimer at the Stake.' 'Henry VIII being presented with a Bible.' 'The Queen giving a Testament to a Highland woman.' We can sell any amount of them, and they will do good in *replacing* the daubs of saints, &c., &c., that abound here. The smaller ones I paid (if I remember rightly) 1s. 6d. per dozen for, and the large ones 2 $\frac{1}{2}$ d. each. We can sell them here for 20 and 25 cents each, any quantity. I sent eight views by Mr. Baird. The first is a view of the Alameda. It is nearly three miles long, having eight rows of trees nearly all the way. It is as straight as an arrow, commanding a glorious view at either end. On the east end there is the grand range of the Andes, whose tops are covered with perpetual snow; some one rugged spire-like peak, that nakedly shoots up into the blue heavens! I do not think that there is a finer sight in the world."

Peru.

GUANAPÉ.



R. ELKIN reports that there is a probable exhaustion shortly of the guano at the Guanapé Islands; and the shipping will proceed chiefly to the Macabis, about sixty miles off, where there is a large deposit of guano.

A local paper refers to Mr. Elkin's visit to Callao in friendly terms :—

“ENGLISH CHURCH.—The Rev. Mr. Elkin, now on his way to the Guanapés as clergyman to the sailors and others frequenting these islands, conducted service and preached an eloquent sermon on the evening of Sunday, the 19th inst., in this place of worship, to one of the largest and most respectable congregations that have ever been gathered together within the walls of that building. We wish Mr. Elkin much success in the field wherein he is appointed to labour; and it will always give the foreign residents of Callao pleasure to have other opportunities of listening to the eloquence of the Reverend Gentleman, should he be able again to visit this place.”

“*Callao, April 20, 1874.*”

“The steamer from Panama reached here on the 16th inst., and I have to wait until next Thursday for another steamer to take me to Guanapé. I have not been idle whilst at sea. I have held services on Sundays, both among the seamen and the passengers, and have no doubt but that by God's blessing the good seed sown will bring forth some fruit. While at Callao I feel that there is great need for a chaplain to the vast fleet of ships who frequent this port. I counted to-day with the captain of our steamer above ninety-seven vessels, and no English clergyman to minister to the spiritual necessities of the men on board. What a grand field for labour! I preached for Dr. Henry at Lima yesterday morning, and in the church at Callao in the evening. It was with great trouble that I got the Bibles on board another ship while staying here. The Government will not allow them if possible.

“W. H. ELKIN.”

“*Guañapé, May 7, 1874.*”

“I left Callao, after having stayed another week, owing to a severe attack of cold and ague, and sent a letter on to the agent in Guañapé to say that I should be there on the following Thursday by the steamer. But imagine my disappointment when on arriving at about half-past ten at night on finding not even a room to live in, and the agent having no permanent place for me. The only place I could get was the corner of a hut or shed, and on trying to sleep have been kept awake each night by dozens of rats running over and around me. There are but very few ships here now; but I hear a good many are at the Macabis.

“W. H. ELKIN.”

HOME PROCEEDINGS.



T length the Annual Report is in the hands of our subscribers, and it would have been out sooner except for certain unexpected delays. To the majority of our supporters it is not, we dare say, much beyond a very dry combination of figures. In some houses we have ourselves seen our poor Annual Report lying unopened, just as it arrived some months previous.

But to those who not only give their subscription or donation to our Society, but also work for it, this yearly messenger has, we believe, a real and genuine interest. It contains for them a record of earnest work and true self-sacrifice. We need not dwell on the items contained in it, for we have already, in the Report itself, given a short abstract, in which are noted some of the more important features of the home work. But in comparing the collections at some places with those made ten or fifteen years ago, we notice a startling decrease. This is sometimes a *good* sign, denoting the rise of an association with a body of subscribers, where formerly there was nothing beyond the collections after meeting or sermon, as the case might be. But in other cases, not a few, it would seem to betoken a falling-off in the interest felt in our work. Let us beware of allowing our interest to become dry, and formal. This is always the danger as a work grows older and more widely supported. The *more extensive* means too often the *less intensive*, if we may be allowed the expression. The very difficulties of 1844-1854 probably excited our few workers to an earnestness of prayer which may be too often neglected in 1874, when our supporters are more numerous and our difficulties less appalling.

As, then, dear friends, we approach the 30th Anniversary of the Society's foundation,* let us pray that the spirit of our devoted founder may animate us, and that the 31st year of our Society's history may be one of rich blessing to all in any way connected with our work.

There is not very much of special interest to record with reference to our "Home Proceedings" for the past month. The visit of Bishop Stirling and Mr. Marsh to Derby gave a fresh impetus to our work there, and our Hon. Sec. mentions the fact that "a working-man has undertaken to collect for the support of a Fuegian child" in the School-Home which we purpose founding at Ushuwia. The Bishop, on the 7th, preached at St. Augustine's, Highbury, and his sermon produced a collection of over 28%. On the 8th a meeting was held in St. Mark's School, Hamilton-terrace. The results were most encouraging, nearly 8% being collected, and 35% promised as donations. The Rev. F. Smith, M.D., now at Buenos Ayres, formerly had charge of this important parish, and this may partly account for the interest felt by its inhabitants in South America. The present vicar, the Rev. R. Duckworth, took the chair, and expressed the warmest sympathy in our work. Two days spent at Cheltenham, during which a private meeting was held at the house of our new Hon. Secretary, and a sermon preached on a Wednesday evening at the temporary church, served, we trust, to place our Association there on a better footing than it has enjoyed for some time.

Mr. Windle's most important work was his visit to Folkestone and its neighbourhood. Particulars of that, and also of some new openings he has obtained, may be gleaned from the receipt page. Mr. Scott has given a large proportion of his time to canvassing for new places. We could wish a greater readiness were manifested on the part of the northern province—and especially the north-eastern portion of it—to assist a Society which stands alone in raising Christ's banner throughout the length and breadth of South America. H. S. A.

* "Society formed at Brighton, July 4th, 1844." Memorandum by Captain Gardiner, dated 1849.

MR. CLOUGH'S DIARY.

Following this page is appended the continuation of Mr. Clough's Diary (page 113), which will appear till completed.



VALE OF TRONCOSA, CHILL.

THE SOUTH AMERICAN

Missionary Magazine.

AUGUST 1, 1874.

Brazil.

SAO PAULO.



M. FOX, Esq., has furnished us with particulars of the Protestant English Church at Sao Paulo, of which an engraving was given in our last number. At his request we supply a list of the subscribers to it, and appeal for additional contributions.

“The foundation-stone of the English Protestant Church in Sao Paulo was laid on the 14th of March, 1872, and the Church was opened for Divine Service on the 23rd of November, 1873. The Church is built in the early English style ; the walls, 13 by 6 to the wall plate, are of brick-work, divided externally into 7 bays by pilasters. Good effect has been produced by the use of red, blue, and white bricks.

“The building is 60 feet by 30ft. At the east end 2 vestries have been placed, screened off by an ornamental screen, of wood, forming in the centre a small chancel, where the Communion-table is placed. The whole cost has been about 1,700*l*. The land was given by the Baron de Maria, the distinguished Brazilian Diplomatist.

“The roof is of native timber, open to the ridge, which is 40 feet above the floor. The whole is boarded with inch boarding, and varnished. The boards are covered with French tiles, of the Gilleborn pattern. A lozenge-shaped pattern has been introduced with white tiles, with good effect.

“Owing to the scarcity of stone, large boards have been used at the gables, with finials surmounted by a cross in iron work. An iron cresting also runs along the ridge.”



ENGLISH CHURCH—SAO PAULO—BRAZIL.

LIST OF DONATIONS TO BUILDING FUND.

[Milrea is equal to 2s. 2d.—ED.]
Donations already acknowledged.

Collected in England by Mrs. D. M. Fox	£116	4	0
Do. do. Miss Welby	60	6	0
	£176	6	0
	Milreis	1,961	500

DONATIONS—SAO PAULO AND SANTOS.

	Milreis.		Milreis.
D.M. Fox, S. Paulo £220 0 0	2,100 000	W. Sheldon, S. Paulo	25 000
C. D. Dulley, S. Paulo £105 0 0	1,000 000	W. L. Broadbent do.....	20 000
Albion Boat Club, Santos & S. Paulo	863 000	T. Chilton do.....	20 000
J. R. Wright, Santos	300 000	W. Knox do.....	20 000
W. T. Wright, U.S. Consul, Santos	300 000	J. Wrigg do.....	20 000
W. Speers, S. Paulo	200 000	Ann Davis do.....	20 000
C. Woolnough do.....	130 000	J. Evans do.....	20 000
Jno. Barker do.....	100 000	J. Wharton do.....	20 000
M. Toohey do.....	100 000	G. Harvey do.....	20 000
Jno. Bryan do.....	100 000	C. Franklin do.....	20 000
Henry Fox do.....	100 000	T. Peake do.....	20 000
Jno. Miller, Santos.....	100 000	F. Oliveira do.....	20 000
Jno. Knowles do.....	100 000	E. Howard do.....	20 000
J. C. Kiernan do.....	100 000	W. Collier do.....	15 000
R. Riley, S. Paulo.....	60 000	J. Wilks do.....	10 000
C. Holland do.....	50 000	G. Taylor do.....	10 000
G. Jeffrey do.....	50 000	G. Holland do.....	10 000
H. Heyland do.....	50 000	J. Hames do....	5 000
T. C. Temple do.....	50 000	Collections at the Opening Services of New Church, Nov. 23, 1873.....	434 000
Rev. G. Chamberlain do ...	50 000	Musical Soirée	138 000
T. Southall do.....	50 000	Sundries	75 000
G. W. T. Wright, Santos	50 000	Total, Donations and Subscriptions, S. Paulo and Santos	7,185 000
F. Hampshire do.....	50 000	J. Ashbury, Esq., M.P., S. Yacht "Eothen," by D. M. Fox, 50 Gns. at 26d. ...	480 000
Capt. Borghorn do.....	50 000		
W. Cockell, S. Paulo	35 000		
J. Bell do.....	30 000		
T. B. Snape do.....	30 000		
G. Oetterer do.....	25 000		

DONATIONS.—RIO DE JANEIRO.

	Milreis.		Milreis.
G. B. Matthew, Esq., C.B....	100 000	Miss Milford	50 000
Rev. G. Preston, British Chaplain £5 0 0	46 500	W. Ford, Esq.....	100 000
W. Van Lidgerwood	250 000	Miss McCaul £1 0 0.....	10 000
H. Milford, Esq.....	100 000		
Mrs. Milford	100 000		756 500

Total to February 28th, 187410,384 000 milreis.

ENGLISH CHURCH, SAO PAULO.

Dr.			Cr.
To Cost of Building and Fitting to 28th February, 1874.....	14,286 600		
		By Amount of Subscriptions and Donations, as per List, to 28th February, 1874	10,384 000
		By Balance due to Mr. D. M. Fox.....	3,902 600
	<hr/> 14,286 600		<hr/> 14,286 600

ADDITIONAL.

The Directors Sao Paulo Railway Company	£100 0 0
— Heath, Esq.	10 0 0
P. A. Smith, Esq.....	2 0 0

D. M. Fox, Chairman of Committee.

Sao Paulo, 28th February, 1874.

The Rev. J. I. Lee writes as follows :—

“Sao Paulo, May 22nd, 1874.

“Brazil, like most Roman Catholic countries, responds to the general clamour for the abolition of spiritual tyranny and the establishment of civilization and learning.

“On entering a store in the city to-day, the owner handed to me one of our local papers, and asked me to read the accounts of the Jesuits in Austria. After this he requested me to read the history of the Inquisition in Spain of former times, which was contained in a small book in his possession.

“It is almost impossible to comprehend the fearful blight which the false teaching of the Church of Rome has spread over this fair part of God’s creation.

“Whilst images are paraded through the streets with the view to take away the sickness now invading us, the scourge still continues, and from various parts of the country we hear of small cities deserted by the inhabitants.

“The plague of smallpox, for we can scarcely give this terrible malady any other name, has again broken out with no little severity. I have buried five English children in the last two months, who died, though, from other causes.

“Several of my people are suffering from these prevalent disorders, but in God’s mercy they are still spared to us.

“It is heartrending to witness a country enriched with every natural means for producing industry and wealth thus groaning beneath the weight of spiritual wickedness, for a people who look to an idol for deliverance cannot be expected to take the precautions commonly necessary for the means of deliverance, as declared by the God of all flesh.

“I am able to report favourably of the Lord’s work. An agent of the British and Foreign Bible Society has been employed here for about two months, and he possesses an admirable tact in the sale of the Scriptures.

“It will be a cause for gratitude to our friends at home, no less than it is to ourselves, that in a letter from Mr. Heath, the Chairman of the Sao Paulo Railway Company, we hear what I quote from the letter. ‘I duly received your letter respecting the Protestant Church at Sao Paulo, and I am very happy to see that, thanks to your energy in the matter, you have succeeded in establishing it at a cost of about fifteen contos, of which two-thirds have been subscribed by yourself and others.....I put it before the Board.....and the meeting having received my observations in good part, immediately voted the sum in question (100%) unanimously. To this I have the pleasure of adding 10% as my offering.’

“The letter was placed in my hands very kindly by Mr. Fox at my special request, for it is certainly an act of no little generosity on the part of Mr. Heath

and the Directors of the Company, whilst at the same time a proof of their esteem for their chief engineer in Sao Paulo.

"Great improvements are being made in this city through the energy of the President, and a mark of public esteem for the chief of police has been signified by the presentation of a handsome gold shell, having a cross of diamonds within it, and surrounded by precious stones. The recipient of this valuable token has rendered very efficient service in his unwearied attention to the sick and suffering during their sad affliction.

"I speak of these things as a proof of the activity which is taking possession of the public mind, whereas in former years lethargy and indifference held a complete sway over the entire population.

"In one month only, from the port of Santos, 42,916 sacks of coffee and 18,330 bales of cotton were shipped by the steamers.

"But amidst this apparent prosperity we know that there is but one thing lacking which can render Brazil no less nationally great than the mightiest nations upon earth.

"Shall England refuse to extend the secret of her national strength to such a vast empire as this?"

THE AMAZONS.

Extracts from correspondence :—

"Santarem, Amazon River, Brazil, April 15th, 1874.

"I stated that we would proceed up the Tapajos, on the 27th, in search of the Mundurucos. Information this morning on that point is extremely discouraging. It requires a whole month of travelling in a canoe to ascend the falls, which begin about two days' journey by steamboat, and two by canoe from Santarem. The cost would be 10% each, beside our luggage, per month, for travelling expenses, and we find all eatables but farina and fish. It seems a most formidable undertaking to begin a Mission and sustain it at such fearful cost of money, wear and tear of life, in such journeys as would needs be made, say three times a year, to that station. However, if it is possible, the Mission will be established among the Mundurucos, as they are, we are told, the most promising of the tribes.

"April 20.—It would seem now almost impossible for us to start up the Tapajos on the 27th. We are all engaged daily on an English translation of the Lingoa Geral vocabularies we have obtained. Mr. Resyek found one some months ago in Pará, in translation of which both he and Mr. C. made some progress, but finding it so imperfect we have all agreed to make a joint one and as complete and perfect as possible; but when finished we have doubts of its extensive usefulness among the Indians of any portion of this region. There are a few old Indians who speak the language, but none read it, nor are now learning it. It will, however, give us an insight into the structure of other dialects, and in this respect be of use. It will require our close attention for about twenty days to finish the translation.

"Yesterday Divine Service was held about six miles from town, at one of the American settlements. There was a good attendance—about thirty English-speaking persons and twenty-five Portuguese, Jews, and Brazilians. We were quite surprised to see so many of the latter present from Santarem and the vicinity; doubtless, curiosity to a great extent brought them together. Both the Americans and English were much pleased that a beginning was made. The community is a peculiar one—very poor indeed, and of a class of persons quite unknown in England, in fact, scarcely to be understood by those who have not lived among them, as I have, in the Southern States [U. S. of A.—ED.].

"I know of no better plan than a school and catechist near Santarem. I believe it will, before many years, attract sufficient pupils to make it *the institution of learning* on the Amazon. 100*l.* could not be better invested, and will be the saving of at least 20*l.* per annum over the plan of making this the head-quarters.

"It is the desire of Messrs. Clough and Resyek to proceed up the Tapajoz to the Mundurucos. This at present seems desirable, and, if it is possible, will be our next step. It will be determined as soon as we meet a gentleman from Itaitubê, who is hourly expected.

"My next course would be, according to present plans, after locating Messrs. Clough and Resyek in the most favourable and accessible places, to return here, and forward their goods to them as soon as possible. This will be expensive, but is necessary. I purpose then proceeding to Pará and ministering there for a short time. Then I shall visit Santarem again to forward supplies. Thence to Manaos, to see what can be done there. Then up the Purus, or some other of those upper rivers to find the right place and people for another station.

"*Santarem, Amazon River, Brazil, April 23rd, 1874.*

"Our present plan is to finish the Lingoa Geral; then proceed in our own canoe to Itaituba; thence to the first falls of the Tapajos, and from present information we shall settle the Mission three days' journey above the first falls, at a place called Catany. We are told that it is a great resort for the Indians, though not their permanent residence. We shall gradually gather information concerning the whole matter, and keep you posted.

"We have heard of a grammar of the Lingoa Geral, published in Lisbon 1795, by Padre Alexander Rodriguez Figuerra. There may be a copy of it in the British Museum, or some later edition may exist, of which Trübner may have some knowledge. Will you kindly make inquiry? It is named '*Grammatica do Dictionarie do Brazils.*' If a copy exists in the British Museum, and it will not cost too much, will you have it copied? It is a small affair, I should judge.

"I have disposed of part of the fifty-six prayer-books, and hope to do so with the rest.

"Mr. Resyek has begun the sale of the Scriptures—yesterday, 29th—and found the children especially desirous of purchasing new Testaments. I much desire that this good work may be pushed forward with all earnestness.

"DAVID J. LEE, *Chaplain and Superint.*"

"*Santarem, Brazil, May 17th, 1874.*

"On Sunday last the first Communion of the Lord's Supper was celebrated at one of the settlements of the colonists. The service was held in a deserted cabin, on top of a ridge of hills, formerly occupied by Mr. H. Wickham. It was such a SCENE as would have delighted the eye of an artist, as well as warmed the heart of any follower of our blessed Saviour. The devout interest taken in the service, its chants, lessons, and prayers refreshed the soul of the minister, as it seemed to do that of the congregation, which was composed of about thirty young people. From the question of the disciples to Jesus on the night of the last Passover and first Lord's Supper—'Where wilt Thou that we prepare,' the minister endeavoured to point their thoughts to that same Master as the only way of preparation for any Christian duty here, or hope hereafter. The rapt attention given inspired the hope that the seed might find a lodgment in good and honest hearts. But God must give the increase. But four came forward to the Holy

Communion. Others 'had intended,' but did not. Truly these poor sheep need a shepherd, but, alas! do not feel their need.

"It is doubtful whether we shall receive any communications from England before we start up the Tapajoz.

"D. J. LEE, *Chaplain and Superint.*"


"*Santarem, Rio Tapajoz, May 21, 1874.*

"Mr. Resyek will probably be down from Boim with the canoe either the end of this or the beginning of next week, when we shall prepare to ascend the Tapajoz above the falls, and enter a *terra incognita* where *heathen* Indians are to be reached. We shall carry with us dried fish, farina, and flour, and have to depend upon our guns for fresh meat of any kind. May be we shall not hear again from Europe for another six months, and our communications with you will depend upon chance canoes going down, but you may rely upon our writing as often as possible to assure you of our safety and the nature and progress of our work. All is well.

"R. STEWART CLOUGH."


Uruguay.

MONTE VIDEO, SALTO.

HE Rev. T. R. Hoskin, Consular Chaplain at Montevideo, announces the safe arrival of the Rev. T. K. and Mrs. Law, with whom he will arrange for pastoral visits to the Society's station at Colonia, and for seamen's services.

The Rev. T. F. Schmid, after a faithful service of eighteen years in connection with the Society, has returned to England, on account of ill health, with Mrs. Schmid. Mr. Schmid possesses the esteem both of his Bishop and the Society. Negotiations are in progress for the appointment of a successor to Salto.

The Falklands.

UR latest intelligence is from Captain Nicholas and Mr. Lewis, as follows:—

"*Allen Gardiner, Stanley, May 7th, 1874.*

"I have just returned from Monte Video with a crew for the 'Allen Gardiner,' and should have sailed to-day for Keppel and Ushuwia, but have been prevented from going by a northerly gale, which is blowing now with great force. I have a very good crew, all of them being temperate. I hope to see Mr. Bridges and party about the 25th of this month.

"I should be very sorry to leave this work among these poor Indians. I feel

happier in the undertaking than anything I have attempted before. I have taken what stores I thought necessary for Mr. Bridges, to last him for six months.

"I am sorry to tell you the 'Anne Brooks,' Captain Smithers, was lost in Fox Bay, West Falklands, about ten days ago. I believe all lives were saved. We have not as yet got full particulars.

"ALFRED NICHOLAS."

"Cranmer Station, April 30th, 1874.

"Having a chance of sending to Stanley, I hurriedly write a few lines. All goes on well and comfortably here. We hear the 'Lion' has arrived at Stanley; we are daily expecting the 'Allen Gardiner,' which has now been absent eleven weeks.

"The Indian who is deaf and dumb, while quarrying stones a few weeks ago, met with a sad accident. The Indian above him in the quarry, Cwisenasen by name, accidentally rolled down a large stone, which smashed two of the dumb man's fingers, the end of one being quite severed by the blow. The injured parts are, however, progressing favourably under Mr. Bartlett's care.

"There has been no departure from the regular routine of work, &c., during my absence at Dry Island, putting up the cottage. Daily morning prayer was conducted by Mr. Bartlett, and the one hour's schooling of Indians by Willie Bartlett, who is making considerable progress in acquiring the Indian tongue.

"We have been honoured by a visit which Governor d'Arcy, Mr. and Mrs. Dean, and another lady and gentleman have paid us. Mrs. Dean kindly played at our Sunday services.

"His Excellency, with Mr. Dean, were present at the Indian service, and both expressed themselves surprised and pleased at the answers given to Scriptural questions by some of the Fuégians, and their knowledge of hymns and tunes.

"The Indians had their usual treat on board Mr. Dean's vessel.

"I have completed as far as possible the cottage, being in want of a few more boards for floor, and bricks for chimney, which we hope to get soon by the 'Allen Gardiner.'

"I have not time to say more, &c.,

"J. LEWIS."

Mr. Bridges' Journal continued :—

"Sept. 2nd, Tuesday.—Twenty came to our morning meeting, and were deeply interested in an account of our Lord and of John the Baptist; the matter of the latter's witness to the former. A strong north-west gale all day; clear in the forenoon, overcast in the afternoon. Many went westward towards Lupatia for shellfish, but had poor success, owing to the tide now rising very high, but not ebbing half out, so that the mussels remained still covered at low water.

"Sept. 7th, Sunday.—A fearful northerly gale last night, which still continues to-day, though not so strong. Natives obliged to go forth to gather supplies. Two women were quite overcome by exposure to the strong wind, and needed assistance to bring them home. They went over the isthmus to gather mussels on the southern beaches. At the three p.m. service sixteen persons were present, to whom I preached Jesus Christ as the sinner's hope and refuge.

"13th, Saturday.—The weather since Tuesday very boisterous and the land thickly covered with snow, which will take many days to thaw away. Such spring falls of snow the natives call Chumook toooula, or

Chumook drink, and Hahcooa wanigoo, that is, the Hahcooa fall, a term for the early spring canoes, which are small, and last but a short time. Some natives left during the week; now there are eight families here.

"14th, Sunday.—Snow knee-deep, in some places three feet. Weather still stormy. Natives much distressed by this long return of bad weather.

"Oct. 11th, Saturday.—Since the 'Allen Gardiner' arrived the natives have been arriving daily, and now there are a great number here. The meetings have been numerously attended, and attention much fixed on the important subjects brought before them. This morning we completed the third chapter of St. John. Last week the weather was stormy, and there was much snow, which greatly retarded the work. The vessel is now laden, and Mr. Lawrence is thoroughly settled. Twelve natives have been engaged since the 'Allen Gardiner's' arrival at the work of carrying up the stores, &c., and cutting wood for shipment. They have also, under Macfarlane, commenced the new road. Yesterday was much occupied marking off into portions land for natives willing to work it, lent by those to whom it belongs. Thus, Stirling Macole's land, two-thirds of an acre, is parted out among six persons, whose portions are all marked off with stakes. Stirling himself is going to Keppel Island, according to the Bishop's promise. I have also promised his little brother Ooāu-anis-pin-jiz a passage at his very earnest yet graceful solicitations. Yesterday was a general holiday, and a lovely day, and a happy one to many. Some of the natives were occupied in the morning on their various lands, and the afternoon was spent in playing cricket, running races, and in races by women in their canoes. Mr. Acaster deserves our thanks for interesting himself in amusing the people and giving them prizes to run for, &c.; not only now, but also on former visits. Macfarlane also gave the first prize for the canoe race, three large good knives; Porter the second prize, ditto; Mr. Lawrence and T. the third and fourth prizes of bread. The prizes for many foot races were found by Mr. Acaster, and were contested for by both men and boys. We wound up the day with a tea party at our house, at which were present Mr. and Mrs. L. and the officers and crew of the 'Allen Gardiner.'

"I much approve of your resolutions, Sept., 1873, as regards retaining Keppel Island, and using it, as heretofore, in the partial education of natives. The opportunity of sending promising lads there is a great advantage, and a visit and stay there is very much desired by many. As regards your resolutions of same date concerning this station: 1st. What you say concerning the natives' dwellings has been adopted. They are large wigwams, principally put up by the owner, only the few nails spent in the simple framework and the doors, and some time in setting up the framework, being defrayed by the Mission. Only for Matthew's large wigwam was the wood found by the Mission (native logs), but this was a case of necessity. Two of the dwellings, however, are 2-roomed cottages turfed round, and on the top. They are decidedly superior to the wigwam, and very slightly more expensive. Of themselves some of the natives have shut off portions of their wigwams for sleeping in. Concerning a school-house, we have not yet commenced to build any, but I trust that next year we shall be able to erect such a building of native material. We hope to saw out some board and framing from the large wood cut down for this purpose twelve months ago, which ought now to be pretty well seasoned.

