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NEW YEAR'S ADDRESS.

"And when the men of that place had knowledge of Him (Jesus), they sent out into all that country round about, and brought unto Him all that were diseased; and besought Him that they might only touch the hem of His garment: and as many as touched were made perfectly whole."—Matt. xiv. 35, 36.

AT the beginning of a new year it may not be unprofitable for us as Christian workers to consider some of those privileges, duties, and rewards which belong to us as the willing servants of the Lord Jesus Christ. Very much more is to be found in the passage which we have placed above than could possibly be contained in a short address like the present. There are, however, some points which may not prove unproductive if we give them our brief consideration at this time. I will not enter upon the circumstances in connexion with the incident recorded; these will be familiar to those who read and compare the corresponding passages. But I will point out—

1st. That all true service for Christ must be the result of "knowledge of Him." And "when the men of that place had knowledge of Him." This knowledge is a God-given knowledge (2 Cor. iv. 6). It is peculiar to the people and Church of God (Psalm cxlvii. 19, 20). It is a knowledge that the world cannot acquire even by its grandest efforts. "The world by

wisdom knew not God." It makes those who have it "wise unto salvation," and the sum and substance of it is, Jesus in His person, work, and covenant engagements; "Who of God is made unto us wisdom and righteousness, and sanctification and redemption." In a word, it is Jesus as a "complete Saviour for a complete sinner." It is knowledge which in one sense comes *after* a God-given knowledge of self and sin, and in another sense runs parallel with an increase of this knowledge of self and sin. For the more the child of God knows of himself the more he prizes this knowledge of Jesus Christ. This knowledge makes Jesus precious, and supplies a motive for earnest labour for Him. And therefore we read—

2nd. When the men of that place had knowledge of Him, *they sent out, &c., &c.* Read in connexion with this the corresponding passage in St. Mark vi. 54, 55, 56, and endeavour to picture the lively scenes, the earnest labours, the self-denying efforts of those people who, with a knowledge of Jesus for themselves, were anxious that their fellow-creatures should know Him too. What a picture of real missionary work! What messages of mercy must have been carried into many a sick-room that day! How many a poor, weary sufferer must have gathered hope when those who themselves knew of Jesus' power and mercy, came and told them that He could and would heal them! The eyes of the blind would be opened, the ears of the deaf were now to be unstopped, the tongue of the dumb was now to sing, and the lame man was to leap as a hart. What acts of self-denial there would be! Many to do these things would subject themselves to much inconvenience. The merchant would leave his exchange, the tradesman his business, the artisan would willingly sacrifice his day's wages, even the little children would be running here and there to tell of One who had done, and who could still do, such marvellous cures. And they were not put off with difficulties. The whole region was traversed, those who could not come to Jesus would be carried (as they lay) on their beds. These kind people might not find Jesus always where they *thought* He was, but "where they *heard* He was," there they took the sick. No one was ashamed to be seen at this generous employment; every village,

every city, every district, "that whole region round about," was one scene of excitement. It was an opportunity not to be lost. He who had just stepped upon their shores from off the sea of Galilee would be perhaps soon returning, and therefore every moment was precious. Delays were indeed dangerous. It was a day of Jesus' power. It was a day of grace, a day of salvation, as regarded bodily healing. "The Kingdom of God" was in a certain sense come, and "every man pressed into it."

But *how* did these people work? Amidst all the excitement, the earnest labour, the self-denying effort, it was done in a spirit of prayer. "They besought Him." How calm this would keep them! How dependent on Him! How expressive of their conviction that ALL help was in Him alone! "Thou art my King of old; the work that is done upon earth, Thou doest it *Thyself*," would express what they felt.

And how simply were the sick healed! A touch of His garment was all that was necessary. But it was a touch of faith—a touch that drew virtue out of Jesus. It was the weary seeker after health, the man who had lain long sick of the palsy, the cripple who had never walked, those with the hopeless burdens, the incurable diseases,—all healed one way, and that by a touch.

Such indeed is a picture of all labour for Christ now. Earnest effort, prayerful waiting upon Jesus, simple faith in Him. And oh! What is faith? What is this marvellous principle that brings such healing? What is this work within which brings "joy and peace"? What is this to which every sinner must come who would be healed and be saved? Years of anxious effort cease here. The attempt to be something, to do something, is here ended for ever. "Faith," said a little girl in one of the Irish Church Missions Schools, is "the Holy Spirit enabling the heart to rest in Jesus." How simple! How full! How real! It is "all plain to him that understandeth, and right to them that find knowledge" (Prov. viii. 9).

But we will further observe—

3rd. What rewards they reaped. "As many as touched were made perfectly whole." What more did they want?

This was their object in beginning their labours, and this was accomplished. Theirs was not the failure of a well-intentioned design, the non-success of a grand philanthropic scheme. These workers not only meant well, but they did well. "All that touched were made perfectly whole." There was the Almighty Healer on the one hand, and the poor helpless diseased being on the other. And the two came in contact. The One touched the other. And the poor were enriched, the helpless were strengthened, and the diseased were made whole.

And this is true work for Christ, whether at home or abroad. It is not the performance of a round of duties; it is not vestments, incense and elaborate music, and processions. The heart conscious of its deep disease, its pollution, its depravity, everywhere turns *from* these. A truly Spirit-taught soul will never find satisfaction here. The fleshly religionists of the day may, but none who are truly taught of God will. Nothing but a personal contact by faith with a living Christ will do for them. Jesus revealed in the heart by the Holy Spirit is what they want, and what they must have. The world with its religion is content with music, and incense, and dresses. Anyone can get these things. There is no knowledge of God necessary for this. The Pagan and Papal religions can supply them to any extent.

"O Lord, we know it matters nought
How sweet the sound may be,
No hearts but by the Spirit taught,
Make melody to Thee."

In conclusion, let me suggest a few thoughts for consideration to all the readers of this Magazine, and those who are working for Christ. "Do you know Christ? not indeed as the healer of bodily diseases, but as the healer of the diseases of the soul? Are you pardoned, restored? Then you are the one to work for Jesus. This is the Judgment of the Apostle Paul, 2 Cor. v. 14, 15.

Are you rejoicing in these privileges and not doing anything for Christ? Are you making money in your business all the week and enjoying an Evangelical ministry on the Sabbath-day, and yet doing nothing for Him? I would at once cry "Stop!"

and hoist the danger signal. You are, I fear, deluding yourself. "When the men of *that place* had knowledge of Jesus they sent out," &c., &c. "I speak as to wise men, judge ye what I say." "As the body without the Spirit is dead, so faith without works is dead also."

2nd. How are you working? Prayerfully, believingly? It is well. Such work will be a success. If you truly know Christ, and have an intelligent acquaintance with His Word and His covenant purposes, you will see that His work cannot fail. All that His Father has given Him *shall* come to Him. "He shall see of the travail of His soul and be satisfied." To gather out His sheep is your work, to point every sin-convinced, self-condemned sinner to Christ is your blessed privilege. Lose then no time, spare no pains, go if you can "through all the region round about;" and if you cannot go, send. Send prayers, sympathies, hopes, expectations, longings, means. And lastly, what rewards shall be yours? Look in the commercial world at this time. What do we see? Large fortunes made. Money made faster than ever. The commercial world richer by far than the nobles of the land; and all bent on making more. I believe large fortunes may be made in the Spiritual world just now! The purchased, redeemed flock to be gathered. The priceless souls of poor sinners to be led to Jesus to be saved with an everlasting salvation. This is gain that will be eternal to every humble lowly worker for Jesus. When fortunes have been spent, and the pleasures of the world exhausted, when the men of the world have received *their* good things, then *your* harvest will begin. And throughout eternity the humblest effort for Christ shall be everlastingly rewarded.

D.

WHARTON, CHESHIRE, DEC., 1875.

LETTERS.

DURING the past month letters have been received from the Bishop of the Falklands, the Revs. T. W. Coombe, R. Croker, W. H. Elkin, B. C. Huntly, and W. H. Shimield, Mr. R. S. Clough, and Mr. Resyek.

BUSINESS.

The General Committee assembled for their usual monthly meeting on the 14th ult.

Organizing Secretary furnished statistics of deputation work for the month of November.

The Rev. W. Acworth, M.A., was unanimously elected a Vice-President of the Society.

Next Meeting will take place (D.V.) on the 11th inst.

FINANCE.

The Finance Committee held Meetings on the 9th and 23rd ult.

The total amount received during the month of November was £434 12*s.* 2*d.*

Next Meetings will take place (D.V.) on the 6th and 20th inst.

GENERAL INTELLIGENCE.

OUR news from abroad, though somewhat limited during the last month, was satisfactory.

The Bishop of the Falklands sailed for Stanley on October 24. He unfortunately missed seeing the Rev. R. Croker, they having crossed each other between Monte Video and Buenos Ayres. Mr. Croker then proceeded to Gualeguaychu, where he held Divine service. He was most cordially received by the English-speaking people.

To the great regret of the Committee Mr. Fernandez has been obliged to return to Spain. They desire that this work, so warmly appreciated by those whom the Society seeks to benefit, may be resumed, and will endeavour to secure a suitable successor as soon as possible. During the coming year we hope to do more in the way of Bible and tract distribution. There are many openings now for disseminating the Word of God amongst the Roman Catholic populations. In one place we hear of several priests and an archbishop being banished, of convents closed, of the institution of civil matrimony, of Bills being passed making priests and friars amenable to civil law,

and other matters indicating perhaps still greater changes. The Society, as most of our readers are aware, has a Bible depôt at Santiago, and to carry out this branch of our work more effectively the Committee are seeking a suitable agent to superintend it, and push the sale of Scriptures amongst the Roman Catholic population.

As men are found and means are supplied, other stations will (D.V.) be opened.

Mr. Clough wrote on October 25, from Terruhan on the Purus. He writes, "I have only time to send a line to say through mercy we are both well."

The first portion of the buildings for the Southern Mission, and for which an appeal has been put forth, is now in course of shipment. To meet the cost and expenses for freight a large sum will be immediately required, towards which, at the date of going tc press, we have received 210*l*. This is but a small portion of the amount required, and we trust that our Lord will graciously touch the hearts of His people to come forward and supply the remainder. A friend, writing on the Day of Intercession for Missions, says :—

"Your monthly parcel was received this morning, and my attention was arrested by the appeal for funds to extend the work in Fuegia. My wife and I agree that we cannot better appropriate our offering (100*l*.) to Mission work on this Day of Intercession than by asking you to place it to the account of the special fund."

And another, who has long been associated with the Society, in sending a donation, alluding to Mr. Bridges and his work, writes :—

"The simple faith of that devoted fellow fills one's heart with joy, and while *we* are here sitting at home at ease, there is *he* standing up in one of the dark places of the earth enduring 'hardship as a good soldier of Jesus Christ.' The Fuegian Branch of the Mission has always been nearest my heart, and when I see what God hath wrought in that benighted spot, through the instrumentality of such men as Stirling and Bridges, I can raise an 'Ebenezer' and say 'Hitherto the Lord has helped us,' and we will yet trust Him for still larger blessing."

P. W. S.

SOUTHERN MISSION.

USHUWIA.

WE continue to give extracts from the Rev. T. Bridges' Journal:—

Friday, Aug. 21*st.*—Principal subject of instruction:—Jesus and His great Salvation. Continued the account of Peter's explanation of his conduct at Cæsarea, and the events which followed the persecution and the scattering of the Christian leaders at Jerusalem, especially the glad acceptation of Jesus as their Saviour by the people of Antioch. Reminded the hearers that they also had heard of this same Jesus, the only, the beloved, the glorious Son of God. Asked them whether they loved Him, whether they rejoiced to know and serve Him? That they ought to and must, or they would be for ever undone. This afternoon I was speaking to a lame man from the east. He told me that he was an active youth, but that he was stricken with a heavy sickness, after which he was lame. He plainly said that God struck him. It is pleasant to realize that the knowledge of God is taking root in the minds of the people, and that they themselves attribute to Him the acts of His providence. Oh, for the outpouring of the Holy Spirit on the hearts of many!

Saturday, August 22*nd.*—Gave cooked rice to all the people, over a hundred of whom gathered in the school-room to partake. First we had prayers and religious instruction. People very attentive and well conducted, although very crowded. Have been occupied lately laying flooring boards in our loft, and in continuing the dictionary Yahgan and English, in which I have reached the letter "T," under which there are fully a quarter of the words of the language! They are so many because of the verbal and substantive prefixes T, Tur, Ta, Ts, indicative of the time, manner, cause, place and wherewith of any deed.

Sunday, August 23*rd.*—A fine day. Over eighty persons present at our morning service. Endeavoured to lead the people to earnestness in loving, serving, and trusting the Lord, by the parable of the rich man and Lazarus, and the important lessons it teaches. Spent a very happy day.

Monday, August 24*th.*—A glorious day. Only twenty-seven at prayers. Subject:—The character of Barnabas and his mission.

Wednesday, August 26*th.*—Yesterday and to-day employed many persons, which occupied me much. Good attendance at prayers. To-day it has been blowing furiously from N.N.W.

Saturday, August 29*th.*—Since Wednesday the weather has been mild and very breezy. Camp drying up nicely, still frozen in shady places. On Thursday had nine men cutting wood on N. shore, and two at work at home. Self occupied in flooring loft, attending to workmen, and preparing their food. Copying dictionary every evening. Employed eight boys to raft logs over the inlet.

Saturday, Sept. 5th.—The weather has been stormy since last Saturday, and the ground is now thickly covered with snow, which was falling all last night and to-day. Many natives left on Thursday and Friday, but there are still over sixty persons in the place. Besides instructing natives I have been occupied laying floor and writing out dictionary.

Sunday, Sept. 6th.—A very snowy calm day, snow about six inches deep Gave a treat of rice, about sixty quarts to as many persons. The people are very hungry, neap-tides and bad weather continuing to render the getting of food almost impossible. Spoke to the people on the duty of serving the Lord and not living to please themselves. Was thankful for Divine grace, whereby I was enabled to speak plainly and feelingly to the people. When the congregations are mixed, and there are mothers with young children, the latter are a great hindrance to us, as they play if not restrained, and cry if restrained. Over seventy men, women, and children (exclusive of young children) assembled this morning. Spent a happy evening with our neighbours. All goes on nicely.

Tuesday, Sept. 8th.—Yesterday and to-day weather rough and almost constantly snowing. Very hard times for the natives, to whom (over sixty) we have given a mess of cooked rice and sugar (about 10*s.* worth) each day, which our neighbours assist us in cooking. The poor things are almost all day long bringing us something to sell for food, most of whom we are obliged to refuse. This is very trying to them, and no less so to us, for we know that many of them for days have had naught but the porringer of rice, but we cannot give them more. One man brought an axe, which I bought, as his wife and two children were poorly, and he told me he had another axe for use. Another wished to sell his spade, but I refused him. Very many desired to sell spears, shafts, necklaces, &c., but most were refused kindly, but firmly. We often receive much abuse under such circumstances. Had a good time this morning and felt much comfort in speaking to the people of the Lord's blessed service, and His grace to all who earnestly seek Him.

Thursday, Sept. 10th.—Yesterday and to-day weather bad. Gave a general division of rice each day. The snow is six or seven inches deep and the wind is very strong and very cold. Have been occupied, amid many hindrances, in laying floor and preparing boarding, also in writing out dictionary.

Saturday, Sept. 12th.—Yesterday and to-day the weather most glorious; calm, bright, very warm during the sunshine, with very sharp frosts at night. Yesterday several canoes arrived, to-day six more. Many have left us for different parts. Last Friday week a party left us for Wocimoon for mussels. They returned yesterday, after having had a miserable time through badness of weather. The first night they spent on one of the Ooshootan islands, under shelter of a steep bank. There, huddling over a fire, which they had great difficulty in kindling and keeping alive, (their only fuel being wet drift wood) they spent a wretched and sleepless night,

men, women, and children, the snow falling fast all the time. The night was followed by an equally wretched day, when, rather than spend another such night, the whole party crossed the channel to Wocimoon. On their return they touched at the rabbit island, and caught two, which they brought to us for sale. Bread food they prefer to any other food. I recommended them to stock the other islands by putting ashore on them any rabbits they may catch unwounded. Rabbits are now in four places in Fireland. A few weeks ago one man brought six for sale from an island where three or four were landed four years ago. Had a delightful time with the natives this morning, telling them of the fulness of the Lord Jesus, and His love to them; of His gracious and free invitations to them all to come to Him and partake of all His riches of grace, wisdom, goodness, and honour. Told them that my own chief joy was in the Lord, and that I longed to see them rejoice in their Lord and their Saviour. Twenty-five were present and were very attentive. The tides at present ebb out far, and thus the people are able to get good supplies of food. Fish of different kinds are abundant now. Much occupied in spare time with dictionary.

(To be continued.)

KEPPEL.

THE following is an extract from a letter by Mr. Whaits to a member of Committee. It will be read, we are sure, with interest, showing as it does that our teachers lay a good foundation. And when one of these poor reclaimed Fuegian wanderers can stand up and recognise the Mission as only the instrument whereby he has been "made to differ" from his fellow-countrymen, surely we at home may say, "What hath God wrought"

"*Keppel Island.*

"The Indians work very hard here, and are most anxious to learn to read. I believe there is a work of grace going on among them. I will not say more about them, but just ask you to fancy yourself at Keppel Island, going with us to Stirling Cottage to celebrate one of Mr. Bartlett's children's birthday. We find there fifteen Indians all told, Mr. and Mrs. Bartlett and five children, Mr. and Mrs. Lewis and two children, Mr. Blake and man servant, myself, wife, and two children, thirty-two in all. The Indians enjoyed a good tea of plum pudding, prepared by Mrs. Lewis. After tea we had several games, among which was the avenging the death of a murdered man by the Indians and an Indian dance, which is a very strange affair; they all dance round in a ring, and lay hold of those standing round by the hair of the head and drag them into the ring and dance round them, and of course their wisdom is to get out as soon as pos-

sible—I speak feelingly, that is what I did. They also sang several songs, among which was the song of the west wind; after which Stirling gave the speech of the evening. He spoke in Yahgan for about twenty minutes, and seemed to be very earnest. Mr. Lewis interpreted it to us. He said that when God saw that men wanted to stay in one place, He gave them different languages, and so scattered them abroad, and that his people (Fuegians) was one of this great family; and that although they had not enjoyed the same privileges as some, yet they were of the same family, and also that he saw when in Stanley there were bad men in England as well as in his own country; that many Englishmen there wanted to make him drink, but he would not, for he saw how foolish they looked when they had been drinking. He expressed himself deeply thankful to God for what he had received from the Mission. He said that he did not look upon the Mission as giving him these blessings which he enjoyed, but to God. He hoped he should not be misunderstood, God could look into his heart, and He knew he was thankful. He thanked the Mission, but he thanked God for sending the Mission; and he believed that it was through the Mission doing God's work that their sheep were not diseased like most of the sheep on the Falkland Islands. He said that if Mr. Blake would give him a situation as shepherd, he would do his best to give satisfaction; but he was afraid he should not be able to count the sheep; he thought he might count two hundred, but he was afraid he could not manage a thousand. He concluded with an appeal for his country. ROBERT WHAITS."

NORTHERN MISSION.

THE AMAZONS.

THROUGH mercy Messrs. Clough and Resyek are well. Many have been the dangers through which they have passed; and when we read of the accident to the "Colibri," related by Mr. Clough, our minds instinctively revert to that terrible blow which overtook the Mission in the death by drowning of its Superintendent, the Rev. D. I. Lee, by the sinking of the same steamer, in the same river, at the same place, a little more than twelve months ago.

"*Hut, called Sao Luis, Rio Purús, River Amazons, S. America.*

"*Saturday, Sept. 11th,* 1875.

"Having already given a description of the Rio Purús, its numerous affluents, existing tribes of Indians upon its banks, its vegetable productions and names of fishes, reptiles, and animals found in its waters and forests, I will not tire with recapitulation, but briefly narrate the impressions of my voyage up to this point. The river throughout, thus far, is composed of a succession of bold curves, in the dry season, those projecting being

fringed with sandbanks, and a rolling undergrowth about twenty feet high, and those receding—near which is always the channel—with high perpendicular or slanting banks, both backed with virgin forest. On the Lower Purús the curves are generally about five miles from point to point, and on the Middle from one to three miles. For over eight hundred miles—where we now are—the receding shores have landslips from beginning to end, millions of trees lying piled upon each other in wild confusion. In some places the action of whirlpools may be traced by huge stacks of timber and small sticks. At first sight they appear the handiwork of man, so regularly are they constructed. Landslips upon this and other tributaries account for the mass of floating matter which chokes the main Amazons during the rainy season. Our voyage up has been during the height of the dry season, hence the aspect must be very different when the river is fifty feet higher, and both margins are submerged to the depth of several feet, in some places to the distance of twenty miles inland on either side, or as far as *terra firme*,* where the ground always rises.

The appearance of vegetation on the Purús materially differs from that of the Tapajóz. On the former are gigantic piquias, Brazil-nut, assacú, sapucáia, jutahy, andiróba, cedar, itauba, pau de arco, and massaranduba trees, together with a charming variety of palms, but here only are such as will stand the shock of a six months' bath, and corresponding length of fierce drought and heat. The most conspicuous are the naked-domed samaüma, or silk-cotton tree, monguba, cecropia, and pau mulatto, with anajás, urucarí, murú-murú and assaï palms. Nearly all have white stems, which weirdly shimmer in the moon's pale rays, and there lacks the grandeur I have witnessed in many places elsewhere in Amazonia. During the day numerous alligators stud both shores, some with their snouts and eyes only visible, others lying asleep upon the sands, or at the mouth of an igaripé they may be seen in herds of a score or more, each large enough to tackle a London dray-horse. They are often over fifteen feet in length, and in water man hardly stands a chance of escape if alone, their huge jaws being big and strong enough to snap a swimmer in twain. If tittlebats were as plentiful in the River Lea as these voracious reptiles are upon the Purús, our metropolitan juvenile piscators would make better hauls for their drawing-room aquaria. I should mention that above Canacahan alligators are so unconscious of danger they hardly move out of the way of the steam-launch Colibrí. Both Mr. Resyek and myself have had excellent rifle practice, and many a scaly monster has paid mortal tribute to our prowess. I hold it a duty to shoot every alligator and venomous serpent I am sure of, and can afford to do so without detriment to our stock of ammunition. Water-fowl is abundant, particularly the heron, ibis, kingfisher, diver, duck, and gull. Macaws, parrots, and parro-

* The term *terra firme* (Portuguese) means the land high above the river level.—ED.

quets flew overhead daily, and now and then we saw a mutum or wild turkey ; inambú, species of grouse; and dark green cujubím, with its wide-spreading tail, which latter appendage, by the way, Indian belles use as a fan. Slate and flesh-coloured porpoises are plentiful. Everybody here believes the dark buto drives away its pinky confrere, which is stated to fearlessly attack a swimmer, and therefore it is never knowingly harpooned. The vast swamps bordering the river are the favourite rendezvous of the tapir and capibára. I had a quarter of a large specimen of the former ; its flavour was good, and resembles young horseflesh. We saw a capibára, the size of a full-grown porker, asleep on the bank ; and, at twilight, guariba, or howling monkeys, favoured us with a discordant concert. Just now the temperature is rather high, but the nights are cooler than in Manáos, Santarem, and Pará. Dense fogs are occasional at dawn of day, indeed one morning we could barely see ahead, and I felt so happy I tried to fancy myself near Twickenham. Owing to the tortuous course of the river, the sun seems to rise at all points of the compass, and the moon to go down due north ; the phenomenon is a refreshing change where so little disturbs the regularity of line of vision. The river banks show successive layers of white, red, and yellow sand, tabatinga clay, and a stratum of porous grey sandstone with northern dip. I was surprised to find such geological uniformity extending over so large an area. During the dry season the surface of the land is cracked in every direction by the heat; I mean that portion annually submerged. The general colour of the Purús is a pale yellow, all its affluents have black waters, and below their embouchure the main stream is nearly white—thus in Amazonia white tributaries have inky affluents, and dark rivers the converse. It will be remembered that the milky volume of the Rio Branco is immediately engulphed by the Rio Negro, and that in turn this stream makes no visible impression upon the colour of the Amazons. Geographers will be interested to learn that the Rio Tapauá communicates with the Juruá ; that from the furthest navigable point of the Parana-Pixuna a three-days' track leads to an affluent of the Madeira, which unites with that stream below São Antonio, and a fifty miles' easy trail from the highest navigable distance of the Ituxy to a deep affluent of the Madeira, with its embouchure above the falls, near the junction of the Beni and Marmoré. This fact is worthy the attention of both the Brazilian and Bolivian Governments, and British capitalists interested in the Beni and Marmoré railway scheme; for a short cut across from the Madeira to the Purús must necessarily be preferable to the costly iron route proposed from São Antonio to the Beni, upon which one hundred and fifty thousand pounds have been expended, and ten times the amount will barely suffice to complete. In view of the meagre geographical knowledge of the basins of the Madeira and Purús, it was natural the former mighty stream should have been thought the proper channel northward for Bolivian commerce to the Amazons and Europe, but a pet scheme should not be rashly undertaken when so much actual invested capital is at stake (six

hundred thousand pounds) and a more practicable road is known and used by traders. I would suggest that before recommencing the works the route mentioned from the Ituxy be thoroughly explored. From all I can gather —but here it would be out of place to mention, I believe it would be at once preferred and adopted, to the great saving of life, time, and money.