"We purpose devoting from this time two hours every day in the


direct education of the children; from nine to eleven daily. We spend an hour in worship and direct religious instruction of natives before breakfast. Mr. Lawrence will equally join in the instruction of children; also my dear wife purposes doing what she can, assisted by her sister, for the women and girls. Supplies of food and clothing are only given to those who are employed, and necessary clothing to their wives and children as part payment for their work. I have before spoken of the natives' fur skins. They undergo no tanning, but are simply stretched and dried. Henceforth we shall purchase none but new ones. Captain Nicholas has promised to give 7s. a-piece for a few; but I purpose making inquiries at Stanley to see what can be done. I hear that Macfarlane has spent £60 in the purchase of skins since February; this proves that the natives have skins worth some care. Again, they are superior to those obtained in the Falklands and on the Patagonian coast, as the former are principally obtained in late autumn and winter, the latter in the height of summer, during the breeding season, when the animals are ashore, and for every grown female killed a young one is destroyed as well. Now, the coats of those killed in winter must be superior to those killed in summer. In the education of the native youth we are fully purposed to make industrious and self-supporting habits a principal part; but I realize more and more that the Holy Spirit's teaching and power is absolutely necessary to the development of anything lastingly good among these people. The heart must be changed, as the tree must be grafted to bring forth good fruit. My attention and teaching have been much directed to this subject. We have sadly failed in earnest and persevering prayer for this choicest of Divine gifts. We see what the disciples of the Lord Jesus himself were before the Spirit's effusion on Pentecost-day, and what they were afterwards; and each Christian knows his natural depravity and moral and spiritual weakness, and knows that he only stands upright by the grace of God. To bring about the renovation of these people by teaching them the Lord Jesus, and revealing to them their sinfulness and misery, but their hope in Christ, is our one great object. Increasing earnestness and intelligence is plainly visible in our hearers; but we, as yet, see little real fruit. There is great improvement in manners, more self-restraint, less stealing and quarrelling, less back-biting, less superstition, much more desire for improvement and appreciation of instruction. I endeavour to imbue them with a soul-stirring sense of responsibility before God, who, in His blessed Son, freely invites them to return as penitent sinners into His happy family. Jesus freely invites them, and seeks to save them; they must turn, must come to Him, must love and serve Him, and give up their sins. The consequences of continued impenitence and unbelief are plainly pointed out, and the unspeakable happiness of a sincere turning to God, and trusting in the Lord Jesus in His work and offices as the Prophet, Priest, and King of His people is pressed upon them. The Lord *will honour yet* His preached Gospel. Concerning the introduction of binding laws, and the enforcing of them, and the punishing of transgressors, this must be a very gradual process, and must arise from themselves. It can only be brought about when there is a general diffusion of the leaven of Christ in the hearts and minds of the people.

(To be continued.)

. We acknowledge with thanks a valuable parcel of warm clothing for Fuegian natives from Mrs. Watson's working party, St. James', Croydon.

Chili.

LOTA.

HE Rev. E. Thring, who appears to have given great satisfaction to the residents at Lota, has felt compelled by domestic reasons to relinquish his post there and return to England. A successor is being sought for; and, until his arrival, Mr. Thring has arranged with Messrs. A. Watt and Luke to act as Scripture-readers at Lota and Puchoco, in conjunction with the schoolmaster, Mr. Phillips.

“December 9th.—In the morning my class until 11 o'clock. In the afternoon went on board a steamer to see some of our people. *December 10th.*—Rose early in a most happy frame of mind. Continued the same all the day, in the thought of one's eternal interest in Christ. How sovereign the work of the Holy Spirit on the soul! Sometimes all dulness, then soon after one pants to go home.

“December 11th.—My morning class until 11 o'clock. Visiting in the afternoon. The evening at home preparing for Puchoco. *December 12th.*—Fine bright morning. Left for Puchoco. Found all well but the new arrivals, who had not recovered from their sea voyage. Now the working hours are, at the longest, from 4.30 to 7.30 p.m. All the men are so fatigued that they are but ill able to attend our service in the evening.

“December 16th.—Pleasing conversation with — on the 36th Psalm. This led us to speak on the way the people of God are generally brought, though I could trace but little of the expression as to the manner in which my friend was drawn; still the main features strongly resembled each other. I was strongly induced this day to dine at the Administration House with a degree of interest I could not account for at first, but soon found I had to be introduced to one, an entire stranger, who had lately arrived from California. In comparing notes, I soon found he was a follower of the deluded Swedenborg, so that there was nothing before us but a stand-up, good-tempered fight in an argument, he denying the Atonement, nearly all the New Testament, and almost each literal statement in the Old Testament. But when the so-called miracles of his leader and the glorious miracles of the Lord Jesus were compared, I am sure the difference to him was clear, and he could not directly say it was at all in his favour. The great point was, with him, keeping the Ten Commandments, which was, I thought, the most vulnerable point he could rest on. But our evening walk in Lota Park by this time came to an end, though not our argument. I then arranged to visit him on board his steamer to-morrow (D.V.).

“December 17th.—After my morning class, who should I see but my friend coming over the hill to call upon me. He was anxious to see our school and cemetery. We were not long before we commenced our argument once more. On this occasion we were accompanied by the schoolmaster, who had no more pity for his unscriptural ideas than myself, and did not fail to send arrow upon arrow into the very centre of his stronghold and caused no small confusion. We then, after a long walk, accompanied him to the station, and there continued our struggle, until he was so interested that he returned with us ashore. We did not separate until 8

o'clock in the evening, and then we parted, to meet no more, it may be, until the Day of Judgment, when the matter will be for ever decided to his mind.

"December 18th.—Rode to Puchoco in the morning. Our usual service in the evening. December 19th.—Returned from Puchoco. December 21st, Sunday.—Fine bright day. Good attendance at the church, 71 present; also full Sunday-school, 24 present. In the afternoon 58 at the church. December 22nd.—Was much encouraged by the remarks of —, as to the effect of yesterday's sermons.

"December 25th.—An address to the children at the school after they had sung some hymns for the day; then all having partaken of refreshment, kindly given by the master, walked down to the church and sang their hymns. Good attendance, 70 present. Then went to Puchoco; took the service in the evening.

"EDWARD THRING."

SANTIAGO.

"Santiago, Chili, May 26th, 1874.

"I would advise the Committee by all means to continue the grant for the store. It has improved very much since I came here. This month will be the best for sales at the depôt I ever had since it was established up to the present. The sales are over 130 dollars. Of course all this was not realized for Scriptures alone, but includes various books of a religious character, &c., &c. During the last five weeks there were sold 405 copies of 'British Workman' in Spanish, 45 Testaments, 20 Bibles, and some portions. It would be well to develop it also into a store for English educational books, for the demand is very large for such works. It is easy to see that a good deal can be done in that way in furtherance of our particular work. I am convinced that more can be done through the education of the young than through any other means. The English schools in Valparaiso are preparing the way for the Gospel, if not building up the new, at least demolishing the old, and doing away with the deep-seated prejudices of the people. We have an English school here with nearly 200 boys. I am only sorry that it is not distinctive enough. A priest attends once a week to give religious instruction, but it is remarkable to hear of the many cases where the parents have instructed the principal not to permit their children to be taught by the priest. I am sure that if there was a first-class English school got up on *Bible principles* it would succeed.

"The public are not afraid to enter the store now as they used to be; all classes come in. The Governor of the Province and City comes in occasionally—he came in with his wife this morning as I was there. There were also two monks in this morning for controversial papers, published in Valparaiso by Dr. Trumbell. One of them wanted a Protestant history of the paper, but we had it not in Spanish.


"The congregation still keeps very good. We had five new communicants last Sunday, all young men, two of them Germans. We had a glorious service on Sunday, it being the Queen's birthday. The choir prepared special hymns and anthems, the anthem specially composed by our organist for the occasion.

"J. ROE."

Our Frontispiece represents the beautiful Vale of Troncosa, Chili.

"LABOURERS WITH GOD."

1 Cor. iii. 9.

" MUST work the works of Him that sent me while it is day: the night cometh, when no man can work." "My meat is to do the will of Him that sent me, and to finish His work." So spake our blessed Lord, and, seeking to follow His footsteps, His children count it their duty and privilege to be workers too, even "labourers together with God."

Nor should they be workers in the general sense of the term only; they should, as we conceive, have characteristics specially their own—the result of a living faith in Him whose the work is.

And first, we believe Christ's workers are hopeful workers; not anticipating difficulties or hindrances, not expecting a lion in any path. Assured that if God be for them, none shall successfully oppose them; that the work is His, and that He can and will prosper it, they carry it on calmly, confident as to the issue, abounding in hope through the power of the Holy Ghost.

Christ's workers are also patient workers. They do not take the work up impulsively, and cast it from them at the occurrence of disappointments or obstacles. Having put their hand to the plough, they do not look back. Conscious of the beloved Master's presence, and cheered by His smile of encouragement, they seek in patience to possess their souls; they desire to work for Him unweariedly, and by Him they are strengthened with all might according to His glorious power unto all patience and long-suffering with joyfulness.

Christ's workers are moreover loving workers.

Overwhelmed with a sense of the love of Christ towards themselves, filled with love to Him in return, they long, with an intense and ardent desire, to lead others to Him, to make known to them the love which passeth knowledge: and their love finds vent in unceasing, earnest labour for those who lie in darkness and the shadow of death, as well as in gentle, tender words to souls that are weary, and longing for rest.

Christ's workers are prayerful workers. Their work is begun, continued, and ended in prayer. It is true their Father knoweth what things they have need of before they ask Him, but it is their joy and strength to hold constant communion with Him, to ask His guidance in every act, His blessing on every undertaking, His assistance in each difficulty, and thus literally, in everything by prayer and supplication, they make known their requests to God.

Christ's workers are also restful workers. In quietness and in confidence is their strength. They do not fret over the little annoyances of the work. They have cast it in all its details on their Lord, and now they can rest in Him, assured that He will bring it to pass. Has He not said, that not even a sparrow can fall to the ground without His knowledge, and does He not know and care for the most trifling as well as the most serious obstacles in their path? Having given themselves and their work into the Lord's hands for guidance, may they not well rest in the certainty that He will show them the way wherein they should walk, and make a way of escape out of every difficulty?

Christ's workers are happy workers.

They desire continually to have His joy fulfilled in themselves ; the roughness of the way, the hindrances to their work, having been cast on the Lord, their hearts are free to rejoice in Him and "in all that they put their hands to." They rejoice that they are counted worthy to labour in His cause, and to suffer for it also if such be His will ; they rejoice with their Lord in the salvation of sinners ; they rejoice in hope of the glory of God, and in Him they rejoice even now with joy unspeakable and full of glory.

Christ's workers are also holy workers. It is the branch that abides in the vine that brings forth much fruit, and it is the Christian who abides in Christ who alone can work for Him, for without Him we can do nothing. St. John says, "He that saith he abideth in Him ought himself so to walk, even as He walked." "Be ye clean that bear the vessels of the Lord," says the prophet. Singleness of heart and sincerity of purpose are essential to God's service. All sin, all things doubtful, must be laid aside, and even the appearance of evil must be avoided by those who desire to serve Him, who is the Holy, Holy, Holy, Lord God Almighty, and who has commanded His people to be holy, even as He is holy.

And lastly, Christ's workers should be successful workers.

Is this an unwarranted statement ? No ; for though weak in themselves, yea utterly powerless, yet may they be strong in the Lord, and the power of His might. He is ready to strengthen them with all might by His Spirit in the inner man ; to make known to them the exceeding greatness of His power toward those who believe, according to the working of His mighty power ; to give them weapons of warfare which shall be mighty through God to the pulling down of strongholds ; to make all grace abound toward them, that they having always all-sufficiency in all things, may abound to every good work ; and if this be not enough, they may, if they but desire it, be "filled with all the fulness of God."

Oh, dear friends, with such unlimited powers within our reach, why should any be weary or stumble amongst us ? why should we have "Ready-to-halts" or "Much-afraids" amongst the Lord's workers ? However formidable the undertaking which lies before us, is it not true that they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run and not be weary ; they shall walk and not faint.

Shall we not say with a Caleb's faith, "Let us go up at once and possess the land, for we are well able to overcome it" ? Shall we not go forward in His strength, which is made perfect in weakness ? and whether working under His banner at home or abroad, shall we not labour "mightily," seeking to be "stedfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord" ?

K. J. G.

HOME PROCEEDINGS.



ON Wednesday evening, July 8th, a sermon was preached in St. Michael's, Stockwell, by the Association Secretary, when the collection amounted to nearly ten guineas. Judging from the Parochial Report, now before us, for the past year, we should say that few congregations, either in London or the provinces, embrace a wider range of objects of Christian charity ; we therefore trust we may look forward to regular, substantial aid each year.

The annual sermons were preached at Norbiton Church on Sunday, July 12th, in the morning and afternoon by the Association Secretary, and in the evening by a local clergyman, who readily undertook to advocate our cause, in order to set us free to occupy the pulpit of Hook Church, kindly offered to us by the new vicar. All these efforts, we are thankful to be able to report, were attended with good financial results, for the details of which, however, we must refer our readers to the "contributions" column of the Magazine. The afternoon service, we may remark, was a very interesting one; some hundreds of children gladly assembling together to hear the marvellous story of Captain Gardiner's missionary exertions. We feel sure this children's service will not soon be forgotten. The utmost attention was everywhere observable, and the collection at the close, amounting to twenty-five shillings, sufficiently proved the interest taken in this heart-stirring narrative.

Sermons were also preached, on the same Lord's-day, by the Rev. Alexander Scott, Association Secretary for the Northern Province, at St. Matthew's, and at the Parish Church, Widcombe, with good financial results.

Wednesday, July 15th, was devoted to Streatham. In the morning the Rev. R. J. Simpson, M.A., Rector of St. Clement Danes, kindly preached for us at Emmanuel Church. In the afternoon the usual meeting of friends interested in our work took place at the Vicarage, when (as also at the school-room in the evening) an address was delivered by the Association Secretary. At both meetings our firm friend, the Rev. Stenton Eardley, ably advocated the Society's claims. The collections amounted to upwards of thirteen pounds, being an increase of four upon last year's receipts.

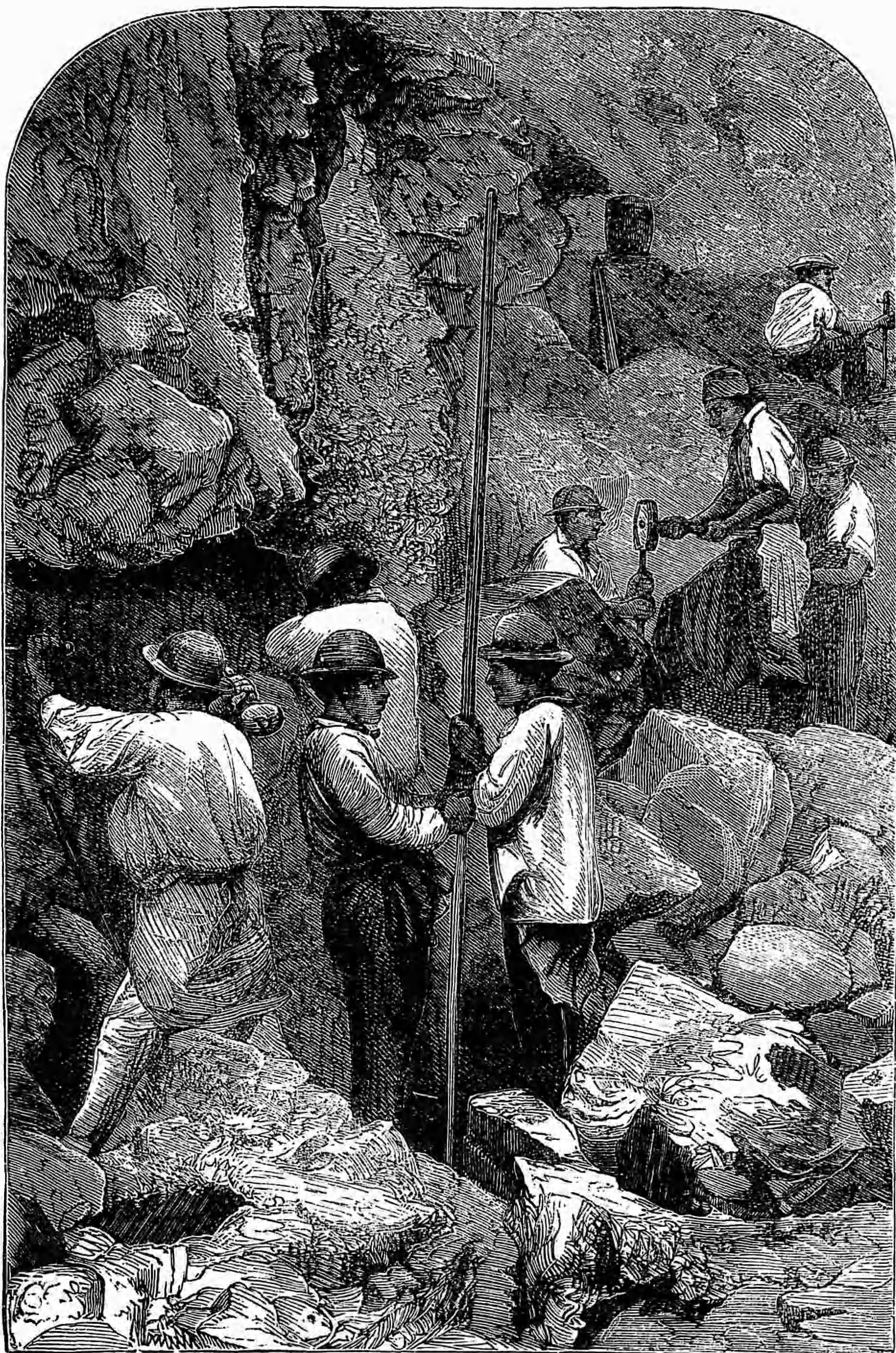
On Sunday, July 19th, the Annual Sermons in connection with the Rugby Auxiliary were preached by the Association Secretary, with good results. The Meeting next day was well attended. The collections amounted to upwards of sixteen pounds, and a lady kindly gave a donation of ten pounds, for life membership. Altogether the Rugby anniversary was a very successful one, and calculated to give great encouragement to the many friends of our cause in that locality. The Vicar of Stretton-on-Dunsmore kindly promised us an afternoon sermon (D.V.) next year.

The Rev. J. W. Marsh, Vicar of Bleasby, kindly lectured for us at Moffat on July 21st, but we have not yet heard with what result.

We must not omit to notice the passing away from among us, after a short illness, of one of our staunchest supporters, the Rev. Harvey Vachell, Rector of Millbrook, Bedfordshire, who fell asleep in Jesus on the 6th of July. He took the liveliest interest in all that concerned the extension of the Kingdom of the Redeemer throughout the world, and particularly in the long-neglected Continent of South America, hence he was a warm supporter of our Society, believing it to be based on sound Protestant and Evangelical principles. H. E. W.

MR. CLOUGH'S DIARY

Following this page is appended the continuation of Mr. Clough's Diary (page 129), which will appear till completed.



INTERIOR OF COPPER MINE.

THE SOUTH AMERICAN

Missionary Magazine.

SEPTEMBER 1, 1874.

"AFTER THIS."

AFTER this!" It is the sigh which is heard above the songs of pleasure, like the first breath of impending tempest; it is the unexpected bitter in Fortune's golden cup;—the shadow that lies like a threatening cloud upon the western horizon of the worldling's sunniest day.

And yet how differently does it fall on the Christian's ear! To him it is the harbinger, not of fear, but hope. It speaks to his labours of reward, to his weariness of rest, to his fetters of emancipation, to his death of never-ending life.

"After this!"—two little words, yet they embody irrepressible thoughts that return to us all again and again.

The words "after this" occur in Rev. vii. 9, and form a connecting link between two wonderful descriptions of widely diverse scenes. They may well suggest a missionary meditation.

The Apostle John, best-beloved of the chosen twelve, was a prisoner in the lonely Island of Patmos, when, by a miracle of the Holy Ghost, such as He was wont to work on "holy men of old," the earthly landscape and the glittering Ægean sea vanished from around the aged Seer. Wondrous visions passed before his eyes; mighty dramas, with celestial scenery, enacted by angels and by devils, by men on earth and by the saints in Heaven. As he gazed, all the curtains of the sky were emblazoned with solemn hieroglyphics of spirit-life, and all the expanse resounded with shoutings and songs—mingled cries of battle and victory,—the peal of mystic trumpets, piercing through the crash of voice-endowed thunders. Horses passed before his review, and their unearthly riders symbolized strange woes that were coming upon the nations. The dread culminated, when "a great earthquake" shook the mountains, when day expired beneath a sun "black as sackcloth of hair," and night was left victorious, with a blood-red moon for her vicegerent, when "the heavens departed as a scroll," and the shaken stars reeled and fell like blighted fruit before the hurricane.

But, "after this," the scene changed to light and joy and sweet security. The words of our text are the harbour-bar which, once passed, places the surf-tossed mariner beyond the threatening billows, safe in the quiet waters of the desired haven. The convulsive death-throes of earth and time are stilled,—“after this” comes the calm life of Heaven.

“I beheld,” continues the Prophet, “and, lo ! a great number which no man could number.” A vast crowd is always an impressive sight, though it is difficult to analyse our feelings when gazing upon assembled thousands. Whose heart has not swelled with brotherhood, albeit the individuals were strangers ? Who, under such circumstances, has not realized a vague sympathy in the joys and ambitions common to all the human family—a yearning over its sorrows and disappointments, and deep sadness because of the haunting shadow of the grave which enfolds it all ? Even the cruel, selfish Xerxes is said to have burst into tears when he reviewed the two million soldiers he had assembled for the subjugation of Greece. But a few years, was his reflection, and every man in this great army, the most exalted as well as the meanest, will have passed away like the grass and wild flowers upon which they trample !

Not to be counted by man, the multitude whom John beheld were individually known unto Him who “telleteth the number of the stars, and calleth them all by their names.”

Each denizen of Heaven had had an earthly history, whose daily progress had been planned by that God in whose presence they now stood. They had been gathered one by one “out of all nations and kindreds and peoples and tongues,”—from polished Greek and uncultured barbarian—from under gorgeous tropics, and from ice-clad plains of polar winter,—from out of the full blaze of Church privilege, or from beside Heathen temples, reeking with human sacrifice. The glad word, “Salvation,” had been translated into many a dialect, the Gospel banner had been heralded by the silver trumpet of many an evangelist, ere these, the elect from every clime, had acknowledged “one Lord, one faith, one baptism, one God and Father of all.” One by one each individual of the rejoicing crowd had repented, had believed, had received acquittal by the blood shed on Calvary. Each had responded “*I will arise, and go to my Father*” before he reached “the heavenly Jerusalem, the innumerable company of angels, the general assembly and Church of the firstborn,” and was numbered among “the spirits of just men made perfect.”

Those happy ones had differed while upon earth, and still in resurrection they differed, “as one star differeth from another star in glory.” But whether wearing the martyr-missionary’s crown of many jewels, or the chaplet won by childhood’s faith, or the starless diadem awarded to the true but imperfect reception of the trin-mysteries of Bethlehem, Calvary, and Olivet by some half-taught catechumen, they were alike in this, that their purity was complete ; “every one of them” was clothed in robes which he had “washed and made white in the blood of the Lamb.” That

blood was their title to the joy, the plenty, and the security of their home "before the Throne of God." They all bore palm-branches of victory, for all had conquered by their Divine Leader. But were there not loftier trophies for the heroes of the Church's army,—for those who had led forlorn hopes into the strongholds of Satan, liberating his captives, or nobly perishing in the attempt—than for the unaggressive warriors-at-home,—than for soldiers of peace,—givers of gifts, but not resisters unto blood ; than for those who have indeed offered gold upon God's altar, but not ease, not home, not love of kindred, not life itself ? Had there not lived Christians willing to forego all these, where had been that crowd ? Then, alas for robes unworn ! palms unwaved !—wailings, that now were songs. Where had been Great Britain's saints but for the whole-hearted consecration of the early missionaries ? Who shall gather South American converts, if British Christians be supine ?

Notice one other feature of the vision recorded by John. Angels, bright with never-tarnished lustre, hung upon the outskirts of the ransomed throng. Angels, who had struck the keynote of Redemption's anthem, when to wakeful shepherds they had told of "Glory to God in the highest, on earth peace, goodwill to men," but to whom had been denied the glorious service of heralding the triumphs of the Cross. During the course of centuries they had rejoiced over "every sinner that had repented," and now, concentrated by the generous enthusiasm of Heaven, not one of them is absent at Redemption's apotheosis. "All the angels" "said Amen," and joined with "the great multitude" in ascribing "blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might to our God for ever and ever."

Such is the work of soul-saving, as it will be estimated "after this," as it will glitter in the noontide of eternity. Shall it be a matter of indifference to us now ? Men are the protected of angels, but they are our brothers. Angels "minister to those that shall be heirs of salvation," but to *us* is committed the ministry that shall aid their attainment of that inheritance. Have we "washed our robes and made them white in the blood of the Lamb," and shall we rest content with a personal salvation ? Rest content, that "after this," when we stand among the crowd the Seer of Patmos saw, there should be no brother's eye to catch our own, in loving acknowledgment that *we* helped it to its participation in the beatific vision ?