Upon the establishment of a permanent Mission station upon this river, I take it there are not wanting Societies which would gratuitously furnish competent agents, with instruments and charts, for scientific purposes. It is only by obtaining reliable information from every accessible part of the globe that we are able to form an approximately accurate estimate of terrestrial cosmogny, and I think if missionaries, who are generally well-educated men, were more liberally supplied with means for promoting scientific research, the world at large would be the gainers. I have no doubt the thoughts I express are those of most foreign missionaries. Who, having a taste for botany, can resist plucking a lovely tropical floweret he has never seen before, and which possibly is unknown to science? May be a tramp is performed over ground first seen by the white man. Marvels greet him daily, but for want of a few portable instruments invaluable observations are lost for years. A love of science will not wean a soul from Christ, or hinder a herald of the Gospel from proclaiming the message of salvation to perishing sinners. It rather raises his soul to God, and as the shepherd of old, while watching his flocks by night and gazing into the calm blue depths of heaven, was led to exclaim, 'When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him? and the son of man, that Thou visitest him?' So the child of God, on his solitary way to-day amid the virgin wilds of savagedom, is led to ponder over the fair garlands and jewels which bestrew his path, pour out his soul in grateful praise, and quicken his footsteps that others may know of Him 'Who is the image of the invisible God, the first-born of every creature . . . in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.'

"About 8 p.m., when anchored for the night, we occasionally made up a fishing party. Indians would swim out with a ten-fathom net, and upon both ends being brought ashore, it was slowly hauled. The contents usually embraced acary, surubim, pacú, sardĩnha, aracú, rayas—possessing a formidable triple sting in the tail—piranha and mandihys: the two last growl like terriers and inflict serious wounds, the greedy piranha biting out a mouthful entire, and the mandihy delivering a nasty wound with its bony pectorals. An Indian incautiously handling a mandihy was stung in the hand, when he threw the fish away; unfortunately, it jumped upon my foot. I was without shoes or socks, and was so punished that in a few minutes my foot and leg were so cramped I had to be assisted to the boat. A black mark under my left ankle and discoloured orifice on my instep are a souvenir of this fish's power. One night we caught a couple of young

alligators. The Indians yelled with exultation, and leaped about laughingly to avoid a bite. Both reptiles were much alarmed, and, after sending several *men* sprawling, they burst through the net and escaped. We picked up a number of birds' eggs, as large as a hen's, of a pale green ground, marked with purple spots, and a few tracajás, or small kind of turtle, which served as a relish for breakfast, the breastbone being roasted over a slow fire and powdered with farinha. While scampering over the sands, on the look-out for turtle, frightened birds flew round our heads uttering piercing cries. They were chiefly gulls.

"Most of the settlements upon the Purús are those of rubber collectors. Excepting Labria, where there are about a dozen houses, the rest of calling stations having usually but one hut. The hands employed are mainly civilized Indians from below. We passed several temporary dwellings of Pamary's. They are constructed by bending a couple of sticks in the sand, against and over which rest a few branches as a screen from the sun's rays by day; rain passes through freely, but these Indians take a shower as unconcernedly as a Maori. Sometimes a few branches are stuck in the sand, leaning against each other; at night, a hole in the sand serves as a bed, and a layer of the same as a coverlet. Having already spoken of their habits and manners and customs, I will only add that they seem a mild, quiet, lazy, gluttonous race, but few and widely scattered. Let us labour and pray that these facts may not wholly militate against the Gospel being carried to them. Indians employed in the collection of rubber either really, or affect to have, lost all tribal distinction. They are allowed to run in debt, and are kept in practical slavery many years, if not for life; one trader paying to another the account of a tiresome hand, and always managing to balance in prejudice of the employé. All are Christian in name, believe in the existence of the Queen of heaven, and occasionally the dull routine of their daily life is broken by a pagóde, or dance, generally a drunken debauch with concomitant results. In nine cases out of ten the traders are Portuguese, who have started on account of a Pará firm, and as their sole aim in exposing themselves to the dangers and inconveniences of life upon this river is the speedy acquisition of wealth, the improvident Indian is the loser. Of the Hypuriñas, or Ipurinans as they are commonly denominated in England, I will speak when personally better acquainted with them.

"Our voyage as far as Canacahan was of much comfort to ourselves, and I believe of profit to others. The daily reading and exposition of the Word to one or more resulted in winning the esteem and friendship of numerous traders, to one of whom I gave a New Testament, and others Gospel portions. The day the boat departed to return to Pará, several speeches were made by the traders, who insisted upon pledging us at breakfast with all honours, wishing us God speed, and in the most courteous and welcome manner placing themselves at our command. This unexpected exhibition of kindly feeling was very grateful, and more

so still when I afterwards found messages had been sent higher up commending us to the special consideration of those with whom we would most likely come in contact, and who had power to facilitate our mission. I consider the good will of the traders upon this river as a favourable earnest of the future. The hearts of all men are in the hands of the Most High, and in finding grace in the eyes of strangers we witness the realization of our prayers. I should observe that while all encouraged us in our undertaking, they cautioned us against relying too much upon the friendly overture of the Ipurinans. 'They will make amicable signs,' it was said, 'invite you to their maloccas or huts, offer the best they have; but should they find you off your guard, they may possibly dispatch you with the blow of a club from behind. Let them see you ever prepared, not easily outwitted or alarmed, and remember you have to deal with savages whose disposition is fickle, and at any moment may change from that of a lamb to a tiger.'

"Our voyage from Canacahan to Sao Luis—a small open hut—was in the little steam launch Colibri. Mr. Resyek preceded me with part of our luggage, leaving on Monday, Aug. 30, and I on Saturday, Sept. 4. While ascending the rapids, our young pilot ran us upon a rock, on which we bumped twice rather heavily, and nearly capsized. Our apprehensions were such that all of us prepared to leap into the raging flood and swim for our lives, about a quarter of a mile. Though a long swimmer, I question whether I should have been able to struggle thus far through such a tumult of waters, especially also as herds of pugnacious butos were gambolling about and apparently enjoying the boisterous exercise. The event occurred about noon last Lord's-day, and I could not but compare our imminent danger with the peace and calm of those at home who at the same hour were assembled in the house of God for prayer and praise, I had about five minutes' time at Sr. Neve's, at Saccado, to run ashore and see where the remains of the late Rev. Dr. Lee were interred. They are opposite a hut erected near the mouth of a large lake running parallel with the river, and most earnestly did I beseech God to enable me, by His grace, to faithfully and zealously labour in the solemn charge committed to me, so that when summoned to depart hence, I may spring into the arms of my Lord with rejoicing.

"Two incidents occurred during my few days' sojourn in Canacahan, which I feel assured will be perused with interest, as they illustrate the kind of scenes we witness. A slave reporting an alligator in port—every canoe landing-place before a hut is so called—Sr. Vera Cruz asked the loan of my rifle Flora, which I loaded for him with a conical ball. We stepped down the bank, and using a mound of clay for a rest, my host hit his mark, the alligator immediately turning over and exposing his long white breast. Desirous of examining him, at my request an Indian waded into the stream, and when upon the beach, all hands took hold of his tail, and pulled him out of the water. Blood flowed freely from a ragged wound

about two inches behind his left eye, and we all thought him dead. While admiring his long white tusks, and feeling the armour of his ponderous jaws, I observed the brute open his right eye, and glare at me through its long-slit pupil. Upon mentioning the circumstance all moved back a pace, the reptile almost immediately turning over and making a rush at us. In our hurry to escape, Sr. Vera Cruz and myself slipped on the soft clay and fell on our backs, with our legs in the air. I made sure the calf of my leg was doomed, for the enemy was within a few inches of me, but in the good providence of God it suddenly turned and dived into the river. Notwithstanding the danger we had incurred, our position was so absurdly ludicrous, we could not refrain from indulging in a smile. We were deeply thankful, however, for our deliverance, and the lesson taught has not been in vain, for I think neither of us will again venture upon examining an alligator until better assured of its death. We saw the monster rise in mid-stream, and after lashing the water into waves with its tail, a large herd of its musky *confrères* dragged him below, and doubtless soon tore him to pieces.

"Hearing a noise which sounded as though a couple of bulls were fighting, I stood upon the bank and observed a violent commotion about a rod from the shore. Bye and bye a couple of large chocolate coloured alligators rose to the surface and swam after each other in a circle. After manœuvring awhile, they faced, and made a rush, both rising with a roar, one, however, leaping upon his antagonist and thrusting him below, where the struggle appeared to be continued. The river was alive with fish, numbers jumping into the air; indeed, the denizens of the muddy flood seemed mad with rage and panic, and truly the spectacle was enough to give rise to most painful conjectures as to what would become of the inmates of a canoe, if upset. The din and conflict lasted about ten minutes, receding down the stream with the current, hence I could not ascertain the issue.

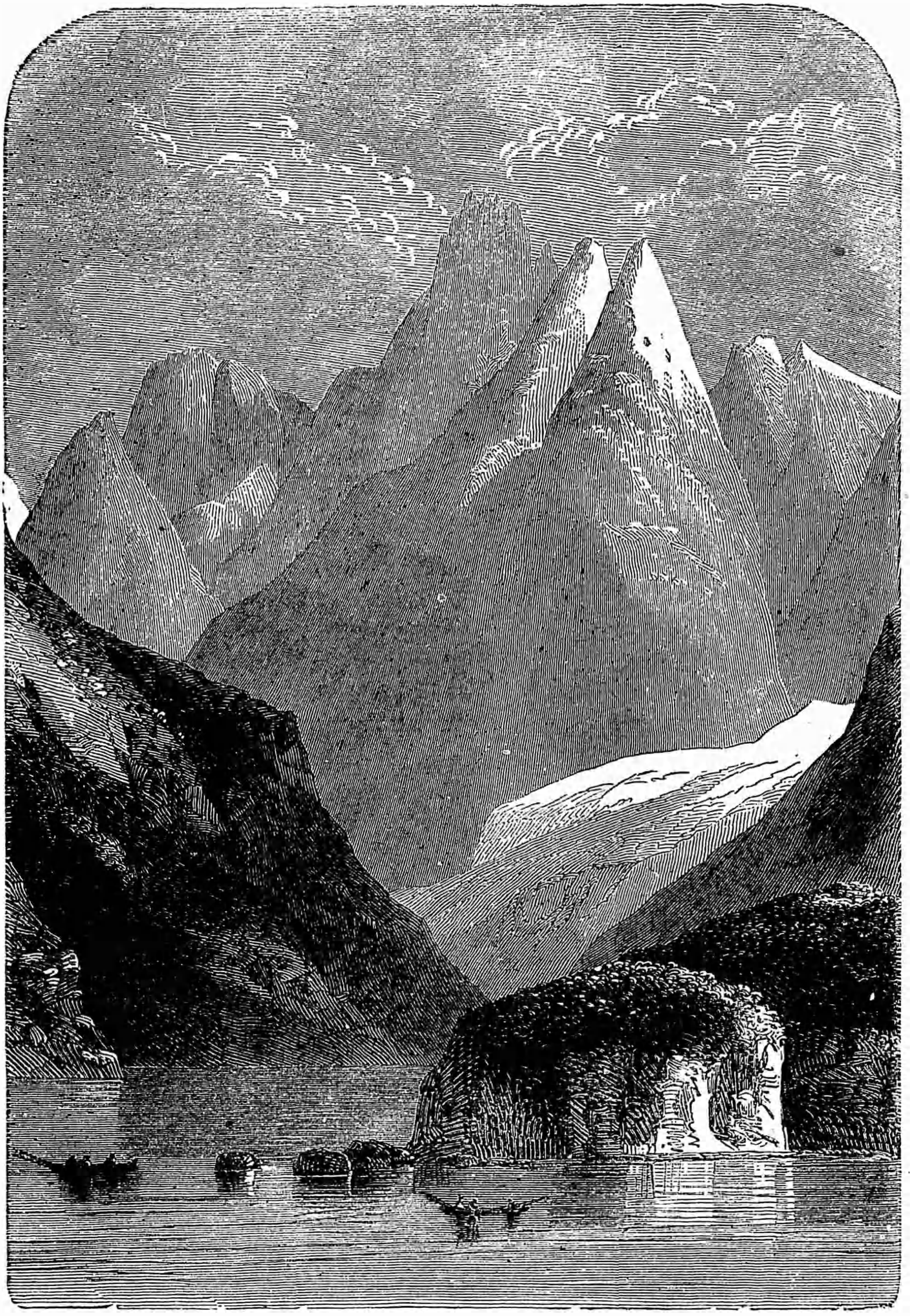
"Through mercy we are both well, and hope, the Lord willing, to resume our journey at 4 a.m. on Monday next, the 13th inst. I hope to write by every opportunity. With Christian regards,

"R. STEWART CLOUGH."

A VISIT TO TIERRA DEL FUEGO.

THE recent exploring party sent by the Chilian Government publish interesting particulars about their rambles in Smith's Channel, Sandy Point, and Tierra del Fuego, from which we extract the following :—

From the Gulf of Penas to Cape Horn the Pacific coast line of Tierra del Fuego is grand and imposing, the sea forming large inlets, from which rise precipitous cliffs, whose summits are wrapped in snow. Between Taitao Point and Wellington Island there is an archipelago of numberless islets, some wooded, others barren and precipitous, the eye wandering in delight from untrodden thickets to snowy peaks that frown over chasms,



MOUNTAIN SCENERY IN TIERRA DEL FUEGO.

while the musical cadence of waterfalls lends another charm to a scene that poet or painter never yet dreamed of.

Messier's Channel leads through a labyrinth of peaks crowned with the most luxurious vegetation, till we reach Wellington Island, with its summit of perpetual snow, from which descend rapid streams that rush impetuously to the sea. On the mainland is a line of lofty mountains, the beginning of the great range which extends through the whole length of the New World, from Magellan's Straits to icy Labrador.

Who shall describe the lovely islets, like gems of shining emerald, bathed in the glowing sunlight? And when the moon silvers over this delightful coast, the giant peaks around are reflected in the tranquil waters, while the endless echo of cascades breaks upon the traveller's ear.

Bare, shaggy rocks of granite line the narrow channel at Saumarez Island, the navigation being exceedingly difficult, and the temperature notably colder, perhaps owing to the want of foliage. Icebergs bigger than a ship float about as they break loose from the frozen regions of the far south; sometimes they assume the fantastic shape of a Turkish or Chinese city, and often disappear suddenly, or turn upside down, when they lose their centre of gravity.

Going southwards towards Cape Horn the scene becomes every day more dismal. Lead-coloured mountains rise up in continual succession, the base fringed with moss and vegetation so spongy that one of our men sank up to his neck on jumping ashore.

Now we are in the region of ice and snow, and of perpetual storms; sailing vessels find it almost impossible to navigate these waters, and even steamers must only venture by day, so intricate are the islands and bays.

Here we meet with the wretched Fuegians, whose life is a miracle in the midst of such wild desolation. Some are half naked, others have a seal's skin thrown over their shoulders, or a cloak made of the skins of sea cats. Their little bark canoes are seen often at the mercy of the waves, the rigging made fast with the sinews of marine animals. They seem to eke out a miserable subsistence on shell-fish, except when they happen to catch a seal, and then they hold a grand banquet.

Whenever they see a vessel pass, they paddle out to meet her, and lift up their arms as if uttering maledictions, the men squealing like wild cats, the women calling out for biscuit. If they get near enough, the sailors throw them food and clothing; but they generally keep a good distance off, perhaps because afraid of punishment for eating such crews as are wrecked on their coasts.

The Fuegians have a stupid, vacant expression. The old men look wild and savage. I shall never forget the ravenous manner in which one of their women ate a raw piece of pork thrown to her. The women have some little intellect, more than the men, and sing in a dismal, monotonous hum through their teeth. The men are thin, the women comely; the latter have beautifully rounded arms and legs, and delicate hands.

As life is impossible here without fire, the women are like the vestals

of old, and never allow the fire to go out in the frail barques. As for the animal kingdom, it hardly exists here, beyond a few amphibious mammifers which bask on the coast, such as seals, sea cats, and sometimes whales. Deer are supposed to exist in the interior of Tierra del Fuego.

Sea-birds abound in these latitudes. Black-necked swans at Smith's Channel, and a kind of gull called the "steamer," because when pursued it beats the water like the screw of a propeller. Shell-fish cover all the rocks, and seem to afford the chief sustenance of the Fuegians, who leave heaps of shells wherever they touch.

The Fuegian language is nasal and harsh ; it sounds like the barking of a dog. The forests alone would afford splendid room for industry as soon as these shores tempt settlers. It is, moreover, believed at Sandy Point that coal and gold exist in the interior. Perhaps before long science will open up the secrets of this strange land.—*Brazil and River Plate Mail.*

We are indebted to the kindness of Messrs. Blackie and Sons, publishers, for the interesting illustration of Scenery in Tierra del Fuego, which forms our Frontispiece.

THE OROYA RAILROAD.

THE Oroya Railroad, so far as already concluded and daily travelled by the trains, now enables the visitor bound to Chanchamayo to save a long and tedious ride by carrying him in one day to Anchi, which is about eighty-two miles from Callao, and nearly twelve thousand feet above the level of the sea. Arriving at Anchi over night, he can start early next morning in order to do a hard day's ride, and reach Oroya, which is the terminus of the line now in course of construction by Mr. Meiggs. On leaving Anchi he commences to ascend very rapidly, and rides through the Chicla Valley, in which there is a small town of the same name, and several unworked mining establishments, which, to judge from their size, must have given in former times employment to thousands. In this valley he witnesses one of the most marvellous of the many extraordinary engineering feats which have been effected in the construction of the Oroya Railroad. Standing at the bottom of the valley he can look upward and watch the lines, one above the other, where embankments have been built and tunnels bored in order to enable the road to acquire the rapid ascent which is necessary in consequence of the suddenness with which the altitude of the Andes increases in this locality. Passing on beyond Yauliaca, where he must still look upward, even from the highest parts of the road, in order to see the railroad, he continues on through a very narrow ravine, which opens up somewhat after giving a sudden curve and taking the direction of Casa Palca, where evidence is again afforded that mines have been profitably worked in the neighbourhood. A steep ravine running up at the back of Casa Palca (the saddle of which forms one of the passes across the summit of the Cordillera, which is known as Piedra Parada) is one of the richest in ores in the range, and here several mines are at present being worked with fair success, notwith-

standing the fact that a stiff breeze, if not a gale, is blowing most of the time, and ice and snow, are to be seen on all sides, although at midday the air is by no means cold. The railroad leaves the ravine and Casa Palca behind, and keeps on until it branches off from what may be called the main valley; it follows a narrower one to Antarangara and the Galera, where the highest point of the line is reached, at 15,465 feet above the level of the sea. All up this valley the tunnels are thickly crowded together, and from one point of the mule path I think as many as ten can be counted at one time. At a few miles from Galera is situated the Morococha Pass, whence a splendid view of the far-off ridges of the Andes can be obtained, whilst close under foot, and continually opening up as the descent is made, are to be discerned a number of small lakes, each of which possesses some picturesque point which is peculiarly its own. In this valley is situated one of the largest and most productive mining establishments in Peru; and it is certainly surprising to notice an immense building, some hundreds of yards in extent, with its tall chimneys and square and solid structure, strangely reminding one of works of a similar nature to be found in other parts of the world, but not upwards of two miles above the sea level. This Morococha Valley can be followed in order to reach Pacha Chaca, but it is far more pleasant to follow the earth-work of the Oroya road from Galera, ride through the town of Yauli, and thence to Pacha Chaca and the Oroya. All down this valley unused ore-crushing establishments are to be seen, and the evidences that large sums were expended in their construction may be found on every side. These will convince the traveller that money has been drawn from these regions in past times, although none comes thence now. On arriving at Oroya he will be miserably deceived. Everyone who has not visited that delectable spot will be inclined to believe that it is situated in delightful park-like plains, with a splendid navigable river running through it; and, in common with others, until I visited the place, such were the ideas I entertained. The Oroya in reality is only a small although rapid stream, which at the terminus of the line is from twenty to twenty-five yards wide. This terminus is situated as nearly as possible in the extreme corner of a kind of triangle of hills, out of which corner there is apparently no egress. The engineers have, however, found their way in here by a good route, and they have also surveyed a line out of it for a road which is to run to Cerro de Pasco, and in the construction of which it is said very few obstacles will be met with in comparison to those which have been overcome in building the Oroya road.

After leaving Oroya—which stream he crosses by a small wire suspension bridge, which it is dangerous to ride over when the frost has rendered slippery the small canes of which the flooring is made—the traveller again commences to climb, and he has to surmount a high hill and cross a plateau, which is formed by its crown, before he finally reaches the ravine, which he follows through all its sinuosities until it finally lodges him in Tarma. —*Brazil and River Plate Mail.*

Gleanings.

"PREACH THE GOSPEL TO EVERY CREATURE."—Mark xvi. 15.

I HAVE often been astonished that any good men should be against making a general tender of the Gospel to sinners.

It will be said, that none have interest in Gospel blessings but believers. Granted. But, still, their right and title to the Gospel is not founded on their being believers; but merely on their being sinners, destitute of faith, grace, or goodness.

But if the Gospel is to be preached only to believers, or to a gathered church, to whom did the Apostles preach it, before any souls were converted to the faith? Certainly not to believers, none of which were perhaps before them in the multitudes they addressed; but "to sinners," as such; who, by believing the Gospel report, became interested in the salvation it holds forth.

It is trifling, to say that a general offer supposes a power in the sinner to believe and to accept that offer. This is by no means the case. But it supposes that God accompanies His own word with His own power; and that He directs that arrow to the heart of His own people which the preacher shoots by "drawing the bow at a venture." The Almighty fiat originally spake the world out of nothing: and, surely, He who gives the command to "believe" and to "arise from the dead," can clothe that mandate with a quickening efficacy, so that elect souls shall come out of the grave of unbelief, and live.—HILL'S DEEP THINGS.

"I HAVE CHOSEN THEE IN THE FURNACE OF AFFLICTION."—Isa. xlviii. 10.

You who are sufferers, whether from sickness, or sorrow, or sin, and patient sufferers for the Lord's sake, He says to each of you, "I know how thou hast borne, *i.e.*, suffered, and hast patience, and for my sake hast laboured, and not fainted." (Rev. ii. 3.) Your Lord has known many a secret trial, many an hour of sorrow and affliction, through which you have passed, and which the world has never known. Your Lord has seen your domestic difficulties, your personal troubles, your moments of secret anguish, perhaps unrevealed even to your dearest friend; for there are sorrows which ought not and cannot be communicated, but to God alone; and yet you have not fainted, but persevered, and for His name's sake hast patience. Of all these, He says in the language of commendation, "I know" them; I know your every prayer for guidance, your every effort to bear patiently and contentedly what I have laid upon you, and to profit by the visitation; to hear the rod, and Him who appointed it; your every endeavour against evil tempers and evil habits. All these things, which man can never know, are known and valued by Me. How delightful is the reflection to the child of God, that we have to do with One who judges not as sinners judge, and who feels not as even the holiest friend on earth can feel towards our patient endurance, our shortenings, or our slow advancings, but who looks even at the most feeble as children still. —H. BLUNT.

HOME PROCEEDINGS.