Our Society has a special object. Fervently sympathizing in every missionary success in "Africa and the East," longing that *the whole world* should be won for Jesus, yet it pleads specially for the New World, not included in the efforts of other societies, for the vast continent of South America, for her untaught heathen, her careless colonists, her slaves to Romish superstition. Oh, for a response that may not make us ashamed "after this," a response we may remember with joy "before the Throne of God and of the Lamb."

E. J. A.

USHUWIA.

Mr. Bridges' Journal, continued from page 127 :—

"I purpose giving you some extracts from my journal, but will first relate matters of interest since the 'Allen Gardiner' last left.

"The daily course of instruction, as beforetime, has been followed, occupying from one to two hours daily. On Sundays I have met the natives thrice, when we have, as a rule, spent four hours in worship and instruction. Thrice a week such of the more civilized natives as were here came to our house to spend their evenings from half-past six to nine o'clock. They were principally occupied sewing, but we had much profitable intercourse, and always concluded with prayer in Yahgan and English. These were favourable opportunities of studying their language, by listening to their free conversation among themselves. Once a week my dear wife has had a mothers' meeting, sometimes at home, sometimes in the schoolroom, when the women and children, 16 in number, or such of them as happened to be here, were taught to make and mend clothes, and to repeat and sing hymns. They always came with gladness, and clean, and have made good progress in sewing. Miss Varder joins heartily with her sister in this work. We have finished St. Matthew's Gospel, and reached the middle of John iii. This morning we read and considered the 14th and 15th verses of the third chapter, with earnest desire to bring them, as grateful and penitent sinners, to their Saviour. Geography has been the subject of many an hour's instruction; and a very interesting and improving subject it has proved. English lessons (speaking), and many lessons on the divisions of time into years, months, weeks, days, &c., have occupied much time, besides a variety of other lessons. Since the end of April it should be remembered the attendance has been wholly voluntary, as there has been no employment, and no giving out of stores. The numbers resident here have been very fluctuating, and necessarily small; but the attendance has, considering the necessities of obtaining supplies of food and fuel, been ready and good. The natives live principally on mussels. The strength of many has been severely tested this winter, and some have died, and many are much emaciated. They feel the winters very much, and bright, moonlight nights, which are intensely cold, are the only times it is worth their while to fish with the line. On fine days the women were very often the whole day in their canoes fishing for mussels with a three or four-pronged spear.

"There is very little religious conversation among the natives, but the power of religion is more and more evinced in their lives, in struggling against their sins, and advancing in kindness, love, and faithfulness to each other.

"This season we shall grow very few potatoes; they do so badly. Swedes and common turnips will be our principal produce. Potatoes from our own garden lasted us till the 'Allen Gardiner' arrived, but we had then been using for a fortnight those we had put aside for seed.

"The swedes and turnips do very well; cabbage and carrots middling, as also cauliflower, strawberries, currants, and gooseberries; fruit very indifferently. There are some very excellent grasses here, and a great abundance of a harsh wiry grass, which, however, is very serviceable as winter food for cattle. Standing firmly upright, and growing in close tufts, its tops are above the snow, when the better grasses are wholly covered, and decay under the snow. Many guanacos were killed by the

natives towards the end of winter, but none were taken here. I have only seen two since I have been here. In the employment of labour since the 6th March to the end of April, and support of three children, there were about £30 worth of provisions used. During this time much grass was cut, dried, and housed for winter food for cattle; 1,170 yards fencing put up, besides much other work. As regards the material of work of this place, we *must* render assistance this season in the shape of food to many who are desirous of working up land to raise a crop, which they could not do without such aid. It will be many weeks yet before fish are plentiful. Conger eels (called by the natives tucupi), are now obtained by them. They find them in holes, in pairs, and highly prize them. They never use the round, slimy eel. When the seed-saving is past, I purpose setting to work at our road, which we want very much, and which will have a rise of 1ft. in 11ft. Besides this work, we purpose enclosing a field to the north of our garden, in which the goat-house stands, a portion of which will serve as a yard for stowing lumber, and for the site of a workshed. Also some assistance will be given in the framing of wigwams and putting doors to them for such natives as are desirous of settling on their land.

“Three natives have come from Keppel Island to remain here, viz., Jack, Ucutuloosha, and Emewianjiz. They are still on board, as the first and last are useful in assisting in the lading of the vessel. As regards cleanliness and neatness, they all look first-rate, but I have not yet had sufficient intercourse with them to say anything further about them. If they will do anything for themselves it must be by patient and persevering industry. Emewianjiz is a nice-looking youth. It is with very great pleasure I record the heartiness with which Macfarlane has assisted me continuously in the work of this settlement. Through his affability and fair dealing he has obtained the good-will of the natives, and he has been a great comfort to us. We have met together twice daily for prayer and reading the Word, and I have reason to hope that the love of God is not a stranger to his heart.”

WRECK IN TIERRA DEL FUEGO.



APTAIN NICHOLAS writes from Keppel Island as follows :—

“I am happy to inform you of our safe arrival here from Ushuwia. We anchored in the Falklands fifty-six hours after leaving Ushuwia. I believe this is the quickest passage the ‘Allen Gardiner’ has ever made. We experienced a heavy gale from S.S.E. during the passage across, with a high sea. On our arrival at Ushuwia we heard from the Indians of a wreck about 120 miles westward, or on some island in the Pacific. We left with as little delay as possible, to try and find out the exact spot, so that we might possibly be of some service to the crew. We worked our way through the Beagle Channel, N.W. arm, and Darwin Sound, and there heard the wreck was on the outer coast of Londonderry Island. With some difficulty we got through the Louisa Sound, Londonderry Island, to a neck about three-quarters of a mile across. There we hauled the boat over and proceeded to sea, about eight miles S.W., against a heavy swell and fresh breeze ; we came to a small island bearing from

Cape Alikoolif, S.S.W. six miles where the wreck was said to be. We walked across the island to the sea coast, there we found the wreck of a large ship but none of the crew, or any trace of any one having been there. From the wreck we find she is a vessel called the 'Ocean Empress,' probably built in Quebec, 1,067 tons register; it is very possible she has been abandoned at sea, if not, all hands must have perished in her. The former I sincerely trust will turn out to be correct. The Indians have never seen any one, but have only fancied they heard guns fired, and were afraid to go there. This may have been a mistake of theirs."

We hear from Lloyds' that the "Ocean Empress" had been reported in London as having been abandoned fifty miles west of Cape Pilar.—Ed.

The Argentine Republic.



THE Rev. W. T. Coombe is very anxious to urge the claims of a new church for Rosario. He writes:—

"Rosario, March 10, 1874.

"On the 15th of February I started a day-school for the children of our Sunday-school, and have been fortunate enough to find a suitable person to take charge of it. She has twenty-two pupils, and I think in another month will be able to get along without my help. This day-school was a great want, and I trust, with God's blessing, will be a permanent and useful work.

"During Lent I have had service every Wednesday evening which has been well attended, especially by the working people. I am now pleading hard for the new church; up to the present have 300*l.* in 'London and River Plate Bank,' and about 200*l.* more promised. After Easter I intend going to Buenos Ayres and Monte Video, where I hope to get some help."

"Rosario, April 9, 1874.

"Believing our English parochial system to be the most efficient in the world, it has been my desire to carry it out here as far as possible, and having got together a good Sunday-school, I next felt it was a duty to see to the secular education of these children, who had no other means of learning to read or write. They are not the children of well-to-do people, but of artizans and labourers.

"Of the 137 immigrants who have landed here from Paraguay, 45 were children between the ages of fourteen years and six months. The majority of them are likely to remain here, and ten years hence these children will be young men and women, who will either be a blessing or a curse to us. We cannot expect results without working for them, and unless laid hold of now they are lost to us for ever. Sent to native schools, they adopt the language and customs of the country, and are not only lost to Protestant influence, but generally to English society. Besides this, I have found it one of the most effectual means for winning

the working people. The influence it has already had on the parents has been most encouraging. Six years ago it was a rare thing to see a working man at church. Now at least one-half of the congregation is composed of working men and their families.

"My friend, Mr. Cooper, who is still a subscriber to this station, and happened to be with us on Easter-day, was quite pleased at the improvement in this direction since he left two years ago. The offertory was 11 $\frac{1}{2}$ l., and sixteen persons remained to celebrate the Holy Communion.

"The grant for the Roldan Colony I hope will not be required after this year, and I shall do my best to reimburse the Society what they have so liberally granted.

"On Monday next I go to Cordova, for Divine service, and on the following Monday (April 20) to Buenos Ayres and Monte Video to solicit funds for the new church.

"WM. T. COOMBE."

"Rosario, May 12, 1874.

"Enclosed I forward a few notes from my journal. My visit to Buenos Ayres was a very pleasant one, and, on the whole, successful. Our Rosario Sunday-school will pay for the cabin table in the new Allen Gardiner—if not already taken.

"I am leaving this morning for San Nicolas, the next town to this. I hear there is an English population springing up there. I was sorry not to have time to visit Monte Video when at Buenos Ayres, but the steamers would not allow my getting back for Sunday. Our annual meeting of subscribers will be held next week. The balance in hand for next year is 110 $\frac{1}{2}$ l., the largest we have ever had; but it will be required, as we have lost many of our best subscribers this year.

"W. T. COOMBE."

[We are glad to state that the Central Argentine Railway Company has voted an annual subsidy of 40 $\frac{1}{2}$ l. to the Rosario Chaplaincy.—ED.]

"Monday, April 13 $\frac{1}{2}$ th.—Left for Cordova.

"Tuesday, 14 $\frac{1}{2}$ th.—Visited the English residents. At 7 p.m. held Divine service at the telegraph office; 23 persons present; baptized 1 child.

"Wednesday, 15 $\frac{1}{2}$ th.—At Rio Legundo baptized a child belonging to one of the employés of the C. A. Railway. In the evening held Divine service at the station Villa Maria; about 20 persons present; baptized another child.

"Friday, 17 $\frac{1}{2}$ th.—Visited hospital, and examined children of our day-school; remainder of day visiting the families of the English workmen employed on C. A. Railway.

"Sunday, 19 $\frac{1}{2}$ th.—Good congregation morning and evening; 30 children at Sunday-school; after Sunday-school visited hospital.

"Tuesday, 22 $\frac{1}{2}$ nd.—Left for Buenos Ayres.

"Sunday, 26 $\frac{1}{2}$ th.—In the afternoon went to Lomas de Zamora, nine miles from Buenos Ayres, where I preached for the Rev. Dr. Smith, and at St. John's, Buenos Ayres, in the evening.

"*Thursday, 30th.*—Left Buenos Ayres for Rosario in steamship *Provedor*; refreshed by my visit and the kindness of many friends. Notwithstanding the many calls which are made on the English residents in this city for local charities, I received 125*l.* towards our new church.

"*Sunday, May 3rd.*—Morning congregation smaller than usual; 9 communicants at Holy Communion. Offertory, 7*l.* 10*s.*; after Sunday-school a funeral and a baptism; evening service well attended.

"*Tuesday, 5th.*—Visited four English vessels in the port, and arranged for service on Sunday next at 9 a.m. on board the barque *Lady of the Lake*, of Bristol; the Captain spoke very affectionately of Bishop Stirling, whom he met at Stanley last year.

"*Thursday, 7th.*—Wrote up correspondence and made several calls in town; received 2*l.* 10*s.* for new church.

"*Saturday, 9th.*—Visited hospital; found 5 English patients, 1 woman, 3 men, and a boy, all of whom were improving; received a donation of 30*l.* for new church.

"*Sunday, 10th.*—It is six years ago to-day that we first held Divine service in Rosario; the congregation, then numbering 18, has increased to 65, in spite of adverse circumstances. 900*l.* has been spent on a new chosen site and iron church to be the future school-house and lecture-room, and there is now a balance of 500*l.* towards the permanent church. During those years 203 children have received the rite of Christian baptism, many sick and dying ones have had the means of grace afforded them, and the sick and indigent poor have been relieved or assisted to the amount of 454*l.* 10*s.*, indeed, there is cause to be thankful for the past, and to take courage for the future. May each succeeding year find us using, with increased wisdom and zeal, the opportunities afforded for doing the Lord's work in this portion of His vineyard. At 9 a.m. Divine service on board the *Lady of the Lake*; preached from Mark viii. 27; there was about 25 at service; left packets of assorted tracts for the crews of the different vessels. At 11 o'clock Divine service at St. Bartholomew's; congregation 65; preached from James i. 25. Afternoon Sunday-school, evening congregation 40; text Col. iv. 5."

The *Buenos Ayres Standard* states:—

"We are now closing the wool for 1873-4, perhaps the largest wool season ever known in the Plate. It is well, however, to advise home merchants interested in this article that the season so far has proved most disastrous to the farmer, and that, what with the great drought, and now piercing cold, rain, storms, the mortality of sheep in the camp will probably exceed that of the disastrous year of 1859, when four millions of sheep died in the camp. Cattle-farming has this year proved equally unfavourable, some estancieros having lost as many as 15,000 head. The cattle seem to have died of starvation; as for the last four months some of the camps were as bare as the streets in Buenos Ayres."

Uruguay.

SALTO.



WE announced in our last Magazine that the Rev. T. F. Schmid had returned to England, and that negotiations were in progress for the re-appointment of his successor. It is with unfeigned sorrow that we have to record

the very sudden death of the Rev. J. Kessler, who had just been appointed as Chaplain to Salto, and was to have sailed on the 4th October.

CONSULAR CHAPLAINS.

THE Report of the Parliamentary Committee appointed to inquire into the cases of Consular Chaplains affected by the operation of Lord Granville's Circular of 21st July, 1873, has been issued, and we are glad to see their recommendation tends to the maintenance of seaport stations such as Pernambuco, Bahia, and St. Thomas, and that other similar stations, amongst them Lima, Rio de Janeiro, Valparaiso, Monte Video, and Buenos Ayres, are also recommended for special consideration. We may therefore look forward to a more satisfactory conclusion being arrived at than appeared at one time probable, nor can we doubt that Lord Derby will feel it his duty to carry into operation the recommendations of the Committee, thus ensuring to English residents at South American ports that degree of national countenance and support to which they are so justly entitled. It is at least satisfactory to find that a clean sweep is not to be made of these useful adjuncts to our relations with foreign countries. We have throughout strongly advocated both the justice and the policy of maintaining these Consular Chaplaincies, which are at once a safeguard and a comfort to those whose business pursuits compel them to reside there, a privilege they have enjoyed for the last half century. The representations made to the Foreign Office, extracts from which we recently published, are in themselves entitled to much weight, and we now only wait the decision of Lord Derby to congratulate our fellow-countrymen in South American seaports on the victory they have achieved over prejudice and misrepresentation. It is rather significant that not a single objection to these allowances to Consular Chaplains has been made by Dissenters or Nonconformists resident at the ports, who, indeed, are too well aware of the advantage they derive from them in common with all others. It is a fair compact that ought not to be lightly disturbed, and we feel persuaded the general approval of the country will be with the recommendations of the Committee.—*Brazil and River Plate Mail*.

SANTIAGO.

REV. W. H. Lloyd, writing on the 15th June, says about our Station at Santiago :—

“Your Bible store there is succeeding admirably under Mr. Roe's management. He has put in a well-conducted, active manager, who seems to have a heart for the work, and the sales, which, after Mr. Wilkinson left, had sunk to 15 or 20 dollars a month, have risen now to over 100 dollars in April, 170 dollars in May, and Mr. Roe told me last week that

for the first week in June they were on an average of 220 dollars for the month. The 'Obrero' ('British Workman'), published by T. B. Smithies, sells largely, as also does the 'Almacen de la infancia,' by the same. Bibles also are selling better than they did formerly, and there appears to be a spirit of inquiry arising amongst some of the educated young men in the capital. But there is great need of a better selection of Spanish religious books and tracts, and many inquiries are made for fresh books; those which we have in stock having all been read by many persons."

Brazil.

(*From the Brazil and River Plate Mail, July 23, 1874.*)



THE Indian tribes, on the frontier, are manifesting symptoms of tractability. Many of the chiefs had tendered their submission to the Government. The principal pacificator in this instance has been general hunger. Continued drought in the Pampas has caused famine amongst the savages, who have sought, by conciliation, to obtain a supply of necessary food.

The immigration for the four months ending April 30th is represented by the arrival of 25,000 individuals. By the close of the year, it is believed, the number will reach 100,000 souls.

The Brazilian Government has replied to a protest of the Papal Nuncio against the condemnation of the Bishop of Olinda. "The Tribunal," says the Imperial Minister, "which tried the Rev. Bishop of Olinda, and has to pronounce judgment in the case of the Bishop of Para, is the Supreme Tribunal of Justice in the Empire, authorized by our laws, and this authorization does not depend upon the approval of any foreign authority whatsoever. The protest of the Apostolic Internuncio, permit me to say, is therefore null and without effect."

The protest of the Papal Nuncio is as follows:—

"In the presence of these most grievous facts, and of the manifest violation of *ecclesiastical immunity*, we comprehend that the undersigned, by the strict obligation of his charge, and as representative of the Holy See at this Imperial Court, finds himself absolutely compelled to protest against all and any breach of the rights and laws of the Church, practised in this question of the bishops, especially in prejudice of ecclesiastical immunity and all its successive consequences, that the imprescriptible rights of the Church and the Holy See may ever and in all time remain safe, intact, entire, and unbroken."

A SPECIMEN OF CONTROVERSY.



AT an early hour on the morning of the 14th of May, six horsemen set out from Lota, bound for Levu, or Lebu. Two of the riders were servants, of Spanish descent, who were well acquainted with the country, and one was the Society's missionary catechist; the remaining three were English gentlemen, all of whom had recently arrived in the country.

The occasion somewhat resembled an English morning in September; cold and uncomfortable at starting, but bright and warm when the sun attained some height above the horizon. The cattle were out on the hill-sides; the workmen (usually

woodcutters and sawyers, who plied their labours in the forest itself), were proceeding to their employment ; while here and there a wooden hut indicated its existence, as in the old English song, "By the smoke that so gracefully curled" above the trees. The absence of birds was not noticed, so numerous and attractive were the natural flowers, and though none of the party professed any great knowledge of botany, all were charmed by the red and white bell-shaped flowers which decorated numerous wooden crosses on the way.

The river Laraquete was forded as best we could, the three spare horses plunging in like so many water-dogs, and then gambolling round us on the opposite bank, as if rejoicing that they were free for the moment from strap and thong, from bit and spur.

A larger river, however, lay before us, on the southern bank of which we resolved to halt for our breakfast or lunch. In Spanish countries the two are combined in one, and the hour is not unfrequently from half-past ten till eleven. This river was the Carampangue, which separates the province of Concepcion from that of Araucania. In the former, besides Concepcion which gives the name, there are included Lota, Puchoco, and Coronel ; and in the latter, Arauco, Quiapo, Lebu, &c. The Carampangue rises in that portion of the Andes known as Altos del Purgatorio ; but at the part which is now under notice, it flows in the shape of a broad sluggish stream, carrying down and depositing large quantities of common red sand, so that our horses had no difficulty in wading across it. I thought, by way of contrast rather than similarity, of the mode in which Mazeppa reached land on the further side of a large river.

With glossy skin, and dripping mane,
And reeling limbs and reeking flank,
The wild steed's sinewy nerves still strain
Up the repelling bank.

The elevated margins of the river seemed to let us down into a soft, grassy field, like enclosed pasture-land in England, but there were trees dotted through it. This, we may notice in passing, is a very common fact. Graceful tufts of evergreens occur on the side of a beautiful hill, often suggesting vividly the artificial clumps of shrubbery in a gentleman's park at home, and indeed much of the scenery around that part had a home look about it.

The girths were slackened, the bridles removed, and the spirited little horses which seemed quite to share in our emotions, sought their breakfast. They found it, of course, in the abundant soft and juicy grass all around them. We flung ourselves down near the root of a large tree, in a variety of positions such as one sees occasionally in the *Graphic*, or some other of the illustrated papers. And seldom did pockets, knapsacks, or wallets, yield up such a varied meal. One had a little claret, another had a small pocket flask of spirits, to be diluted with the water at hand. Again, one had a few biscuits, another some sandwiches, or a little "plain bread," as the Scotch say, or slices of tongue, &c. The dweller in cities may think we were badly off ; whether he sit down at the well-laden table at home, with the indispensable tea, coffee, eggs, and cold meat, or at the practical *dejeuner* of the coast, commencing with broth, and ranging through several courses. But we were light-hearted, easily satisfied, and thankful to the Giver of all good. Never was any sentiment more true than that of Goldsmith, in the "Hermit":—

"Man wants but little here below,
Nor wants that little long."

It was at this spot that our controversy began ; and it arose quite as innocently as many more important ones do.

The catechist broke silence, and improved the occasion by telling us we were in the middle of an orchard ; upon which we raised ourselves on our elbows, or assumed for the moment a half-sitting posture. He added that it was a *natural* orchard, each tree growing precisely where the apple or pippin had dropped from the parent twig. This awakened the usual exclamations from the languid, as "Dear me !" "How very curious !" "Never heard of such a thing before !"

One of our party, however, was given to reflection ; and he fancied that in such a case there should be a tangled undergrowth of brushwood, brambles, and

coarse weeds ; though he was quite aware that trees often appear to find their position by some wonderful power of "natural selection," and that they stand out apart from their fellows where they can derive their proper aliment from the soil.

So the place was examined ; and at length he announced that the interesting statement, which the company had just heard, honestly given no doubt, was nevertheless a mistake ; in short, at variance with the facts, inasmuch as the trees were growing in regular parallel lines. Upon this, one or two started to their feet and verified the remark. Indeed, it was further discovered, that looking at these rows crosswise, or at right angles, the trees were again in parallel lines !

What could the catechist say now ? He was a very good creature, as simple-minded as a child ; but was he not too ready in assertion ? What a pity that so many men are not trained to reason. However, he replied, smiling, and with unabated confidence, "Not a tree had been planted by the hand of man ; even the very one in whose shadow we reclined was as natural a growth as any that had flourished in Eden ; all subtle arguments from parallel rows to the contrary notwithstanding."

This was stranger and more strange. The speaker was a German, and we did not fail to tell him jocularly that he ought to have belonged to another country in Europe, whose soldiers do not know when they are beaten. But what was a man to believe ? Certainly not his senses, at all events his eyes. "As for history," says Walpole, "I know it's a lie."

A further chance remained. The two *peons* were busy saddling the horses, and preparing for our next start ; but we had yet a few minutes to dispose of. The distance between the parallel rows of trees was measured, and lo ! they were five yards apart, whether taken from north to south or from east to west. This was surely unanswerable ; especially as the argumentative gentleman declared that this was just the distance of the trees in his grandmother's orchard, somewhere near Lough Neagh. He would not like, of course, to say anything positive, having only presumptive evidence to go upon,—but he strongly suspected that an English gardener had been on the ground, unknown of course to the present company.

Ha ! we were as far from a settlement as ever. The catechist, with an obstinacy of opinion that would have done honour to Galileo, mounted his horse slowly, and then turning round in the saddle uttered his ultimatum. There was concurrent evidence on the subject, he urged, as the people, old or young, never varied from their statement. Apple trees were hardly so old as to require an appeal to tradition ; the testimony was rather that of experience, and these men stated what they knew. They had no interest in the matter or purpose to serve by violating truth ; the information was drawn out by accident, given casually, as it might be to ourselves, by one of the natives.

His opponent replied that tradition was a dangerous guide in more respects than one, and on more subjects than one ; and that when the virtues of the Araucanians were reckoned, whatever they might be, he thought that strict accuracy of statement could hardly be enumerated as one of them. In short, "not to put too fine a point upon it," as Charles Dickens says, he felt sure that any sane jury in Christendom, from the evidence now before them, must decide that the orchard was an *artificial* one, almost without turning round in the box.

This was pretty strong ; however, there was a ring of good humour and banter in the tone, and obviously no offence was meant. But, the horses were on the stretch again, and as they galloped along it was agreed *nem. con.* to refer the matter to the first human being whom they met, if, perchance, in our days,

"Wild in the woods the noble savage ran."

In a ride of less than two miles a Spaniard was encountered, and after the usual salutations the question was proposed to him for solution. The man put his hand into his bosom, clawed his breast violently, and then looking up, like one of Milton's demons, he "grinned horribly a ghastly smile." He seemed to think that he had met two city men, who were not a whit wiser than they ought to be.

"Senores," he began, "it is most true that each tree grows where the fruit of its parent fell, and no hand has at any time changed its place."

"There now," said the catechist, "I knew all along that I was right."

"But, my dear sir," said his opponent, blandly, to the Spaniard, "what came of all the rest of the trees which sprang from *other* apples?"

"Oh! they were pulled up, cut away, cleared off, and burned for cooking."

"Exactly so, that's just what I said; how obstinate some people are."

"I only maintain," said the catechist, "that the orchard is *natural*; though, of course, there has been some thinning and trimming."

"And I only maintain that it is an *artificial* one," said his irrepressible opponent. "Nature merely set the ball rolling, but she ended in making it a 'thicket.' It was man who made it into an orchard, *quod erat demonstrandum*."

"A truce to your arguments," called out our leader. "Here is Arauco; let us make for the baker's house, and lay in a supply of bread."

And this is controversy! Each man looks at the facts from one point of view and refuses to look at them from another; each grasps half the truth, but will not touch the other half; each seeing that his small portion of argument is verified, forgets that there is any other, and claims the victory. It is the old story of the chameleon, which was green, blue, black, and white. It is an illustration of the fable in which a shield was gold on one side and silver on the other. Lord Lindsay, now the Earl Crawford and Balcarres, has written an interesting work called "Progression by Antagonism," in which he shows that it is not only a fact, but a great advantage that we each look at half a truth. One is ruled by the emotions, another by hard intellect; one looks to doctrine, another to discipline; one makes Scripture the highest earthly court of appeal (as it ought to be, being the only inspired authority), another the Church. But surely the great moral to be deduced from all this is charity and brotherly kindness. While we are conscientious, let us bear in mind that others are equally so; and while we see clearly the motes which obscure their intellectual vision, let us reflect, on high authority, that possibly there may be beams interfering with our own.