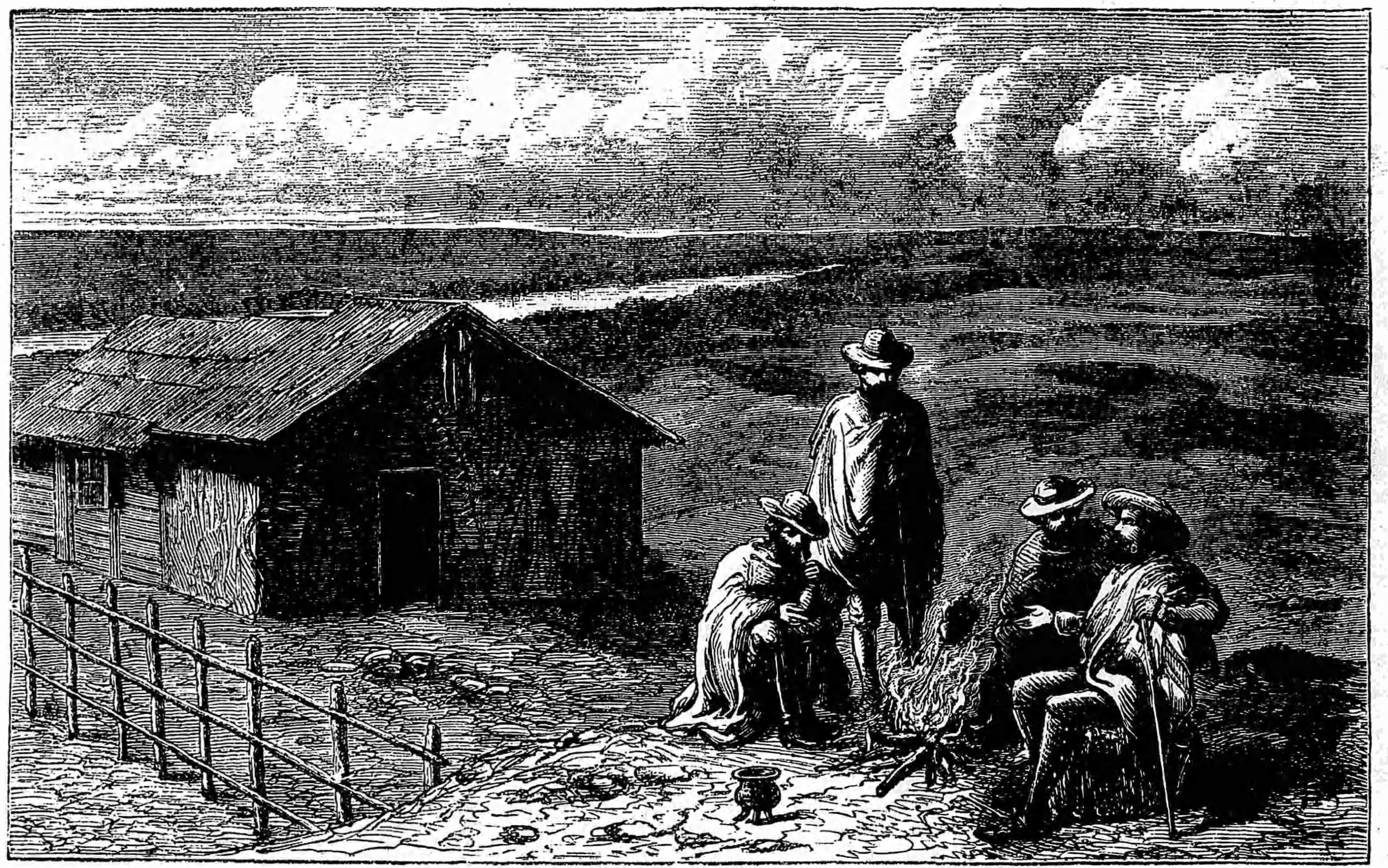
AT the opening of a new year, we naturally look both backwards and forwards, and, if we are wise, gather lessons for the future from the days that are past. There is one thought that must strike our workers, it is this :—How endless seems our task ! To raise 100,000*l.* for a definite object may appear difficult ; but the very definiteness of the aim simplifies the work. With us there is no such fixed goal. Every success at home or abroad is but comparative, and as in the Christian warfare, there is no point at which we can claim exemption from further labours. Indeed, increase either in Home Associations or in foreign stations means increased exertion to maintain the ground thus gained. It is hard to get fresh openings for our Society, but still harder to follow up the first effort. As year succeeds year, how many places visited during the last six years have ceased to be reckoned among the South American Associations for want of local efforts to meet those from without ! Our chief hope for 1876 rests on the resuscitation of the Prayer Union. If all our supporters would unite in prayer we might confidently look for more life in our work, more associations at home, more stations abroad, and devoted men to occupy them.

Since our last issue several of our most important auxiliaries have had their anniversaries. At Torquay the meeting was preceded by a sermon at Ellacombe, of which our friend the Rev. H. Campe is now Vicar (collection 11*l.* 6*s.*). Considering the severity of the weather, the meeting was well attended, and those present were evidently much interested in the graphic account given by Admiral Sulivan, of the early days of the Patagonian Mission. The Cheltenham Association is well worked by our Hon. Sec., Mr. Wilson, who, strangely enough, is living in a house mentioned by Captain Allen Gardiner in his pocket-book, under date 1849, as inhabited by one of his few supporters. The meeting was fairly attended, and very hearty, and the collection exceeded that of last year by more than 3*l.* Shrewsbury was taken with some smaller places by our Association Secretary, Mr. Quick. Both afternoon and evening meetings were thinly attended owing to the depth of the snow ; but with the sermon at St. Alkmund's the amount realized was rather more than usual. At Caterham, a new opening, a very successful drawing-room meeting was held on the 9th ult., in the house of C. J. Braine, Esq. Here Prebendary Mackenzie kindly assisted, and 8*l.* 11*s.* was contributed, besides a two-guinea subscription from one friend. Clevedon had its anniversary sermons and meetings on the 12th and 13th. The Christ Church congregation take a greater interest in the Society from the fact that two of our Ooshooia Mission party were formerly their fellow-worshippers. The amount collected here during the past year is nearly 35*l.*

Three successful dissolving view lectures have been given in London. One in the parish of All Saints', Knightsbridge ; one in that of Holy Trinity, Kilburn ; and a third in that of St. Matthew's, Bayswater. A few congregations contributed to South America on the "Day of Intercession," among which we may mention Weston-super-Mare Parish Church, Christ Church, St. Alban's, Holy Trinity, Lee, Holy Trinity, Louth, and Beckenham Parish Church. Mr. Lee has been busy in the North seeking new openings. Several churches in Leeds gave us help on Nov. 28, and Nottingham on the 12th and 13th ult.

We have no more space or we might give a list of smaller places where our cause has been pleaded in the last month. The result will be seen on the receipt page. They have in many cases surprised and encouraged us by their amount.

H. S. A.



A CAMP SCENE IN URUGUAY.

[*See p.* 34.

THE SOUTH AMERICAN

Missionary Magazine.

FEBRUARY 1, 1876.

ON January 3rd a Special Meeting of the General Committee for prayer was held at 11, Serjeants'-inn to return thanks to Almighty God for past mercies vouchsafed to the Society, and to seek His continued blessing and guidance for the year 1876.

LETTERS.

During the past month letters have been received from the Bishop of the Falklands, Rev. W. H. Lloyd, Rev. W. H. Elkin, Rev. J. Roe, Rev. B. C. Huntly, Rev. T. Bridges, Rev. W. H. Shimield, Rev. R. Croker, Rev. Dr. Humble, Mr. Lewis, and Captain Willis.

BUSINESS.

The General Committee assembled for their usual monthly meeting on the 11th ult.

Organizing Secretary furnished statistics of deputation work for the month of December.

Secretary reported the steps which had been taken to obtain suitable men to carry on Evangelistic work, and Bible and Tract distribution amongst the Roman Catholic populations in five of the cities of South America, viz., Santiago, Monte Video, Buenos Ayres, Lima, and Caraccas.

The Committee ordered a letter to be written to Mrs. Turner, Dingle-head, Liverpool, expressing their gratefu' thanks for her munificent gift of £2,000 to the funds of the Society.

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

FINANCE.

The usual Finance Meetings were held on the 5th and 20th ult.

Secretary reported a Donation of £2,000 from Mrs. Turner, Dingle-head, Liverpool, "in memory of her husband, the late Charles Turner, Esq., M.P."

Secretary also reported a Legacy of £100, free of duty, paid into Messrs. Ransom and Co., by the Executors of the late Captain Swatridge, of Weymouth.

The total amount received during the month of December was £3,767 1s.

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

GENERAL INTELLIGENCE.

A LETTER from Bishop Stirling announces his arrival at Stanley, Falkland Islands. He was about to visit Keppel in the "Allen Gardiner," and, as soon as he could get away, intended to leave for Ushuwia. His Lordship renewed his acquaintance with our new "Allen Gardiner," which, he says, is "good, seaworthy, and in general arrangements, excellent. Except under occasional pressure, she will do well for the general purposes of the Mission."

In answer to the special appeal for work in Tierra del Fuego, the sum of about 400*l.* has been received. The material for the buildings has been shipped, and is now on its way in the "Macedon." When these are erected, the station will be much improved, and the comfort of all greatly increased. We learn from the Rev. T. Bridges of his safe return to Ushuwia after an absence of eight weeks, finding all well, and receiving a good report of the conduct of the natives. Owing to adverse winds and gales the "Allen Gardiner" had to put into Good Success Bay, where they were fortunate enough to come across a wandering band of "Ona" or Foot Indians. For want of space we reserve Mr. Bridges's interesting letter for our next number. Mr. Bridges makes no reference to his health, so we trust that on this point "no news is good news." The Bishop has wisely decided to send several head of cattle to Ushuwia for the use of the Mission. They will be taken from the farm at Keppel Island.

At Patagones, Dr. Humble continues his work as usual. Writing of the Welsh Colonists at Chupat, he says they have lost nearly all their crops, and have many more mouths to feed in consequence of new arrivals. They have asked for a loan from the Argentine Government to help them over the crisis, and are trying to stop all further arrivals.

The Rev. R. Croker has arrived in South America. Although unable to reach Fray Bentos, in consequence of the civil war now being carried on in the Republic of Uruguay, he had commenced work at Qualeguachu, where he received a hearty welcome from the English-speaking community. He was about to take an itinerating journey into the camp to several of the Estancias.

The Rev. W. H. Shimield is actively engaged in his work. He was preparing for another itinerating visit to the Scotch sheep farmers in Entre Rios, where his previous visit was so much appreciated. Our illustration this month, a "Camp scene in Uruguay," is kindly furnished by him.

The Rev. B. C. Huntly writes most encouragingly. The congregations both at San Paulo and Santos continue large, and take an interest in the work. His visits to the hospital have been much appreciated, and the sailors at Santos have largely benefited by his frequent visits. One vessel, the "St. Devenix," immediately she anchored, hoisted the "Bethel" flag, and Captain Fowler made it known there would be morning and evening prayer every day on board his ship during his stay. As a result, Mr. Huntly says, "Each night from 12 to 26 joined in prayer and praise to God, and we have every reason to believe that no less than four or five have become changed men since the meetings were held" Would that there were more Captain Fowlers in our Merchant Service!

From the wilds of Amazonia we have good reports. Letters from Messrs. Clough and Resyek will be found further on, giving most interesting details of their journey. Many are the dangers from which they have been delivered, both afloat and ashore, and we ask our friends to join with us in praising God for past mercies, and asking His continued blessing on these two Pioneers of the Gospel.

Rev. J. Roe sends a few lines from Santiago. The Bible-

stall had not been so successful as could be wished. Not, however, from any opposition, but from the fact that the Exhibition is rarely visited by the people on the week days. On Sunday the average number of visitors is about 10,000, while on the week days it is scarcely 100. As the stall cannot be opened for the sale of Scriptures on the Lord's-day, the receipts have necessarily been small. Here, as in all other Roman Catholic countries, the day specially set apart by God to be spent in His service, is devoted to pleasure-seeking and making unhallowed gains. Many English houses have suffered because they nobly refuse to work their machinery on that day.

The Rev. L. Christen has been appointed to succeed the late Mr. Ibanez as pastor to the Chilian Protestant congregation at Santiago. Through the kind offices of Mr. Christen, we are looking forward to obtain suitable agents to carry on the distribution of Bibles and tracts and the work of Evangelization amongst the Roman Catholics in South America.

We have thus far, in our limited space, alluded briefly to the work abroad as it is being carried on by our chaplains and evangelists. For details, our friends are referred to the letters further on, and it will especially gratify them to find that they are working, as a rule, harmoniously and peacefully with the various communities amongst whom they labour. Looking at home, we have also much cause for thankfulness. During the past year the exertions of our Hon. Secretaries and other kind friends have been signally blessed by God, as the receipts for 1875 testify.

The accounts for 1875 are not quite made up, but we are enabled to state that the income of the Society for the past year will exceed in amount that of any other in the Society's history.

The last day of the year brought us the munificent donation of 2,000*l.* from Mrs. Turner, Dingle-head, Liverpool, "in memory of her late husband, Charles Turner, Esq., M.P." Coming as it did, at a time when the Committee had decided to increase the number of labourers in South America, we cannot but regard this unexpected and welcome gift as a testimony of the Divine approval. The means having been

provided, we now patiently wait for the men, and we earnestly request our friends to be very importunate in their petitions, that God will be graciously pleased to send forth labourers into this part of His great vineyard. P. W. S.

SOUTHERN MISSION.

USHUWIA.

WE continue to give extracts from the Rev. T. Bridges' Journal:—

"*Sunday, Nov.* 15, 1874.—A very fine day; good attendance morning and afternoon at our services. Some would have gone fishing, but failing to obtain my consent they stopped.

"*Tuesday*, 17.—Glorious weather yesterday and to-day. Work on the road. Hamaca came up to see us this evening. It is wonderful how well he is. Subjects of instruction, yesterday and to-day—the will of God as regards mankind, and the ways of life and death.

"*Thursday*, 19.—Good attendance on the daily instruction and prayers yesterday and to-day. Some Easterns arrived; also some Westerns.

"*Sunday*, 29.—Very heavy rain to-day, and weather very fickle, wind sometimes east, sometimes west. Had good meetings morning and afternoon. Subjects of instruction—faith in God and its proper fruits, obedience to His will, love and gratitude for all His goodness, and confidence and joy for all His perfections. Spoke this afternoon of the immortality of man, and the resurrection of man, through the agency of Jesus Christ; those who repented of sin, and loved and trusted in Jesus, would be for ever happy and holy; those who died impenitent and unforgiven, would for ever be miserable.

"*Monday*, 30.—Weather unsettled. Strong gale and occasional sleet. Employed eleven men at divers work. Self occupied making and putting up a small gate to enter school garden.

"*Sunday, Dec.* 20.—We endeavoured to rouse the attention and lively interest in the free treasures of the boundless love of God, of their God, their Lord, their Saviour, their Judge, their heaven, their hell, their own offered mercy and good. Our teaching we vary as far as we can in illustration by anecdote and application, and great effort is necessary to keep their attention, to do which many interruptions are also unavoidable.

"*Friday*, 25.—The weather has lately been very wet and cold. Wind at times strong, principally from W. and S.W. Work has been the digging and sowing with turnips the fresh piece of land, and the fencing it in. Yesterday the rain prevented anything being done, and greatly incommoded us on Monday. To-day we had two meetings for

worship and instruction, morning and evening, when there were good attendances and the people were attentive.

Sunday, Dec. 27.—Had three services to-day, morning, afternoon, and evening, and laboured earnestly to bring the people to an earnest love of the Lord. I pointed out the folly and guilt of refusing Him whom God the Father sent into the world, and showed them plainly that Jesus is the only way to God for sinful man, for whose sake alone God will be gracious to sinners. We long to see earnest love, to hear the people inquiring for Christ. When asked whether they love and wish to serve Jesus, they always answer affirmatively, but they never volunteer any remark or questions concerning spiritual things. Endeavoured to show them more fully, forcibly, and attractively the service the blessed God requires of each one of us, even to repent of sin, come to Jesus for forgiveness, grace, and every blessing, and to follow the holy will of Jesus. May the Holy Spirit quicken and dispose their hearts to do this their solemn and delightful duty and privilege more and more. Two arrivals to-day from the S.

"*Sunday, Jan.* 3, 1875.—Experienced the helping grace of God in speaking to and reasoning with the people when met together for worship, and when visiting them at home, of the truth of God, especially of Jesus as our representative before God, who in our stead has borne our sins, and pleads His—now by faith our—merits, on account of which we can alone be loved by the Father. Spoke also of the necessity of denying self and sin, of the works of the flesh, and the blessed fruits of the Spirit.

"*Monday,* 4.—To-day began the temporary discontinuance of employment of the men, as we have no work ready for them, and because there was needful work for me to do, as the making and putting up of four gates, the repair of cart, axle, shaft, and lower framework; the making of brackets and refixing of water-shoot round the two verandah sides of our house. I find when the natives are employed that I can do little else save working with, superintending, and attending to them, so that at such times my more especial work stands still. Also there are few men here, and they are constantly wanting to canoe in the bay, seeking penguins and porpoises. Stephen also, the best of them, applied for the week to work for himself, and therefore for all these and other reasons the men now cease for a while to be employed and fed by the Society. I have directed, and the men readily assented, that the four men, Stephen, William, George, and Philip, milk the nineteen cows on alternate days, for which they will daily receive two buckets of milk.

"*Saturday, Jan.* 9.—The weather through the week has been very fine and very bad, principally breezy, which has much retarded the people in the obtaining of birds and porpoises.

"In our daily morning service and instruction we are reading Acts xxvi., which is well calculated to show us how God is our peace, and the only

way we can properly serve Him. This morning we had the wonderful appearing of Jesus to Paul, and the effect that appearing and the words of Jesus had upon Paul.

"*Saturday*, 23.—The weather has lately been very wet, and continues so; wind S.E. Potatoes well in bloom. In our daily instruction we have now finished the Acts of the Apostles, which has been a very interesting, and I trust very profitable, course of instruction to the natives. We now commence the Epistle to the Romans.

"*Sunday*, 24.—Many departures to-day; no natives left on the beach. Addressed the natives this morning on the deliverance of Israel from Egypt, and this evening on the words of our Lord, 'Strive to enter in at the strait gate.' Was enabled specially this evening to speak with all my heart, and very plainly persuaded my hearers to holiness and faith in Jesus.

"*Sunday*, 31.—Weather still very unsettled. Considering the number of natives now here, the attendance on the worship of God has been good.

"*Monday, Feb.* 1.—A very fine day. Subject of this morning's teaching: 'Justification by faith in Jesus.' Time devoted to instruction and worship one hour and a half. Gave a lesson on time, and reminded them solemnly of the end of time and of eternity, and the need of earnestness in seeking and serving God. Natives much occupied weeding and thinning their turnip beds.

"*Saturday*, 6.—Weather through the week chiefly fine. On Friday, ceased to employ natives. On Thursday, housed such of the hay as was dry and could be found space for; shall have to store remainder out of doors. On Thursday the Ushuwians returned. Visited poor Mecuygaz twice; gave him medicine and food, and taught him to repent, to confess, and to trust in Jesus as his Saviour, Almighty and Divine, and approved of the Father. Prayed with and for him. Was myself taken ill with a severe sore throat and feverishness same evening, and kept my bed the next two days; am now much better, and most thankful for this restoration. Mr. Lawrence has kindly attended Mecuygaz, but there is not, and I fear cannot be, any amendment. Mr. Lawrence asked him whether he was sorry for his sins, and whether he supplicated mercy of Jesus. He said he did.

"*Sunday*, 7.—A fine day. Visited Mecuygaz twice. Spoke to him earnestly as a dying man; told him of the righteousness of God, and his great guilt, and put words of confession and supplication into his mouth. I told him that all my hopes and peace as a sinner were fixed on Jesus; that because He loved me and died for me I loved Him, trusted in Him, and strove daily to serve Him. Held the three usual services; thirty-two persons were present in the afternoon. Addressed the people; first, on the words, 'God commandeth all men everywhere to repent'; secondly, on some of God's requirements

of us as regards our duties to each other, and illustrated the spirit, nature, and blessedness of doing these duties. (Occupied spare time reading 'Perowne on the Psalms.')

"*Sunday*, 14.—Had two nice services to-day for the natives; was enabled to speak to them with fervour and plainness, aiming to lead the people to an earnest love and ready obedience to the Lord. Had a very delightful season this evening, realizing the unspeakable blessedness of God's mercy, through His blessed Son, in delivering me from my sins.

"*Saturday*, 20.—Visited poor Mecuygaz daily twice, who as yet shows no real faith or special interest in Jesus Christ as his Saviour and Lord. I have prayed with and for him, and taught him the self-knowledge of sin, and exhorted him to confession of his sins to God, with sorrow because of them, and to an earnest beseeching of God the forgiveness of his sins, and peace through the Lord Jesus.

(*To be continued.*)

A CAMP SCENE IN URUGUAY.

THE accompanying sketch represents a camp scene taken a little above Salto. The river Uruguay, at this point, is about half a mile across. The rocks which form the "Salto Chico," or lesser waterfall, are not visible in the sketch, for owing to the rains in Brazil, which cause the river to rise to the wonderful height of 47 feet, they are now covered with water.

The group in the foreground is a party of native estancieros, or landed proprietors of Uruguay, indulging in their never-failing solace of maté drinking, while they wait till the "asao," or roast beef, is cooked. Upon this they will make their dinner without any of those accompaniments, such as bread or vegetables, which Englishmen think necessary. The daily fare of these gentlemen is of the plainest and most unvaried kind. Maté and roast beef, with an occasional addition of fariña and hard biscuits, is their universal food day after day; and it is very remarkable that with leagues of pasture land around them, they should not care to keep milch cows or to make butter. As for growing vegetables, they never think of such a thing, and are perfectly content with their two meals a day of beef and biscuits; and, doubtless, their active life and the exhilarating air of the camp gives an appetite sufficiently vigorous to make a greater variety of dishes unnecessary. Mutton is thought little of, and a native will never eat it if he can get beef.

Perhaps some of your lady readers may mentally compare the cooking apparatus which our natives are content with, and their own "model kitcheners," and may flatter themselves that the roast beef which is cooked by one of the latter is superior to any in the world. But I think that anyone who has tasted a South American "asao," will say that in the

matter of flavour, even the roast beef of Old England can scarcely compete with it.

There are two ways of preparing the asao, both of which I have seen.

A wood-fire is made on the ground, a piece of beef is selected, and an iron rod run through it, which is then fixed in the ground by the fire. The meat is basted with brine till it is cooked. The other process is more difficult to perform. The beef is sewn up in its own hide and roasted as before, but without the basting, and to do it in perfection, the hair on the hide should scarcely be singed when the meat is cooked. The hide keeps in the juices of the beef, and the "carne con cuere," as it is called, bear off the palm.

The approved fashion of eating it in the camp is to dispense with the use of plates and table-cutlery. Each man cuts a piece from the joint with the knife that he always carries in his belt, holds one end of the meat in his teeth, the other in his left hand, and then cuts off a mouthful; an amateur in this mode of eating is in danger of cutting more than he wishes to eat, for unless he is careful he may take a slice from his nose.

Yerba, or Paraguayan tea, or, as it is generally called, *maté*, from the cup in which it is made, is taken *between* meals, and the native ladies seem to do little else throughout the day but brew and drink it. A little of the yerba is put into the maté cup, boiling water is poured upon it, and the liquid is sucked through a silver tube. A good deal of practice is necessary to make it, so that the leaves and dust do not come into the tube. It has a rough, bitter taste, which, to me, is not unpleasant. The natives take it without the addition either of milk or sugar. I have no doubt it possesses good tonic qualities, and to some extent supplies the place of vegetables; but to be continually drinking it must be injurious. It certainly enables the natives to do without food for long periods.

More than one maté cup is never seen in a room at the same time, no matter how many persons are present. It is handed from one to another, and it would be considered a great breach of etiquette to wipe the tube before placing it in your mouth. Of course no one would think of doing this were it to be handed to you from the lips of a fair lady, but to have it direct from the mouth of a native servant who is probably fond both of garlic and tobacco, is not very pleasant.

The dwelling depicted to the left of our group is a fair specimen of a camp house, or rancho. These ranchos are built of canes and mud, and thatched with coarse grass. The floors are of mud, and there are seldom any of those comforts to which Europeans are accustomed in their houses; but the camp man spends very little time indoors, and is satisfied with little in the shape of furniture. Whatever taste for adornment he may possess he confines to the decoration of his horse, which he loads with antique silver trappings, enormous stirrups and rowels. His life being spent almost entirely in the saddle, he is consequently a very daring and expert horseman.

In character he presents a strange mixture of civilization and barbarism. He retains much of the outward courtesy and politeness of his Spanish forefathers ; and this is the characteristic not only of the upper classes, but even of the poorest *gaucho*, and exhibits itself not only in their behaviour to each other, but also to strangers. This politeness is not acquired, it is inborn. Another pleasing characteristic of dwellers in the camp is their hospitality. Strangers, no matter of what condition, are received and entertained with such bed and board as the house supplies as long as they choose to remain. No one, therefore, in the camp can starve, and it would be thought the greatest disgrace to any one who refused to show this hospitality. This rule also holds good with English and other foreign estancieros.

Like other good customs, it is liable to abuse, for many idle loafers are to be found in the camp, living first at one estancia and then at another, and are content to spend the best years of their life in idle dependence on the hospitality which the custom of the country compels to be offered to them.

Other traits of the natives' character are not so pleasing as those that I have mentioned. They are far too free with their knives, and think little more of killing a man than they would an ox. Nay, they betray an actual fondness for blood, and a cruelty which is appalling. Fatal stabbing cases are frequent, and the most trifling quarrel is sufficient for knives to be drawn, and life to be taken. Justice seldom overtakes the culprit, for the powers that be are remarkably apathetic in their pursuit of the criminal, and he has only to cross the Uruguay to be safe in Entre Rios ; or if he takes to the woods and hides for a short time, the affair will soon blow over. Even in case he is captured, the greatest punishment he can expect is a few weeks' imprisonment, or being made to serve as a soldier. The want of stability and sincerity is another defect of their character, and to this is owing in a great measure the constant revolutions which harass and impoverish the country. Cæsar's description of the character of the ancient Gauls may well be applied to the Spanish-descended races of these South American Republics.

Their religion is nominally Roman Catholic, but it is only nominal. Living, as many camp men do, far apart from any ministrations of their Church, they grow up in a state of semi-heathenism, and are generally ignorant of the simplest truths of religion. To burn a candle before an image or picture of their patron-saint is about the only religious observance they practise. Not long ago, an Englishman living in the camp about six miles from Salto had half a bullock stolen which he had just killed, together with a quantity of his wife's wearing apparel, and a search was made in the rancho of the person suspected of the theft. The meat was found under the bed, and the wearing apparel in a box which had been converted into a sort of altar, and on the top of it there was the image of a saint with a lighted candle before it ! What a comment is this on the religion of these poor people !

Their Church, moreover, makes no effort to reach them, and as it is regarded with little respect by most of the people of the country, it is not surprising that they do not seek a closer acquaintance. The clergy of the Roman Church in these provinces do not generally commend their religion by their lives ; they take care to feed themselves and not the flock, and disgust all right-thinking men by their avarice. The fees they demand when they are requested to go into the camp to perform baptisms or marriages are so great, that few can afford to pay them, and as a consequence they live too often without the sanction of marriage.

It is the bounden duty of Englishmen to do what they can to extend the spiritual blessings which they enjoy to these people who are destitute of them. The South American Missionary Society has begun the good work, but increased pecuniary resources, as well as men, are needed to extend it. Now it is only in its infancy. I may be wrong in my opinion, but I feel convinced that from the present generation we cannot hope to see much fruit of our labour, but if schools were established for all classes, where a better secular education could be given than that of the native schools, and at the same price, no objection would be made to our imparting instruction to the pupils in our own religion ; and from children thus educated much might be reasonably expected. Surely it is not impossible to accomplish this, and we should neither faint in our prayers nor in our efforts till this end is obtained.

W. H. S.

Uruguay.

FRAY BENTOS.

WE rejoice once more to add the name of Fray Bentos to our list of occupied spheres. Although our newly-appointed Chaplain has not actually arrived at his post, in consequence of the unhappy civil war going on in the Republic of Uruguay, we gather from his letter that he expects shortly to commence work in that town. In the meantime he is occupying his time profitably at Qualeguachu, and in visiting the various estancias in the surrounding camp.

"*Qualeguachu, November* 6, 1875.

"We reached South America safely on the 10th, and landed at Monte Video on the 20th of last month. I wrote to the Bishop officially reporting my arrival, asking the favour of his license, and stating my desire to see him, to follow his guidance and assist him with all my power. On the 24th he wrote me a short note just as he was starting for the Falklands, which note I received here on 31st inst., just as I was putting on my surplice for our morning Divine

service, at which sixteen persons were present. I preached extempore from 2 Tim. xi. 8, 'Remember that Jesus Christ, of the seed of David, was raised from the dead according to my Gospel.' I was listened to with marked and extraordinary attention, and every one came and shook hands with me and my wife most cordially. Many said what a blessing to hear once more the service of our dear old Church! The day after we came here I was waited on by a Mr. Wesley and Mr. Johnson, that I might baptize their children, one twenty-two months the other over fourteen. It was arranged to give notice of Divine service, and to baptize the children, on that occasion; so, on Sunday, October 24, at noon, in Mr. Wesley's spacious drawing room, about twenty-five persons were assembled. I do not think I ever held a more interesting service in my life. It seemed strange to see the father take his son's Prayer-book to show him where to find the Psalms; we sang two hymns, and I examined and instructed five or six of the younger people in the Catechism, chiefly the Lord's Prayer, the Creed, and Commandments. What little they knew was said in Spanish; in fact it is the sole language of society here. I had good practice on board the steamer all the way from Bordeaux, and I was pleased to find myself equal to the occasion.

"We are going to make an excursion into the camp (or country) next week, and have arranged for Divine service at the estancia of the two brothers Arbuthnot, who live at a place about two-thirds of the distance to the Colts. As Qualeguachu is the place named first in my instructions to be visited, and as I have found so much valuable work to be done, I am now glad that circumstances compelled me to come here. The circumstances are, that the Uruguay Government has given most stringent orders that no stranger whatever is to be allowed to land at Fray Bentos or Paysandu. This town is situate about ten miles up a narrow river, which runs into the river Uruguay, just opposite Fray Bentos, which is there about five miles wide. I have written a letter to Senor Barras, the comandante militar, to request his formal permission to land there, and I hope he will accede to my request, which was forwarded through and backed up by Don Miguel Zamora, an influential banker here. At Fray Bentos things are still much disturbed. The troops of the Monte Videan Government keep the town during the day, retiring at night to an armed hulk; then the revolutionary bands come in, sweep through and help themselves to everything they want or desire; at sunrise the others land, and do likewise, while the revolutionists retire. Three weeks ago Borja caught seventy-five of the latter near Paysandu, and cut the throats of every man of them in cold blood! The whole Banda Oriental is in a bad state, but I shall probably go across to Fray Bentos in a day or two.

"R. CROKER."

Chili.

SANTIAGO.

THE account given by Mr. Roe of the sales at the Bible Depôt is most encouraging. The "Word," we know, is mighty in pulling down the strongholds of Satan. God moreover has said, "That it shall not return unto Him void." We therefore look forward hopefully to the time when the great mass of the people shall have their eyes opened, and the Lord Jesus Christ be worshipped not merely in form, but in spirit and in truth.

"The Bible depôt has improved very much during the last two months. I did not receive the Bibles from Valparaiso till about a month ago. The sales up to yesterday were, for the month of

August	28	Bibles	50	New Testaments.
July	13	ditto	11	ditto
June	10	ditto	14	ditto
May	11	ditto	10	ditto
April	8	ditto	12	ditto
March	14	ditto	13	ditto
February	3	ditto	6	ditto
	Total 87		Total 116	

"Bibles and Testaments sold (Spanish) :—

	87	Bibles	116	New Testaments.
Dec. 1874	4	ditto	26	ditto
November	9	ditto	60	ditto
	Total 100		Total 192	

"I have not got the returns for January. Had we possessed a stock of Bibles and Testaments during the early part of the year the returns would be much larger. I may also mention that the colporteur from Valparaiso visited this city last week and sold a very large number of Bibles and Testaments. He told me he had no trouble in getting people to buy them. It is a great pity we have no colporteur here now.

"During the months of July and August 1608 obreros were sold at the depôt. The two preceding months 924. Total, 2,532. During the same four months 392 Almacenes da las Infancias were sold.

"The total sales for this month will be close upon 300 dollars, but our expenses are very large. The expenses connected with the depôt in the Exhibition grounds will be heavy. It is being put together to-day, and I shall get the Scriptures into it next week. Everything will be quite ready for the opening on the 18th of next month. Fifteen dollars is all I have

got in Santiago towards its erection ; I shall be about fifty dollars out of pocket with it for the present, but I hope there may be some sales there to pay me back. "J. ROE."

NORTHERN MISSION.

AMAZONS.

MESSRS. Clough and Resyek give, in the following letters, a vivid description of Mission life on the Amazons, and of the various dangers through which they have been safely brought :—

"*Solitary abandoned hut, called Quebubrihan, about a mile above rapids same name, Rio Purús, River Amazons, Sept.* 17*th*, 1875.

"On Monday, 13th, resumed our voyage per steam launch 'Colibrí,' arriving same night at Jucurí.

"Left Jucurí on Wednesday, 15th, at daylight. About 9 a.m. began to ascend above mentioned rapids ; unfortunately the pilot missed the channel, and, striking a rock, the launch swung round and nearly capsized, the engineer jumping overboard as she heeled over, and narrowly escaping drowning ; the poor fellow feared the boiler would explode. Our baggage was disembarked chiefly upon a small rocky islet near the right bank, and partly in our own canoe. The commander of the launch declined to make another attempt until next month, when the river is expected to rise, and asked me to stay at the place where we now sojourn. This I consented to do, thankful no lives were lost. Mr. Resyek came up with first two canoe loads of baggage, and I with the third. The launch hung upon two rocks, fore and aft, leaving three fathoms below in middle. As only five of us could swim and dive, I remained with her until she was prized over the ledge at her bow. Although in and under water for about two hours my arms have been sadly blistered by the sun, and are very painful to the touch. Being a good swimmer, I had no fear for myself, but had the launch gone right over, in all human probability the loss of several lives would have to be deplored. Through mercy we are both well and as happy and comfortable as it is possible to be in a hut without sides, and a roof little better than a sieve. Last Monday we met a party of Hypuriñas, consisting of three men and one woman, coming down in a canoe ; two men were partly covered, but the woman and a young man about twenty years of age were entirely destitute of clothing. The nude warrior had a feather stuck through the inner cartilage of the nose and another through the lobe of his left ear ; the female had a black streak from the corners of her mouth to her ears. We only stopped them sufficient time to obtain some turtle eggs, for which a looking-glass was offered, they, however, wanted white

beads. A malocca, or Indian dwelling, is situated on the bank of a lake about a day's journey from here ; either Mr. Resyek or myself, or both, hope to visit it. We are afraid to leave our baggage without a guard, lest wandering Indians should steal it.

"God is very good to us. There is no element to discourage, everything to be thankful for, and much to hope for, for Jesus is our leader.

"R. S. CLOUGH."

[Per canoe going down to Jucurí, from hut higher up.]

Mr. Resyek writes :—

"15*th Sept.*, 1875.

"I seize this opportunity and send you a few lines, for we shall not be able to do so again until about the 8th or 10th proximo, the river being too low for the boat to come as far as this before then ; even now we were obliged to come up here from a certain distance below in a canoe. We arrived here last year, *i.e.*, Dr. Lee and self, on the 9th of September. It is very remarkable we should be here now, only a few days differing. I feel thoroughly thankful we have reached our destination, at least for the present, for we may find it more advantageous to ascend higher up. The oldest settler on this river, one Manoel Urbana, a dark man, seventy-five years old, with whom I have had a great deal of conversation, has recommended a tribe, apparently superior to the Hypurinas, about fifteen days or three weeks by canoe from this place, at the river Acre, which is now being explored ; they are called Manetenery ; they are evidently the same of whom Mr. Piper spoke to me, and whom he also recommended last year ; I have mentioned this in a former letter. At present we are not decided upon ascending ; if we can advantageously labour among the Hypurinas I do not see why we should not prefer doing so ; but I have no doubt we shall find it necessary, for the development of the work at large, to make short or long trips occasionally, and, when practicable, to other tribes. At present we hope to be well occupied in making arrangements for our sojourn here. If we stop here we shall set to work and raise a palm-leaf hut, not far from our host's, Senor Pinheiro, who is a young man of twenty-four, a trader in rubber, and a hard worker. Scarcity of food, an overwhelming number of mosquitos and piums, are the principal things which contribute to the great drawback of this otherwise good-enough place. I have hitherto spoken of the inconveniences attending life on this river, I need, therefore, say no more about them ; I merely add, in short, that our position is not an enviable one as far as comforts are concerned, nevertheless I sincerely trust that for the work, and for the sake of Him who has undergone greater self-denials in our behalf, we are willing to suffer privations. We hope kind friends at home will in some measure appreciate our present condition, will sympathize with us, and will earnestly remember us at the throne of grace. We pray that the Lord will deign to continue to us our unimpaired health and strength,

that we may ably and joyfully fulfil our mission. Only we two in these extensive wilds, we have plenty of hard work before us; among strangers and half-savage Indians, we look to the Almighty for the continuance of His constraining and restraining grace, that any intended mischief towards us may be frustrated. It is a comforting thing to be able implicitly to put one's entire trust in the Lord, conscious of one's own utter helplessness. Hitherto the Lord has been our Ebenezer, and shall henceforth be.

"We shall feel thankful if you could send us regularly the Magazines, also 'The Band of Hope Review,' or 'The British Workman,' or both.

"Since my arrival on this river I have learned that the large box of iron tools, &c., of which I have made mention in my Report, had been stolen out of the steam launch during the night following the accident, buried in the beach, and conveyed the next night by canoe to the house of one of the men who dived into the launch and were assisting to save the property. I have seen the thief, and I have slightly intimated to him my knowledge of the theft; I think it unsafe to touch upon the subject at length.

"Enclosed I send you a renewed vocabulary of a few words and phrases I have acquired in these parts of the language of the Hypurinas among whom we are. I am not sure this note will reach you.

"J. E. RESYEK."

Writing at a later date Mr. Clough says:—

"*Solitary hut on right bank of the Rio Purús, called Quebubrihan, River Amazons, South America, Oct.* 4, 1875.

"Through mercy we are both quite well. Our stay in this lonely hut is now drawing to a close, for on the 6th or 7th inst. the Madeirainha, a small steamboat a trifle longer than the launch Colibré, is expected from Canacahan, by which we hope to proceed to Terruhan. The river has risen several feet, so we believe she will be able to pass the rapids which proved so disastrous when we endeavoured to ascend them. We have had several visits from traders and rubber collectors passing up and down, all of whom appear to regard our Mission with a pleasing measure of interest. Their crews, composed of Hypurinas and Pamarys, who are generally so far civilized as to wear clothes, usually followed their masters, and after staring about, touching everything, and I fear in a few instances betraying their element of adhesiveness in a more practical than agreeable manner, seemed to take to us kindly. It was not till after we had settled down two or three days, I learned why our hut had been abandoned. Reports are contradictory, but all agree as to the main facts. In August a party of Hypurinas came to the clearing, either for the purpose of begging or trading. Unfortunately a Brazilian youth, unable to speak their language, was alone, his companions being away in the woods, and through some cause —doubtless misunderstanding the intentions of his visitors—he became frightened, and discharged a gun at one of the Indians who it is said was in the act of drawing an arrow upon him. In the good providence of God no harm resulted, but the youth, properly judging his life then in

peril, dived into the woods, with which he was familiar, and escaped. The Indians declare their intentions were friendly, and had they intended to kill, the youth could easily have been overtaken, captured, and their purpose accomplished; as it was they immediately departed, took nothing, and reported to their Tuchaua or chief. The affair has caused much uneasiness, because traders know their lives are at the mercy of men who swoop with eagle swiftness from the interior, and blot out their existence upon the river without fear of serious retribution. As soon as I learned how matters stood, and after reviewing our utter inability to proceed either up or down stream without leaving our baggage, which would be sure to be plundered and carried into the forest, I determined to remain here at all hazards save actual menace of life, and wait the arrival of means of conveyance to our destination.

"For several days nothing occurred to disturb our peace of mind. At night we retired under our mosquito nets, lit our candles, and read and conversed, and prayerfully discussed in what manner we should carry the Gospel to the heathen, grateful to our Heavenly Father for delivering us from the many perils to which we are exposed. I would mention that we are living in a thatched hut built upon stakes, our floor rising six feet from the ground—this, by the way, being composed of slippery half-rounds of split pashiuba palms—and as no walls obstruct our vision, the rain sometimes blows through from one side to the other. The forest is very wild, and oftentimes at night we hear the jaguar's sullen growl round us, howling of Guariba monkeys, and noises whether from birds or beasts we cannot say. All day long the woods are in a perfect uproar, the most familiar cries coming from the monkey, sloth, macaw, parrot, parroquet, japím, bem te vi (Portuguese for 'I saw you,' words the bird really seems to pronounce), taucan, and campanero, or bell bird. This last emits a series of beautiful silvery notes as though proceeding from a bell. As I pen these lines I hear one striking ten, and I am fain to leave off and listen. One morning my colleague saw a banded corral snake glide from the folds of his curtain; momentary apprehension was no wise diminished by our knowledge that its bite is soon fatal, but God is at hand, we know in whom we trust, and we bless and praise Him, for 'His mercy endureth for ever.'

"One day my colleague saw five men paddling down stream in a bark canoe, and we were annoyed to find that instead of coming to our landing place, they shot under some overhanging bushes and remained hidden from view. They knew they had been seen, but persistently remained quiet, a proceeding which boded nothing favourable, and gave rise to unpleasant conjectures as to their intentions. We sang out, but as no reply was made, we fired a couple of guns and waited. By and bye a sound as of chopping wood was heard, and knowing it to be a signal of approach we called again, elicited a response, and immediately afterwards a nude Hypurina walked briskly up with a few turtle eggs in a basket. The man had a large

terçado or sabre knife, which he held aloft in his right hand, possibly more on the defensive than offensive ; by way of encouragement, however, I met him unarmed. He was evidently distrustful, and observed an attitude easily convertible to one of attack, but by smiling and addressing him in a friendly tone, the weapon was gradually lowered, and the following volunteered in his own language, for he knew nothing of the Lingoa Geral or of Portuguese. My colleague, who has picked up several words, conversed. 'Yes, there were five in the canoe ; two are tucháuas (chiefs). They will not approach. Here are some eggs for you. I know the persons you mention. I will bring you a turtle. I want a shirt! I will not stay!' and off he went. He was a fine limbed young man of about two-and-twenty ; copper coloured, and as his hair was rather long, at a distance he might readily have been mistaken for a member of the other sex. We could not make out why the chiefs would not approach, and, suspicion awakened, we determined to be vigilant. Towards evening we walked through the woods to the water's edge, and found the frail bark skiff lying under overhanging boughs, a circumstance indicating our visitors were in the neighbourhood, or at any rate would most likely return the way they had come. Our thoughts were they might imagine we belonged to those with whom a party of their tribe had had a rencontre, and thus seek revenge, but nothing has happened hitherto, though we are ever on our guard by day and night.

"The Hypurinas are warlike, and more to be dreaded than any other tribe on the Purús. The Pamarys are usually quiet and docile, but easily aroused and reckless. About a couple of years ago a party of the latter killed a Brazilian and his wife who had settled lower down the river on this bank, and cut off their heads and smoke-dried them to preserve as trophies ; hence certain sections are not reliable ; indeed one has to be very chary in dealing with people who are tempted to murder for the sake of a brass button. Last Tuesday three traders arrived from above, and stated that all stations south of Terruhan had been abandoned by whites, who with friendly Indians were fleeing before Hypurina warriors now on the war track. It is said some hundreds are preparing to descend and exterminate the hated Brancos and friendlies found south of the station mentioned. This does not deter, but rather stimulates us to action, for surely it is time these ruthless savages, whose habitations are those of bloodshed and cruelty, be taught to look unto Him who is meek and lowly in heart, and find rest unto their souls. Here are thousands whose feet run to evil, and make haste to shed blood ; without Christ, having no hope, without God in the world. Without Christ! No hope! What an abyss separates those in such a condition from that holiness without which no man shall see the Lord! Is it to be wondered at if I sometimes feel depressed and faint-hearted with the magnitude of the work before us? When I consider the instruments, I despair, but when with the eye of faith I behold Jesus, I never doubt the issue. Who shall go forth and conquer the hearts of these untutored heathen? Who has power to beat down the bulwarks of sin which have stood untouched since man first

startled these bosky glades with his voice? Who is able to overthrow the powers of darkness who have exalted their principalities and dominions so long without a rival? Let us hear the voice of the Omnipotent: "Be still, and know that I am God. I will be exalted among the heathen, I will be exalted in the earth.' 'Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness, and thy right hand shall teach thee terrible things. Thine arrows are sharp in the hearts of the king's enemies, whereby the people fall under thee!'

"The Son of God goes forth to war,
A kingly crown to gain:
His blood-stained banner streams afar;
Who follows in His train?

"I hope my several communications may have reached you from Manáos, Sao Luis, and note from here after being cast away on rapids. I sent letters each time also to my dear wife.

"With Christian regards, in which Mr. Resyek unites, and trusting you are well,

"R. STEWART CLOUGH."

WORDS AND PHRASES OF THE HYPURINA TONGUE.

Camititú	A small fly.
Yancuchí	Hair.
Catingarí	Cold.
Aringatí	Blood.
Cymbyry	Turtle.
Cymbyry nakí . .	Turtle egg.
Cymbyry takí . .	Small turtle.
Nacutí	Paddle.
Capicahém . . .	Fish-hook,
Cukyrymá . . .	A fish and species of *Siluridae*; Gen: *Pimelodus Trigrinus*.
Shamyna kyna . .	A gun.
Awirí	Yes, that's right.
Kiwinchí	Occiput.
Touchí	Forehead.
Kirinchí	Nose.
Hyrypanachi . .	Nostrils.
Cacutanchí . . .	Cheek.
Tseretanchí . . .	Chin.
Kembytanchí . .	Ear.
Kenacukinchí . .	Ear-hole.
Noakinchí . . .	Neck.
Nopinchí	Back of neck.
Noakynanchí . .	Throat.
Ukynchí	Eye.
Akynkyanchí . .	Eyeball.
Ukymatanchí . .	Eyelid.
Cyachi	Eyelash.
Tuntabutachí . .	Eyebrow.
Putunchí	Upper lip.
Cunanchí	Lower lip.
Cerynchí	Tooth.
Nenynchí	Tongue.
Canakinchí . . .	Gullet.
Apatachí	Palate.
Kywytantanchí-apacacara . . .	Roof of mouth.
Kywypucutachí .	Crown.
Tutaratanchí . .	Shoulder.
Apynchí	Upper arm.
Canukinchí . . .	Lower arm.
Cuchurakynchí . .	Elbow.
Cutanchí	Veins.

J. R.

Gleanings.

Things worth knowing respecting the

LAW.

That the Law was given by Moses.—Jno. i. 17.

That by the Law is the knowledge of sin.—Ro. iii. 20.

That the Law worketh wrath.—Ro. iv. 15.

That by the deeds of the Law no flesh shall be justified in the sight of GOD.—Ro. iii. 20; Acts xiii. 39; Gal. ii. 16.

That as many as are of the works of the Law are under the curse.—Gal. iii. 10.

That the Law made nothing perfect.—Heb. vii. 19.

That if they which are of the Law be heirs, faith is made void and the promise of none effect.—Ro. iv. 14.

That the Law cannot disannul that it should make the Promise of none effect.—(Gen. iii. 15); Gal. iii. 17.

That if there had been a Law given which could have given life, verily righteousness should have been by the Law.—Gal. iii. 21.

That Christ is become of no effect unto you, whosoever of you are justified by the Law.—Gal. v. 4.

That if righteousness come by the Law then Christ is dead in vain.—Gal. ii. 21.

That whosoever shall keep the whole Law and yet offend in ONE point, he is guilty of ALL.—Jas. ii. 10.

What is the use then of the Law?—Gal. iii. 19.

It was added because of transgressions till the seed should come to whom the Promise was made (*i.e.* Christ).—Gal, iii. 19.

Wherefore the Law was our schoolmaster to bring us to Christ, that we might be justified by faith.—Gal. iii. 24.

Things worth knowing respecting

GRACE.

That Grace and Truth came by Jesus Christ.—Jno. i. 17.

That by Grace are ye saved through faith, and that not of yourselves, it is the gift of GOD.—Eph. ii. 8.

That a man is justified by the faith of Jesus Christ.—Gal. iii. 16.

That where sin abounded Grace did much more abound.—Ro. v. 20.

That we are saved, and called with an holy calling, not according to our works, but according to His own purpose and Grace, &c.—2 Tim. i. 9.

That the gift by Grace, which is by one man, Jesus Christ, hath abounded unto many.—Ro. v. 15.

That in Him we have redemption through His blood, the forgiveness of sins, according to the riches of His Grace.—Eph. i. 7.

That being justified by His Grace we should be made heirs.—Tit. iii. 7.

That "My Grace is sufficient for thee."—2 Cor. xii. 9.

That God is able to make all Grace abound toward you.—2 Cor. ix. 8.

That sin shall not have dominion over you, for ye are not under the Law but under Grace.—Ro. vi. 14.

That, at this present time also there is a remnant according to the election of Grace. And if it be Grace then it is no more of works.—Ro. xi. 6.

Let us, therefore, come boldly unto the throne of Grace, that we may obtain mercy, and find Grace to help in time of need.—Heb. iv. 16.