A. H.

HOME PROCEEDINGS.



UGUST is usually a slack month for deputation work, for in most neighbourhoods a large number of people are from home, and even if meetings are held at the places to which they have flocked, the attendance is not, as a rule, encouraging. Nor can we wonder that even the most missionary-hearted claim immunity from missionary meetings during their month's holiday.

The lectures, therefore, delivered on the Society's behalf have not been very numerous during the past month, nor do they call for more than a passing notice. Perhaps those in Jersey and the Isle of Man were the most interesting, for, so far as we know, they are the first that have ever been given in those islands. From both we have for some years received valuable support, but it has been in the shape of private subscriptions, and not as collections after public appeals. Let us hope that these two lovely islands may henceforth, from time to time, receive our lecturers and listen to the oft-told, and yet ever new, story of Christian enterprise in the less favoured islands of the sea.

Chichester is an old friend of the Society, and received its annual visit on the 20th ult. The meeting was better attended than usual, but from the accidental absence of certain friends the collection was considerably below that made on several former occasions.

The most encouraging feature of the month's work is the large number of sermons that have been preached. They may be computed at nearly thirty; those at Bromley Common and Armitage Bridge gaining for our Society the support of congregations hitherto ignorant of what is going forward in South America.

The largest collections of the month were those made at St. Paul's, Prince's Park, Liverpool, after sermons by Mr. Scott. Almost all the collections show an improvement on those made last year. Several churches also admitted us, which only yield us an occasional support. This was the case with St. Margaret's, Plumstead, where sermons were preached by the former vicar on the 23rd; and Trinity Church, Edinboro', where our kind friend Mr. Adams lent us his aid.

We were much encouraged by a remittance of 50*l.* from Croydon, which is the result of a working party at St. James's Vicarage.

On the whole, we cannot but rejoice that our old friends show an ever-increasing sympathy in our work, and that new friends are continually being enlisted under the South American banner. And we would only remind our readers of the need of their earnest prayers that suitable men may be raised up, both to supply the stations which are now vacant in South America, and to enter on those new spheres which we are only waiting our opportunity to form into centres of Christian effort. What Solomon says of a king is true of a human Society, "In the multitude of people is the king's honour, but in the want of people is the destruction of the prince."

H. S. A.

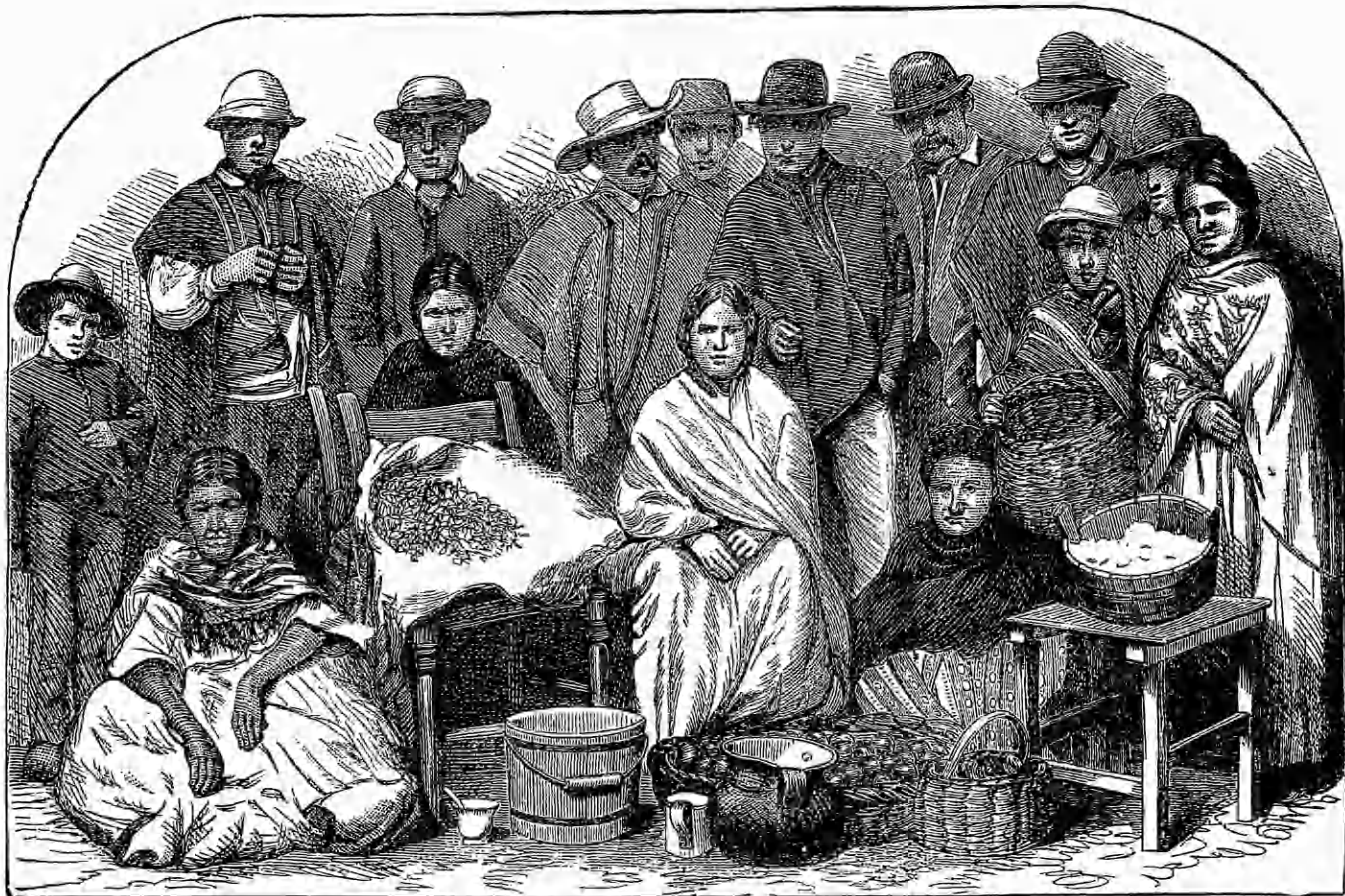
Contributions thankfully received from July 27th, 1874, to August 24th, 1874

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

ANNUAL SUBSCRIPTIONS.							
	£	s.	d.		£	s.	d.
Heyden, Mlle. Von der	0	10	0	Christ Church, Camberwell, Rev. R.			
Morris, Miss	0	10	0	O. T. Thorpe's children's box	0	15	2
Saurin, Lady Mary	2	0	0	Croydon, per Mrs. Watson, Ladies' Working Party at St. James's Parsonage	50	0	0
DONATIONS.				Long Crichel, per Miss Stirling, Sale of Work, &c.....	27	15	0
Bennett, Miss, for San Paulo Church	0	2	0	Notts, per Rev. J. W. Marsh	25	0	0
Kelland, G. J., for Fuegia.....	0	2	6	Playden, per Rev. C. M. Ramus, S. by Rev. H. S. Acworth	2	2	3
King, Capt. H., R.N.....	1	0	0	St. James's, Holloway, per Rev. W. T. Duke, L. by Rev. H. S. Acworth, less expenses.....	0	18	0
Matthews, Miss	2	0	0	Stratford, per Rev. J. Bolton, S. in St. John's, by Rev. H. S. Acworth	3	4	0
SPECIAL FOR NEW ALLEN GARDINER.				Sydenham, per Rev. W. T. Jones ...	5	1	0
Aberdeen, Countess of, towards bal-	10	0	0	Tavistock, per Miss Torr	3	5	0
last	4	0	0	Ryde, Miss Mainwaring.....	0	10	0
Ditmas, Mrs. F. coll. towards 2nd jib	1	10	0	Rye, per Rev. B. S. Wright, SS. by Rev. H. S. Acworth.....	8	4	0
Torr, Miss, coll. for boom				Ditto, Miss Pink (coll. and box) ...	0	13	9
SPECIAL FOR ROSARIO CHURCH.				Wanstead, per Rev. G. S. Fitzgerald SS. by Self, and Rev. H. S. Acworth	20	0	0
Fox, Walker, and Co., Messrs.....	10	10	0	Wimborne, Miss Orr, for Amazons ...	0	5	0
COLLECTION.				SCOTLAND.			
Stickley, Miss L.	4	15	6	Crieff, per Sir Patrick K. Murray, Bart., SS. at St. Columbia's Episcopal Chapel, by Rev. J. W. Marsh	15	0	0
ASSOCIATIONS.				IRELAND.			
Armitage Bridge, per Rev. A. Scott	11	16	0	Dunmore East, S. by Rev. J. M'Cormick, &c.....	5	0	0
Balham, per Thos. Woods, Esq. St. Mary's Juvenile Missy. Assoc.....	8	14	2	FOREIGN.			
Burslem, Mrs. Cotton, coll.	8	17	0	Philadelphia, Herbert Welsh, Esq....	2	0	0
Camden New Town, per Rev. A. R. G. Thomas, S. at St. Paul's	12	12	2				
Ditto, Mrs. Hodgkinson (sub.).....	0	10	6				
Cheshunt, per Rev. W. W. Kirby, including Miss Searle 2 <i>l.</i> 2 <i>s.</i>	3	1	9				
Chichester, per Miss Westbrook, L. by Rev. H. S. Acworth.....	4	0	0				

MR. CLOUGH'S DIARY.

Following this page is appended the continuation of Mr. Clough's Diary (page 145), which will appear till completed.



A GROUP, REPRESENTING THE LOWER ORDERS, CHILE.

THE SOUTH AMERICAN

Missionary Magazine.

OCTOBER 1, 1874.

OUR PROSPECTS.

WE announced in our last issue the Report of the Parliamentary Committee on Consular Chaplaincies to be in favour of retaining Pernambuco and Bahia as such; but whilst special consideration may possibly be shown for the occupants of the other five as regards pensions, it is probable that Lima, Rio de Janeiro, Valparaiso, Montevideo, and Buenos Ayres will shortly have to depend entirely upon their own resources for the maintenance of chaplains for our countrymen. This will in some degree affect the contributions locally raised, especially in Chili, towards the Society's Chaplaincies, and towards spiritual provision for more helpless communities elsewhere. But, on the other hand, it may be hoped that the announcement of the formal transfer of the spiritual superintendence hitherto exercised by the Bishop of London over Consular Chaplains in South America to the Bishop of the Falklands, will lead to greater unity of action, to more mutual sympathy, and to an increased desire on the part of both clergy and laity to work harmoniously together in a field so ripe for Evangelization as that of South America.

The Foreign Office has addressed a circular (August 13, 1874) to all Her Majesty's Representatives in South America, acquainting them that it has been ordered, with Her Majesty's permission, that the spiritual superintendence hitherto exercised by the Bishop of London over the ministers and congregations of the Church of England in certain countries in South

America, shall henceforth devolve on Bishop Stirling, who has, with the sanction and approbation of the Queen, been consecrated according to the rites of the Church of England, and appointed to be a Bishop to reside in the Falkland Islands. Her Majesty's Government trust that ministers and congregations of the Church of England there will be made acquainted with Dr. Stirling's appointment; and that he will receive from Her Majesty's servants in those countries and from the former all the support and deference due to his office. This transfer of jurisdiction has the concurrence of the Archbishop of Canterbury and the Bishop of London.

The importance of the above announcement is obvious; for it enables the Bishop of the Falklands to weld together the Church of England communities in a duly systematized organization; and, in the interests of the Society, to define with more authority on the spot the most fitting, because the most inadequately supplied, field for its operations.

The period of transition referred to in the Annual Report is passing away; the Bishop of the Falklands is about to return with, we trust, a sufficient staff to supply the vacant stations of the Society before the close of the year. There are several clergymen with whom it is probable final arrangements will be presently completed. It has been a source of anxiety and regret that there should have been any delay in this respect, but the difficulty of securing suitable candidates is well known to have been shared by kindred Societies. The Rev. W. T. Coombe writes, however, but recently, we are glad to note, that he had been itinerating in the province, and holding services at Frayle Muerto, and in the camp districts. There is much that is hopeful in our intelligence, and great cause for gratitude.

Now as to our prospects.

The purely missionary work progresses. Recent intelligence from Ushuwia and Keppel Island is very encouraging. The gracious and loving guardianship of our Heavenly Father over our missionaries and their families, living unarmed and unprotected amongst numerous savages, yet through Divine grace controlling them under the cravings of hunger by religious precept and example, inspires confidence for the future.

The new "Allen Gardiner" will probably be launched at Plymouth during the present month (D.V.). May the Great Head and Pilot of the Church employ the Society's new Mission vessel in the successful prosecution of the work so long carried on by its predecessor, and may it be made instrumental in opening up fresh stations on the Fuégian coast!

Upon the Amazons the Rev. Dr. Lee, and our lay missionary Mr. Resyek, have reached Manaus near its confluence with the Rio Negro, having been induced to do so by the promised countenance of the President of the province, should they select a tribe in that locality, such as the Purus, hitherto unapportioned to Roman Catholic priests by the Brazilian Government. Mr. Clough continues to labour at Santarem. When we regard the marvellously rapid advance, both social and commercial, of the South American Republics and the Brazilian Empire—their telegraphic communication with Europe on both coasts, and their net-work of railways spreading in every direction—there can be no wonder at the influx of our countrymen upon that continent, and that more appeals are made to the Society for the supply of religious ministrations than it can at once meet. Financially the Society never stood better than at the present moment; but with the further development of its work, its resources will need increasing.

Again, a striking feature in the sale and circulation of the Scriptures is the eagerness with which they are sought. In illustration of this, we may mention that upon the Amazons all the Portuguese copies taken out by the Mission were purchased as soon as it was known they were to be had; and the Rev. J. Roe, our chaplain at Santiago, writes:—

"The Bible depôt shows greater signs of life than ever it did before. . . . A gentleman belonging to one of the most influential families here went into the depôt the other day and bought a Bible for 150 cents. He declared it was just the thing for Chili. He seemed delighted with it. During the day he brought in no fewer than four other gentlemen, all of whom bought Bibles at 150 cents each; and ten out of the fifteen sold were the result of that sale. Day after day gentlemen went in and asked for the 150 cent Bible. . . . A poor carpenter did a little work for me the other day. When I wanted to pay he asked me to give him a Bible instead of payment, and that it might be Scio's, for he

had read Valera's all through, and he now wanted to read the other translation. This man is still nominally a Romanist, but I hope there is light dawning upon him."

Mr. Roe is desirous of having a Bible stall at the Chilian International Exhibition to be held in Santiago next year. The "British Workman," translated into Spanish, is sold by thousands. Returns of a similar character from the Revs. W. T. Coombe and J. I. Lee are equally satisfactory.

In conclusion we ask our friends to take heart, and give a renewed impulse to their efforts in promoting our cause. We would remind them of the crisis of the hour. A conflict is being waged along the whole line from the heart of Europe to the Empire of Brazil, Chili, and the shores of the Pacific; the conflict between Ultramontane claims of ecclesiastical immunity and the civil law; between the tendency to relapse into mediæval superstition and the unfettered proclamation of the simple Gospel of Christ, which is the most solemnly momentous struggle of the age. Never more than now did we need, never more than now have we been desirous, that the South American Missionary Society should "give no uncertain sound," but hold fast the Evangelical principles on which it was founded; the principles of that Protestant Reformation to which England owes (under God) her national and social blessings, no less than the high position which she occupies amongst the nations of the earth.

C. R. DE HAVILLAND.

Tierra del Fuego.

USHUWIA.



THE Journal of the Rev. T. Bridges, received by the last mail, will continue to present our readers with a faithful picture of the progress of the Fuégian settlement at Ushuwia. The Committee have decided to supply him with further assistance, in order to diminish the amount of manual labour necessarily devolving upon him. They desire to hear of a carpenter who unites with a knowledge of his trade such a missionary spirit as would prompt him to be no less useful in promoting the primary objects of the Mission.

The record of Jack's death in the Rev. T. Bridges' Journal will be read with deep interest, especially as he was one of the four Fuégian boys brought to England by Bishop Stirling, and the nephew of Jemmy Button, brought over to England by Admiral Fitzroy, and shown to William IV. and Queen Adelaide.

The Rev. T. Bridges writes :—

“ Ushuwia, June 17th.

“ May your good wishes for ourselves and the Lord's work here committed to us be abundantly fulfilled. They are in a measure realized, for no serious ill has befallen any of us, and the blessed work of preaching and teaching the Lord Jesus to these people is steadily followed with increasing power and acceptance. Nearly five months have elapsed since the ‘ Allen Gardiner ’ last left us (Jan. 21st), and during this interval all things have been going on in peace and order. I have not lately been well in health, which has prevented my writing so fully as I otherwise should have done. With much pleasure I acknowledge the receipt of most acceptable clothing from Mrs. Boyle and Miss Watson. These clothes are most suitable, being of the right materials and make. We have also received a package of tracts from the Religious Tract Society, and a valuable lot of books from the Society for Promoting Christian Knowledge. With much gratification I also announce to you the kindness of friends in Stanley, who have contributed over 11*l.*, with which they purchased rice and biscuit to supply the most pressing wants of the natives in times of special hunger during the winter and spring. Mrs. Hansen and Mrs. D'Arcy specially have exerted themselves in this matter ; Mrs. Lewis also assisted them, and went round with Mrs. Hansen, and obtained a large supply of old clothes from various parties, which have been very acceptable to many a semi-naked Firelander.

“ The ‘ Allen Gardiner ’ returned yesterday after searching for a wreck, and we all felt most thankful for her safe return. Almost constant calms delayed her, and the chart was found to be very faulty as regards the inner waters and islands. Four natives I sent from here to assist in working the vessel and in towing, and as interpreters ; the captain was well pleased with them, and so were they with their thirteen days on board.

“ Hamaca, an applicant for baptism, I have not yet baptized ; he wished to be baptized in company with his wife, and, on examination, I found her so very ignorant, as also himself, that I felt some special preliminary instruction was needful, specially in her case. His movements since have prevented my continuing this teaching, but I hope that ere long they may both be baptized if they are willing to trust the Lord Jesus and to be His servants, denying themselves sinful gratification, and yielding themselves to follow His holy will.

“ We are not expecting another visit till the new ‘ Allen Gardiner ’ arrives ; I have only requested Mr. Dean to send us a vessel in case of accident or long delay to our own, and he is not to send unless our own cannot come earlier than March. I have ordered from Stanley supplies of food to be sent then, and not earlier.

“ We have good news from Keppel Island ; James Cooshi has returned by the ‘ Allen Gardiner ’ here, and has made up his mind to reside here rather than at the ‘ Narrows,’ his native place. This resolve he has come to in consequence of a conversation on Saturday between him and myself. I told him I heard he intended living at the ‘ Narrows.’ He replied, ‘ Yes, if I was willing he should.’ I replied, ‘ I should be glad if he lived

here, as otherwise he would lose the great advantages he may here enjoy, viz., Christian and other instruction, profitable employment, our advice and assistance, and the benefit of the improved moral tone of the people who more frequently resort and live here, and other benefits resulting from our being here.' I reminded him that he had a well and conveniently-situated piece of ground allotted him, which would be transferred to some one else if he was resident at the 'Narrows,' so that if he desired to return here some years hence, he would repent having lost his former convenient portion. I told him that if he was after all minded to go, I would not object, though I should be sorry, and should be ready to assist him as far as possible. I showed him that he and his people could be happy and prosperous if they learnt to know, love, and serve God, and that otherwise there is no hope of peace and good. He clearly saw the state of the case, and readily decided to remain here."

"*Friday, Jan. 23rd.*—Yesterday many of the natives took their departure before the Allen Gardiner left, in order to make canoes for themselves, and some four men of them were those who were employed. Others purpose leaving shortly. Prayers from 7 to 8.15. Subject of instruction—'If ye love me, keep my commandments,' and the promise of the Holy Ghost contained in next two verses. Workmen under Mr. Lawrence employed on the road. Kept school from 9 till 11 a.m.; eighteen children present; commenced with singing, prayer, and religious instruction, followed by spelling, geography, English, and counting lessons. After school put fourteen of the children to work in the natives' square, thinning the turnips of such natives as are not likely to be here to do so for themselves, set George and Jack over the children at this work. Spent the afternoon and evening removing the old stove, and setting up the new, which with the necessary alterations occupied me till 10 p.m.

"*Saturday, Jan. 24th.*—A breezy day; wind S.W. Half-holiday. Mr. Lawrence kept school this morning from 9 till 11. Henceforth we do so in turn, and when he keeps school he will spend from 11 till 1 in studying Yahgan.

"*Monday, Jan. 26th.*—A lovely morning. Prayers from 7 till 8.15. Subject, last portion of St. John xiv. After religious instruction gave the people a short geographical lesson. From 9 till 11 conducted school; attendance of children 19; clean and well conducted. Sung at different times, began to teach a new morning hymn, 'Faith in Thy name,' &c. They repeated the Commandments, which I explained and enlarged upon; had lessons in English, geography, spelling, and physical exercise, marching, &c. After school employed five of the big boys thinning turnips and weeding. Afternoon rainy and windy. Hgucrinpin and Elanæwjan arrived yesterday.

"*Thursday, Jan. 29th.*—Since Thursday last, with a short cessation on Monday, the S.W. gale now blowing has raged, and done much harm to our gardens. This evening found the first ripe strawberry in my garden. We have had fine turnips since the winter. The principal work on hand is the road. Mr. Lawrence and I teach the boys for two hours on alternate days. Have visited poor Wanigulashan, who does not get better; spoke to him earnestly of the way of salvation, and prayed for him and the people present in the wigwam. To-day he and his son, with their wives and daughters, left in order to make a canoe before the bark becomes fast to the trees, which it does towards the end of February and loosens in October, leaving five months for canoe making. Wanigulashan's chief complaint he describes as a falling apart of his joints, especially his leg and thigh joints. He says his two brothers died from the same complaint, and he is persuaded he will not rally. Occasionally he has pain in his head

and inside, but not severely. His appetite remains good, but he is very languid and weary, and quite unable to stand or walk. Stephen and Wananoof also left, as also Hgooropin and Aanawjanjiz. Nine men only are here now, thirteen wives, twenty-two children. Visited Jack this afternoon. He is poorly. Had to reprove him for ill-treating his wife; gave them both good advice, exhorted them to love and virtue, and dissuaded them from sin. I learnt that this marriage was of Jack's seeking, and therefore he specially should endeavour to earn his wife's affection, which I pointed out to him. I think the result of our interview was good.

"Saturday, Jan. 31st.—Mr. Lawrence taught the children. Subject for instruction, from 7 till 8 a.m., part of John xvi. Jack has been poorly since Thursday afternoon with pain in his chest.

"Sunday, Feb. 1st.—Had a good day; good attendance at the usual meetings.

"Monday, Feb. 2nd.—Mr. Lawrence and I, accompanied by Iamaca, took a day's journey to the top of the highest mountain, lying to the N.W. of us; were fifteen and a-half hours away. Fortunately the weather was very fine. We reached the top about 2 p.m., having started at 7 a.m. We descended a steep shoot at the back of the mountain, thinking thereby to make an easy descent, but were sadly mistaken. Having gone down to the tree line, we turned to the right, and ascended the next pass, from whence we easily and joyously travelled over the snow the whole way to a lake. It was now about 8 p.m. Thence we turned to the right and, for the most part on snow, descended with great ease to where we breakfasted at 11 a.m. Here we lit a fire and had some chocolate, and at 9 p.m. started for home, which we reached at half-past ten, thoroughly tired out with our very long and arduous clamber, which we much enjoyed, seeing and admiring some very grand scenery, and having a very extensive view of the parts to the S.E. and S.W. We returned most hearty thanks together for our safe return and the happiness we had experienced. I had hoped from the summit to have a sight of Admiralty Sound, but was disappointed by very elevated and snow-covered mountains, with all their accompaniments of glaciers, crags, gorges, forests, &c., &c.

"Thursday, Feb. 5th.—Yesterday we had a special cause for thankfulness. As we were pulling up and rolling a puncheon of water which we had towed across from the north-shore, when on the steep rise near the beach the fore rod of the framework to which a rope was secured broke, and the puncheon went back down the little rise, and went partially over Saluycin, who, however, was not seriously hurt, and to-day is walking about quite nicely. Yesterday afternoon we had a thunder-storm from the North, with very heavy rain for two hours. To-day, during Jack's absence, whilst his wife also was gone for water, Stephen's wigwam, in which he and his wife have been living, took fire, and was very much damaged before the fire could be subdued, although some eight men were at work at it.

"Friday, Feb. 13th, 1874.—A very beautiful day. Light airs from all quarters, with frequent calms. Quite hot at times. Flowers, moths, butterflies, wasps, and various kinds of flies very abundant. Season for ripping off bark for canoes is now over, as it is now stuck fast, and cannot be separated without spoiling it. There are now sixteen canoes here. Three arrived yesterday; three left to-day. Wanigulashan fairly well; Jack remains much the same. Stephen and John arrived yesterday. We hear that Tupilojaujoz, being very jealous, killed his wife, and is afraid to live with his people, and avoids society as much as he can. A Wollaston islander having killed a fellow islander, is probably now killed in retaliation.