The Grace of our Lord Jesus Christ be with you. AMEN.—Ro. xvi. 20.

CHRIST is the end (or fulfilling) of the Law for righteousness to *every one that believeth.*—Rom. x. 4.

HOME PROCEEDINGS.

BY February we are able with some precision to estimate how we stand with regard to the past year, and on this occasion we are glad to find that apart from the munificent donation of 2,000*l.*, our 1875 returns are in advance of those of any previous year. There is here great cause for thankfulness, and we can only hope and pray that, as our funds increase, suitable men may be raised up to enter on the varied fields of labour in South America, which are "white already unto harvest."

In some of our Associations we note an increase, in others a decrease. Regretting as we do to see the latter, we well know it is not always possible to avoid a retrogressive movement. This is the case where sermons have been obtained one year without any idea of our claiming them every succeeding year. To take a single instance, in our Lee and Blackheath Association, though the 1875 returns are behind those of 1874, which were abnormally large, we consider we have a living and growing auxiliary. Sometimes the decrease cannot thus be accounted for, but would seem to betoken a flagging interest.

We note with pleasure that forty or fifty new places have contributed to our funds during the past year.

Turning to the "Home-work" of January, we find the usual round of meetings and sermons has been accomplished, with one or two places either new or taken out of their usual order to meet the wishes of friends on the spot.

The Rev. G. V. Garland kindly preached the Annual Sermons at Blandford (collection 9*l.* 10*s.*), and also advocated our cause, after a lapse of two years, at Corfe Mullen (collection 2*l.* 4*s.* 1*d.*). The Rev. G. H. Stanton preached a sermon for us at Cardiff, while his pulpit in London was occupied, for our Society, by the Rev. W. H. Barlow. The Annual Meeting at Trowbridge was crowded, and the interest in our work seems to be well maintained. The Weston-super-Mare anniversary took the form of a Drawing-room Meeting at Col. Davidson's. The attendance was good, and included many old friends of the Society. A sermon was preached at St. John's, Chatham, on the Epiphany, but a heavy fall of snow lessened both attendance and collection. Capt. Stephens had two interesting meetings at Southsea and Landport, the latter being a new opening. Mistley and Bradfield, in Essex, gave us sermons for the first time on the 16th, and our work was introduced to the notice of two good congregations.

From the North, Mr. Lee writes that he experiences great difficulty in getting new openings, but that when he does gain admittance he finds no lack of interest in our missionary work. His tour in Notts seems to have encouraged him, especially his reception at Carrington. The Vicar, Mr. Wright, is a warm friend, and, like Mr. Welby, the Rector of Tollington, sometimes takes deputation-work for us. Lincoln was visited by the latter, with Mr. Scott, on the 25th, with what result we have not yet heard. Mr. Quick is at present on a Western tour, which will occupy four or five weeks, embracing places in South Wales, such as Swansea and Cardiff, and Gloucestershire, Herefordshire, and Monmouthshire. He began with sermons at Stroud on the 16th, and was as usual most kindly helped in his arrangements by our Hon. Secretary for Horsley and the neighbouring places, Miss Shakespear. After Amberley, he showed at Cardiff and

Swansea the dissolving views, and thus perhaps reached some whom an ordinary meeting would not have attracted. Sermons at St. Mary's in the Castle, Hastings, and the usual successful meeting at Putney, are the only other crumbs of intelligence we have to offer our readers. As the deputation-work of the Society becomes more organized and regular, it not improbably loses an element of freshness. But if a Society or an Auxiliary desires a sound and secure foundation, it must eschew fits and starts, and seek for stated times for its various engagements. We should like to see all our Associations fix some definite period within which to hold the Annual Meetings; the Society's work at home would then, under God's blessing, be considerably strengthened, and much unnecessary labour saved.

H. S. A.

PRAYER UNION FOR SOUTH AMERICA.

MEMBERS are kindly informed that the following are the subjects for Special-Prayer on Monday, the 8th instant:—

1. That Almighty God would be pleased to raise up a body of earnest, single-minded laymen to offer themselves for work in South America, with the view of their being in due time called and qualified for the sacred office of the ministry of Christ, under the superintendence of the Bishop of the Falklands.
2. That suitable clergymen may be found for the following important spheres:—
   a. The Mission on the Amazons.
   b. The "camp" at Frayle Muerto.
   c. The Chaplaincy at Santiago.

SALES OF WORK.

MRS. HEATHCOTE will (D.V.) hold her next Sale of Work for the South American Missionary Society, at Southwell, Notts, on February 9th, and will be extremely obliged by any contributions which her friends will have the goodness to send her in aid of this Mission.

CLIFTON.—Mrs. Bird, with other friends, intends to hold a Sale of Work early in March, and will be glad to receive contributions during the current month, addressed to Woodcot Villa, Tyndal's Park, Clifton.



MISSIONARY TRAVELLING THROUGH A FOREST.

THE SOUTH AMERICAN

Missionary Magazine.

MARCH 1, 1876.

LETTERS.

DURING the past month letters have been received from the Bishop of the Falklands and the Revs. T. W. Coombe, J. Roe, W. H. Shimield, W. H. Elkin, R. Croker, W. H. Lloyd, and Messrs. Clough and Resyek.

BUSINESS.

The General Committee assembled for their usual monthly meeting on the 8th ult.

Organizing Secretary furnished statistics of deputation work.

Mr. J. S. Robertson, of Beccles, has been appointed Catechist, but his sphere of labour was not finally determined. He has resided in South America, and speaks the Spanish language.

Applications for Chaplaincies in South America were presented and referred to a special sub-Committee. It was decided that the Annual Meeting should be held (God willing) in St. James's Hall, on Tuesday, April 25.

Next Meeting will be held (D.V.) on the 14th inst.

FINANCE.

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

Accounts for 1875 were ordered to be closed.

Secretary reported legacy of £15 paid by the executors of the late John Laurent, Esq., of Saleby.

Total amount received during the month of January was £2,098 8*s*. 11*d*.

Next Meetings will be held (D.V.) on the 9th and 23rd inst.

GENERAL INTELLIGENCE.

NEWS has been received from Bishop Stirling. He is now on his way to visit the stations of the Society on the West Coast of South America. Miss Stirling, who has just paid a flying visit to England, has again left for South America, and will accompany his Lordship on this tour.

If there is one feature, more than other, that is gratifying to us with respect to the work abroad, it is the kind manner in which the local English papers notice the work of our Chaplains. From time to time we give extracts of these remarks as they come to hand, and we have space. The following is especially encouraging, as it not only contains all that is satisfactory respecting the Chaplain in question, but a tribute of thanksgiving is expressed to the Society for the care bestowed in selecting a minister of the Gospel, who has so won the esteem and regard of his fellow-countrymen as the Rev. W. H. Shimield.

"We do not feel guilty of flattery when we tender our sincere congratulations not only to the Rev. Mr. Shimield himself, for the hearty good will and sympathy which his many amiable qualities have already awakened among the English-speaking people of Paysandu, but also to the Society in London for their happy choice, in sending so efficient a worker to this field of labour, where the nature of his work is such as to make requisite, or at least desirable, qualifications which Mr. Shimield possesses in an eminent degree."—*Buenos Ayres Weekly Standard.*

Equally encouraging are the remarks in the same journal respecting Frey Bentos, where we learn the newly-appointed Chaplain had met with "warm promises of support, and a subscription to repair the Chapel."

At home, too, we are not without similar encouragement. In the *Brazil and River Plate Mail* of the 8th ult., special attention is called to the Society in a leading article, as follows:—

SOUTH AMERICAN MISSIONARY MAGAZINE FOR FEBRUARY, 1876.

"This number is more than usually interesting, as it contains letters and reports from the missionary stations of Ushuwia, Frey Bentos, Santiago (in Chili), from the Northern Amazons, and a description of a camp scene in Uruguay, with a notice of what is transpiring at those

places in the way of missionary labour. There is, moreover, a cheerful summary of home proceedings, commencing with subscriptions during the month of December of 3,767*l.* 1*s.*, including the munificent gift of 2,000*l.* from Mrs. Charles Turner, to which we have before made allusion.

"When we peruse the simple narratives of these hard-working missionaries, and consider that two of them should be exploring the river Purus with such limited means, it is almost a satire on an Empire like Brazil, that so little is done towards the development of its mighty rivers, and that the internal navigation of them is not more utilized. If we may judge from what Messrs. Clough and Resyek have already accomplished alone, with the single object of inquiry and promoting missionary-work amongst the mysterious Indian tribes, who dwell on the banks of those rivers, it really would appear that difficulties were not so great as have been represented, or which national efforts in the way of civilization and commerce, by means of these internal rivers, should not follow. Nations like England and the United States ought also to assist in the work, the latter having done much more in this way than ourselves, although our commercial relations with South America are more extensive. We seem to confine much of our efforts to exploring the barren wastes of Africa. All honour to the South American Missionary Society, and their zealous workers in a good and noble cause."

OBITUARY.

THE Society has again suffered a severe loss by the death of one of its oldest supporters, and a member of the General Committee. Mr. Charles Rowe—brother of Mr. J. J. Rowe, whose death we noticed in our November number—died on the 8th ult. Like his brother he took a deep practical interest in the operations of the Society, and his wise counsel and matured knowledge will not easily be replaced.

SOUTHERN MISSION.

Falkland Islands.

STANLEY.

THE Rev. H. C. Lory, whose name has often appeared in the pages of this magazine—having visited Keppel Island, and sent home reports of the progress of the work there, has arrived in England, having resigned his post as Acting Colonial Chaplain at Stanley. Prior to his

departure from the Island a Public Meeting was held at which he was presented with an address and a purse of seventy-two guineas. The meeting is described as the most enthusiastic assembly ever seen in the Falkland Islands.

The chair was taken by Arthur Bailey, Esq., and amongst those present were the Right Rev. the Bishop of the Falklands, the Chief Magistrate, the Manager of the Falkland Islands Company, M. Dean, Esq., J.P., and others, the audience numbering over 100.

The Chairman, after a few appropriate remarks, read the following testimonial, which has been signed by 83 of the inhabitants :—

"*November* 8, 1875.

"Presented to the Rev. Henry Coulson Lory, with a purse of seventy-two guineas, from the undersigned inhabitants of the Falkland Islands, as a token of their appreciation of, and respect for, his services amongst them during the three years of his ministry, and for his remaining in these Islands after his period as *locum tenens* had expired, at great personal inconvenience, until the appointment of a successor."

The worthy Chairman, who was frequently interrupted by loud and prolonged cheering, then made the presentation ; and Bishop Stirling, who was also loudly cheered, spoke to this effect :—

"Mr. Chairman, Ladies, and Gentlemen, I have listened with great satisfaction to the address that has been just read. This is no hole-and-corner meeting, you represent by your numbers, by your official and social positions, by your intelligence, the feelings in this colony towards Mr. Lory. The address, as I believe, expresses your frank and generous sentiments ; and this being the case, not he alone, but I as Bishop have abundant cause for gratitude and joy. Mr. Lory has now been in sole charge for nearly three years ; you know him well, and have taken your measure of his character in all its bearings. A clergyman can lay no claim to privacy of life. Conventional gravity, the habit of his order, may partially shield his reputation, but unless there be in his character a backbone of manly honest principle, and broad Christian charity, a long face and a long coat will prove a poor protection indeed. No man is thoroughly understood at once ; we all have our constitutional peculiarities ; it is not given to any man to please everybody, at any rate not everybody at once. To night you have summed up your judgment on the character and conduct of Mr. Lory; you have given in formally your verdict ; and I have listened with delight and satisfaction to the terms of affectionate appreciation in which your judg-

ment has been expressed. For myself, as Bishop, I have to thank Mr. Lory for his patient continuance at his post of duty. It is to his credit that he stayed here when no official obligation was upon him. In doing justice to his motives and services you have, I am persuaded, strengthened the interests of your Church in these Islands. You, who have rallied with so much goodwill and affection around the minister of Christ, will not fail to reflect upon the love and the reverence which are due to Christ himself. The address alludes with delicacy to domestic sorrows which Mr. Lory has experienced ; you will not forget that it is often by such afflictions God prepares the hearts of His ministers for special services. In multiplying their sorrows He enlarges their experience of His grace and consolation. And, possibly, when in hours of sadness, or seasons of trial and bereavement, when the shadow of death has hung over you, or your spirits have been in distress owing to the separation from those you love, possibly it has occurred to you on such occasions, when your pastor had spoken words of consolation and hope, that those soothing, strengthening words of his have come straight out of a bleeding heart. Ladies and gentlemen, if this address gives satisfaction to Mr. Lory and myself, it reflects, I must say, great credit upon your kindness and generosity of spirit ; I am thankful for this opportunity of recognising the goodwill towards a pastor expressed by a people so warm-hearted and so true."

His Lordship resumed his seat amidst continuous applause. Mr. Lory then, with evident signs of emotion, accepted the testimonial in the following words :—

"Mr. Chairman, my Lord Bishop, Ladies and Gentlemen, this public demonstration of your sympathy and goodwill, together with the splendid testimonial you have presented to me through my esteemed friend, Mr. Bailey, are at once highly gratifying and painfully humiliating ; gratifying, because of your affections and regard ; humiliating, because of my unworthiness of such expressions. I feel as though I might have done more ; my energies have flagged, my faith has wavered, and I have worked lately like a man in fetters ; much has been wanting in my ministry, more prayer, more faith, more earnestness, more zeal ; but you have taken me as you found me, a man of many infirmities—you have borne with my failings, you have sympathised with my sorrows, and by your constant hearty support you have cheered me when my footsteps had wellnigh slipped, and I was faint, and weary of well doing. And now this evening, unworthy as I am, how greatly am I comforted by this genial, friendly assembly. How am I assured of the goodness of your hearts ; how am I encouraged to take for my motto henceforth and for ever, 'Put thou thy trust in God, in duty's path go on.' From the depths of my heart I thank you all for the kindness and courtesy you have invariably shown me ; but how can I thank you for this grand expression of your affections this evening ? You, Mr. Chairman and Mr. Dean, the

promoters of this testimonial, but you especially who have been so indefatigable in getting it up, and you, my Lord Bishop, ladies, and gentlemen, who have so generously and nobly contributed—words are cold to express one's thanks—I will try to thank you by a lifelong, hearty remembrance, which will be a spur to duty, an incentive to faith, and a promoter of hope. I am soon to leave you, urgent affairs call me home; I have now been with you two years over the time I agreed to act as *locum tenens* waiting for my relief. The relief is not yet provided, but God will not leave you comfortless. I leave the warm hearts and friendly hands of the inhabitants of these islands with deep regret, and I wish I could transfer them to another parish; but if absent in the body, I shall be present often in the spirit, for I shall never forget you. The Bishop is with you at present, and I trust that the next mail may bring my successor. On Sunday next I shall preach my farewell sermon, and shall then commend you to God; in the meantime allow me to reiterate my heartfelt thanks for the splendid testimonial before me; the parchment accompanying the handsome purse you have given me, and signed with your signatures, will be an heirloom in my family. I value it more than the gold, though not being overburdened with riches, that too is most acceptable. I cannot conclude without paying a tribute of love and respect to the memory of Lieut. and Mrs. Sweny, with whom I have resided ever since I have been here, excepting a few months. But for their never-failing sympathy, and unceasing kindness, I could not have discharged my duties even as I have discharged them. God will be with them and give them prosperity. But you have all supported me, all been very good to me, and may your names ever be engraved on my heart, and more, may they be found in the Book of Life."

On the Rev. Gentleman sitting down, the audience sprang to their feet, and round after round of cheers rang through the room, and after a cordial vote of thanks to the Chairman, the audience went to their homes, and this enthusiastic Meeting was ended.

USHUWIA.

THE Rev. T. Bridges, on his return to Ushuwia from Keppel, where he had been to obtain medical advice, writes as follows:—

"*Tuscapálan, Ushuwia, Firelands, Oct. 25th,* 1875.

"My last letter was written from Port Stephens, West Falklands, now more than a month ago. On the 17th instant we arrived here after an absence of over eight weeks, and a voyage of four weeks from Keppel Island. This long passage was principally owing to strong contrary

winds, which made us fall back on Port Stephens when we were so far as twenty-four miles to windward of it. Our vessel is small, and as we then met a heavy S.W. gale, we ran before it, and came to Port Stephens. Again we passed through Le Maire's Straits on a Sunday night, and at 8 a.m. the following Tuesday were about twenty miles to windward, when we encountered another S.W. gale, when we ran back to Good Success Bay, where we were detained for nine days by rough contrary weather. Finally we left Good Success Bay on the 1st instant, and on the 7th reached this, where to our great comfort we found all well, and heard a very good account of the conduct of all the people during our absence, and for all these mercies we returned hearty thanks to our merciful God and Father. The natives had resided here in very considerable numbers, as many as two hundred at a time, and times were hard, and many fell sick, but with the exception of two very young children no deaths occurred. Occasionally there was a distribution of swedes among them by Mr. Lawrence, who exerted himself well and with great success to keep all things right. The natives, much driven by hunger, were very importunate in coming to him in order to get something to eat. They brought logs of fuel by ones and twos, they brought baskets, spear heads, and spear shafts, others offered to work to earn some food, others came expressing their sad circumstances, and sought to excite pity in order to get something to eat. Only three men were regularly employed during the eight weeks of my absence, but four or five women were much employed in making shirts, so that these were envied by the rest, and certainly were much better off. During this time a party of natives arrived and brought a good supply of sprats. As the three above-mentioned very properly kept their food supplies for the use of themselves and families to the great grievance of their hungry visitors ; so now these sprat owners would not part with any of their sprats to them. One of the three expressed himself thus about this matter, 'We hungry folks now mam, all other people plenty fish, only we poor.' In reply to these remarks he was answered, 'You ought not to be sorry but glad, that all the poor people have plenty. Besides, you ought not to be hungry, because you get food for your work every day, and your wife also gets food for her sewing, and your son can gather mussels ; therefore you should not call yourself poor,' to which remarks he assented.

"I have striven very much to move the people against the prevalent habit of begging and giving, but as yet with but little seeming success. When a canoe arrives, so many make visits to the new comers to get a share of any food they may have brought. They do not, however, ask, but wait till they have received some. A party that comes with really a large supply is in a few hours as poor as the rest. Each woman looks upon what supplies she gathers as her own, she gives to whom she will, so that to the same person a portion would be given by each of a man's two or three wives from their separate possessions. This habit is very hurtful, it

represses industry, trespasses on family privacy, induces much discontent, and leads to time-serving and great loss of time. Mussels are to the Fire-landers what bread is to the Englishman—the staff of life all the year round, but more especially in the winter and spring. The people have three ways of gathering them, for each of which they have different terms. At low tide men, women, and children walk the beaches, and wade in shallow water, to gather them; this the people call 'ceepi.' But much of the coast line is so broken, so steep, that people cannot gather in the former way. Such shores the women visit in their canoes, come close to the steep rocks, and from the canoe gather the mussels. This is called 'unda.' There are mussels which the tide never leaves: these are gathered by the women, with the aid of one, two, three, and even four spear-shafts secured together, and to the point is fixed a three or four pronged spear. These deep-water mussels are in large clusters, and are easily detached from their muddy bed and brought to the surface. These are the best mussels, and can only be obtained in very calm weather. This latter way of gathering mussels the people call 'gia,' or 'giata.' The mussels in many places are very pearly, in others are infested with numerous insects, called by these people 'oospum.' Such are removed before the fish is eaten.

"I will now give you a little account of the condition and character of these people as I witnessed and heard one afternoon, a fortnight back.

"After dinner, having put some food in a basket to give to several sick persons, I went down the new road to visit them. The people were very hungry, at least those that were not employed, and some of these were busy repairing their miserable canoes, preparatory to departing on the morrow. As I passed them a woman called out to me, and said, 'Where are you going?' to which I made no answer, as the inquirer knew very well. The question then came, 'What are you going to do with the basket? What have you in the basket? Will you give me one (biscuit)?' To these questions I gave no answer, and did not lessen my pace. On entering Mecuygaz's wigwam found the poor man very weak, and very glad to see and speak to me; but many who were within troubled me by their much begging, and made civility a cover for their covetousness. They are given to saying something pleasant, and then asking for something. After the begging was over I spoke to the invalid and the rest of God's blessed way of saving poor sinners, even by repentance for sin and faith in our Lord Jesus as God's holy beloved Son and our Almighty Saviour and King. Spoke of the necessity of confessing our sins to God with true sorrow in order to be forgiven. Reminded the people of the freeness of our Father's love and grace, His offers of mercy being made to all men alike, and that our Maker does not want to destroy us, but to save, heal, and bless us; that He sent his only Son to do all things necessary for us, to obey our Maker's law for us, and to atone for our many transgressions by enduring for us God's hatred against sin; that God is satisfied, and will, according to His own faithful Word, forgive us all our sins for His

beloved Son's sake; and will not only forgive, but will be our Father, and will give us His Holy Spirit, and make us His holy, happy children. But we must come to Jesus, we must believe in Him as able and willing to save; we must be penitent and desirous of deliverance from our sins, which we must hate and forsake. This grace of our God believed on and received, *makes the poorest man rich, the saddest man happy*, that this was the cause of my chiefest joy.

"On my way back I went up to the repairers of the canoes to have conversation with them, and to watch their proceedings and listen to their conversation. As usual, they were full of woful accounts of their hungry state, and of the difficulties of getting food; how they had awaited my return; how they had continued to attend the meetings in the schoolroom, and so on. Then they asked me for something to eat, they were hungry and weak. I explained to them, as I have scores of times before, how impossible it is for me to feed everybody; what endless trouble it would be; how badly it would answer. I told them that I was very sorry for them, but they *must* do the best they can for themselves; that I would only give when I saw it was most needed. Whilst I stood with them talking and being talked to, three persons were with difficulty launching a canoe a little way off. None of those with me offered to help, so I spoke to one, told him he was a near relative of the party, and should help them willingly. He immediately ran to help them. I then tried to send one or two others, but they wanted to know what I would give them, and they altogether refused. I immediately ran and helped them myself. On my way back two men who would not go to help the others asked me to help them lift up the stern of their canoes whilst they put a sod in under to keep it up in order to sew it. This I did, and left them to their own thoughts. Two of their women, one an old one the other in bad health, pressed me to buy from them a basket for bread, and I assented. They were gratified.

"When we were in Good Success Bay, we had the great satisfaction of seeing some of the natives there for the first time. They are called 'Ona;' by us—'Foot Indians.' There were twenty-two of them, twelve of whom were grown persons. They came round from the North, and were strikingly poor, more so than the Yahgans, who are a canoe people. They were clad with guanaco and fox skins (not robes made of many skins), and these were all old and worn. They hailed us vigorously from the north shore, and we prepared immediately to go to see them in two boats, one from the Allen Gardiner, and another from a barque that put in for shelter a day or two before, called the Robert Hine. The weather was very calm and fine, and on drawing near we were pleased to hear the people (some, at least,) speaking to us in Yahgan, and directing us to a safe landing place, behind an outer barrier of very bold rocks. So we thrust in the boats on the surging sea behind these rocks, and found it a better landing-place than the head of the bay. They were all there to meet us, men,

women, and children, without even a stick to defend themselves, though they had many glass and flint pointed arrows, beautifully made, to traffic with. We found that some of them did not know Yahgan at all, others knew it well, and one or two of the women did not know Ona, but Yahgan only. We heard the people speak to one another in Ona, whilst they spoke to Shapa (a Yahgan returning to Ushuwia from Keppel Island) and me in Yahgan. The Ona evidently are a kindred people to the Tsonaca in Southern Patagonia; their language makes this quite certain. Like Tsonaca, it is a peculiarly strong guttural language, and very jerky, of necessity. Among the words I compared, I found two words identical in the two languages, but not the least similarity between Yahgan and Ona. The poor people were, on the whole, well-behaved, but showed an unmistakable desire to get all they could. In selling their arrows they gave not more than they could help, and were very unwilling to part with their quivers. One man had sold a bow that had a many joined string; I lent him a knife to cut off the knot, but he was very unwilling to return me the knife, and put it close under him. He would give me two or three arrows for it, but I was determined not to be thus lightly treated, and would not take the arrows; it would have been a bad precedent, and if yielded to would have led him to despise us, if we could thus be coerced against our will. At last, seeing I was determined, he gave up the knife. Two of the six men were disabled, one having a dislocated foot, the other a dislocated hand. They lead a very hard life, I doubt not, and they need a friendly hand and Christian teacher to help them out of their low estate, and to reveal to them the goodness, wisdom, and great glory of the Lord their God. I spoke to those who could understand Yahgan of our Saviour's glorious kingdom, and that our God in heaven had bidden us who know Him, to love and teach our fellow creatures. We took four of them to show them the vessels, and they were very pleased, and showed much amusement because of the difficulty of standing; the swell setting in from the open sea makes the vessels rock very unpleasantly, even in the calmest weather. They were backward in eating the bread and cheese that was freely given them, and when water was offered they first asked me whether it was stream or good water. Hearing it was good, they drank it freely. We took them over both the vessels, and took them back to shore, and made a distribution of beef and birds from the Falklands. I was surprised to hear one and another of them express their gratification by saying 'Thank-you, sir.' This politeness they have certainly learnt from the canoe natives to the west of them, who visit Ooshooia from time to time. Our own people are far more suspicious than the poor races whom we disdainfully and wrongfully call 'savages.' They met us with confidence, and without offensive or defensive weapons. The habits and customs of these Ona are very similar to what prevails among the Yahgans. There are the same habits of painting the face and body; the same custom of cropping the head in sign of mourning for near relatives. In appear-

ance, I could perceive no difference between the two races of very distinct origin. I gathered from them that there are very few Ona on the east coast of Onaland, but more in the western parts. They readily assisted us in launching and hauling up the boats. These Ona live almost entirely on the shores. They gave the Western Ona a bad name ; they say they are fierce, but I don't believe this. It is the custom here to speak of all others as worse than themselves. We took a walk up one of the highest mountains, and from the top had a good view of the country towards Capes San Diego, and St. Vincent. A young Ona went with us for guide, but would only bring up the rear.

"Henceforth we shall feel at home with the Ona of Good Success Bay, and the people of the barque Robert Hine left with a better opinion of the natives than they had before. We shall probably see some of them at Ooshooia this summer. Between Good Success Bay and Ooshooia we were much detained by calms, we did not anchor, and only saw natives in one place. Was very pleased to see on my arrival that some of the natives had been doing something towards fencing round and digging up their several pieces of land. We have had very delightful seasons in the schoolroom, where the natives assemble to hear the Word of God, and to praise Him, and pray to Him. In our daily expositions I have commenced the Gospel of St. Matthew. The attendance has been very good, averaging 34, rising to 70, and as low as 9. There is much work on hand, and so many pressing for work, it is very hard to refuse them. Continuing the road, and digging up fresh land, are the principal works, and thirty natives are now daily employed. At six o'clock our new bell sounds to prayers, and is well heard. Instruction and worship continues till 7.15, when the people go to work till 8, when they breakfast. Work is resumed at 9, and continues till 1, when the bell rings to dinner ; at 2 it rings to work, at 5.30 to tea. The daily breakfast is a pound of navy bread per man ; the dinner is cooked in our yard, under the charge of Mr. Lawrence, who has one or two boys under him, and tea likewise. A break is made between the morning and afternoon working time, a space of four and three and a half hours respectively, by a distribution of a refreshing drink of milk and water, slightly thickened with flour, and sweetened.

"During our absence from Ooshooia, there were many fearful gales from the north, whence we get our worst winds, and also a great whirlwind, the centre of which appeared to be our house. The sensation caused by it, as described by my wife, was as though the house must have been pressed inward from all sides at the same instant. It came suddenly, with fearful and startling noise, and lasted a few seconds ; this was during a westerly gale. Twice during the northerly gales the inmates of Stirling House left it by night, and spent hours in Stephen's hut, the danger seemed so imminent. The house being iron, multiplies the noise during a gale, and the sense of danger is consequently increased ; but Mr. Whaits and all the people of the ship unite in saying that the house is very strong, and that

there is no cause for fear. Now, after it has stood such severe tests, we all ought, despite the great noise, to be able to reason ourselves into a sense of security. The late gales did much damage to the natives' fences, but this was owing as much to the state of the soil as to the force of the wind. When the four months' frost leaves the saturated soil, it is very yielding, and unless the posts are well in the ground, it does not require much force to loosen and level them to the earth. As the soil dries it consolidates, the fencing becomes firm, and the soil hard to dig. I consequently press the natives to take advantage and to dig up their new land early, before it dries and hardens. On the whole, the people are exerting themselves more vigorously, and our settlement will make good outward, and I trust better inward progress this season than heretofore.

"Mr. Lawrence has not been very well of late; he has a strange weakness in his chest, and loses power to read or speak. This comes on occasionally and suddenly, and causes but little pain. We think it arises from indigestion, and we have cause to hope he will soon get better. It appears that it was caused by continued irregularity in meals, and constant intercourse with the natives, who give us much needless trouble by the constant applications for one thing and another. They are given to hanging about our doors in the hope of getting something, and as soon as anyone is ill, or any trouble has befallen one, we are applied to for medicine, food, or something else. Applications for thread, needles, soap, loan of tools, permission to do this or that, are innumerable. But I have before said enough of these things. Dear Mr. Whaits is invaluable to the work and to us; so willing, vigorous, and skilled. His wife and children will (D.V.) come next time. We can accommodate them till their house is ready. Three men go to Keppel Island this time. We are very hopeful, and all is going on well.

"T. BRIDGES."

A PERILOUS VOYAGE.

The following is an extract from a letter addressed by Mr. Edmund S. Rice, Master of the ship "River Boyne," to the owners of that vessel, describing what the writer properly calls an "eventful" passage to Valparaiso. From the account given, it appears the cargo (coals) took fire on Oct. 12, when the ship was 160 miles west of Cape Horn. As all attempts to subdue the fire were completely baffled, the Master bore up and searched for an anchorage round False Cape Horn, and succeeded in anchoring his ship in a snug little bay by noon the following day. Here the ship was beached and scuttled, the fire put out, and ship and cargo saved. Some of the crew behaved badly, but those who stood by the Captain in his noble efforts have,

with him, been liberally rewarded by the owners. The part that will especially interest our readers is as follows :—

"The name of the bay I do not know, as I have no chart with it on. It is inside a small island, about two miles to the north-westward of Point Lort. There is only room for two or three vessels, anchorage six fathoms, sandy bottom, good holding ground, and no dangers but what are above water or buoyed with kelp; it is sheltered from all winds ; fresh water and wood for firing plenty. We saw no signs of life, only birds, until the 23rd. A canoe came into the bay from the north with five native Fuegians ; they came alongside, and were perfectly naked. Next day five more canoes full of natives came, all naked, male and female ; they had no weapons, only bone-headed fishing spears. They could all shout, 'Biskit and knipe.' I would only allow one of them on deck ; they appeared harmless, but ravenous as wolves ; and I should think any one so unfortunate as to be cast away among them would fare hard, as there are some vile animal types among them. They seem just to dodge about from one bay to another, looking out for something to eat, and have no fixed habitation."

Uruguay.

SALTO.

THE exertions made by Mr. White in establishing a Day and Sunday-school, as mentioned in the concluding part of Mr. Shimield's letter, will commend itself to all readers of this very interesting letter. The Committee have gladly presented Mr. White with the Bibles and Testaments for which he paid, and earnestly hope that his praiseworthy exertions may be abundantly owned and blessed by Him who has declared, that not even a cup of cold water given in His name shall lose its reward.

"*Salto, Uruguay, South America*, 18*th November*, 1875.

"During the last three months we have suffered the alarms and inconveniences incident on the Revolution. On September 8th the Gefé here, together with the Garrison and the National Guard, declared for the Revolution, and, abandoning the town, took to the camp. To preserve order and to protect property, our countrymen, with the other foreigners, formed a commission, and enrolled a voluntary police, who patrolled the streets nightly until troops were sent up from Monte Video to take charge of the town. Every one regretted this change, for the greatest security was felt while our lives and property were guarded by Europeans.

"The Revolutionary force continued to hover round the town, and every

day an attack was expected. The streets were entrenched, earthworks were thrown up, and sentinels were constantly on the look-out. As firing might have commenced at any moment, the inhabitants were warned by the authorities to keep within doors as much as possible. This has, of course, greatly affected our congregation. One descent has been made on the town by the Revolutionary party, and firing was kept up from 6 a.m. till noon on October 5th, when they were obliged to retire again to the camp. There has also been a battle near Palomao station, on the Salto line; the Government party were again victorious, but the rebels managed to destroy three bridges, and to tear up the line in several places. Since then they have dispersed, some into Entre Rios, some into Brazil, and others have come over to the Government side. But although we are quiet in this department, the revolution is still active in the southern provinces, and the Minister of War has taken the field with 80,000 *dollars!* This is a characteristic of the civil wars in this Republic—money, not force of arms, decides the contest, and that party is victorious which can bribe the other to be quiet. In some places on the Brazilian frontier an absolute reign of terror prevails.

"Old residents in Salto say that such a time of commercial depression was never before known. People who were well to do, and living in every luxury, are now suffering actual want of the necessaries of life. Salto, once a busy, thriving town, now looks well-nigh deserted.

"I have much pleasure in reporting that I have commenced services at Paysandu, and have received much encouragement and kindness from the English inhabitants. A German lady kindly placed a room at our disposal, in which I conducted the first public service of our Church in this town on Oct. 26. The number of English people in Paysandu itself is not more than twenty, but there are others in the camp, who will doubtless avail themselves of the means of grace on a future occasion. At this time they were unable to come into town, as the Revolutionary forces were prowling about the camp; our congregation was therefore small, numbering fourteen, but it was 'cheering to hear, after the service, how much our little meeting for prayer and praise was enjoyed. The grand old words from our noble Liturgy, the familiar chant and hymn, awakened in many hearts memories of former seasons of grace enjoyed in the parish church at home, and impressions, let us hope, sanctified by the Holy Spirit, will bear their fruit to the glory of God.

"The Committee will also doubtless be pleased to learn that a Sunday-school is being most successfully carried on in this town by a young Englishman, a Mr. White, who also conducts a day-school here. Having lived all his life in the country, he is thoroughly acquainted with the language, and both his day and Sunday school are conducted in Spanish. His pupils are principally Italian children, and it was most interesting to hear many of them repeat from memory the Lord's Prayer and the Apostles' Creed, the Ten Commandments, and select passages of the Holy

Scriptures, the daily reading of which forms part of the course of instruction. The Sunday-school is well attended, there being often thirty children present. I feel that it is impossible to estimate the good results which must issue from this most interesting and important work; neither can this young man's zeal and self-denial in voluntarily undertaking it, and carrying it on by his unaided exertions, be sufficiently commended. We cannot but feel grateful that God has so inclined his heart. He, however, sadly wants suitable books in Spanish for use in his Sunday-school. I left him an assortment of tracts, &c., in that language, and he took from my stock seventeen Bibles and Testaments, for which he paid, but I feel sure the Society will not be willing that he should bear the expenses as well as the toil of the undertaking, and I trust that they will authorize me to make him a grant of those Scriptures. Perhaps some kind reader of the Magazine will feel disposed to send some suitable books in Spanish to render his work more successful.

"W. H. SHIMIELD."

The following extract from the *Buenos Ayres Standard* refers to Mr. Shimield's visit to Paysandu:—

"It is with the sincerest pleasure that we report a visit from the Rev. W. H. Shimield, British Chaplain of Salto, who came last week and held a service in the schoolroom of Mme. Guillermina Jordt, where, though there was not a very large, we are happy to say there was a most select assemblage. There being a very good piano in the room, we were most agreeably surprised by having Church music, which was excellently played by the Rev. Mr. Shimield. We shall not attempt to portray the emotions that were visible on many countenances as the old familiar tunes were once more heard in this out-of-the-way place, but we venture on the assertion that did Mr. Shimield know the pleasure he had afforded those who were present, he would consider himself well recompensed for the trouble of coming to Paysandu. After the regular evening service we listened to an able exposition of the text, 'Work out your own salvation with fear and trembling, for it is God who worketh in you.' The Rev. Gentleman did ample justice to the hidden wisdom of the Apostle's words, and we believe succeeded in making lasting impressions for good upon the hearts of more than your humble subscriber. We would gladly expatiate more upon the subject, but we dread the space it would occupy, and hence will reserve further remarks for our report of another service which (D.V.) will be held about the middle of December; in the meantime we will be content with tendering to the Rev. Mr. Shimield, in the name of all who had the pleasure of hearing him, our sincere thanks for the great pleasure he has afforded us, and our earnest wishes for his success in the arduous work which he has undertaken."

Brazil.

SAN PAULO AND SANTOS.

THE following letter from the Rev. B. C. Huntly contains an account of the work amongst the sailors at Santos, mentioned in the "General Intelligence" in our last Magazine:—

"*Sao Paulo, Brazil, Dec.* 1, 1875.

"During the past month I have visited Ytu, Salto, and Sao Roque, as well as being called on in the middle of the week to visit a man in Santos Hospital. At present I have every evening engaged, and more or less five mornings a week. At present the congregations are large both at Sao Paulo and Santos. At the former numbering from 40 to 56, and at the latter 20 to 24. At Santos a very interesting work has been going on amongst the sailors which has made me wish that I could be oftener amongst them. About seven weeks ago Capt. Fowler brought his ship, the 'St. Devenix,' into the harbour, immediately hoisted the Bethel flag, and made it known that there would be service on board his ship, *i.e.*, a Prayer-meeting every morning and night at 7 o'clock, and earnestly invited the sailors to come on board, but more especially for the evening service; the result has been, that each night from 12 to 26 have joined in prayer and praise to God; and we have every reason to hope that no less than four or five have become changed men since the meetings were held; and in addition to this, the captain of the 'Fearless,' who will shortly sail for New York, has established family prayer on board his ship. I have taken every opportunity of helping on the work by preaching on board ship on Saturday evenings, and by going into the forecastle of the ships on Sunday mornings, or delivering tracts to the men. In this climate we have found it very hot sometimes, every available corner of the little cabin being filled, and some sitting on the companion-ladder, but when hearts are warm one does not notice such inconveniences. It would have done your heart good to hear some of their simple prayers, or the hearty way with which they sung some of Moody and Sankey's hymns, especially 'Hold the Fort.' Now that the 'St. Devenix' is gone, I hope to preach on board the 'Asteria.' I held service on her deck a fortnight ago, twenty-six being present. The ship was then lying alongside the wharf, and we were very much annoyed by the sand flies. They are a very small insect, but have a great power of irritating the skin. When they were making the line from Santos to the Rais da Serra (*i.e.*, the station at the foot of the first incline), the engineers were so much annoyed by these insects at various places that they could scarcely write. Whether it was the same flies, or what it was, I cannot say, but my skin was so inflamed that I had but little sleep that night.

"To return to my subject, I hope the work begun at Santos will go on, though now the chief mover is gone, and I cannot go down except on Saturdays. The week-day services will probably be discontinued; besides

this the ships from which I have drawn most of my audience will leave this week.

"My last letter left us riding to Captain Yancy's, through alternate shower and sunshine. When I arrived I was ushered into the front room, and a negress brought me a glass of water, which was very acceptable. I was then left for a short time to take a survey of the room. The floor was of mud, covered with dried grass, called 'sipo.' There was no glass window, the light came through the open door, the opening for a window being closed by a shutter. There was no ceiling, and if the wind blew hard it was very difficult to keep the lamp burning on account of the draught. The furniture consisted of a bedstead, two little tables covered with chintz, and a few chairs. Such is the homely way in which many farmers live. Dinner was soon served, and, after resting a little, I was advised to start on my journey, for it was about 4.30 p.m., and the sun would set about 6 p.m. Our road lay over vast 'campos,' covered with half-burnt stumps of trees, occasionally seeing a house (*i.e.*, a rancho), and occasionally a cross, put up to mark the spot where some one had been murdered. When we reached the stream at the foot of the village of Santa Barbara we found the bridge broken, and had to ride through the water, which fortunately was not very high that day. I noticed some tents on the bank, and, on inquiry, was told that they were inhabited by lepers, who move about from place to place, living on the banks of streams, away from the habitations of man, and are dependent upon alms. Santa Barbara itself seemed quite deserted, scarcely a person visible; I believe this was because they had gone to dinner. Soon the sun set, and we found ourselves riding along by starlight, the stillness of the night being broken by the croaking of frogs and the humming of insects. About 8.30 p.m. we reached the house of Mr. Miller, where I put up for the night, and, after my long ride, fully appreciated the warm hospitality of my host.

"*Thursday, Sept.* 30.—After breakfast I went on to Mr. Hall's, where I learned that the people were expecting me to remain over the Sunday, and accordingly were making preparations for bringing their children to be baptized. As I had made no arrangements I could not do so then, and unfortunately they were too widely scattered to come together in the week, as they were occupied all the day working on their farms.

"*Friday, Oct.* 1st.—Breakfasted at 6.30 a.m.; started at 7.45 a.m. Nothing eventful happened on the road; we reached the station at 10.50 a.m., where I found a letter awaiting me, asking me to stop at Campinas and baptize Mr. Hill's child; accordingly I did so.

"*Saturday, Oct.* 2.—Mr. Hill gave me 20 dollars for the Society. Left by the 7.30 a.m. train, reaching home at 11 p.m.

"I want some tracts in German, Danish, Swedish, Greek, and a few in Italian and Spanish; also a few Bibles and Testaments in the same languages.

"B C. HUNTLY."

Chili.

SANTIAGO.

THE Rev. J. Roe writes:—

"*Santiago, Chili, Nov.* 16*th*, 1875.

"I was exceedingly sorry to hear of the death of Mr. J. J. Bowe. I am sure the Society and his friends will miss his wise counsel, his high Christian example, and his most liberal help. I am sure that I shall never forget his visit to Santiago eighteen months ago. Since then I received two letters from him and a present of books.

"I regret to confess that the Bible depôt at the Exhibition is so far a failure. Not from opposition or anything of that sort, but from a custom of the country. Here all feasting, &c., is left for Sunday, and the result is that very few people visit the Exhibition save on Sunday. As we could not think of opening the stall for sale of books on the Sabbath, failure is the result. Scarcely 100 persons a day visit it during the week, while 10,000 is about the average on Sundays. Many English houses have likewise suffered, as they have nobly refused to work their machinery on that day. All other nations are giving *fêtes* in their turn on the Sundays. Those interested are trying to induce England and the 'States' to get up similar feasts, as they induce the public to enter, but up to the present they have not succeeded, and it is to be hoped that arrangements will be made to have the English and American feasts on weekdays, or on one of the many saintdays that are observed here. This much is certain, that if it be decided to have it on a Sunday, it will be a total failure, as numbers who would otherwise take part, will have nothing to do with it. It is only by our united efforts that we can have a feast worthy of England.

"Here the authorities do not know how to make such an undertaking a success. Up to the present the Exhibition is nothing more than a fashionable promenade for this Paris of South America. On Sundays there must be from between 700 to 1,000 private carriages blocking up the streets near the grounds of the Exhibition. I do not suppose there is another city in the world with so many carriages in proportion to the population.

"Up to the present there have been no cheap trains or any encouragement given to the towns throughout the country. The fare is still very high and must necessarily exclude the mass of the people. They have no cheap days, and the fare is now half a dollar each person. Up to the 1st of November it was one dollar. Later on I believe the fare is to be 20 cents, when we may expect many more visitors. Up to the present very few visitors from England.

THE DEPÔT.

"Although we have been disappointed with the Exhibition, the depôt has been getting on very well. The total sales have not been very great, but the sales of the Scriptures have been above the average. I furnished you with returns up to the 1st of September.

"In September there were sold in the depôt, Spanish Bibles 24, Spanish

Testaments 28. The Valparaiso colporteur, who visited Santiago for a few days, sold 55 copies.

"In October there were sold in the depôt, Spanish Bibles 12, Testaments 102. Up to the 15th November, sold in the depôt, Spanish Bibles 3, Testaments 46.

"The colporteur is again on a visit, but I have not heard the exact result of his visit. He is selling a great many copies. The above makes a total of 270 copies in ten weeks, not including less than 50 copies sold by the colporteur during the last few days. So during the last ten weeks there must have been put in circulation in Santiago no less than 320 copies of the sacred Scripture. In other languages there were but thirty copies sold.

"During the same time great numbers of the 'Obrero' have been sold, and many of our Spanish publications which I get from Valparaiso. The total sales during the ten weeks have been 300 dollars.

THE STATE OF THE COUNTRY.

"The approaching elections are beginning to excite attention. The war between the Government and the priests has begun. The bishops have issued a pastoral to all parish priests to fight the Government politically in every parish. The Liberal press is very severe on the bishops, and many persons think that the priests will not give up till they raise a revolution. At present they are trying to divide the Liberals, but with little success. The same favourable feature is to be seen in the Liberal press this year as last. The editors contrast the bishops with the apostles, the doctrines of Romanism with the teaching of Christ. Hitherto that line of argument was unknown. They confounded Romanism with Christianity, and in condemning one they denounced the other. I firmly believe that the circulation of the Scriptures has produced the change.

"The editors have realized that such a line of argument is the most effective and successful. Rome never was afraid of Atheism—it is Protestantism she fears. It cuts the priests to the core to see themselves contrasted with the true disciples of Christ, and to hear public men say that the doctrines of Rome are not the doctrines of the New Testament. Error cannot conquer error—Atheism and Romanism, notwithstanding their continual contest, have flourished side by side—the absurdities of Romanism driving people into Atheism, and the dreadfulness of Atheism pressing the herd into Romanism. Truth is the great conqueror of error. As the darkness vanished before the sun, so will error and superstition fly before the 'Sun of Righteousness.'

OUR OWN PEOPLE.

"Our congregation remains about the same—some Sundays encouragingly large, and others just the opposite. Perhaps on the whole the average is larger during the past three months. Three deaths, four baptisms, and one marriage during the last three months. Two of the deaths were in the hospitals, but their religious principles were not interfered with.

"J. ROE."

Gleanings.

"WHATSOEVER IS NOT OF FAITH IS SIN."—Rom. xiv. 23.

Therefore let no man beguile himself when he heareth it said that only faith justifieth without works, and think, as false Christians do (who draw all things to live fleshly), that the true faith consisteth in believing the bare story of Jesus Christ, after the same manner as men believe the story of Cæsar or of Alexander. Such manner of belief is but an historical belief, grounded merely upon the report of men, and upon their writings, and lightly imprinted in our conceit by a certain custom, and is like to the faith of the Turks, who, for the like reasons, believe the fables of their Alcoran.

The faith that maketh men righteous is a work of God in us, whereby "our old man is crucified," and we, being transformed in Jesus Christ, become new creatures, and the dear-beloved children of God. This heavenly faith is it that graffeth us into the death and resurrection of Jesus Christ; and, consequently, mortifieth our flesh with the effects and lusts thereof. For, when we, by the operation of faith, do know ourselves to be dead with Jesus Christ, we are at a full point with ourselves and with the world, and are throughly resolved how it is meet that they, which are dead with Jesus Christ, should mortify their earthly members, that is to wit, the sinful affections of their mind, and the lusts of the flesh; and, forasmuch as we know we be raised again with Christ, we bend ourselves to the leading of a spiritual and holy life, like unto that which we shall live in heaven, after the last resurrection.

This holy faith, making us to enjoy the general pardon that is published by the Gospel, bringeth us into the kingdom of our good God, and pacifieth our consciences, maintaining us in continual joy, and holy and spiritual sweetness.—AONIO PALEARIO.

"PREACH THE GOSPEL TO EVERY CREATURE."—Mark xvi. 15.

I have often been astonished that any good man should be against making a general tender of the Gospel to sinners.

It will be said, that none have interest in Gospel blessings but believers. Granted. But, still, their right and title to the Gospel is not founded on their being believers; but merely on their being sinners, destitute of faith, grace, or goodness.

But if the Gospel is to be preached only to believers, or to a gathered church, to whom did the Apostles preach it, before any souls were converted to the faith? Certainly not to believers, none of which were perhaps before them in the multitudes they addressed; but "to sinners," as such; who, by believing the Gospel report, became interested in the salvation it holds forth.

It is trifling, to say that a general offer supposes a power in the sinner to believe and to accept that offer. This is by no means the case. But it supposes that God accompanies His own word with His own power; and

that He directs that arrow to the heart of His own people which the preacher shoots by "drawing the bow at a venture." The almighty fiat originally spake the world out of nothing: and, surely, He who gives the command to "believe" and to "arise from the dead," can clothe that mandate with a quickening efficacy, so that elect souls shall come out of the grave of unbelief, and live.—HILL'S DEEP THINGS.

HOME PROCEEDINGS.

DURING the past few weeks several important Associations have had their anniversaries, and on the whole, in spite of bad weather, the success of these has been most encouraging. The Brighton meeting, presided over by the Rev. F. Bourdillon, was not so well attended as we might have hoped, considering the beauty of the day; but those who were present seemed much interested, and the results, apart from the 6*l.* or 7*l.* collected, were cheering in the extreme. Dr. Winslow promised sermons later in the year, and some subscriptions and donations were afterwards paid to our Hon. Secretary. We earnestly hope more may be done in Brighton, where the Patagonian Mission was cradled in 1844.