"Tuesday, Feb. 17th.—As almost every child in the place was away doing something or other, there was no school this morning. This afternoon some six canoes arrived, and the like number left yesterday and this morning. Usamoatulin, i.e., forest orphan, so called because his father was killed in the forest by a tree falling on him, came to me this evening, and sold me some fish. He is not often here, and is one of the fresh arrivals; is an oldish man, at least fifty. He said to me, 'My father, why do you not have compassion on me, and give me some clothes, for I am naked and cold.' I said, in reply, that I was very sorry for him, and would, if I could, give him clothes, but there were so many like himself wanting clothes, that I could not give to all, and only gave to those who worked and so earned them. He replied, 'What shall I do? Shall I cut up fuel?' I replied, much to my sorrow, that I could not employ him, having more applicants for work than I could oblige. He again said, 'My father, why don't you be kind to me?' I said, 'I am kind to you, and pity you very much, and am sorry to see you so ignorant of the good God of heaven, and I wish very much to teach you about Him, that you may be good and happy.' I pressed him to come daily to our meetings for prayer and instruction. I told him that if he were the only man, or one of few here, he should long ago have been employed and supplied with clothing and food he would thus earn; that I did not give clothing, &c., to anyone unless they earned or purchased them. This is a fair sample of many a conversation held with the natives at our front door. From many different persons we purchased about 20lbs. of fish yesterday, not because we needed them so much as because the natives want to sell them in order to have some biscuit to eat, or sugar, or rice, &c., &c. We are also pleased to have these small dealings with men and women, as it brings us in friendly and frequent intercourse with them, especially the women, and is often a good opportunity of speaking profitably to them; but it takes up much time. We eat largely of these small fishes, and in good measure feed our fowls and dog upon them. All goes on very well.

"Sunday, Feb. 22nd.—A fine day. Had very large attendance at our three native services, and felt deeply the privilege and responsibility of teaching the love and kingdom of the Lord Jesus Christ. Asked Stephen to pray this evening, which he did very nicely.

"Saturday, Feb. 28th.—Through the week been principally occupied with the road. On Thursday last Mr. Lawrence, whilst cutting up turnips, badly wounded his wrist, which, we are most thankful, appears to be going on favourably. We were reminded of our gracious God's past mercies to us, and made to feel our entire dependence on Him for a continuance of life, health, and ability to be useful. Jack is getting worse daily.

"Sunday, March 1st.—The three Sabbath services in Yahgan as usual; gave also a reading lesson and Scripture lesson before the afternoon service. Held our own service as usual at noon.

"Saturday, March 7th.—Weather through the week boisterous and cold. Mr. Lawrence's hand progresses favourably, but he is quite unable to use it. Have daily visited poor Jack, who has a very distressing illness, and is evidently drawing near his end. He is perfectly himself, always glad to see me, and my praying is evidently very acceptable to him. I was privileged to baptise him at *his own* request on Thursday evening last. The day before I had spoken to him, among other things, of baptism as a rite enjoined by our Lord and Saviour upon all who believe in Him and turn to Him. He did not then make any remark, but to-day Stephen told us he besought baptism, and on enquiry into his experience I was satisfied and baptised him. He professed himself truly penitent for his sins, and humbly trusted in Jesus Christ alone for reconciliation with God. Strange

to say, the same hour in which he was baptised he dreamed that he saw God, that he was happy and not at all afraid, and described the appearance as 'beautiful brightness.' This was before his baptism. Mr. Lawrence was present, and I endeavoured to improve the occasion to those present. Some days ago I was much gratified to hear from Hamaca that whilst lying awake unknown to Jack he heard him praying. I have heard repeatedly that he bore his sufferings very patiently, and they were not light.

"Sunday, March 8th.—Weather rough, and wet, and cold. This morning early the weather was delightful; this was suddenly succeeded at 10 a.m. by a fearful gale of wind and drenching rain, in which some canoes were caught, but all succeeded in safely reaching the north shore, but were thoroughly drenched with the sea spray and rain. Religious instruction as usual. Subject of instruction at 10 a.m. 'Faith,' illustrated in the character and life of Moses. Spent some time with Jack. Endeavoured to show him more clearly the happiness of the penitent and believing sinner, illustrating the case by the unwearied goodness of the Lord Jesus to all who came to Him, even for relief from bodily distress, when He was on earth. I asked him whether I should pray. He eagerly said, 'Yes.' On another occasion I made the same offer. He replied, 'Short pray,' being very weary and distressed with pain. I felt it advisable to exhort him to patience and mindfulness of the comfort of those with whom he was living, as I thought I saw too great yielding to self and fretfulness. I reminded him and others of the real cause of pain and death: our own sins and our Maker's displeasure. But, at the same time, spoke of God's unspeakable mercy, through His blessed Son, in the promise of eternal life and satisfying good to all who truly turn to Him. Thinking of the words, 'Let him who loveth God love his brother also,' I asked Jack whether he was friendly to all here. He replied, 'Oh, yes.' I then instanced by name several towards whom I thought he might not feel well-disposed. He replied, 'Oh, yes,' again.

"Monday, March 9th.—Visited Jack. He very earnestly responded 'Amen' when I prayed, and once was evidently and apparently earnestly praying himself; but the only words we could hear were 'God bless me!' and 'Jesus—David.' I thought that the remembrance of the blind men of Jericho, and their earnest and determined cries to Jesus, the Son of David, might be present to his mind. He sent for me repeatedly through the day, and has been very restless. The end is evidently near.

"Tuesday, March 10th.—A day much to be remembered. First of all, was called at 7 a.m. to poor Jack's deathbed. Was there about an hour, with Mr. Lawrence, waiting for the end. It came without a struggle. The sufferer appeared unconscious. I besought the mercy of the Lord of all mercy for His poor servant. He lifted up his hands as though praying, then rubbed them together, uttered a few inarticulate words, called out for water, wanted to know who gave him water when none had been given, spoke in a wonderfully strong voice, then was quiet some time, each breath becoming fainter and more protracted, and we knew not the moment of his death. He was decently removed to our cellar, and, assisted by Stephen, I made a coffin, two natives dug a grave in which he was suitably interred after a special service in the School-room at 1 p.m. As in the case of Acitaloosha, he was wrapped up in bagging, placed in the coffin in a plentiful bed of clean grass, and covered over with the same."

"In Chili a note, addressed by the Minister for Foreign Affairs to the Chilean representatives in Buenos Ayres, with reference to the boundary question, had

been published. From this document we gather that the Chilian Government is desirous of treating with the Argentine Minister for Foreign Affairs directly, and not through the intervention of the Argentine Minister at Santiago. His Excellency therein accepts the proposal to make the arbitration extend to Patagonia, the Straits of Magellan, and Tierra del Fuégo."—*Brazil and River Plate Mail*, Sept. 22, 1874.

Falkland Islands.

KEPPEL ISLAND.



R. BARTLETT (June 22) reports a very satisfactory condition of the Mission farm as regards the stock. The potato crop had not been very good, owing to the strong March winds which were generally destructive in the Falklands. He testifies to the willingness of the natives to work, but finds them very deficient in strength. Their religious and secular instruction is steadily progressing.

The Argentine Republic.

ROSARIO.

The Rev. W. T. Coombe writes :—

“ *Parsonage, Rosario, July 21, 1874.*

“ My visit to San Nicolas was a very pleasant one. I met three sons of an English clergyman who are resident there, an English lady who has been some years in the neighbourhood, and several working people. On Wednesday evening I held Divine service in the office of a friend, at which there were thirty-two Protestants present, English and German. This was the first time an English clergyman had visited the place, and several expressed the hope that I would return periodically, which I purpose doing. I made a second visit, and held service on the 14th of the present month.

“ To-morrow I leave for Santa Fé Camp, visiting the settlers and holding Divine service in the morning of Sunday next, at one of the estancias, and in the evening at the railway station, Cañada de Gomez.

“ On Thursday I leave for the Santa Fé Camps, intending to hold Divine service on Sunday at the estancia of Mr. L. Watt. I will write again on my return.

“ W. T. COOMBE.”

“ *Parsonage, Rosario, August 12, 1874.*

“ Your communication respecting the grant from the C. A. Railway Company was anticipated by a letter from the Secretary, which is very encouraging, as we have lost several supporters during the past year, but the English-speaking population seems to increase, and the average attendance at worship by no means diminishes. The new church I am sure cannot be completed for less than two thousand pounds sterling. It is my desire to commence the work early next year, and see the building at least suitable for Divine worship, but up to the present we have but £730 (seven hundred and thirty pounds sterling) of the required sum. I hope that some of the friends of the Society in England will make a special effort to collect for this object, and Mrs. Coombe will be glad to receive contributions of useful and ornamental work for sale, by which a considerable sum might be raised,

If any are disposed to collect for special portions, I might say that the communion service is the only thing which has yet been presented. I hope shortly to be able to send a detailed estimate of the cost of the building.

"Since I last wrote I have visited the Santa Fé Camps, holding service at the Estancia 'Tees Lagunas,' on Sunday, the 26th of July, when there were twenty-five present. After service I baptized two children, sons of J. Watt, Esq., and F. Smythies, Esq. The estancias in this district are certainly prospering, and every one is very cheerful. I enjoyed the week spent in visiting the different estancias, and only regret that I cannot visit them more frequently.


"This will be a sad year for the estancieros in the province of Cordova. It has not rained for the last five or six months. In that province very few have been able to sow a grain of wheat, and for the last fortnight all have been complaining of the heat. Buenos Ayres has also suffered from a terrible drought; it is estimated that over a million head of cattle have perished, and I doubt not you have seen in our English papers the dreadful moral condition of the city; peaceable citizens are murdered in their own houses in the open day, even a tram-car was stopped by a band of ruffians and the guard murdered, and in the camp it is still worse. The account of some of the murders is most revolting, and yet justice sleeps and the authorities take no notice.

"On Monday next (D.V.) I visit Cordova, holding Divine service on Tuesday evening, and as soon as I conveniently can, I propose visiting Entre Rios, where there used to be a large number of English estancieros. Captain Bruce has kindly given me a free pass to travel in any of his steamers on the River Parana, which is a great privilege, and facilitates my work very much.

"W. T. COOMBE."


Patagonia.

THE CHUPAT.

HE Schoolmaster reports, for the Bishop's information, that there has been a gratifying progress amongst the children in the school, in which he took an interest when visiting the colony. For the support of this most important work the Society has made, through the Bishop of the Falklands, a grant of 20%.

Brazil.

THE AMAZONS.

HE Rev. Dr. Lee has experienced considerable difficulties in the prosecution of his efforts. He was last at Manâos with Mr. Resyek, and we trust that before this he has been led to the right selection of a tribe accessible to his ministry. Mr. Clough was labouring in and about Santarem. We quote extracts from Dr. Lee's correspondence:—

"Santarem, May 28, 1874.

"I am informed by a gentleman just from the Madeira, where he has lived with

the Indians for some months, that we may expect a cordial and friendly welcome anywhere we may go ; that all the tribes will prove tractable ; even the cannibal Indians will receive us gladly."

"June 6.—We all agree that we should work amongst a heathen tribe, not a half-Romanized, half-civilized tribe. I think the Committee will fully endorse that first principle of action. We have learned that there is a cannibal tribe about fifteen miles from San Antonio, who are numerous and warlike, but who have some permanency of habits. At present we think of going among them, as we can reach them in a canoe direct from San Antonio. It is the Caripunas tribe on the Juary river, a branch of the Madeira emptying into it ten miles below the falls. If we find this tribe inaccessible, we are still within easy reach of the Mundurucus. Of the Mundurucus we have learned that they are, and have been, so far supplied with Romish missionaries, as to be partly civilized. They dress as Brazilians, keep the feasts of the Romish Church in riot and drunkenness, as most others do in this land, have occasional visits from the Padres, and are generally baptized by them."

"Manãos, Upper Amazons, June 23, 1874.

"A new phase of our whole status as a Mission was presented, on my calling on the President of this province of Amazonia on Saturday. He received me most cordially, and after reading my letter from the President of Pará, seemed to be deeply interested in our Mission. He said it did not in the least matter that it was Protestant ; he expressed thankfulness that the English Church took such interest in South America, and that Brazil was now to share her charity.

"On naming the Caripunas, as the tribe on the Madeira river, among which we desired to settle, he remarked that they already had a Mission established among them by the Government. He then informed me that none of the Missions of the Roman Catholic clergy among the Indians in Brazil were established by the ecclesiastical authorities, but by the Imperial Government, employing the Padres as their government agents and teachers for the express purpose of civilizing the Indian tribes (just as the United States Government is now doing) ; and that each Mission had its tribe and limits, determined for it by the Government ; that the Padres would have cause of complaint if we invaded their field of labour, even though they neglected their work ; that he could not offer the protection which he otherwise would be glad to do if we settled in a region already occupied. He urged me to go with the Mission to a tribe and region not yet occupied, in which case he would afford me every facility in his power. He said, however, as you started for the Madeira, I will give your Mission a free passage up there and back, go and examine for yourselves. There is but one tribe on that river below the Falls without a Mission, they are the Parintintins. They (he said) are cannibals, and very savage. They are constantly killing travellers on the river, but if you can do them any good, go there. He, however, strongly urged me to take the Purus river as our Mission field. It is altogether unoccupied, and the tribes are not of so savage a character as those on either the Rio Negro or Japura. From all I can learn the Parintintins have thus far successfully excluded themselves from all intercourse with civilization, and desire so to remain. It would be a slow process, requiring time, patience, money, and health, perhaps life, to gain access to them. All these, except the money, I would freely bestow. The interests of the Amazon Mission require us to locate ourselves among the Indians

somewhere without delay. If, then, we can get the President to name some particular tribe or region which he will assign us, we will at once proceed to it, be it either the Madeira or the Purus. We will have to wait out our ten days (from the 17th, when we arrived, to the 27th), for a boat up the Madeira, but we may get off to the Purus to-morrow evening, the 25th. The Purus tribes are small, but the field will be one in which we may in the future extend our work. On the Madeira the field would be in any case limited to one or two tribes. The Purus is reported both healthy, and the opposite. In fact, all manner of conflicting and opposite reports can be heard concerning any place or thing except San Antonia, which all concur in calling very sickly."

"Manãos, Upper Amazons, July 19, 1874.


"After the first Sunday we spent in Manãos, we were invited to hold Divine service in the parlour of a private family; a German lady who spoke English, thus opening to us her doors. There are but few Protestants here who speak English. We have had from five to nine persons present at our morning service at nine o'clock. The interest manifested has made the opportunities to worship God very delightful indeed. On the first Sunday of July we had the Holy Communion. There were two American Church people present, one Roman Catholic, one Danish Catholic, and one Lutheran. The assembling of these few, five in all, of such different nationalities and churches, was a pleasant sight. The Roman Catholic was a German woman understanding English, who asked to be permitted to commune with us. Who could hinder?"

THE PANAMA RAILWAY.



THE length of this line from the Atlantic to the Pacific Ocean is nearly 48 miles; the summit ridge is 287ft. above the mean tide of the Atlantic. The distance from New York to Hong Kong *via* Cape Horn is more than 17,000 miles, but by this railroad across the Isthmus it is less than 12,000, a saving of 5,500. Starting from Aspinwall (otherwise called Colon), on the Atlantic side, for Panama, on the Pacific, the traveller is soon in the midst of a scene of tropical beauty hardly to be surpassed in the world. Cocoa, palms, and bread-fruit trees wave their branches on either side, and from the fastnesses of murky swamps, richly-coloured aquatic plants rise in luxuriant wildness. The cries of gorgeously-plumaged birds are heard on all sides, and now and then the discordant notes of monkeys, parrots, and other natives of the woods. On the low muddy banks of streams yellower than the Tiber can be seen the huge unwieldy forms of alligators, sunning themselves and awaiting some unlucky object of prey. Almost all the towering trees are clasped in the vice-like embrace of plants of parasitic growth, and many tottering trunks attest the effect of such close companionship. Along the sides of the road and upon the woody banks of the streams passed over, are to be seen the thatched habitations of the mongrel specimens of humanity that live on the Isthmus. The rainy season commences in May and lasts until October, and it rains "hot water," according to the statement of residents. The wires of the Isthmus Telegraph Company run alongside the tracks. The dampness of the earth is guarded against by setting the telegraph-poles in concrete. The railroad-ties are made of *lignum vitæ*, laid on a stone ballast. The railroad and rolling stock have probably cost 12,000,000 dollars.—*Daily News*.

Chili. SANTIAGO.

HE Rev. J. Roe writes :—

“ Santiago, July 6, 1874.

“ We continue to worship in the native church, and the average attendance continues to improve. Our young men are kept together ; their attendance at the services is very regular, and their conduct most exemplary, whilst several of them have become communicants. I have had a good deal of experience with young men, but a more well-conducted body of young men I have never met.

“ The political affairs of the country are looking most cheering. The debates in Congress, and the articles in the Government and other papers, are thoroughly anti-Romish, if not Protestant. The organ of the Government has published some articles and letters of a positive Protestant character. The other day there was a letter in that paper in the form of a sermon, the text being, ‘ By their fruits ye shall know them.’ The writer proceeded to show the contrast that existed between Protestant and Roman Catholic countries.

“ There are always some natives at church now ; whether they come out of curiosity or not I do not know, but every Sunday there are some, mostly young men. English is so much spoken here that I presume they understand the service. The Sunday-school is going on better since we changed the hour, and Dr. Phillips bestows great labour on it. The Bible depôt shows greater signs of life than ever it did before. The sales last month were 245 dollars, against 17 dollars in June, 1873, and 49 dollars in 1872. Spanish Bibles sold last month were 15, Testaments 33, against none in June, 1873, and 5 in 1872. Last month there were 1,783 ‘ British Workman,’ in Spanish, sold, against none in June, 1873, and but a few in 1872. There were several controversial works sold ; amongst them 21 of an important tract, called the ‘ Religion of Money,’ in Spanish ; also 21 of a book ‘ On Forced Celibacy.’ It is remarkable that most of these were bought by priests or monks ! This month promises to be even better ; so far, up to Saturday night, there were 77 dollars taken, and 6 Bibles, 7 Testaments, and 559 ‘ British Workman,’ in Spanish, sold.

“ A gentleman went into the depôt the other day (he belongs to one of the most influential families here), and bought a Bible for 150 cents. ; he declared that it was just the thing for Chili. He seemed delighted with his precious Bible. During the day he brought in no fewer than four other gentlemen, all of whom bought Bibles at 150 cents. each—ten out of the fifteen Bibles sold were the result of that sale. Day after day gentlemen went in and asked for the 150 cent. Bible.

“ This is one instance of remarks that are made by the purchasers : a poor carpenter did a little work for me the other day ; when I wanted to pay him, he asked me to give him a Bible instead of payment, and that it might be Scio’s, for he had read Valera’s all through, and now wanted to read the other translation. This man is still nominally a Romanist, but I hope that light is dawning upon him.

“ Two German working men have become communicants, and have also joined our Temperance Society.

“ Last week the Congress elected as its President, or Speaker, Don G. Matte, a Freemason, and one of the most anti-Roman Catholic men in the country. He subscribes to the Protestant schools here. The Romish party are quite shocked that a Freemason should be thus honoured. He and his brother were the only men that dared to speak against the Romish system a few years ago ; now they are the idols of the country and Congress.

“ I have suggested to Mr. Ibanez the advisability of having a Bible stall at the International Exhibition that is to be here in 1875. He will act with me to accomplish it. Would the British and Foreign Bible Society support us in the undertaking ? If they supplied us with stock we could look after the rest, and get a suitable person to take charge of it. I feel sure it would do great good.”

HOME PROCEEDINGS.



OUR Home Work has been actively pushed forward during the past month.

Several important churches have been opened to us for the first time. Our Bishop preached at St. Mark's, Broadwater, Tunbridge Wells, on the 20th, and at St. Leonard's Parish Church on the 27th; the Rev. R. J. Simpson at Christ Church, Ramsgate, on the 3rd; the Rev. C. R. de Havilland, at St. Matthew's, Bayswater, on the 27th; and our Association Secretary, at Holy Trinity, Sydenham on the 6th, Trinity Church, Wallington on the 13th, Waybourne, Blakeney, and Upper Sherringham (all in Norfolk), on the 20th, and at St. Paul's, Kingstown, and the Parish Church, Monkstown, on the 27th.

The importance of gaining access to some of these churches it is impossible to over-rate.

A series of village lectures were delivered in Pembrokeshire, at which the attendance was uniformly good, if the collections were not very large. Our firm friend, Mr. Hamond, procured for Mr. Windle some good audiences in Norfolk, and at Cromer our cause was introduced by a Drawing-room Meeting at Lady Buxton's, at which a number of influential persons were present. The offerings and subscriptions realized more than 20%, while sermons and meetings were promised for another year by several friends.

In Scotland we had our sermons at Moffat on the 6th, which, with the meeting in the summer, brought up our receipts from that nice little watering-place to 24%.

The only other Scotch place visited was Ardrossan, where there was a well-attended meeting on the 10th.

Ireland, as we have more than once pointed out, increasingly claims our attention and occupies our time. No one man can now visit all our Irish Associations, and we are this year arranging three distinct tours, one of which comprises the North and North-East, another the North-West and Midland Counties with Wicklow, and the third the South and South-West. The first of these has been partly carried out during the past month, and has included meetings at Lisnaskea, *a new opening*, Kinlough, Ballyshannon, Strabane, Port-Stewart, Portrush, Ramelton, &c., and sermons at Kinawley, Derry, Mount Charles, and Killybegs, the last of which the Rev. J. M'Kinney kindly took. In our next number we shall give some details of the completion of this tour, as also of Mr. Scott's visits with magic-lantern to the Midland District, and Mr. Windle's progress in the South.

Our sister Church continues to set us all a good example in her devotion to Mission-work in general, and our work in particular. Our Hon. Secretary for Donegal has added to her other efforts on our behalf a "Sale of Work" at Bundoran, which, we are glad to say, produced 30%.

In conclusion, we would remind our readers of the sudden removal of one valued helper of our cause in Ireland, the late Archdeacon Ashe, Vicar of Ballina. He was known to many of our subscribers from having been a former Association Secretary of our Society in Ireland.

H. S. A.

Contributions thankfully received from August 24th, 1874, to
Sept. 26th, 1874.

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

ANNUAL SUBSCRIPTIONS.

	£	s.	d.
Purcell, Rev. L. T.	1	1	0

DONATIONS.

Braby, F., Esq., per Rev. R. J. Simpson	5	0	6
Croft, Miss E. M.	2	0	0
Evans, Mrs. A. E.	10	0	0
In Memory of the late Miss Elizabeth Vawdrey, of Gwinear, Cornwall ...	1	1	0
Scott, W., Esq.	1	0	0

SPECIAL FOR ROSARIO CHURCH.

Balfour, A., Esq.	10	0	0
Calbell, Mrs.	1	0	0
Donkin, Miss.	0	10	0

SPECIAL FOR NEW ALLEN GARDINER.

Fitzgerald, Miss, coll. for 2nd compasses	4	0	0
Greaves, Miss, and Friends, for anchor	9	0	6
Hoffmann, Carl, Esq., for ballast ...	1	1	0
Jones, Mrs., for ballast	0	5	0
Robinson, Rev. G. W. (coll.)	5	0	0
Tompson, Mrs. James, for boat	12	0	0
W. E. and M. E. E., for Ballast	0	10	0

ASSOCIATIONS.

All Saints', Gordon-square, per Rev. A. R. Godson	5	2	1
Blakeney, per Rev. R. Tillard, S. by Rev. H. E. Windle	2	5	7
Broadwater, Tunbridge-wells, per Rev. F. B. Johnstone, SS. by the Bishop of the Falklands	30	0	0
Bromley Common, per Rev. A. Rawson, SS. by Rev. H. S. Acworth ...	6	10	0
Cromer, per Rev. F. Fitch, D. R. M. at Lady Buxton's, and subs.	20	9	3
Eastbourne, Miss Annie Jones's Juvenile Bazaar	1	10	0
Fairford, per Miss Crouch	3	3	0
Farnham, per Miss Piper	5	6	6
Folkestone, per Rev. C. J. Taylor, Alms-chest, Holy Trinity Church	1	0	0
Guernsey, per C. M. Harrison, Esq., S. M. L., &c., by Rev. H. S. Acworth	12	0	0
Haverfordwest, per Miss M. Williams, L. at St. Mary's, by Rev. H. S. Acworth	2	0	0
Herbrandstone, per Rev. Preby. Thomas, L. by Rev. H. S. Acworth	2	7	3
Hingham, per Rev. M. W. Currie, L. &c., by Rev. H. E. Windle	2	14	11
Isle of Man, per Mrs. Elliott, S. and L. by Rev. H. E. Windle	6	14	6
Jersey, per Mrs. Hughes, L., by Rev. H. S. Acworth	1	0	0
Marrow, per Rev. H. A. Bowles, L. and Subs. by Rev. H. E. Windle	1	19	1
Ditto, Captain Campbell (sub.)	0	5	0

Milford, per Rev. J. Bowden, L. by Rev. H. S. Acworth	0	11	0
Peterborough, Miss Little	0	3	0
Plumstead, per Rev. A. Robertson, SS. by Rev. C. R. de Havilland ...	9	2	7
Rainham, per Miss Smart	5	0	0
Ramsgate, per Dr. Humble, S. at Ch. Ch. by Rev. R. J. Simpson	4	14	8
St. Andrew's, Westbourne-park, per Rev. R. Towers, Dis. Vs., by Rev. H. E. Windle, less exp. ...	1	3	5
St. Mark's, Hamilton-terrace, per Rev. R. Leach, coll. by School Children	6	15	8
St. Peter's, Paddington, per Rev. W. H. O. Bryen Hodge (sub.), and L. by Rev. H. E. Windle	2	7	7
Ditto, Dr. Felce	0	10	0
Ditto, Mrs. Arnold	0	5	0
Sydenham, per Rev. W. T. Jones, SS. at Holy Trinity, by Rev. H. E. Windle	21	6	6
Totnes, per Miss Derry (list.)	2	0	0
Upper Sherringham, per Rev. L. E. C. Moore, M. by Rev. H. E. Windle	9	7	5
Wallington, per Rev. J. Williams, SS. by Rev. H. E. Windle	10	8	7
Walton West, per Miss Williams, L., &c., by Rev. H. S. Acworth	2	14	6
Ditto, G. Harris, Esq. (don.)	5	0	0
Waybourne, per Rev. W. Bosworth, S. by Rev. H. E. Windle	2	13	3
Sale of S. A. M. Magazine	3	10	0
Ditto, Story Com. Allen Gardiner	0	14	6
Ditto, "First Fruits"	0	18	0
Ditto, Waste Paper	1	11	8

NORTHERN DISTRICT.