At Bath the annual meeting seems to have been very much smaller than usual, for which fact we are unable to account. The sum realised, together with a collection after a sermon by Mr. Quick at Portland Chapel, only amounted to 9*l.* Mr. Heywood's opening address was worthy of a larger audience. Clifton did better than usual so far as the sermons were concerned, but the meeting on the 14th was sorely spoiled by a heavy fall of rain. The total sum realized on the Sunday and Monday was 63*l.* At Hastings the annual meeting is to be held later in the season, but on the 30th of January we had sermons at St. Mary's-in-the-Castle, so long the scene of Mr. Vore's ministry, and now filled by the well-known author, the Rev. F. Whitfield. The collections amounted to more than 20*l.* A lecture was also delivered to some of the juvenile collectors and others at the St. Leonards Temperance Hall. The following smaller places have also been visited in the Southern District:—North Mimms, Northaw, Bromley, Poole, Stalbridge, Sherborne, Salisbury, Fareham, Monmouth, and Hereford. Of these Northaw and Stalbridge are new openings, our former Torquay Secretary having become the Rector of the latter.

Captain Stephens had two interesting meetings, one at Plumstead Central Schools, the other at the "Edinburgh Castle," Stepney, where Dr. Barnardo's work is going on. At both the attendance was very large, and the Dissolving Views gave great satisfaction. In the North, Mr. Windle has kindly broken ground for the Society at five Lancashire places, viz., Salesbury, Ribchester, Penwortham, Low Moor, and Balderston, the total collections being 12*l.* 5*s.* 6*d.* Mr. Lee has been working up Lincolnshire, and on the 9th ult. took the Annual Meeting at Oakham, in Rutlandshire. Liverpool has engaged a good deal of his time and thoughts of late, and he hopes to get more parochial openings there. These are a very important element in a town like Liverpool. In conclusion we would remind our readers of the Annual Meeting, which is fixed for April 25, and beg them, if in town at the time, to try to come themselves and bring friends. The Earl of Shaftesbury has kindly consented to preside, and will be supported by well-known clergymen and laymen.

H. S. A.

PRAYER UNION FOR SOUTH AMERICA.

MEMBERS are informed that the following are the suggested subjects for Special Prayer on Monday, the 6th instant:—

1. Thanksgiving to Him whose are the silver and the gold, and in whose hands are the hearts of all men, for liberal contributions to our funds during the past year.

   1 Chron. xxix. 9: "The people rejoiced, for that they offered willingly."

2. That the Lord would dispose the hearts of men, whom His Spirit has qualified, to offer themselves for the service of the Mission in its two distinct fields of labour—viz., the Missionary field and the Chaplaincy field.

   Acts vi. 3: "Men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

3. That the Lord will guide the minds of the Committee in the selection of qualified men for carrying out the work of the Mission.

   Acts i. 24: "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two Thou hast chosen."

THE ANNUAL MEETING

Will take place (D.V.) at

ST. JAMES'S HALL, PICCADILLY,

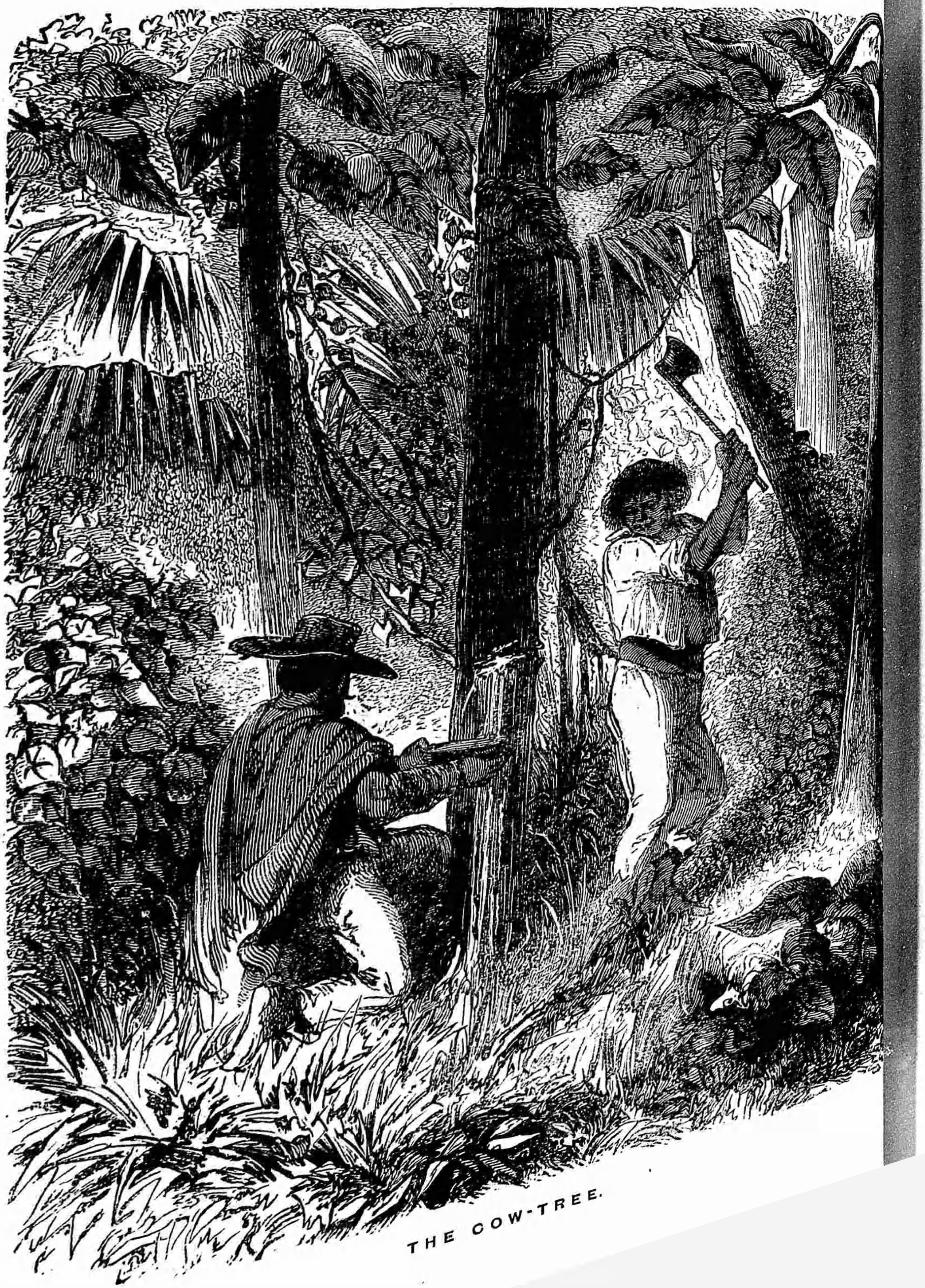
Tuesday, April 25th, at Two o'clock p.m.

THE CHAIR WILL BE TAKEN BY

THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G.,

AND THE

Meeting will be addressed by Sir HARRY VERNEY, Bart., the Rev. T. N. KEARNEY, LL.D., the Rev. W. H. BARLOW, M.A., SYDNEY GEDGE, Esq., and other friends of the Society.



THE COW-TREE.

THE SOUTH AMERICAN

Missionary Magazine.

APRIL 1, 1876.

LETTERS.

DURING the past month letters have been received from the Bishop of the Falklands, Revs. T. Bridges, B. C. Huntly, W. H. Shimield, J. Roe, W. H. Lloyd, W. H. Elkin, and R. Croker, Messrs. J. Lewis and R. S. Clough, and Captain Willis.

BUSINESS.

The General Committee assembled for their usual monthly meeting on March 14th.

The following appointments were made :—

1.—The Rev. G. P. Quick, Association Secretary, to the Chaplaincy of Santiago, vice the Rev. J. Roe, who returns to England at expiration of his term of agreement.

2.—The Rev. J. H. Gybbon-Spilsbury, to the newly-created Chaplaincy at Frayle Muerto, Argentine Republic.

3.—The Rev. W. F. Satchell to the Mining Establishment of the St. John del Rey Mining Company at Morro Velho, Brazil, the appointment being made jointly with the Directors of the Company.

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

FINANCE.

Finance Committee held meetings on the 9th and 23rd ult. Secretary reported a legacy of 10*l*. 10*s*., paid by the executor of the late Mrs. Headeach, of Bath.

Total amount received during the month of February was 542*l.* 19*s.* 6*d.*

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

GENERAL INTELLIGENCE.

IT is with unfeigned pleasure we announce the appointment of three Chaplains to as many spheres in South America. Anything that points towards progress must be acceptable to the friends of the Society; and more labourers in the vineyard is, above all things, the most to be desired. But in appointing those who are to go forth "bearing precious seed," we are conscious of the responsibility it involves. We know that unless those who preach the Gospel are experimentally acquainted with a Saviour's love themselves, their ministry must be a barren one. And it is a knowledge of this that has called forth much importunate prayer, not only from those connected with the Prayer Union, but from our other numerous friends who are interested in the spiritual condition of the great continent of South America. Our pleasure, therefore, is enhanced by the thought that prayer has been graciously answered.

Two of the places selected for chaplains are new to the Society—viz., Frayle Muerto and Morro Velho. From the long delay in appointing a clergyman to the first-named place, we are conscious that some have inferred that the Committee have been indifferent to the claims so often urged upon them. Doubtless an appointment could have been made long ago, but sooner than send out a person unfitted for the post, they have, we think, wisely abstained from doing so until a suitable candidate presented himself. "He that believeth shall not make haste." Perhaps there has been a trial of faith in some instances.

The appointment of a chaplain to Morro Velho is one that will commend itself. This is the head-quarters of the St. John del Rey Mining Company, who have extensive works and employ some 200 European souls, chiefly English.

The appointment has been made jointly with the Directors of the Company, and they have agreed that the Chaplain shall pay

occasional visits to the neighbouring mines of Santa Anna, Santa Barbara, &c., to minister to the people at those establishments who are without any spiritual oversight or privileges whatever.

When, however, we mention the name of the third place, Santiago, our pleasure, although as sincere, is mixed with feelings of regret, for in losing the Rev. G. P. Quick, our Association Secretary, we are parting with one who has already endeared himself to those with whom his work in the office has of necessity brought him in continual contact. The importance of filling up this post, however, must be superior to every other consideration, and we cannot but thank God that He has put it into the heart of Mr. Quick to volunteer for this important sphere and consent to proceed there at once. If all is well, Mr. Quick will sail from Liverpool on April 5, in the Pacific Steam Navigation Company's ship Galicia.

Our news from abroad is satisfactory. A long letter from Bishop Stirling, dated from Stanley, containing valuable suggestions for the further development of the work in Fuegia, is now under the consideration of the Committee. His Lordship has made an addition to the staff on Keppel Island, by transferring the mate of the "Allen Gardiner" to the shore, to be under Mr. Bartlett.

The additional buildings for Keppel Island have been taken in hand. Probably they will be shipped by the next vessel sailing for the Falkland Islands. Of the total amount of 1,500*l.* required for the Southern Mission, the sum of 500*l.* has been received in answer to the appeal issued by the Committee. Donations for this important work are still needed, and we venture to urge our friends to interest themselves still further in obtaining funds for this object.

We take this opportunity of reminding our friends that the Annual Meeting of the Society is arranged to take place on the 25th April, at St. James's Hall, at half-past two o'clock, under the presidency of the Right Hon. the Earl of Shaftesbury, and we earnestly hope that there will be a large gathering to meet his Lordship, and to show by their presence a growing interest in the important work the Society is engaged in.

The Annual Sermon will (God willing) be preached on Ascension Day, at Christ Church, Maida Hill, by the Rev. W. H. Barlow, M.A., Principal of the Church Missionary College. Service will commence at 11 a.m. P. W. S.

OBITUARY.

THE busy hand of death has, we regret to announce, removed another Member of the General Committee—Mr. A. Duranty, of Liverpool, who was for many years a liberal supporter of the Society. He departed this life on the 9th ult.

SOUTHERN MISSION.

Falkland Islands.

KEPPEL.

THE Bishop of the Falklands reporting on Keppel, says:—

"Outwardly the station was in good order, and the residents were all in good health. The natives received a good character from their guardians and teachers; and I was very pleased with what I saw of them. I baptized one adult—Ascaupan—who was named Henry Lory, after the late chaplain here, and one infant, named Gertrude Louisa. She is the daughter of Stirling and Louisa Macocol. The father is, in my judgment, the most promising Christian native we have yet had on Keppel Island. The mother is a decent quiet woman. Both have earned a high reputation at the station; and I hope in their own land, to which they have lately returned in the 'Allen Gardiner,' they may further materially our Christian purposes. Henry Lory Ascaupan has been long a visitor at Keppel Island. I never gave him credit for much intelligence, but he has proved very steady, industrious, and trustworthy, and during the last twelve months has shown himself a willing disciple of Christ. Mr. Lewis spoke very highly of his character, and recommended him for baptism, the man himself being desirous for it. His manner and conduct generally gave me complete satisfaction; and his answers to my questions were direct and complete. In reading, and writing, and arithmetic, the natives under Mr. Lewis's instruction, although they have unfortunately very limited opportunities, owing to the pressing work at the station, have made more satisfactory progress than I have noticed before."

Tierra del Fuego.

USHUWIA.

IT is matter for much thankfulness that Mr. Bridges is able to give a better report of the health of the Mission party, and to write in terms of so much satisfaction of his new helper, Mr. Whaits, who is already strengthening his hands and setting him free to give more undivided attention to the higher duties of his sacred office.

"*Ushuwia, Fireland, Dec.* 20*th*, 1875.

"We feel with you deeply thankful to our God for His manifest blessing upon His work entrusted to us, and our many personal blessings. The love and gratitude of the natives is delightful to my spirit, and when present with them while praying, I am rejoiced and comforted in them, and hearty sympathy with them is expressed in earnest pleadings on their behalf, that the power of the blessed Spirit of God our Father and of our Lord Jesus may finish the happy work He has commenced in them.

"Dear Mr. Whaits has proved himself an earnest, happy, able worker. Together with Mr. Lawrence, he takes a children's class twice a week, and a Bible-reading class on Sunday afternoon for men. Dear Mr. Lawrence is now much better, but is not yet in vigorous health. He has been and is very serviceable in attending to the stores, giving them out and seeing to the preparation thrice daily. He takes the Sabbath evening prayer-meeting alternately, and in the day-school (for children only) we are united. We are teaching them to read and write their own language, for which purpose I have prepared some sheets of reading lessons. Mr. Whaits' presence enables us to devote more time in the schooling of the young, as I can depute to him the care of the men who are at work. He gets on very well with them, and has done much valuable work. The principal work done has been adding to our garden land, in order to multiply our means of feeding the people, and so keeping them here in larger numbers for the sake of bringing and keeping them under Christian teaching, wholesome influences, and profitable employment.

"We need in no way be ashamed of the earthly parts of our duties here, and I hesitate not to set it plainly before you. The Society has now $3\frac{1}{2}$ acres of garden land in crop, chiefly with turnips (Swedish), most of which will be used by the natives in meat stews, thickened with flour, beans, or other farinaceous food. Fully $1\frac{1}{2}$ acres out of these $3\frac{1}{2}$ have been turfed and dug since the 'Allen Gardiner' left in October. Besides, much work has been done to the road in carrying down the embankment, and we hope to have it available for our cart in a few weeks by diligent labour. A large quantity of wood has also been cut and brought down to the beach ready for shipment. Mr. Whaits has commenced sawing out boards from native wood with great success. We have had for weeks over 30 men employed,

and the station has presented a busy scene. The natives have also considerably added to their own lands under crop this year, and have fully 4 acres in crop.

"Since I last wrote to you all things have been going on in the usual course. Peace, with few and unimportant breaks, has reigned. I must relate a few instances of its interruption :—

"Some nine or ten men were at work together on the road. Stephen Lucia was with them, and in charge, and a few were vexed that he was not silent when they were idle. Angry, vengeful words were spoken, and Stephen, in great turmoil of spirit, came to me and asked to be employed elsewhere, saying that he could no longer work with the men with the cart. I set him to other work, and I went down to the men on the road and reproved the guilty ones for violent speaking and threatening intimations. Stephen, knowing that I would speak to them, came down, and some angry altercation took place ; yet, after some talking over the matter, peace was restored, and those who were angry shook hands at my suggestion, and real goodwill has existed among them since.

"Another occasion was in connexion with a young Eastern called Hidugaláhgoon. He came here with a wife, that had been the wife of a man who had been very violent to her. Her mother was her fellow wife, as is frequently the case in the Eastern parts. She has two children by her former husband. The young fellow seemed very fond of her, and she of him ; he had many friends here whom he was diligent to move in his favour by descanting upon the cruelties of the man, he feared, to his wife. He was for several weeks employed, and regularly came to our meetings for worship and instruction ; as payment, he received a sufficiency of food and a shirt. By-and-bye a company of Easterns arrived, they brought sad news ; a canoe had been lost, with a large number of persons on board, among whom was the uncle and brother of this young fellow. He was very much troubled, yet mourned and grieved quietly. All those who came, and were in any way related to any of the lost party, had their faces painted in imitation of the waves of the sea, and all here, similarly circumstanced, did the same. This is their way of mourning and noting events. The Easterns soon came up, and clustered around Philip's dwelling, where Hidugaláhgoon and his wife lived. They began speaking quietly, and, becoming more excited, gradually became vociferous and beat the woman, and compelled her to return to her former husband. But she would not stay, and then took shelter with Stephen. Thence again she was forced to come, but she was determined, and in great vengeance her late husband threatened to kill her child ; several evenings there was turmoil over this matter, and once considerable fighting. I took up the matter, and stated God's holy will on the subject, but the woman was very obstinate and would not return. Her late husband then gave her up, but required some compensation, for he felt, in losing his young wife, he had lost much. Being consulted by Hidugaláhgoon, I advised that he should, under the

circumstances, give what he could to restore peace. No doubt he has been a very guilty party in the matter, and I told him to give up his shirt, he might soon earn another. I told him that he now became responsible for the two children of his wife, and he should try, by kindness, truth, and goodness, to earn and keep the love of his wife. He was much knocked about in the fray, as was his chief opponent.

"Many, from parts round about, have been much with us this summer, being daily employed. Among these were some of our old friends of Woollya, Shuwiamuganjiz, Amagjanjiz, &c. The former, a violent-tempered man, I accused on good grounds of stealing Couilik's knife. Couilik had no native friend willing to take up his case, so I took it up. Shuwiamuga became very angry with me, said he would not make me a canoe (as a favour to him I had bespoken one); he said he would go away and not come to live with me or see me. Only a day previous I was informed that he was about to apply for a piece of land, in order to build upon it and cultivate it. I did not employ him after this, as he did not give up the knife, and, moreover, he made a great turmoil over the matter, as though he was an injured man. I made the knife good to poor Couilik. To encourage the men to work, besides the three meals daily, Mr. Lawrence used to bring us some milk and water, slightly sweetened, and a biscuit, at 11 a.m. and 4 p.m. Then we would all throw ourselves down, and enjoy ten or fifteen minutes rest, while we took this refreshment. The little children soon learned the course of things, and used generally to come for a bit from their fathers or brothers; they would have been glad to have eaten all, but invariably they shared. The men when left much to themselves become very idle, and rest a great deal more than they should; they say they are tired and sore, and you have to be constantly at them to get them to do a fair day's work. We see rapid growth in the young people around us; it makes us feel very anxious to inspire them with holy principles, good habits, and useful knowledge.

"We lost another young cow in the 'Dead Men's Pools,' a number of deep holes filled with water in a peat morass. This being the fourth animal we have lost in these pools determined me to drain and fill them up. So immediately after morning prayers, some twenty of us went over there (two good miles), provided with spades. The animal had been many weeks there; it was withdrawn, slayed, and distributed. As usual, at all distributions, some were discontented. Whilst two were employed on the animal, the rest were employed digging out two long trenches to drain the pool, which did it pretty effectually. We then dug down the sides of the pits to fill them up, and I do not think any more animals will be lost there. These natives will readily eat animals and birds that have died of themselves, and to this fact is owing much of the mortality among them. Thus J'aminaze some time ago came across a dead seal. He brought it here, made a general distribution, and on the second day it had all been eaten. It made the people smell disagreeably: it was very foul. Many are now

away for blubber at Lushoof, 'Gordon Island,' where several whales are stranded. Though such practices of these and other similar peoples make them disagreeable to us, yet let us remember it does not taint them in the eyes of their Maker. The evil that is in our hearts and proceeds from us, this defiles us, this makes us loathsome. Oh, that we sinners felt this more, and with the Psalmist prayed, 'Create in me a clean heart, O God.' Many hear, know, and feel that their hearts are defiled and wicked, they feel that their sins are very hurtful to them and others, and some truly seek to oppose their sins, and to serve Jesus, whom they love and reverence.

"The attendance at our daily meetings has varied from 11 to 53, and the average has been 31 during the months of October and November. Mrs. Bridges conducts two meetings with the women from 2 to 5 p.m. on Tuesdays and Fridays in the schoolroom. The meeting on Tuesday is for the more advanced of the women, the Friday meeting for the more ignorant ones. The former numbers 13 members, the latter 23. The closing quarter hour I am present to speak to them a few words of instruction, and to cheer and pray with, and for them. At the latter meeting my wife has one of the three best sewers to help her.

"I trust that when our Bishop arrives I may be able to present to him for confirmation four or five fit persons. I have been very pleased with Matthew, who has professed true love to, and faith in Jesus, as his Saviour. He was long a suffering cripple, but is now recovered. Mr. Whaits made him a pair of crutches. The other man over whom the cart went has perfectly recovered. For these mercies, and our own improved health, we are truly grateful. The children here are progressing in learning to read and write, and to answer a variety of questions on different subjects. Yesterday a native of Ooshooia, named Oosiaghoo died here; we have some cause to be hopeful, but not confident, that for him absence from the body is presence with the Lord. Like many, he has been an improved man, and has been known to pray as a suppliant, penitent, and, I trust, believing sinner. Though always glad to see me during his illness, that I might pray for him, and speak to him about Jesus, yet I could perceive no heartiness in his replies to my questions testing his views of sin and the Saviour of sinners. I did not think it well to baptize him under these circumstances.

"Poor Meecungaz, another Ooshooian, is a confirmed cripple in both legs. I must visit this poor man and others more at home, to instruct and lead them to the Lord, who can, and will, heal them. Oh! for a heart abounding in earnest love to, and strong faith in Jesus. I need much much more of the Spirit and mind that was in Jesus, who, for my and their salvation, humbled Himself even to death on a cross.

"T. BRIDGES."

STANLEY.

IT is most cheering to see the good people of Stanley mindful of the temporal and spiritual wants of our poor Fuégian brethren. Mr. Bridges' account of a Missionary meeting held there during his visit should stimulate us to increase our efforts.

"*Port Stephen's, West Falkland, September* 16*th*, 1875.

"At Stanley we had an interesting missionary meeting in the school-room, and the people there contributed the sum of 17*l*. 10*s*. 1*d*., which I was directed to spend directly in the purchase of food for the benefit of the natives at Ooshooia, which I accordingly laid out in buying flour and sugar. The contributors did not wish it to appear as part of the general funds of the Mission, but to be devoted for this particular purpose.

"Received nothing but kindness from the people of Stanley.

"Was much pleased with the progress the Firelanders there have made in reading, writing, knowledge of figures, and singing. Mr. Lewis must have worked well to have got them and the European children on as he has. Mr. Bartlett has been vigorously at work with Mr. Whaits; the Firelanders and others developing the material growth of your station at Keppel Island with much discretion. The Firelanders there are well disposed and contented, and greatly improved in appearance. The same afternoon that we left Keppel Island we came to in Shallow Bay, where we had rather a large congregation to worship God, and to hear the Gospel of His glorious grace. At Carcass Island we had services on the Sunday, and daily reading of God's Word, and prayer, and the good people there were very pleased, and welcomed us heartily.

"Here I had the pleasure of seeing my old and respected friend, Mr. Hunziker, and this evening we had a service, attended by some sixteen persons, when I also baptized two little ones. We hope to go on our way to-morrow. To-day the wind has been contrary, and a raging sea outside.

"T. BRIDGES."

ON THE DEATH OF CAPTAIN GARDINER.

THE following lines were written by the youthful daughter of a clergyman, whose sweet and beautiful hymns have since thrilled the heart of the Church of God throughout the world.

IN desolate wild grandeur, all around
Gigantic rocks are towering to the sky;
While through their caverns echoes wide the sound
Of winds which o'er Antarctic seas sweep fitfully.

The ocean waves, with deep and hollow tone,
  Combat those haughty cliffs with fierce affray,
Then back returning, with a sullen moan,
  Halt, while new billowy combatants their strength assay.