Collections, per Rev. A. Scott—			
Askham Bryan	1	6	11
Eastham	6	12	3
Heckmondwike	2	0	2
Donations—			
France, Rev. J.	5	0	0
Platt, Rev. G.	2	0	0
Wilson, Mrs., Shottley Hall	5	0	0

SCOTLAND.

Edinburgh, per Rev. V. G. Faithful, SS. by Rev. S. Adams	5	0	0
Moffat, per J. T. Lawrence, Esq., SS., &c., by Revs. H. S. Acworth and G. G. Gardiner	18	17	6
Ditto, L. by Rev. J. W. Marsh	5	14	0

IRELAND.

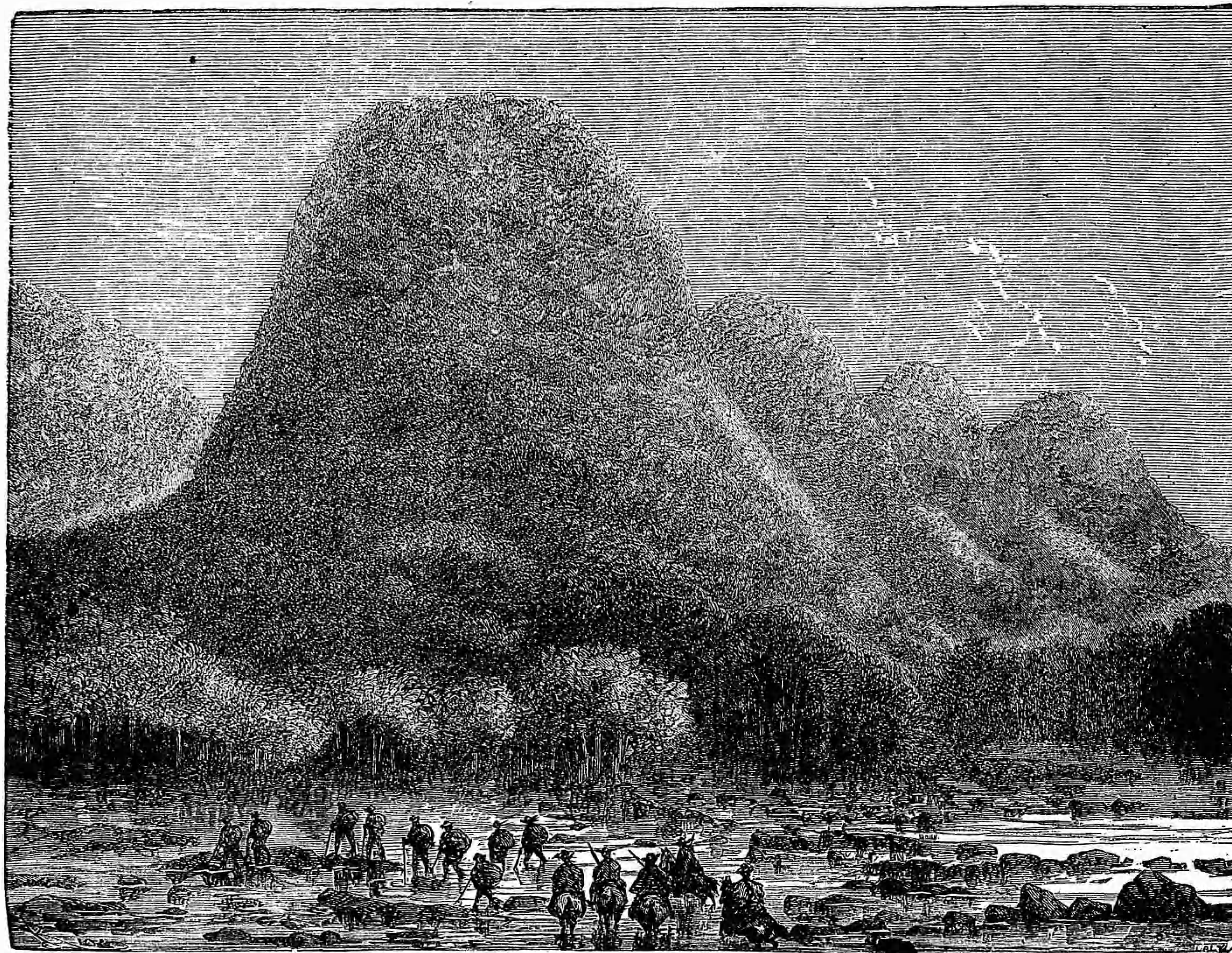
Cavan, Derry, and Donegal, per Mrs. Gahan	40	0	0
Skibbereen and Aughadown, per Miss Fleming, SS. and M. by Rev. H. W. Townsend	10	0	0

FOREIGN.

Salto, Mrs. Schmid's coll. in Box ...	1	6	8
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MR. CLOUGH'S DIARY.

Following this page is appended the continuation of Mr. Clough's Diary (page 161), which will appear till completed;




THE SOUTH AMERICAN

Missionary Magazine.

NOVEMBER 2, 1874.

LAUNCH OF THE NEW "ALLEN GARDINER" MISSION SHIP.

HE village of Turnchapel across the harbour from Plymouth was on Saturday, Oct. 24, the scene of very interesting proceedings. The new Mission yawl just constructed for the South American Missionary Society was launched, the ceremony of naming it being performed by Miss Stirling, the daughter of the Bishop of the Falkland Isles, and so great was the interest manifested in the event that a large number connected with the churches of Plymouth crossed Catwater Harbour in somewhat stormy weather to witness the launch. The new ship is destined to take the place of the Mission schooner "Allen Gardiner," which has sailed for twenty years between the Falkland Islands and Tierra del Fuégo, preserved through many vicissitudes and carrying missionaries, natives, and supplies. The new yawl will also be known as the "Allen Gardiner," after the noble Commander Allen Gardiner, R.N., whose devotion to the cause of evangelization in South America and Tierra del Fuégo is known in all the churches, and who, though perishing on the shores of the latter country, may be regarded as the founder of the now important South American Missionary Society.

The new "Allen Gardiner," as she lay on the slip, had her deck decorated with flowers, and from jury-masts floated large flags, the centre one bearing her name. On a small platform at the bow of the vessel stood the Lord Bishop of the Falkland

Islands (Dr. Stirling), Miss Stirling, Admiral Sir B. James Sullivan, K.C.B., Captain Usborne, R.N., and the Rev. C. T. Wilkinson, vicar of St. Andrew's, Plymouth ; and amongst the large and expectant assembly around the quays were Captain Inskip, R.N., the Mayor of Plymouth (Mr. A. Rooker), the Rev. J. Tapson, vicar of Hooe and Turnchapel, the Rev. C. R. de Havilland, M.A., the Rev. H. Sumner Acworth, M.A., the Revs. C. Phelps, — Mills, Curate of Charles Church, W. Elliott, Compton-street Chapel, Plymouth ; Stephens, Curate of Christ Church, Plymouth ; J. E. Risk, St. Andrew Chapel, Plymouth ; Messrs. J. Shepherd, C. Reynolds Fox, L. D. Westcott, Lethbridge, Fox, J. A. Bellamy, &c., and a large number of ladies. When all was ready for the launch, Miss Stirling made the following neat and appropriate speech :—" Brave little craft ! thou shalt bear the name of a Christian hero. Carry it undaunted in every conflict. Thou art the memorial of past, the prophecy of future, deeds of faith and love. In storm and sunshine pursue thy way, bearing within thee faithful witnesses of Christ's love and of His abiding presence. God bless and prosper thee, and those who go forth in thee to do the work to which thou art now dedicated under the honoured name of 'Allen Gardiner.' " In a second or two the dog-shores were knocked away, Miss Stirling dashed the decorated bottle of wine against the bow, and the launch of the "Allen Gardiner" successfully accomplished. The Port Admiral's steam yacht "Vivid," with Admiral the Hon. Sir Henry Keppel, Bart., G.C.B., and Sir William King Hall, Admiral Superintendent of the Devonport Dockyard, and party on board, had, however, taken up a position right in line with the "Allen Gardiner," and the Mission ship left the slip with such speed that before her hawser could be pulled "taut," or the "Vivid" could steam ahead, she struck the Port Admiral's yacht on the quarter, knocking in about a dozen feet of the bulwarks, but sustaining no damage herself. The "Allen Gardiner" was built by Mr. Burlace, according to instructions given by Admiral Sir B. J. Sullivan, K.C.B.

The launch was preceded by a crowded Meeting, held in the Infant School-room near the ship-building yard, where the Bishop of the Falkland Isles and Sir James Sullivan gave interest-

ing particulars as to the Mission, and the Mayor of Plymouth and the Vicar of St. Andrew's made appeals on its behalf. The Vicar of Hooe and Turnchapel occupied the chair, and after the singing of the hymn, beginning—

“Thou ‘whose Almighty word
Chaos and darkness heard,
And took their flight,
Hear us we humbly pray;
And where the Gospel-day
Sheds not its glorious ray
‘Let there be light!’”

he offered up prayer, including the following special petition :—

“Almighty and everlasting God, who of Thy great mercy did'st save Noah and his family in the Ark from perishing by water, and by Thy Son our Saviour, Jesus Christ, rescued Peter from drowning, and said to the stormy waves, in the sea of Tiberias, ‘Peace, be still! and there was a great calm,’—vouchsafe, we beseech Thee, Thy blessing upon this Mission ship and those who shall labour in her, for the spread of Thy kingdom, that they may be preserved from all danger, and come in safety to the Haven where they would be, through Jesus Christ our Lord.”

The Rev. CHAIRMAN then said he found himself very unexpectedly in the position of Chairman of this large Meeting, and he confessed to them all that he knew very little about the Mission except what he had been told by his friend and Churchwarden, Capt. Usborne, R.N., who had, at a very early period of its history, been engaged in the work. His (the Chairman's) duty, however, was very simple. They would hear from those who had been actively engaged for years past in the Mission a great deal of very interesting details, and therefore he should leave the Meeting in their hands, and first he should call upon Admiral Sir James Sullivan to address them.

Admiral Sir JAMES SULLIVAN said :—My friends, the old friends of the Mission cannot look on a scene like this without deep pleasure and deep thankfulness, and when we look back to the early days and know what we have had to struggle through, it is wonderful now to see the success which has been vouchsafed to the efforts of this Society. I know, as many of you know, something of its earlier days, but as there may be some who don't know, and as this is the part that I know the most about, I will say a few words regarding it. You all know that the founder of the Mission, Captain Allen Gardiner, laboured for years to try to get an entry into the heathen tribes of South America, but was met by the Romish priesthood everywhere. At last, after numerous difficulties and dangers, he determined to go to the extreme South of America, and there he went in a very unsuitable manner, and with unsuitable means. The fact was, so little interest was then felt in regard to South America at that time among the people of this country that though there were so many Protestant missionary societies, not one of any kind had ever sent over to South America, or attempted to teach the salvation of God to one of its inhabitants. And, notwithstanding that this was the case, so little interest could Captain Gardiner excite in favour of the cause of the Mission, that when he

went around England and Scotland to endeavour to get funds enough, having exhausted a great deal of his own, to build a little vessel, if only of the size we now have before us, he so failed that he could not raise money sufficient to pay his travelling expenses, and he would not have gone out at all had not a lady in Cheltenham, Miss Cook, given him 1,000*l.* to make the effort. With his inadequate means, and with two small boats, he went, and, from a number of circumstances, the end was, as most of you well know, that he and all his party perished by starvation. There were many before who thought this was a wild scheme, to go to South America, where there was no opening, and when the news came that he was starved to death many of our best friends desponded. But there were a few, and one in particular whom we must never forget in connexion with it—Mr. Despard, the Secretary of the Society at Bristol—who never despaired, but were the first to say that the work should go on. And the few who were consulted by Mr. Despard joined him, and we started twenty-one years ago to try to raise money to start another mission, building a little vessel as a monument to Allen Gardiner, and sending her out to do his work in South America. His death had done what his life could not do. The interest awakened was so great that I went with Mr. Marsh, his brother-in-law, through England and Scotland, and though we were met by some good men who would warn their people against it as a mad scheme, that the tribes were all savage, and that God had not made an opening there, yet I think they have all come round to say it was a good plan for us to commence our efforts here so as to gain the confidence of those savage tribes, and to do away with that dreadful impression on their minds respecting the white man which they had formed from the cruelties they had received at the hands of white men. I had been for very many years with one of my very oldest friends and messmates—Captain Usborne—engaged in the survey of the country of South America, and we both took a great interest in this mission work. We took out the first Fuegians brought over by Admiral Fitzroy, and tried to get an opening into the place. But when we started the second scheme after Gardiner's death, his death had caused such an interest in the work, that in some of those places where he could not raise enough to pay his expenses, we raised money enough to send out the Allen Gardiner, a vessel of above 100 tons, and to pay the first year's expenses, and the Mission then took a fair start. But no one who does not know the character of those natives can know what the missionaries of this Society have had to contend with. The tribes are the most savage, and of the lowest in the scale of humanity of any in the globe, but they have been made savage by the atrocities of sealing vessels and others, who have treated them shamefully, so much so that the sight of white men was a signal for sending their women and children into the woods and then for arming themselves. You will understand how necessary this was when I tell you that one American sealing master wantonly fired grape shot at the natives on the shore whilst his vessel was passing without having had anything to excite him against them, but merely for wanton destruction. Is it any wonder, then, that the crew of every vessel wrecked on the coast perished at their hands? I can give you many instances of this. I was out some years afterwards at the Falkland Islands, and there were then two cases where they attempted it. In one case, when a vessel was left on the rocks by the tide, the Eastern tribe, with whom we have not had any communication as yet, tried to burn it, and got under her

bottom with a quantity of brushwood with which to destroy her, so that they might obtain the iron and other metal, which were very valuable to themselves. The seamen had to fight for their lives, and shot down the natives; they were nearly all wounded themselves, but fortunately got their vessel off when the tide rose, and worked her to the Falklands. In another case an English vessel was wrecked, and the crew had to defend themselves for weeks whilst they built a small boat in which to get off. In another case the boats of a wrecked vessel were attacked; the men had to stockade themselves in some way, and, being reduced to their last provisions, had taken all their powder into the stockade, determining to blow themselves up rather than fall into the hands of the natives. One of the boats, however, escaped, and reached the "Beagle," surveying vessel, and she saved them. That was the sort of hostility which the natives showed towards the white man, therefore you can understand what work it was for the Mission at first. After a little while, through the natives which the late Admiral Fitzroy had brought over to England, we were enabled, with Capt. Gardiner's son, then a young man, and with our Mission vessel called after his father, to find an open communication with the natives, and the result was that we had an opportunity afforded us of bringing over native boys and girls, and their fathers and mothers sometimes, to the Mission Station at the Falklands, where the first godly influence was brought to bear upon them. And for a time the opening seemed right. The natives appeared to begin to think that the English were their friends, and the catechists who went over to them put too much confidence in them, and did not believe what we told them about the savage nature of the people, and the consequence of that over-confidence was that they were murdered to within a man. That was the second blow to our Missions. And yet what is now the result? We have very near—only just across the Channel—from where those poor men were massacred, a clergyman and his wife and children, a catechist and his wife, and one or two others, living with a little community of Christianized natives. (Cheers.) And even those savage natives have altered their character. The white man they now look upon as their friend. They are helped in their straits in winter, taught to plant potatoes and turnips, keep goats, and altogether to alter their mode of life. Apparently, we may say that everything there is now one great success. But I will tell you how it was brought about. Among others who went out there was our excellent superintendent, now, I am happy to say, the Lord Bishop of the Falklands. (Applause.) He goes out with a new position, a recognised position from the Church and the Government, as the Bishop of all the clergy of South America (excepting the colony of British Guiana), the largest diocese in the world. And when he and some others thought the natives were friendly enough to admit of a Mission in their midst he applied to be allowed to go. But many of us were so afraid of his safety, and I particularly, who knew the natives so well, that we thought it would not do, and so we refused the application. But what did he do? He went and lived for seven months alone in the midst of those very savage natives who had murdered our people a few years before. We communicated with him at intervals, and although his life was in danger at first, he, with the aid of a few friendly natives, was enabled to overcome all opposition. (Applause.) And through his residing there seven months, and risking his life amongst those tribes, the door was opened, and a missionary is now settled in their midst in the very place where our Bishop passed his time in a hut. (Ap-

plause.) There is one striking effect of the Mission independent of the blessing it is to the natives, and that is, the value it has now become to our own countrymen. Thousands of young men were scattered over South America, becoming heathens for the want of the means of grace. Now, there are chaplaincies scattered over the country, and a good work is going on amongst them as well as in the mission to the heathen. And that very eastern tribe which was so hostile, and with which we had never communicated, or had never had one of their boys or men at the Station, but which we have tried to get hold of because they are the finest race, living in a better climate than the others, and being intermediate in race between the Fuégians of the south and the Patagonians of the north, that very tribe has altered in character. It was the most savage tribe, and tried, as I told you, to burn the vessel which had stranded, and behaved in other cruel ways; yet I have heard from the Bishop since he came home that not long ago two ships were wrecked in one night where Brisbane, the sealing master, had to build a deck boat whilst keeping the natives off by force, and that the natives now came to the assistance of the distressed seamen. Now, these natives can never hear of us except it be through other tribes, who tell them that the white men are kind to them and do not treat them badly. And now these very men, who never before had a friendly intercourse with the white man, instead of treating those wrecked men hostilely, behaved most kindly to them, and conveyed them through their wood paths for a hundred miles to a part where vessels might be likely to pass, and where they could make signals to them. There already is one effect shown, even among a tribe who only know of us by hearsay; and it proves the truth of what I have said in early days, that, irrespective of its blessing to the natives, the Mission would bring about such a state of things that crews wrecked upon that stormy shore, instead of being massacred, would find friendly and kind natives. (Cheers.) Well, in twenty years it has come about, and now the vessel that we built twenty years ago, when the natives were so hostile, and when we wanted a large vessel and a large crew to make it safe to go about, is very nearly worn out. She has been a most faithful vessel, and I speak with affection respecting her because she is my own child. I designed her and laid her keel, and should have sailed in her had not the Russian War broken out. But now she is worn out, and would require nearly so much as our vessel will cost to put her in repair. Besides, a larger vessel requires a larger outlay, and as the natives are now friendly, a smaller number of men are required to do the work. It was therefore decided to sell the old one and build a smaller one for the purpose of keeping up a communication with our stations on the coast. That is the work this vessel is going to do, and she will do it, I think, very suitably. She is as strong as wood and metal can make her, and she is designed specially, not for a clipper or a racing vessel, but for a good, wholesome, sea-going vessel. She has been designed by a relative of mine, Mr. Welsh, who was the Government Naval Architect in the Coastguard Department; and he designed the Coastguard Cutters, which around our coast have proved themselves so worthy of the service in which they are engaged. A vessel of fifty tons is small enough, and I have been met with the question as to whether she is safe. But we know that there is not a safer class of vessel than these small ones; and the best weather I ever made was when I was surveying the West Coast of America in a little ship of 26 tons. Captain Usborne made a trip of several hundreds of miles in a vessel of 7 or 8 tons in the stormy region to which this vessel is going, and we had one 7 and

another 12 tons, old tubs, hardly seaworthy, but yet employed by Admiral Fitzroy in some of the heaviest weather, and we never lost a man. That, I think, meets the question as to whether this vessel is safe, or large enough for our work. Now I will just say a word as to the wonderful way in which, apparently, the Divine Providence had acted in connexion with this Mission. I will allude particularly to the way in which poor Captain Gardiner, by sacrificing his life, built up the Mission when all his life and all his exertions ended in utter failure. If you will only look back, you will refer to it as one of the most marvellous instances of seed sown in that way producing fruit that ever was known. And I will mention one singular fact before I close. I was, at the time that Capt. Gardiner died, in the Falkland Islands; when he was starving I was within three days' sail of him, and the vessel that found his remains was lying off in front of my window. I could have saved him if I had known he was there; but he had not only gone there, but he had left directions to send provisions through me to him. I knew not that until I came to England. A letter containing the directions was written to me, and when do you think I received it? Fourteen years after his death, and yet if I had received it, that letter, I am almost sure, would have been the means of saving all their lives. But it was not to be. The vessel bearing the letter entered the Falkland Islands as I was sailing out of it, and that was a month or two before they perished. Even then it would not have been too late. And does it not seem, then, that his death was to be the means of raising up the Mission, and I hope our friends will never forget how much we owe to him, and how much it is our duty to do everything we can in connexion with this Society, so as to carry on the work in South America, for which he laid down his life. (Applause.)

The CHAIRMAN said he had next to introduce the chief of this noble and interesting Mission, the Lord Bishop of the Falkland Islands. (Applause.)

The Lord Bishop of the FALKLAND ISLANDS commenced his address by remarking that the large mission map of South America before them was as good as a speech, and spoke to the following effect:—By glancing at that vessel they would at once get a good idea of the vastness of the work of the Mission in South America, because although the ship was a most important element in the work, it was but a single element in a very large work. The patches of red marked the position of Mission stations and clergymen, and those clergymen for the most part were not engaged amongst the natives of the continent, but for the most part amongst their own people. Think, therefore, what an influence England was exercising on the continent of South America when the most enterprising of her sons settled in that distant land. Next month he (the Bishop) should start for his distant diocese. He should get on board an English steamer at Liverpool, and that steamer would touch at almost all the stations he desired to visit. That would give them an idea of the English influence. Besides touching at Spanish and Portuguese ports, this English steamer would touch at almost every port on the east and west coast of South America, to which it was of consequence that he should go. What then, they might ask, was the use of a small Mission ship? It was of the greatest use in the southern parts of the continent, where passenger ships did not go. In Patagonia and in Tierra del Fuégo no large vessels called, and yet there was the centre of their native Mission work. It was true that there was the Mission work among the native Indians on the Amazon in the north, but of that he had no personal knowledge. It was a very large work, and had all the

interest attaching to a new work, and he had no doubt but that for many years it would have to struggle with many and great difficulties. But in the south the work of the native Mission had not only been begun, but is very largely advanced. (Applause.) It was of this district that Sir James Sullivan had so interestingly spoken. It was here that those tribes whose savagery and barbarisms he had described dwelt, and it was in order to reach these tribes that the Mission ship had been built. It would be stationed at the Falkland Isles, the only English possession in that part of the world. All around was foreign land, and if they wanted to be under English influence in that quarter of the world they must run to the Falkland Islands. Hence it was that the Government required that he should connect himself by title and residence with the Falkland Isles, which gave him a basis and a colonial position which he could not otherwise have obtained. The position had not only been used as a basis for his general work, but especially as a basis for his work among the Indians of the south. In consequence of the extreme barbarism of these natives, and of their cruel practices, it was necessary to approach them very cautiously. Therefore a Mission ship was started, and had been found indispensable. He and his assistants lived a Robinson Crusoe sort of life, having all to themselves an island which the Government had given up for Mission work at a pepper-corn rent. They communicated with the natives of these parts by means of a vessel—formerly by the first “Allen Gardiner,” and in future by means of the vessel they were about to launch, if by God’s will it arrived out in safety to resume the work. From this island they communicated with these natives, for the missionaries were unable to live amongst them. They had had the warning of the death by starvation of Captain Gardiner and his followers, and of the massacre by the natives of his successors. Captain Gardiner’s starvation was brought about immediately by the harassing conduct of the natives. The natives so harassed him and his party that they wasted their strength, lost their provisions and boats, and at length died from exhaustion and starvation. Those who followed in Captain Gardiner’s footsteps were actually massacred by the natives. They would see at once the need of prudence and caution in prosecuting the work of the Mission, and in any matter connected with the work among the natives he had been compelled to throw the responsibility of the decision on Admiral Sir James Sullivan, who was so intimately connected with the details. They had, therefore, had to do their work at a distance. The present ship was not nearly so large as the first “Allen Gardiner;” it was a little more than a third of the size, but the diminished size of the present ship indicated increased success in the Mission. When at first they had to deal with natives who showed so much hostility they had to look upon the ship as their floating home. The hold was turned into a school, and every arrangement had to be made for their safety. Now that was not the case. A change had been so effected that whereas in former years it was almost certain death to venture among the natives, now, as they had been told, a small Christian community was living in safety in their midst, and there was present in the meeting a gentleman who had the honour of being the father of two noble Christian women, who were labouring out in those parts for the benefit of those degrading tribes. (Applause.) Now they had, as it were, got a footing there—a station and a nucleus of a Christian community, it was not necessary to have so large a vessel. People had complained more or less reasonably of the great cost of the Mission ship. The expense was no doubt very

great, for wages in those parts were high. And it was with a desire to decrease the expense of the vessel that they determined to part with the old "Allen Gardiner." The ship was old, but still had a great deal of use and service in her. However, they parted with her not merely because she was old, but that they might get a more economical vessel. This change was, therefore, a proof on the one hand of the success of the Mission, and on the other hand of a desire to do the work as economically as they could. (Hear, hear.) Whilst, therefore, they asked the Christian Church for help, they showed that they did not wish to squander their kind gifts, but to use them efficiently and economically. (Applause.) Again, he said, the smallness of the new vessel indicated the advance which the Mission had made, and the desire of those who controlled it to make their funds go to the furthest extent possible. (Applause.) In having a smaller vessel there had been a great sacrifice of personal comfort. That the vessel was most efficient and safe they had the guarantee of Sir James Sullivan, and they wanted no better; but for comfort, of course, they could not say as much, and the cabin accommodation could not be equal to that in the old ship. In the smaller vessel when at sea the movements would be much shorter and quicker, and this would be very trying to females and others, but they had not thought of personal comfort, which was not to be set against anything which would tend to the greater success of the Mission. (Applause.) Those who were responsible for the distribution of the funds did not think lightly of that responsibility. They hoped in future to carry on the work not with less success, but at less expense. Not that he hoped less money would be spent, or that less would be asked of the Christian Church in support of this extensive Mission. His hope was, that the money saved by having a smaller ship, would be devoted to the erection of other stations and to the general development of the work. (Cheers.) He should be extremely sorry to leave behind him an impression that they would be asked for less money in future. At present the income of the Society was 10,000*l.* or 11,000*l.* a-year. Quite 30,000*l.* to 40,000*l.* a-year was required to carry out the work on the South American Continent, and that sum could be applied without any lavish or unnecessary expenditure. In the circumstances connected with the new ship they had the best guarantee that the work was being done with a thoughtful desire for economy. The ship was a memorial of past success, and a prophecy of greater success in the future. Let them all join heartily in a prayer for its fulfilment. So far, he had spoken only of the Mission among the natives; another very important branch of the Society's work was the provision of ministerial care for Englishmen settled in various places on the Continent. He thought it most likely that many to whom he was speaking had friends in South America. He hardly ever entered a train without meeting with those who had relatives out there for good or evil. Some persons found England too restricted for their energy; they found no scope for themselves in this conventional and artificial country. Then they asked if there was an opening in South America, and when told that there was, they rushed in heedlessly and were lost. There was, without doubt, a very wide opening on the Continent for England's enterprising sons, but they should know what they were about, and have wisdom to adapt themselves to new circumstances. But for men with wisdom, prudence, and energy, there was a very good opening for usefulness and advancement in South America. Amongst those who had already settled there the Society had stationed clergymen, and a

glance at the stations on the map would show at once that a Society like this at the present time felt it necessary to appeal to the Church at home for the support of these stations. Formerly, at certain places, the Government used to give large subsidies for the stationing of ministers, but this had now ceased. There had been a recommendation by a Parliamentary Committee to continue the grant to Pernambuco, because, as they stated, in the time of the yellow fever so many hundred people died, and required to be buried, that it would be very taxing on the Consul to have to read the burial services so many times. The Committee thought, therefore, that the simple rite of burial might be performed, and recommended that the grant should be continued to Pernambuco. It might shock them to think that that was the only consideration in such a matter ; but the Government had not yet said whether they would continue that grant or no. But even if the Government should say that in consequence of the special unhealthiness of the climate, the Consul at Pernambuco should have the assistance of a chaplain, yet the work of the Mission in the rest of the Continent would be dependent on the voluntary system. Though loyal sons of the Church of England, and firmly attached to her, they were not established, and all their resources depended upon the sympathy and support they received from the Church at home. Till the English communities at the various stations increased in numbers and in prosperity, it would be necessary to appeal to the Church at home to provide for the wise distribution of the means of grace. Therefore, when they heard of the South American Missionary Society, let them think of it in its twofold character, first as *missionary* amongst the native Indians, and secondly as *ministerial* to those speaking their own language and professing their own faith. Then let them think of it as calculated to throw light on the dark places of the Continent. He was only using the words of Roman Catholics themselves when he said that their religion, as practised in South America, was of the most degrading character. He could hardly think, therefore, of anything being more refreshing to the social atmosphere of South America than there should be churches of their own (English) people being taught a firm faith and a simple worship. ("Hear, hear," and applause.) When the question of Church and State was coming to the front at home, it seemed befitting that the Church should be asked to look to the spiritual wants of their own people in foreign and distant countries. There were not wanting signs of a better state of things, and of a brighter hope for those who had been living in darkness and under the very shadow of death, if aid was continued to work of this kind. Let him, therefore, commend the work undertaken by the South American Missionary Society as a work worthy of their noblest liberality ; as a work worthy of the Church to which they belonged, and as a work worthy of the great impulse arising from their common humanity. (Loud applause.)

The Mayor of PLYMOUTH said.—As representing in some measure the town on the other side of the water, I can only express the sincere pleasure which I am sure must be felt by many Christian people in that town that Plymouth should be again associated with your interesting work this afternoon. It has been the fate of Plymouth that she should be associated, through her maritime position, with some of the most remarkable enterprises ever known. It was from Plymouth that a ship first sailed around the world, and it was from Plymouth that the ship went forth to people the coast of America, that vast empire which has become so magnificent. And it is from Plymouth, and we rejoice in the fact, that this vessel goes forth, and I feel sure the Christian people of Plymouth will feel delighted in being

associated nominally in such an enterprise as that in which we have embarked. Many of us have been deeply interested in this Mission from its first establishment. We do remember the striking, the startling incidents connected with the first formation of the Patagonian Mission, and all those circumstances which were gathered around the fate of Gardiner and his companion Richard Williams, and those who were associated with them; and it does seem to us—seeing the great field connected with this Mission work, this heroic Mission work of the present age—that it affords a striking testimony to the strength and constant value of Christianity, and to the strong faith and the earnestness of the Christian men of all denominations who have engaged in this great work. We can recall the zeal of Henry Martin, and we can remember the South Sea Islands, and how Patterson has bled and died. We do not call it martyrdom, but we say these are men who have fallen under the conditions such as the apostle ascribed to men who have “hazarded their lives for the sake of Jesus.” And where they have suffered martyrdom in behalf of Christ, we rejoice that God hath given them strength to go forth in this great work as He has, and we trust that you, my Lord Bishop, will be supported in it, that you will be upheld, and that it will prosper in your hands. (Applause.)

The Rev. C. T. WILKINSON said he was glad to be engaged in the exceedingly interesting gathering of that day, and, having listened to the speeches which had been delivered, did not they see an illustration of how the past and the present were wondrously linked together? The mind had been carried back that afternoon by the remarks which had fallen from Sir James Sullivan to the moment when that man, whose name would never be forgotten in Christian England, when that man's strength was wasted day by day, hour by hour, and they had tried to picture what must have been his feelings as with failing strength and feeble hand he tried to scratch the few words which indicated what was uppermost in his mind at that time. Sir James Sullivan was then, as he had told them, within reach, but the providence of God so willed the course of events that Sir James Sullivan did not go to his rescue. Had they not an illustration, as they were met together that afternoon in order to launch this vessel, that the blood of the martyr, the blood of the missionary was the seal of the Church? It was an old saying that the blood of the martyr was the seal of the Church, and in this missionary work had they not an illustration of the wonderful providence of God? Here they had the Bishop of the Falkland Islands present with them. He could not enter into his Lordship's exciting labours in connection with his Mission post, but he did call to mind some six or eight years ago, when standing in another place, in another town, and at a crowded meeting, a clergyman stepped forward, and by his side there were four youths of striking appearance. He had never looked upon lads of such a description before. They were four youths whom Mr. Stirling had brought home from Tierra del Fuégo as the first fruits of his mission, of his labours, and of his success, and when they had heard the character of those natives, when they had heard how those natives had been treated by the white men who were nominally Christian men, each one of them must rejoice that, through the providence of God, Mr. Stirling was permitted to bring those youths to England as an illustration of the truth of God and the influence of civilization. And must they not rejoice that that afternoon they had Mr. Stirling there amongst them, with health and strength, and with more Christian

influence and a higher position to use the power which God had given him. The Christian influence which he now had was of far greater extent in order to further God's truth, and in order to further the salvation of souls, immortal souls, in all parts of God's world. It had perhaps occurred to some of them why it was that they had this South American Mission; why it had not been merged into some of the larger missionary societies connected with our land? It was for this simple reason, that those societies were not in a position to undertake this Mission. He believed he was right in saying that the matter had been pressed upon the Church Missionary Society, but it had not funds at its disposal in order to carry on the work. The Moravian Mission and others had also been pressed in regard to it, but they also felt that they were unable to undertake it. But there were Christian men interested in those poor natives, and interested in their fellow-countrymen scattered over South America, who had banded themselves together and had formed a determination to carry on this blessed work. And that being the case, he hoped that their new vessel would go forth on a prosperous career, and that though, as they hoped, Christian men would steer her over the waters, they also hoped that the great Captain of our salvation will be at her helm, and will guide her, and will direct those in charge of her, giving them all wisdom, giving them grace, and giving them strength, so that wherever they might sail they would be blessed. He had pleasure in saying these few words, and in taking a part, as a clergyman of the neighbouring town, in the proceedings of that interesting occasion. (Applause.)

The Bishop of the FALKLAND ISLANDS then asked the meeting to join with him in tendering to Captain Usborne their sincere and hearty thanks for his kindness in superintending the construction of a new Mission vessel. Day by day, and for many hours together on some occasions, Captain Usborne had superintended the building of the ship from the laying down of the keel to the preparation for the launch. More than that, beforehand he well studied the plans, that he might skilfully carry out his self-imposed duty. The least they could do, therefore, was to tender him their heartiest thanks. (Applause.) They were permitted to assemble in the Church School-room under the auspices of the vicar of the parish, and for the loan of the room, for his geniality in presiding over them, and for his prayers for the success of the Mission and the safety of the ship, Mr. Tapson deserved their grateful thanks. (Applause.)

Captain USBORNE expressed himself as exceedingly obliged to the Lord Bishop for the recognition of his services, but he could assure them that his had been but a labour of love, inasmuch as it was the privilege of himself and Sir James Sullivan, who had been shipmates from boyhood, to have been almost the pioneers of the Mission, but their efforts did not succeed, for the time had not arrived for the work. They could quite understand, therefore, how pleased he was to be associated with his gallant friend Sir James Sullivan in this work. He regretted that an unfortunate strike had delayed the launching of the vessel for two months, and assured the Bishop that he had a good, strong, serviceable boat, and that it had his wishes that it would carry the Gospel with success to every part where it might be called. (Applause.)

The Rev. CHAIRMAN observed that it had been a very great pleasure to him to have met with a thoroughly Christian gentleman in the person of the Lord Bishop of the Falkland Islands. (Applause.) When first asked to lend the school-room

he had expected a dozen or so of persons, and they could quite understand that in meeting so large an assembly as that gathered—which quite humanized so outlandish a place as Turnchapel—he was highly gratified. Another source of pleasure to him was the great knowledge of this important and interesting Mission, and in which he should henceforth feel a deep interest. (Loud applause.)

The hymn—

“Hark! the cry of human anguish
From Fuegia's desert shore;
There in want and woe they languish,
Christians! let them want no more,”

having been sung, and the Bishop having pronounced the Benediction, the meeting adjourned to the shipbuilding-yard to witness the very successful launch.

A DAY OF PRAYER.

A correspondence has just passed between the Secretaries of the Society for the Propagation of the Gospel and the Church Missionary Society on the subject of appointing a day of Special Intercession on behalf of Foreign Missions for 1874, and making it annual. The sanction of the Archbishops of Canterbury and York has been given to the observance for this year of ST. ANDREW'S-DAY, NOVEMBER 30th, for this purpose, and we entreat the friends of the South American Missionary Society to blend with their petitions at the throne of grace special supplication for an increased supply of efficient, faithful, and zealous labourers in our Society's Mission-field. This is the pressing exigency of the hour.

With regard to the fixing a day permanently to be observed from year to year, the Secretaries of the Church Missionary Society (Oct. 20th, 1874) question its advisability, but add :—

“At the same time, if it should be determined by those in authority that the observance of a fixed day or week from year to year is desirable, they venture very earnestly to suggest the extreme advisability of not confining it to the Anglican Communion, but of taking steps for securing the concurrence of other Protestant Societies in England, Europe, and America, to which God is giving a share in the privilege of the evangelization of the world.

“Before the prospect of so world-wide an agreement on prayer as this would be, and so blessed an evidence of the true unity of the Body of Christ, every objection on the part of the Committee would give way; as they would recognise in such a union an earnest of the answer to the prayer of the Divine Lord, ‘That they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.’”

It is the intention of the Lord Bishop of the Falklands (D.V.) to sail from Liverpool on November 18th, accompanied by clergymen appointed to posts in South America; and our friends will, we know, not suffer that day to pass without much fervent prayer on their behalf.

HOME PROCEEDINGS.



THE launch of the new "Allen Gardiner" Mission yawl, which is to take the place of the Mission schooner launched at Dartmouth in the year 1854, is the most interesting event in our Home Work during October. An account of the proceedings will be found elsewhere in our present issue.

In the year 1834 the first Fuegian Indians who had ever visited our shores were taken back to their native land by Capt. Fitzroy. In 1844 the Patagonian Mission was founded by Capt. Gardiner. The year 1854 witnessed that Mission resuscitated by the launch of a ship which should advance its cause. Another decade passes, and 1864 sees the Society at work in an extended field on the West Coast, and known by the new name of the "South American Mission." One more period of ten years has slipped by, and 1874 will be remembered as the year of the commencement in right earnest of the Amazonian Mission, not to speak of the launch of the second "Allen Gardiner." At such a retrospective glance as this, we naturally ask, does the Association Work enlarge as our openings in South America increase and multiply? We think it does. There is not much, it is true, to tell of in England just now beyond our annual sermons at Holy Trinity Church, Lee, sermons and meetings at Cardiff, lectures at Malvern and Tarrant Gunville, and drawing-room meetings at Dawlish and Kingston-on-Thames. But the Irish work which we sketched in outline last month may well encourage us. Of the nine meetings and four sermons with which the northern tour concluded five or six were in new places. Newtonbreda, Kilroot, Larne, Carnlough, Antrim, and Banbridge are of this description, and a very warm interest in missions was manifested by the clergy of these places. Then Belfast was in a measure stirred up by three parochial meetings in Trinity, St. James', and St. Thomas'. The Juvenile Missionary Association in the first of these last year collected 50*l.*, which was divided among the different societies. Holywood maintains its interest in our work, and its vicar, our painstaking secretary for Antrim and Down, introduced our cause into Lisburn by a sermon on the 14th. Of the southern and midland tours we shall be able to say more next month. At present we would only mention that Mr. Windle, after speaking at Limerick on the 1st, was to go through the Waterford and Tipperary Associations, and from thence to county Cork, where some portion of the usual work was kindly undertaken by the Rev. H. W. Townsend, now the vicar of Leixlip. Mr. Scott began his tour on the 11th with sermons at Moate, which is a new opening to the Society, as also are Roscommon and Castlerea, where he lectured with magic lantern. On the whole, we cannot but hope that our Irish branch will yield an increased income this year, and, what is still better, that our work will be more widely known there, and so more prayerfully supported. And prayer, as every believer allows, "moves the hand that moves the world."

H. S. A.

 MR. CLOUGH'S DIARY.

Following this page is appended the continuation of Mr. Clough's Diary (page 175), which will appear till completed.



INDIAN WOMEN ON THE AMAZONS.

THE SOUTH AMERICAN

Missionary Magazine.

DECEMBER 1, 1874.

MISSIONARY DEPARTURES.

THE Bishop of the Falklands sailed for South America, per P.S.N.C. steamer "Britannia," on the 18th ult., with the intention of visiting Pernambuco, Bahia, Rio, Santos, Monte Video successively, and then other parts of the Continent. He was accompanied by his daughter, Miss Stirling, and by the Revs. W. H. Shimield, proceeding as chaplain to Salto, Uruguay, and W. H. Elkin, as chaplain to Lota, Chili, with their respective families.

The Rev. A. B. Huntly has been engaged, and will sail on the 12th of February (D.V.). His sphere will be defined by the Bishop of the Falklands after arrival.

Mr. and Mrs. Whaits have been selected to assist the Rev. T. Bridges at Ushuwia. The former was brought up as a carpenter and wheelwright by trade, and has acted for some time as Scripture-reader, whilst his wife was Bible-woman under the Rev. W. H. Barlow, late Rector of St. Bartholomew's, Bristol. They sail for Stanley, Falkland Islands, in the course of the present month, on board the "Sparrow Hawk."

After visiting the Guanapé islands, the Rev. W. H. Elkin, pending the arrival of vessels, has been removed to Lota, which was vacant, and for the time more important. Legislative action is being again taken by the Peruvian Government to render the Guano deposits more accessible to different countries.

The new "Allen Gardiner" is making good progress, and another master has been secured in the room of Captain

Nicholas, whose term of three years has expired, and during which he gave full satisfaction to the Committee. The "Allen Gardiner" will sail from Plymouth about the end of the month.

It is a cause for thankfulness that recent intelligence announces the termination of the rebellion in Buenos Ayres, describing the disastrous effects of which the Rev. W. T. Coombe writes us from Rosario. Commerce has been paralyzed, and many immigrants and residents have left the Republic.

1874.



ANOTHER Year draws to its close, and as it hastens to the Land of Shadows to meet us no more "till the daybreak and the shadows flee away," how many and varied are the thoughts which its closing hours awaken !

Fellow-workers in the vineyard, let us ask ourselves what has the Master to say to us concerning this passing year ?

Do the consciences of some of us bear witness that faith has been weak and love failing, our work too often esteemed burdensome and performed from a sense of duty only, that prayer is a weariness and praise distasteful, that the every-day cares, worries, or enjoyments, have so choked the life of God in the soul as to make us unfruitful, that this world with its attractions so engrosses our vision as to conceal from us "the glory that excelleth" ?

Ah, dear friends, let us beware of venturing further on this road of spiritual declension ; let us pause for a moment, and we shall hear the voice of the Master, in tones of solemn and earnest reproach, "I know thy works, that thou hast a name, that thou livest, and art dead." "I know thy works, that thou art neither cold nor hot." The Lord knows our works—He mourns over the lukewarmness towards Himself, of the souls for whom He died. Can we willingly, deliberately grieve this loving, tender, Lord and Master ? Surely not. Surely the time past of our lives will suffice us for this lukewarm service. The departing year calls on us with solemnity to delay no longer, but even now to look on Him whom we have pierced and mourn, and seeking pardon for the past and strength for the future, afresh to present ourselves, "a living sacrifice, holy, acceptable, unto God"—which is our reasonable service.

Perhaps, however, it has been with many of us a year of constant and earnest labour, of great zeal for the Master's cause, and deep anxiety for the souls of others. "Day and night we have laboured exceedingly," so unceasing has been our busy-ness for Christ. But, dear friends, have we had as much business with Him ?

Or is there an undefined sense of broken communion,—of a want of perfect, unfaltering love and trust between us and our Lord ?

Do we think that at times we can hear His loving words of gentle reproach, falling like mournful music upon the ear ?

“ I know thy works, and thy labour, and thy patience, and how thou hast borne, and for My name’s sake hast laboured, and hast not fainted.” “ Nevertheless, I have somewhat against thee, because thou hast left thy first love.” “ Ah ! friends, can it be that the Master so prizes our poor love, that He misses it ? Yes, it is even so.

Oh ! loving, tender Master, pardon thy poor weak servants, if they have been so taken up with their work for Thee, as to be less mindful of Thyself, who art, notwithstanding all, to them “ the chiefest among ten thousand, and the altogether lovely.” Even now, ere the old year passes away, bring again thy backsliding ones, restore unto them the joy of thy salvation, and uphold them with Thy free Spirit. So shall they teach transgressors Thy way, and sinners shall be converted unto Thee.

But may we not believe that concerning many of His workers the Master’s record has been—

“ They have done what they could.”

To such He says lovingly—

“ I know thy works, I have set before thee an open door, and no man can shut it.”

We need not to urge these, our fellow-labourers, to increased love in the Lord’s work. Following in the steps of their blessed Master, their meat and drink is to do the will of Him that sent them, and to finish His work. They can say with the Psalmist, “ I delight to do Thy will, Oh ! my God ; yea, Thy law is within my heart.” They work restfully, leaning on the Master’s arm of love ; joyfully, in His felt presence ; and, successfully, in His promised might—and so they go from strength to strength until each one of them shall, in Zion, appear before God.

To these, dear friends, we would say, The Lord has set before you an open door on earth, through which you may help the great and hitherto neglected continent of South America.

But more than this. He has set before you an open door in heaven, and we would ask you to come, often and boldly, to the Throne of Grace and to seek great things for our Mission there.

Pray for the various missionaries at their posts, that the work of the Lord may prosper in their hands.

Remember the faithful little band stationed in Tierra del Fuégo, and ask good gifts from the Lord, both for them and the natives amongst whom they are labouring, praying that these may indeed “ turn from dead works to serve the living and true God.” Ask for Mr. Coombe, at Rosario, that his earnest labours may be crowned with success, and that he may be given funds to enable him to build his much desired church. For Mr. Roe, at Santiago, that his very interesting work, especially that of the dissemination of the Scriptures amongst the population of that priest-ridden city and country, may be blessed and prospered, and that God’s Word may yet have

free course, and be glorified there. Ask that the shores of the Amazons, and the beautiful but debased land of Brazil, may soon be opened to the Gospel message, and that our missionaries there and elsewhere may be filled with God's Holy Spirit, and enabled to labour with patience, and a single eye to God's glory and the salvation of souls.

Pray, too, for our dear Bishop, now returning to the scene of his labours, that he may be preserved, strengthened, and upheld, and guided along his often trying and difficult path. For those now about to enter on the mission-field, that they may become joyful and successful labourers.

Nor, while asking God's good gifts for our friends abroad, let us forget to seek them likewise for the home-workers.

For the Committee, that they may be guided aright in their anxious and important deliberations, and assisted in their disinterested labours. For the Secretaries, who are seeking so earnestly to make this Mission known, throughout these countries, that they may be given power for, and success in their often wearisome work. For each labourer in our Mission cause that he may be a true worker for God.

Ah, dear friends, shall we confess that with all our love for our Mission, we have not hitherto helped it forward sufficiently with *prayer*. Looking too intently at the open door on earth, we have sometimes forgotten the heavenly door.

Let us, then, mark the closing year with earnest, untiring supplication, beseeching the Lord to bless this His cause in South America as He has never blessed it heretofore. To pour out largely of His Spirit on everyone who is labouring in connexion with it, to cause all to labour in more simple faith, more believing expectation of results.

The Lord promises to give in proportion to our faith ; are we prepared to ask great things, and to expect them ?

Solemnly does the closing year speak to us of the shortness of time. Let its warning voice stir us up to redeem that which remains to each of us with yet more loving, earnest, prayerful labour, pleading with the Lord that there is nothing too hard for Him, and calling upon Him even now to show us great and mighty things, in fulfilment of His own blessed promise.

“Ask and ye shall receive, that your joy may be full.”

K. J. G.

Tierra del Fuego.

USHUWIA.



E continue the Journal of the Rev. T. Bridges :—

“*Sunday, Feb. 8th, 1874.*—A fine day. Three native services and one English. Spoke in the forenoon to a good company, of the holy will of God concerning man, and the necessity of knowing and obeying that will heartily. Spoke in the afternoon to a lesser audience of our Lord Jesus's love and salvation, and of the way to benefit personally by His love

and work, even by a hearty turning to Him in penitence and faith. Spoke this evening to a large number of the willing sacrifice of our Saviour, and set forth His unspeakable love and glory. Had an earnest desire to bring the people to an earnest love and faith and following of Christ.

"Monday, Feb. 9th.—A fine day. Subject of instruction from seven to eight a.m., the apprehension of our Lord (John xviii.). Conducted school from nine to eleven. Did not feel well to-day.

"Tuesday, Feb. 10th.—Subject of general instruction, the nature of the chief priest's office, and the nature of national governments. Mr. Lawrence kept school from nine to eleven a.m. Six fresh canoes arrived to-day. Lasaprlum brought me two sticks for sale, which I refused very politely, telling him the reason, viz., because I had already a large supply. He became very angry, and abused me, and said I was like one of his countrymen, and not like a Palelmwa, i.e., Englishman. He accused me of being proud, and making myself very important, and a great many other things he said. I told him he had no cause to be angry with me, and that he did wrong to speak and act as he did. He had a second disappointment about a canoe he brought to Mr. Lawrence for sale. He went away very angry, having behaved to Mr. Lawrence worse than to me.

"At seven a.m. meeting, commenced St. John xix. Spoke of Jesus's power and glory, His Divine nature, and humiliation and patience; spoke of His submission for our sakes to the greatest insult and suffering; exhorted the people to love and serve and trust Him with all their hearts. Spent the afternoon and evening on the north shore with Mr. and Mrs. Lawrence and my family very happily. Weather was very fine. All well.

"Sunday, Feb. 15th.—A cold day; strong west wind, and much cloud. Subject of instruction this forenoon was sin, the nature and guilt of which I endeavoured to show the people, and to warn and exhort them to come to the Lord Jesus for deliverance, lest it should prove their ruin. I then illustrated the blessedness of coming to Jesus Christ by a beautiful tale by John Mosely, entitled 'The Happy Sufferer,' a most profitable and sweet story, illustrative of the presence and grace of the Lord supporting His people under the hardest trials. This afternoon spoke of the evil of man by nature, and the necessity of our being renewed by the Holy Spirit, and of obtaining peace with God through faith in His Son. Spoke of the conversion of the Philippian jailor. Pressed my hearers this evening to prayer and earnestness in seeking the grace and kingdom of God. Had our two usual meetings, at 11 and 6.30 p.m. Two more canoes arrived with the two Armpajaus.

"Tuesday, Feb. 17th.—Very fine day. Subject of morning instruction, 'Our Lord's great humiliation for our sakes,' and the results and lessons we should obtain thereby. To show them the greatness of the humiliation, I endeavoured to show them first His own proper glory as the beloved and only begotten and co-equal Son of the ever-living God. The people were attentive.

"Wednesday, Feb. 18th.—A strong north gale, with frequent and very severe gusts. Dust very annoying. Subject of morning instruction, 'Pilate, our Lord's unjust judge; our Lord's words in reply to his questions; the nature of Pilate's government;' and a short account of national governments in these days, and the necessity of government. Kept school till eleven a.m. Took over a bunch of flowers, having a sample of each kind in our garden, and as part of their lessons told them about each, pointed out their differences of appearance and scent, and made them look at and smell them. I told them that I should be glad in the spring to

supply all of them, or as many as chose, with plants of each kind, which they might cultivate for themselves. One of the flowers, a small one, is a native of these parts, but not before I told them did any of them recognise it as such.

Monday, Feb. 23rd.—Three fresh arrivals to-day. There are over 130 persons here at present, who are all daily eating considerable quantities of turnips. Have been variously and busily employed.

“A large party arrived from the East, viz., fourteen canoes. Some of them belong to Ussuifa, others to different places eastward. One of the men from Slogget Bay, or between it and Aquiru Bay, Hanacualoz by name, I have not seen before. Eniol, a man from Aquiru Bay or Chipaniá, also came. He knows much of the Foot Indians, or Ona. He was here once before. He and his people are canoe natives in the summer, and wander about, like the Ona, in search of guanaco in the winter, and they know in part the Ona tongue, and their travels extend to Policarpo Cove, to St. Diego, and Valentyn and Aquiru Bays. These, with others of our visitors, were present at our special service, and I endeavoured to open their minds to the knowledge of the Gospel. To-day I heard of a case that troubles me much, even the falling into grievous sin of John.


March 8th.—From the early morning we perceived him to be much distressed, but thought it might be owing to Jack's death. When I asked him about the matter, he very candidly owned it to be true, and appeared very much cast down. I told him how dreadful a sin it was in the sight of God and all good people, how utterly forbidden by God, how hurtful to human happiness even as regards this life, and reminded him of his marriage compact. I showed him that I was very sorry for him, but that I must discontinue employing him for a while, for example's sake, and warned him against temptation, and exhorted him to penitence, patience towards his offended wife, and earnest prayerful efforts for forgiveness from God and his wife, and for Divine grace to resist sin. He appeared very penitent and teachable, and promised to abide by my advice. I advised him to special diligence and interest in domestic matters, to stay at home and make it happy by his industry and presence. I reminded him of the mercy of the Lord to the truly penitent sinner, and sincerely trust that he may be strengthened against this dreadfully common offence by his late fall. I also heard a like report against Philip, which happily proved to be false. The slander, however, was made the cause of a quarrel and fight by Philip's friends and himself against the false accuser, which threatened to be a bad affair, but for our timely presence and words, which ended the quarrel very quickly, for which mercy we are most thankful to our Heavenly Father, who has mercifully made us to be, to a very great extent, preservers of peace. With this agrees the unsought testimony of Palahlian, given me in the presence of several natives the other night, when he said that I was as a father to the people, so that they now lived in peace and without fear of fightings and murders, as the evildoers are now afraid and ashamed. Hamaca has again asked to be baptized with his wife. He says she wishes it as well as himself; and, after special instruction and prayer, if they still consistently desire baptism, I shall most willingly baptize them, and that soon, God willing. Have had much intercourse with the fresh arrivals to-day at our front door, which is a place of great resort.

Saturday, March 14th.—On Thursday, from 10 a.m. to 3 p.m., we had the most beautiful weather, calm, hot, and clear, but with this brief exception since Sunday last at 10 a.m., the weather has been wet, cold, breezy, and snowy. Ground all to-day and yesterday thickly covered with snow, and now at 8 p.m. it is freezing sharply. Work through the week principally sowing. Self much occupied with the strangers, giving and

receiving information. Went round to all the wigwams with a little comfort in the shape of bread, of which we gave to all the natives save those men and their wives who are now in receipt of daily food for their work. This morning, during a snow-storm at 7.30 a.m., we perceived a man, spear in hand, wading in the inlet up to his waist in water in pursuit of a penguin, which he transfixed, and many women were wading about, it being low water, gathering muscles. These people have very hard times often, in great part owing to their not providing to the extent they might in fine weather for their daily wants. They seldom aim to get a stand-bye of fuel, owing in good part to the dishonesty and begging and distributing habits of these natives. Thus whatever the weather may be, they are forced to go abroad to gather necessary fuel and shell fish, with, I believe, great damage sometimes to health. In our circuit this morning we found many of the men had gone for fuel, though the snow was thick on the ground and still plentifully falling. This is a hard time for the cattle."

The Argentine Republic.

PATAGONES.

HE Rev. Dr. Humble writes, Patagones, May 26 :—

"I send a photograph of an Indian widower and family ; his elder boy, with the dark face, was baptized by me in our Church on Sunday, May 10 ; a Welsh carpenter and his wife stood as sponsors.

"It is important that all Protestants in this province of Buenos Ayres should know that the impediment and obstacles which formerly existed in the way of their getting married now no longer exist ; and that when Protestants marry Roman Catholics there is no necessity for the former to abandon their religion.

"It is to be hoped that other provinces and other assemblies will follow the example of Buenos Ayres in this respect. In this place, in some instances, not only has the Protestant had to turn, but the priests have actually insisted on re-baptizing him, which seems equivalent to declaring that Protestants are not Christians at all, but only fit to be classed with Jews, Turks, Infidels, and heathen."

And recently, August 6th :—

"Since writing to you last, we have opened a Sunday-school for children of both sexes ; we have about ten at present, they are mostly Welsh and Spanish. I usually open and close with prayer, and Mrs. Humble teaches. If the priests do not oppose us, the numbers will probably increase.

"I shall be glad to receive Spanish prayer-books, some English hymn-books and tune-books. A few interesting German tracts or small books would be useful ; there is a sprinkling of Germans here, who seem to regard me as their chaplain.

"The celebrated Aurelie the 1st, who calls himself King of Araucania and Patagonia, has been captured here and sent in irons to Buenos Ayres. He came ostensibly to found a French colony on the River Colorado.

"The Welsh colony at Chupat seems likely to get on better now ; some eighty or ninety more Welsh are expected, and perhaps have already arrived.

"G. A. HUMBLE."

TELEGRAPHIC COMMUNICATION WITH BRAZIL AND THE RIVER PLATE.



SIR,—I beg to inform you that the telegraphic communication by cable between Pernambuco and Bahia was restored last night. Messages can now be sent direct to Rio de Janeiro, Monte Video, Buenos Ayres, and the West Coast of South America.

Yours, &c., R. M. CUNNINGHAM, Secretary.

The Western and Brazilian Telegraph Company (Limited), 103, Cannon-street, London, E.C., Sept. 23, 1874.

Sir,—I beg to inform you that, on and after the 15th inst., telegrams in any language can be prepaid to Buenos Ayres, the charge for twenty words being 12*l.* 3*s.* 8*d.*, and half that rate for every additional ten words.

Messages for places beyond and the West Coast of South America should be addressed, "Oldham, Buenos Ayres," the further charges being collected from the receiver.—Yours faithfully,

R. M. CUNNINGHAM, Secretary.

The Western and Brazilian Telegraph Company, Limited, 103, Cannon-street, London, Oct. 2, 1874.

Brazil and River Plate Mail.

Brazil.

THE AMAZONS.



THE Rev. Dr. Lee writes SS. Andera, Purus, Alta Amazonia, August 18, 1874 :—

"August 10th.—We left Manãos on Saturday, at 5 p.m., August 8th, 1874, and on Sunday eve, at 6 o'clock, we entered the Purus, which is of itself a mighty river. Two hours from the mouth we ran aground in attempting to get at a wood pile. We lay there all night, and this morning again started on our journey. The air seems cooler the further we progress up the Amazon or its tributaries, and thus far we have had but one contest, and that with the musquitoes.

"August 11th.—We are this morning wending our crooked way along the banks of the Purus. It is more picturesque than any part of the Amazon, having better defined banks, with high lands on one side and low banks on the other alternately. It is a muddy, dirty stream ; I say dirty because the surface is in places stagnant, and covered with insects usually found on foul swamps.

"Of the Indians we see but little, only the few employed at the 'situs,' or farmhouses, if such they can be called, where there is not often twenty square feet cultivated. The Muras, whose territory we first pass through, are regarded as the vagabonds of the Amazon, being found from the Novo to the Xinga. They have nearly disappeared from this river-bank ; their young men and women have been, as far as possible, taken into families, public institutions, army, and navy, and thus, while losing their tribal characteristics, have been individually much improved. There was formerly a Mission among them ; at a beautiful place we passed this morning, not a vestige of it now remains. It disappeared with the Indians for whose benefit it was established. The Pamarys (usually these words are accented on the last syllable) come next, both on the east and west banks of the river. They seem to have also the name of Jubery, and are subdivisions of the old Purupurús, so called because of their spotted skins, I strongly suspect a form of leprosy. They are yet sickly, indolent tribes, none of whom we have yet seen. They live in the lakes to the east and west of the river bank, and are engaged in gathering rubber for traders. We can hear but little of them. To the west of this tribe are a small tribe

of Cipos Indians, on the Reio Lapanhá, a branch of the Purus. At some future time I may visit them by a more western route if ever I am permitted to explore the region between the Purus and the Japura rivers. The Cipos are a superior tribe, as are the Catauixis, who live on the eastern bank of the river, or rather back from it, in the unexplored wilds of the region between the Purus and Madeira. Some of this tribe we hope to find near Heyatanaham (*m* is pronounced *ng*), and shall endeavour to gain access to them through the Hypurinãs, with whom they associate and intermarry. The Catauixis (pronounced Cat-ou-ee-shees) are good linguists. But little Lingoa Geral is spoken on this river, Portuguese is the medium of intercourse, yet, strange to say, English is spoken by several individuals living on the banks of the river.

“The Hypurinãs are the largest and most manly tribe on the river. It is to this tribe we shall give particular attention if we can find their centre villages which are not located on the river. Chaudless gives a good account of them. They and their southern neighbours have their residences back from the river banks, but come to it for fish, &c. They are principally located beyond the station Heyatanaham, but a small steamer runs monthly from that station beyond the boundary of Bolivia. A senor who lately visited Manãos, *en route* to Para from his ‘situs,’ which is twenty-four hours by steam beyond Heyatanaham, urged us to return with him to his vicinity, and offered warm terms of friendship and assistance. He was ill when he sailed for Para, and I fear may not return. He lives at a centre of intercourse between the Heyupurunas, Canamarys, Jamumadys, Uainamarys, and Mantenerys. He finds them all friendly, and would, he thinks, hail our coming among them with great joy. If I think it best to do so I shall go by the first boat. He certainly gives every encouragement for us to go to his place, but I shall wait until he returns up the river—if ever he does return. He speaks English, and I think him sincere in his offers of friendship. Heyatanaham will be the station at which we shall stop for the present, though we expect to find it somewhat deserted, as the Indians are in the woods gathering India-rubber. I look forward to a speedy location as a certainty; we shall roam about no longer unless unforeseen circumstances should send us adrift. It seems warmer here at midday, but the evenings are delightfully cool. The people we see on the banks look healthy, and I hope we shall find a healthful place to settle in.

“August 12th.—We passed during yesterday and last night more than 150 miles of river country, entirely overflowed in the season of high waters; but two houses were to be seen. It is only the lower part of the river that is picturesque.

HOW WE LEARN TO LIVE.

“Some of the readers of the ‘Missionary Magazine’ may contemplate a visit to the Amazon region at some time, when it will be absolutely necessary that they ‘learn to live in the country,’ whether missionaries, merchants, or tourists. As the process is gradual, and therefore so far mitigated as to be possible and endurable, I will briefly give it for the benefit of those whom it may interest.

“On landing at Para, the change from ship-board to the hospitable tables of its residents, if you are fortunate enough to have invitations, or to the hotel tables, as I am told of them, is not so great in articles of food as in their freshness and excellent quality, and may deceive the unsophisticated as to the ‘style of living’ in Brazil. In fact, Para living is better than ship-tables, and close cabins and bunks; these latter are in most cases supplemented by hammocks, and here the first important lesson is begun. The better plan is bravely to determine you will learn to sleep in

a 'ready,' as the people call it in this land. But first be sure it is well fastened, lest you 'come down with a run' when you least expect it, as I did my first night in Para, and thereby got a severely bruised elbow. Before sleeping in a hammock I would advise you by all means to procure one. If you depend on getting one at the hour of bed-time you may be disappointed, or else have to take such a one as may be neither agreeable to the sight nor smell. Buy your hammock in England, it will cost you three times as much if bought in any part of Brazil. Here they are enormously dear. But if you prefer an iron bedstead, you may be almost certain to get one for half what you will pay for it at home, as they are generally thrown aside in a short time after arriving here. A cotton counterpane is preferable to a woollen blanket; at least bring linen sheets and a soft pillow with you. Thus equipped, it will be a great wonder if you do not sleep well in this climate. The nights are cool, and towards morning you will pull up the cover, which you should never be without. Up as far as Manaus you will find but little to complain of in the food. The beef is very good, but you should neither see it cooked nor killed, and even better not visit the lower deck at all if you are delicate in digestion or taste. This advice, if followed, will save your appetite at the Captain's expense. I have heard sometimes that the preparation of food was carried on all over the lower deck as a 'saving clause' in the boat's expenses.

"If you take lodging and food at either of the hotels at Manaus, you will wish you had gone to the other. The food is not lacking in quality, nor quantity, such as it is; but here a suggestion may serve you a good turn—be blind to 'table manners' among your fellow-boarders, and eat of the first dish set before you, lest you get none other, but in general, if you speak English, and not Portuguese, you will find some at the table who for very shame will serve you. I strongly advise you not to use your Portuguese at the table, for their ignorance of what you ask for causes all the dishes to be offered you, and you can politely choose what you wish. Be stone blind to the table cloth and furniture, and it will save many qualms. Never mind! You should never think nor speak of what you see after you have left the table.

"Thus far you are only an observer of life on the Amazon, and by a little tact may scarcely be a partaker. But if your calling takes you above Manaus, on the main river, or its branches, life begins in earnest. The good fresh bread gradually becomes stale and hard; happily it does not become mouldy too before it disappears from the table altogether, and gives place to curried biscuits, sweet ones for tea, and by and by hard, sour boluses, brown with baking, and hard by drying for ship's use. You naturally take to farinha to save your teeth, and thus you acquire an important thing in learning to live without bread or flour. The fresh beef gradually becomes scarcer, and 'Carne Sacca,' or dried unsalted beef, takes its place on the table. You at first shun it, and eat largely of rice, but by and by you take a small piece of the best looking, and find it tasteless. So you perforce learn to do without fresh beef. Piraracu comes next before your senses, in all forms of preparation and degrees of stench. The Yankee codfish is to it as fresh oysters to stale claws. If you have on any former occasion tasted the article at a private table, you will have no desire to repeat it on board a vessel apparently freighted with its horrible smell. But before you have this dried fish (piraracu) served, you may expect to see fresh fish upon the table, dressed with rancid, I will not call it olive oil, as it tastes more like Kerosene. Your appetite for fresh fish is taken away at the taste, and thus you acquire another step in life, *i.e.*, to do without what you like. The eatable butter

has become a liquid rancid oil, before you have quite mastered 'your love for bread and butter,' but you will soon learn to give up such childish things. But piraracu is stronger than any such habits, and if you do not master it, it certainly will you, and before your voyage is ended, if it is as far as Iquitos, you will have learned to eat white ants, and think them luscious, and monkey, and be fully persuaded it is far better than 'spring chickens,' and you will take to turtle through sheer love of a change from piraracu. The fact is, that this strong morsel is the best friend a resident in this region has ; it drives him to eat anything in preference to it, and thus teaches him to live on strange diet, and when other unsavoury articles are placed upon the table with it, it very conveniently takes his appetite away for all, and you get through a meal very quickly. And thus we 'learn to live on the Amazon and its branches.'

"August 15th.—For two days past we have had scarce any change of scenery. The high banks—as they seem, although 25ft. above present water mark—are, during four months of the year, 10ft. or more under water, and for thirty miles each side of the river the country is flooded, hence no Indians live near the river banks, and only visit it during turtle season, and for fishing purposes. The thatched houses—we are seldom out of sight of one or more—are all deserted during the high water, and the inhabitants return to the towns on the Amazon. The banks are like mere ash heaps, and seem just to have fallen into the river, or just washed up from its muddy current. No mosquitoes as yet. Before leaving Manãos, the President of the Province kindly gave us the Government passage he had promised, which much reduced our expenses. There is 10 per cent. of the amount to be paid the Government as a tax on such passages, and one-third to be paid the captain as his fee, which the Company and the Government allow him on all passages. However, our charges were reduced from 306 to 164 mil. reis, including baggage. I have learned, since I took the matter into my own hands, to send our extra baggage as freight, and thus save more than one half. Until I separate the Mission goods from our private stores, I cannot make out the account of finances, but I am certain that there has been a saving beyond my anticipations. (The boat shakes dreadfully.) We were compelled to come without a canoe, as no amount of money could purchase one in Manãos, though we tried daily for six weeks. I have, however, bargained for one, which will be brought me next trip of this steamer up the Purus. Our mail communications will be as follows :—Letters leaving England by direct steamer to Para on the 1st of the month, arrive on the 23rd at Para ; leave there on the 27th for Manãos, and arrive the 3rd ; leave Manãos for Purus on the 8th, and arrive at Heyatanaham on the 18th. This is the most direct line. I can send letters at irregular periods, perhaps, more frequently than I can receive them. Letters leaving England on the 15th arrive at Para on the 11th or 12th of next month ; leave there on the 17th for Manãos, arriving the 24th, laying over until the 8th before they start up the Purus.

"August 17th.—We shall land in about two hours at the deserted cabins of Heyatanaham, so we are told. We may, however, find some people there. To my regret, Mr. Piper, of whom you have heard as being killed and eaten by the savages, yet who lives and has done so for two years in this region, passed us *en route* to Para the other day. I did not see his little steamboat. I had depended much upon his experience and wisdom and friendship, having known him in California, but I fear he will not return to these wilds.

"The mosquitoes have rallied again in force, and we shall be kept busy. It looked strange to see people on the banks all muffled up, and sticking

out with the cloths each carried. I suppose we shall adopt the same habits. We are just passing the private boat that runs up this river. This will prevent me from writing again for a month, and I must close this to send it back with the boat before landing, as it does not wait longer than to discharge cargo, so I must say good-bye. May God our Saviour watch over us and keep us!

“DAVID J. LEE.”

SAO PAULO.



HE Rev. J. I. Lee writes:—

“*Sao Paulo, Sept. 15th, 1874.*”

“The view of our church contained in the Magazine has proved most gratifying to our community, and we are now trusting that the appeal of the Bishop, combined with the list of the contributions raised in Brazil, will soon call forth the comparatively small sum now required to meet the entire cost of the church building. Upon the removal of the remaining debt, the church property can then be secured and vested in the hands of trustees legally qualified to hold it,

“I have visited the city of Campinas, and once again enjoyed the intercourse of the ministers and members of the Presbyterian churches at the Annual Conference. The new college erected by the Southern Presbyterian Church augurs a great work in its influence upon the more enlightened of the Brazilians, for it appears that the establishment of similar institutions to this is the only means by which the higher classes can be reached. Since my last visit, one year since, a capacious building has been in course of erection, and is now in process of completion, presenting a very attractive and pleasing style of architecture. The scholars had just been admitted into the new building, and they number in all 157. At first there was some slight objection on the part of some of the pupils to the reading of the Scriptures, but when the Divine Oracles were read, appealing as they must ever do to the inmost heart, and the hymns were sung, there appeared to be a deep interest awakened, and the morning lesson was rather a pleasure than a task.

“I have alluded in previous letters to the efforts now exerted to promote the education of the masses by some of the wealthier inhabitants of this city. Several requests have been made to me by the various teachers to supply them with the Scriptures, and this I have gladly done.

“Not long since a Brazilian was selling his produce, which he had brought from the interior some considerable distance, and I took the opportunity to speak to him about the things which belong to our peace. He told me that he could have nothing to do with our Scriptures, for they did not contain *their Lady*. I persuaded him, however, to listen to a few verses whilst I read the history of the Annunciation, and he assented to their truthfulness, but refused to receive a Testament which I offered to him, though he could read it for himself. I spoke to him then of the sins of the priests, and of the way in which they took money from the poor people for things which were beyond their power to perform. He now became exceedingly angry, and went away heaping abuses upon the Protestants and their religion. About three weeks afterwards he returned, and I was surprised to find the same man looking in at my window, and most courteously begging a book for a friend who was with him. Would Senor Padre object, he asked, if his friend gave the book away. I immediately perceived that the Testament which he wished for his friend was intended as much, or perhaps more, for himself, and I gladly granted his request, whereupon he retired with the usually gracious manner of expressing his thanks which to these people is so natural.

“Our congregations are comparatively good, though it seems almost impossible to know how to reach some who have lived long without God in the world, in fact, as it is elsewhere. The contrast, especially in these foreign lands, is very marked indeed between the honest, sober, industrious workmen and those who are otherwise inclined. We may bless God that we have some of the former class, and of the others it may be said that it is not for the want of the means of grace that their religious privileges are not valued. Surely the good work of our God which is being carried on by the labourers in our Mission fields will arouse the hearts of all Christ's people, both at home and abroad, to do what they can whilst an open door is now

set before them. It is no little comfort to witness the testimony which the great body of our fellow-countrymen still bear to the value of our Protestant Church. 'Happy is that people that is in such a case, yea, happy is that people whose God is the Lord.'

"JOHN I. LEE."

THE SAN PAULO RAILWAY.



HE successful development of this line proves that what is required in Brazil is that railways should be carried far enough into the interior so as to develop the real traffic of the country, which has not been done either in Bahia or Pernambuco. The San Paulo Railway is named after the capital city of that province, which it passes through, but its real terminus is at Jundiaby, some fifty miles beyond San Paulo, where the coffee plantations commence, the intermediate country being what may be termed "used-up," so far as coffee planting is concerned. From Jundiaby, and for hundreds of miles beyond and around it, the traffic of the San Paulo Railway is derived. Campinas, thirty miles beyond Jundiaby, has got its own railway; another line being carried to Itu, and a further extension going on to the Rio Claro, all converging with their traffic to the San Paulo trunk line. The sites of coffee plantations were originally virgin forests, which were levelled for the purpose of planting coffee, and when the soil is exhausted the latter are pushed farther on, such is the enormous extent of land that can be dealt with. English capital constructed the main line, the extensions being entirely made with native capital.

HOME PROCEEDINGS.



LAST month we called our readers' attention to the launch of a new Mission vessel as a sign of progress in our work abroad; and now we have to record the departure of our Bishop with two additional labourers for South America.

We have alluded more than once to the great difficulty we have experienced of late in finding suitable men for foreign work. It is well, therefore, that at the close of 1874 we can speak of this difficulty as partially overcome, and so encourage our Home Workers to increase their efforts, and provide us with additional means to enter on those vast fields which are "white already to harvest."

During the past month our deputation work has been most active in Ireland. There Mr. Scott has been engaged almost every day with meetings or sermons, and appears to have met with much encouragement, gaining access to many new places and receiving a cordial welcome from our old associations. He attributes much of this success to our attractive views of South America. But though a magic lantern may for once fill a room with an audience, a substratum of missionary zeal is needed to render the effect produced abiding when the attraction is removed; and this missionary zeal we do not consider wanting among our brethren in the Irish Church. We look forward, therefore, hopefully to the support we may expect from Ireland in years to come. Next year we purpose constituting an "Irish Branch" of the South American Missionary Society, adding several well-known clergymen and laymen to its list of patrons and vice-presidents. A synopsis specially designed for Ireland will be ready by the new year, and can be had by all those who are disposed to make known our cause in our sister island.

In England we have not been able to get so many sermons as we could have wished. In fact, week-day sermons at St. Nicholas', Rochester, and Christ Church, Croydon, the annual sermons at New Malden and Walmley, are nearly all we can mention. One or two friends kindly consented to give us the offertory on

the Day of Intercession for Missions. Among the churches thus helping us we may note St. Paul's, Clapham, St. Clement Danes, London, and the parish church of Kidderminster. Meetings have been more numerous. Mr. Windle visited Loose, near Maidstone, where he had a good attendance at a magic lantern lecture; and Bicester and New Malden, where he lectured with diagrams. On the 12th he had an interesting drawing-room meeting at St. Alban's, and on the 16th he began a tour through the midland districts, which will occupy him nearly a month. When we last heard from him he had had good meetings at Althorpe and Cannock. The former of these was opened to him by the new vicar, the Rev. S. C. Skeels, a friend of our late Association Secretary (now, as our readers know, working at San Paulo, in Brazil), the Rev. J. I. Lee.

On the 9th there was a well-attended meeting held for the first time at Aldershot. The Vicar presided, and gave his hearty support to our Mission. The thorough establishment of our Society at a place of this kind it would be difficult to over-value, for, from the continual change of its inhabitants, an interest felt there must be diffusive, and permeate all communities connected with our army. Meetings at Tarrant Rushton and Tarrant Monkton have followed that held in October at Tarrant Gunville, and, like the latter, were crowded and enthusiastic. The name of "Maidment" is common in these villages, and this may account for the sympathy felt there for our Society. Poole appears to keep alive its interest in South America, but our meeting there on the 20th was not so well attended as we could have desired. The only other meetings we need allude to are those held at the close of the month at our Notts Associations, Carlton, Newark, and Southwell, and one on the Day of Intercession in Holy Trinity School, Kilburn. At all these places we have warm friends, and our meetings seldom disappoint us.

On the evening preceding the embarkation of the Bishop of the Falklands with two Missionary Chaplains and their families, special prayer on their behalf was offered by the Revs. B. W. Bucke, C. R. de Havilland, and others, in the Trinity Church Mission Hall, Lee.

On the eve of the Bishop of the Falklands' departure a few of his personal friends took the opportunity of presenting him with a handsome gold chronometer watch, in testimony of their warm personal affection. The suggestion came from our Irish branch, so long and so successfully represented by the Hon. Sec. at Donegal, and it was warmly responded to here.

Accordingly a letter from Mrs. Gahan, expressive of the sympathies and kind wishes of the contributors, accompanied the gift. On its face were engraved the Bishop's arms and motto. Within was inscribed "A parting gift from a few friends of the S. A. M. Society to the Bishop of the Falklands. Nov. 18, 1874. Colos. i., 9—11."

A few friendly words of farewell were added by D. Couty, Esq., at 11, Serjeants'-inn, who had undertaken the delivery of it to the Bishop, previous to his departure, and which were gracefully acknowledged by his Lordship.

We conclude these remarks by wishing all our helpers every blessing during the coming joyous season, and trust that we may all be spared to enter on the new year.

H. S. A.

MR. CLOUGH'S DIARY.

Following this page is appended the continuation of Mr. Clough's Diary (page 191), which will appear till completed.