No flowerets spring that barren coast to cheer ;
  No waving trees salute that stormy sky
With graceful bend ; no verdant herbs appear
  In their green loveliness to greet the wearied eye.

Oh ! who in such a dreary clime could dwell ?
  Who would abide on such a desert shore ?
Save the wild natives who, as sailors tell,
  No Saviour know, no Deity supreme adore.

But list awhile! Who breathed that deep-drawn sigh ?
  Whence came it ? Hark again ! A voice of prayer,
Mingled with heavenly praises, rose on high,
  As, with sweet incense, hallowing this chilly air.

Alone—no earthly friend or brother near—
  A human form lies on that bleak, bleak strand ;
Sunken his eye, and wan his cheeks appear,
  For Famine pale on him has laid her withering hand.

Nor food nor water six long, weary days
  Have passed those pallid lips, yet not a plaint
From him may fall, but notes of joyful praise !
  Sustained with bread of life his soul can never faint.

For Jesus whispers comfort to his soul,
  And smoothes his pillow, though so cold and hard ;
He hears no wind, he sees no surges roll,
  He only hears his Master, sees his blest reward.

Another sigh ! His happy soul has flown
  From the frail dwelling where so long it lay
Pinioned ; his painful toils at length are done,
  And angels welcome him to dwell in endless day.

Wherefore left he his lovely native isle ?
  Wherefore his life, his all, thus sacrifice ?
Did he for pleasure undertake such toil ?
  Was it for sordid gold, which men so highly prize ?

No ! higher motives filled that noble breast !
  He sacrificed his all from Christian love ;
He went to tell of peace and heavenly rest,
  To teach those heathen of a gracious God above.

And shall we blame him who devoted thus
To his great Master's cause his freshest days ?
Despise the bright example left to us,
And over his memory cast a dim and gloomy haze ?

Shame, shame on those who dare aspersions fling
On Gardiner's honoured name! They know 'tis true
That he served loyally his glorious King ;
And they who love the Master, love the servant too.

But he now rests in peace, his labours past,
No enemy can harm his spirit more ;
For he hath gained his distant port at last,
The waves have only carried him to that blest shore.

No laurels bloomed on his damp, dying brow,
No earthly honours clustered round his bed,
But amaranthine wreaths encircle now,
And a bright crown adorns, that martyr's noble head.

Uruguay.

FRAY BENTOS.

WE are glad to learn from our Chaplain, who is settling down to his work in these disturbed districts, that his services are welcomed by the residents.

"*Paysandu*, 17*th January*, 1876.

"I came to this place yesterday, after having given public notice of my intention to hold divine service, and to preach. Eleven persons were present, and more would have attended, but were deterred by fear of street tumults, as it was the day of election of Senators. Things went on quietly. Soldiers are removing barricades and trenches from the streets, peace appears to be restored, and I hope that life and property may in future be more secure. Paysandu is ninety miles higher up the river Uruguay than Fray Bentos, and the same distance below Salto. There are some large estancias seven to twelve leagues from this town, which I have arranged to visit.

"Matters at Fray Bentos are improving. I have cleaned the church, repaired doors, windows, and fastenings, put up a Communion-table, covered it with plain blue cloth, repaired the rail, and provided proper kneeling-stools. I was cheered last Sunday by the arrival of a large carriage at the church at 11.30 a.m. (the hour appointed for morning service), containing an influential gentleman, his wife and family, eight in all, who reside four leagues from Fray Bentos. They all expressesed the greatest

pleasure at finding a clergyman here. The lady said, that not expecting any clergyman, they had brought religious books, with a view of holding service for and with their family and neighbours. You can easily imagine what welcome encouragement I found in all this; it seemed like the first gleam of light on a cloudy morning.

"I observe there is a great change passing over the minds of intelligent Roman Catholic men here; disgusted with the ignorance and vices of their priests, their faith is utterly shaken, but in many cases this has made them go to their Bibles and search for the truth. A gentleman called here a few days since; I treated him and his horse kindly. He asked me to visit him in the camp. I rode out next day, about four leagues; he at once asked me to explain to him the chief points of difference between Roman Catholics and Protestants; and having done this, and also those of agreement, he left the room, and put before me a Spanish Bible, saying, 'Now, is your's the same or like that?' I opened the Gospel of St. John, reading the first chapter slowly, while he looked at my New Testament, knowing just enough English to follow. The translation was literal, and he seemed much surprised. We then compared several other portions, with similar results. I think that, ere long, numbers of such men will become Protestants, and therefore I feel this to be a real missionary station in the fullest sense of the word. I have promised to hold an evening service, in Spanish, the next time I visit Paysandu. Many native families will gladly attend. I will let you know the result in my next.

"RICHARD CROKER, M.A., Chaplain at Fray Bentos."

The following is extracted from the *Buenos Ayres Standard*:—

"We enjoyed the unexpected privilege on Sunday last of attending Divine service, which was held by the Rev. Mr. Croker, British Chaplain of Fray Bentos, at the hospitable residence of Mme. Jordt. It affords us pleasure to be able to report the attendance of a very respectable congregation, though many were prevented from attending by the fears prevalent in some circles lest the elections should result in a shindy, such as are not unusual on these occasions. All those present seemed grateful for the boon that was afforded them in another opportunity of meeting to worship God, according to the time-honoured custom of more pleasant places. The musical part of the service was conducted by Mrs. F. Wood, the accomplished principal of the new English College, and all, including the Rev. Mr. Croker, joined heartily in the singing, which, everything considered, was first-rate. The words selected by the Rev. Mr. Croker as the basis of his discourse were those found in Isaiah li. 5, and he ably and eloquently pourtrayed the meaning of the Prophet's words, showing how little man has to do with the righteousness of God, as an attribute of the Deity, and how infinitely important it is for every one to appropriate, by faith in the atonement, that perfect righteousness which was purchased for us upon the cross by Him who was wounded for our transgressions and

bruised for our sins. It has not been our privilege to listen to so comprehensible, and at the same time so earnest and so learned a discourse as that pronounced, without the aid of a single note, by the Rev. Mr. Croker; and we gladly avail ourselves of this opportunity of tendering him our warmest congratulations, and of expressing the sincere hope that at the great day of reckoning, when the labourers shall be summoned from the vineyard to receive their pay, he may be among that happy number who shall 'see of the travail of their souls, and shall be satisfied.'

"It is not long since we had occasion to make use of the columns of the *Standard* to complain of what might aptly be termed our spiritual destitution; as might reasonably be expected so powerful an echo could hardly be sounded in vain, and we now have the pleasure of thanking you, as we do most sincerely, for the share you have undoubtedly had in the summoning to our aid of two such efficient workers as the Rev. Messrs. Croker and Shimield, under whose zealous ministrations we confidently hope much good will be effected in this town." OPINUS.

AMAZONS.

IN perusing the following, it will be well for our readers to bear in mind that our missionaries, Messrs. Clough and Resyek, are in the heart of savagedom, where they have to acquire the language of the natives by actual intercourse with them. We shall be glad to receive articles in response to Mr. Clough's appeal, which shall be forwarded to him by the first opportunity.

"*Terruhan, Rio Purus, River Amazons, South America, Dec.* 9, 1875.

"A variety of weekly occurrences enable me to trace the hand of God in leading us to this spot as a base of missionary operations. Whatever may be the intention of hostile hordes higher up, the Hypurinas for some distance round manifest their friendliness by occasionally visiting Terruhan, and staying several hours at a time. As they are unable to comprehend the object of our mission, I attribute their arrival to curiosity, and a disposition to beg. Sometimes a dozen or more come in bark canoes, and in one batch I saw five as handsome men as it has ever been my lot to meet among savages. Their bodies were tastefully painted with black designs, upon a scarlet ground, and I find they adhere to a style of decoration as jealously as Europeans regard the fields and quartering of their escutcheons. I accidentally discovered the fact by a man passionately rebuking another for making a mark to which he was not entitled—a thin stroke from the neck to the shoulder, upon which was stained a kind of epaulette. Most have scars upon their arms, sides, and legs, the souvenirs

of wounds inflicted in sport or earnest. One evening a couple of young men exhibited their method of warfare. Selecting the stump of a tree for their supposed enemy, they retired some distance, halted, turned round, and pretended to apprehend the proximity of danger. The Indian nearest me dropped upon the ground, to which he placed his ear, listened a few moments, and then fitting an arrow to his bow, stealthily crawled upon his hands and knees. So thoroughly did he enter into the spirit of his occupation, that the most consummate actor could not have given truer facial expression of hatred, cunning, and thirst for blood. His savage nature seemed stirred to its lowest depths; his eyes glared green with fury; his unkempt jetty locks crested like a lion's mane, and every attitude betokened the warrior bent on slaughter. Springing to his feet he discovered himself by yelling at the pitch of his voice, Hy-pu-ri-na! Hy-pu-ri-na! meanwhile brandishing his bow and arrows, and apparently cursing his enemy as sincerely as the giant Philistine 'cursed David by his gods.' As arrows were supposed to be shot at him, he leaped from side to side under cover, uttering cries of derision, now stooping and contracting his body into the smallest compass, and again exposing his splendid frame as though courting danger. At the proper time he delivered three arrows as rapidly as a Snider can be discharged, and with such tremendous force that they sank deeply into the wood; had they struck a man, they would assuredly have completely traversed his body. His antagonist now mortally wounded, he rushed upon him, and placing his foot upon his body, gave the *coup de grace* with a long knife of hard wood (†), immediately afterwards making the forest re-echo with triumphant shouts of victory. Their next feat was in imitation of a duel with darts. In lieu of the weapons mentioned, each was furnished with a handful of grass-tops about a yard long, enough leaves being left to impart steadiness of flight. Standing back to back, they walked in opposite directions, and, at a suitable distance, turned their left sides towards each other, with the left foot drawn to the rear. Unable to comprehend their voluble utterances, it appeared to me as though they challenged one another to throw, meanwhile executing a series of admirable feints. At last the missiles sped through the air, aimed to transfix the body, but so dexterously and gracefully did they bend their supple frames, that without moving the feet beyond rising upon the toes or resting upon the heels, the messengers of destruction flew past harmlessly, though often within a hair's-breadth of the mark. This was several times repeated, until both receiving a mortal wound simultaneously (a blow upon the side), they staggered to the shade, tumbled upon the ground, and, stretching out their legs, feigned death. When rested, they had a game differing from any I have seen or heard of elsewhere. It was horse-play of a decided character, and though shorn of the brutality accompanying pugilistic encounters, inasmuch as no disfiguring wounds or bruises were inflicted, could only be indulged in by strong men accustomed to violent exercise. Standing a few yards apart,

they ran against each other sideways, butting with the shoulder. As may be imagined, the shock was tremendous, and they shot upwards and apart as when an ocean roller, thrown from a beetling cliff, recoils upon its advancing neighbour. Another was to see who could first lift up and carry off his opponent. With hands on each other's shoulders, they gripped, closed, and tugged, and struggled till one was successful. I expected to see some play with the feet, but they evidently knew nothing of scientific wrestling as practised in our schools and colleges, so that an expert English lad could throw an Indian in a moment.

"Why are we so highly favoured as a nation? Doubtless the Jews of old often asked the same question when they compared their blest condition with that of surrounding peoples. They stood alone amid perverse and idolatrous nations, a grand and living witness of God's gracious purposes to man. While they kept close to Jehovah and observed His statutes their enemies fled before them as chaff before the wind, and the name of the Lord God of Israel was magnified throughout the world. And is it not our mission to preach the Gospel of Christ in every land, to make known that precious Word by which we live as a Church and people, and upon which we rely for time and eternity.

"I take it for granted every intelligent reader of English history contemplates with wonder the condition of the early Britons who struggled against Rome's mailed and serried legions, and exclaims, 'Is it possible my ancestors were once savages who stained their bodies with wood, and practised cruel rites under the direction of heathen priests?' And we can imagine a Romish centurion writing from Verulam to his friends on the Tiber, describing the barbarous manners and customs of the warlike British, and sending home specimens of their ponderous clubs and spears. Perhaps the time is not far distant when Hypurinas will marvel that in the present year of grace their fathers should have been as I describe them in my various communications; but if a great and beneficent change has to be effected, the Gospel must first be preached, and as no Christian people has undertaken the work beside our own, a serious responsibility is incurred. I am persuaded, however, that having put her hand to the plough, the Church will not look back, but will break up this wilderness into furrows, and freely scatter the good seed which, watered with heaven's refreshing dews and showers, and smiled upon by the Sun of Righteousness, will yield a rich and abundant harvest of some thirty, some sixty, and some a hundred-fold. Seeing, therefore, the harvest truly is plenteous and the labourers are few, let us pray the Lord that He will send forth labourers into His harvest.

"When the confidence of the natives has been once thoroughly gained, and they are able to appreciate kindly efforts on their behalf, they will serve as guides to surrounding hordes, and explain the pacific and benevolent character of our Mission. Their favourable representations will have greater weight than any emanating from ourselves without confirmation.

The fact of our introducers being decently clothed, and exhibiting the advantages of Christian civilization, must lead to happy results, and I await with confidence an answer to my appeal for the following articles:—

"Common coloured felt hats; men's strong jumpers and pants, of linen sheeting, if possible, not cloth; long white under-garments for females, with little tuck, so as to awaken proper pride regarding dress; short sleeveless open jacket, to fall over breasts, the bottom part not to be fastened round the waist; skirt of coloured cotton, and coloured kerchief for head-gear. Strong needles, and little wooden cases to keep them from damp; thimbles, bodkins, scissors, buttons, tapes, reels of cotton, black and white thread; combs and tooth-combs; small looking-glasses; fish-hooks of all sizes; whipcord, to fasten turtle arrow-heads (the Indians go into ecstacies over some I brought out); coloured glass beads; counting-frames (counters with wires, I quite forget what we call it); and odds and ends of stuffs, prints, and ribbons, such as are usually condemned at home to the waste-basket; also a gross of common butchers' knives and a few axe-heads. Remember we are 1,000 miles from the nearest shop.

"In hopes that a few friends will assist in procuring the articles mentioned, I beg to subscribe 2*l.* as a thankoffering to the Lord for graciously answering prayer in giving us grace in the sight of the Indians among whom we reside.

"Through mercy we are both well. I wrote you fully last month, and gave statement of accounts. I also sent Mrs. Clough a copy of mine to you in case yours might miscarry. I question whether I ought to send this down, as it will have to go by canoe, and maybe another chance will not occur earlier than the 25th or 29th of January. It leaves either to-night or by daylight to-morrow. "R. STEWART CLOUGH."

Chili.

LOTA.

OUR station at Lota is made the subject of many prayers that the good work commenced there by Mr. Gardiner may not languish, but abound to the glory of God. Mr. Elkin's Report, though brief, is full of interest.

"*Lota, Chile, August, September, and October*, 1875.

"Since my last report, nothing very special has occurred to disturb the monotony of the usual routine of Lota, or its inhabitants. On the whole, our services are well attended every Sunday. My visits to the vessels are most kindly received by captains and crew, and when here over Sunday, they nearly all attend church. Two vessels, the Talka and Hindu, were from Swansea. Several of both crews were English, and I gave them some very interesting packet tracts, and spoke a few kind words to them of the

love of Christ. One captain was very bitter against the growth of Romanism in England, and said it was 'sounding the death-knell of England's greatness.'

"One day as I was coming down the side of a vessel to get into the boat I had hired, and which was waiting for me, a heavy swell in the bay lifted the boat so high that it crushed my leg between it and the ship's side. For a moment I thought my leg was broken, as I could not move it, but the captain and another gentleman, with whom I had been conversing, came and lifted me on board again, and I fainted for a few moments with pain. After some little time they managed to get me on shore again, and a friend brought his horse, and so got home, where I had to remain all that week. The captain of the Hindu, and the mate of another vessel, came up to see me during the week, and several sent very kind messages.

"This week has been one of excitement, preparing for the 18th, on which day the Chilenos celebrate their Day of Independence, when they were freed from Spain. I therefore thought it would be well to get up a tea for our Sunday and day scholars; so with the help of a few friends we succeeded in getting up a very nice tea, of which about fifty partook; some were strangers. During the week the boys and girls were examined in spelling, grammar, geography, arithmetic, reading, and writing, and passed very satisfactory. This, I am told, is the first affair of the kind in Lota. They had tea in our house, and did ample justice to tea, cake, tarts, and bread and butter, and then we all went to the schoolroom, where each received a present. To the elder ones who did well, I gave a present of a book and money, and the others received a book, or an everlasting pencil or penholder, or some little nicknack to encourage them. These I gave out of my own pocket. The agent of the P.S.N. Co., and a lady and gentleman, members of the congregation, were present and distributed the prizes, and they kindly showed a most amusing magic lantern, to the great delight of the children. As each child was presented, the others made the place ring with cheers; then they gave three rounds for Mrs. Elkin and me, aud after plenty of other games, we broke up about 9 p.m., all greatly pleased.

"The next day being Sunday, and the minds of the people full of the day when Chili gained her freedom, I preached to them of the great deliverance which God by the Gospel gives nations and individuals; not by human might or priestly power, but by the power of His Spirit who died at Calvary, and rose again, and lives as the grand conquerer of sin, death, and hell, of His Church and people. Instead of the day being remembered with gratitude to God by the Chilenos, it is spent in drunkenness, &c.—that is, by the lower classes. The heads of the place are very different, but, of course, I speak of the ordinary people.

"Had and enjoyed a visit from a Scotch gentleman from Valparaiso for an hour or two, who was very pleased to see our preparations for the children's tea.

"*Sunday, Oct.* 17*th.*—A bad influenza has settled on my chest, but I could not forego my Sunday duty. I believe it would be a great disappointment to some of my congregation if I did close the little church even for one Sunday. Baptized a child belonging to Welsh parents; wife a communicant, and the family attend church regularly. Text, 'If ye then be risen with Christ' (Col. iii. 7). Afternoon preached from these words, 'Why art thou cast down, O my soul!' The whole service very much better than it used to be. Thirty-one children at Sunday-school.

"While visiting in one house a man came in and, on speaking a few words to him, he told me he had just bought a bullock from a poor woman whose husband, when dying, had sent for the priest to give him absolution, which the priest would not grant unless the wife sold the animal and he pocketed the money. He told me of many instances of the same kind, and although he himself was brought up a strict Catholic, he is now beginning to see a few errors that tell him all is not right. I advised him to make the Bible his guide, and earnestly seek enlightenment from above.

"*Oct.* 24*th.*—Attendance, as usual, very good. Morning subject (St. Matt. vi.), 'Thy will be done.' Thirty-one children at Sunday-school. Afternoon service, saw several from the vessels attend. The Don Marie Anne came in at noon, and most of the officers and captain generally attend. Subject, 'Forgive us our trespasses.'"

W. H. ELKIN.

VALPARAISO.

REV. W. H. Lloyd, our excellent friend at Valparaiso, writes on New Year's Day:—

"*Valparaiso, January* 1, 1876.

"May the Kingdom of our Lord advance this year, and win many devoted subjects, and may all of us who are ranged under His banner be wiser, holier, more prayerful, more active servants and soldiers than we have yet been, 'redeeming the time because the days are evil.' In these Romish far-off countries, we who have to lift the standard of Christ are apt to grow faint and weary, and we much need the prayers of friends at home. I trust we shall have them during the coming week of prayer. Here let me thank the South American Missionary Society for sending me each year a copy of the 'Evangelical Alliance Circular' with the magazines. It is the only copy which reaches Valparaiso, and we reprint the larger portion of it for use in our prayer-meetings here, and observe the week as you do at home, Dr. Turnbull, Mr. Marion, and their congregations uniting with those of mine. This year we have the Chaplain of the U. S. Flagship Richmond, a Mr. Rawson, to assist us. He is an excellent and most intelligent young man, of the Congregational or of the Presbyterian Church, I think.

A PRAYER MEETING CYCLE.

THE commencement of a proposed series of Quarterly Meetings for prayer for the Divine counsel and blessing for the workers, and on the work generally, of the South American Missionary Society, took place on Thursday, 24th February last, at three o'clock, p.m., at the house of the Treasurer and Secretary for the Lee and Blackheath Branch Association.

And because it was the commencement of a proposed series to be held quarterly at different houses of friends in the locality during the year, we give this brief notice of it in our periodical, in the hope that it may move other of our Associations to avail themselves of this agency of prayer of which it has been written —"Prayer is the lever that moves the heart of Him that moves the world."

The following explanatory paper was read :—

"We feel that a very few words will suffice as introductory to this meeting for prayer, which we desire to be hearty, and the reverse of formal.

"The design and hope of those promoting these meetings are that thereby the Society may enjoy more of the Divine guidance and blessing ; and that the hands of the Committee at head-quarters may be strengthened to deal with the difficult details and responsibilities of the work.

"Amongst these details stands out the important one of selecting qualified men as missionaries, chaplains, and catechists, and assigning for each the approved station of labour.

"The qualifications required in the men are many, though not great. The number of those offering who possess these qualifications are distressingly few. And even when we have them before us we are not always able to discriminate. The worse are sometimes chosen, and the better passed by ; and disappointment to the work ensues. In our perplexity and distress, therefore, we would turn to the Lord ; the refuge and the remedy are at the mercy-seat, and we want your presence and help in going there.

"We have named only one, though a prominent one, of the duties and difficulties to be dealt with, but they are many, and we feel that we cannot do without your help ; that by united prayer to the Lord minds may be guided and hearts moved aright ; and faith strengthened, and love to souls cherished, and grace given to deal well and wisely with all that we have to do in this service of the Master."

The attendance was good, the Rev. B. W. Bucke presided, a portion of Scripture was read, six prayers were offered, and four hymns were sung, and the Meeting, which lasted but an hour, was closed with the blessing.

Gleanings.

"WHO OF GOD IS MADE UNTO US WISDOM."—1 Cor. i. 30.

In Holy Scripture, sin and death are repeatedly spoken of by the term "folly;" and justification and life are spoken of by the opposite term wisdom. Before Adam fell, he was wise. He fell, and so became subject to folly;—he became also our folly. We, his posterity, are all in like manner subject to folly; but when justified freely by grace, we are spiritually wise; for Christ is then made unto us wisdom, even as the first Adam was made unto us folly.—FISK.

"AND RIGHTEOUSNESS."

As the first Adam communicated unrighteousness to his posterity, and thus became their unrighteousness, so the last Adam became and is, the righteousness of all true believers. The unrighteousness from the one source, and the righteousness from the other, were both matters of transmission. Thus, then, you will perceive that the righteousness of true believers does not consist in the possession and exercise of a merely moral integrity of principle and practice apart from Christ, but in a righteousness that is essential in Christ as the head; and enjoyed in the way of imputation, and manifested in the way of holiness—by all who are in membership with Him.

Hence, it is in Christ that the believing sinner is accepted by God, as righteous; and it is also in Him, as a righteous head, that the believer finds the well-springs of spiritual life, whose stream flows forth in practical righteousness and true holiness.—IBID.

"AND SANCTIFICATION."

What Christ is, as the head of the body the Church, that He is to every true member of His body. And thus He is their sanctification. They were chosen in Him before the foundation of the world; and so He is their sanctification, in the way of separation to a holy use. They are cleansed through His blood; and so He is their sanctification in the way of purification. They are, in Him, sanctified unto holiness of life; and so He is their sanctification in the way of conformity to a divine likeness. In these respects, then, Christ who sanctifieth, and believers who are sanctified (that is, set apart for and unto God, cleansed and made holy), are all of one.—IBID.

"AND REDEMPTION."

We enter upon the experience of grand certainties, when we have experience of Christ in us as our Redemption. While we regard Him simply and vaguely as a Redeemer, from whom we may obtain all blessings we have need of, the utmost we can enjoy is a state of hopefulness, that all may be well with us at last. And can this satisfy the wants or quell the fears—can it chase away the gloom, and bring in peace and joy to the heart that has groaned under the conviction of being naturally dead in trespasses and sins, and subject to the terrible condemnation of the law It cannot;—at least it ought not.—IBID.

HOME PROCEEDINGS.

UNDER the "General Intelligence" there is one item of special interest to us who labour at home, viz., the proposed departure of our Association Secretary, Mr. Quick, on the 5th inst., for Santiago. Such continual changes in our staff at home render our Association work more difficult; still, we cannot regret changes which bind together Christian workers *for* and *in* South America. "I believe in the Communion of Saints" is an article of our Creed, and we rejoice at anything which gives practical expression to it. It is just four years since we parted with a home worker of five months' experience to meet the needs of our countrymen at Sao Paulo, and we have frequently found friends taking a deeper interest in the work there from the fact that Mr. Lee was known to them. We earnestly pray it may be so now, and that the thirty or forty circles of friends whom Mr. Quick has visited in the last few months may never cease to take a prayerful interest in his new work in Chili.

The most important Associations which have had their anniversaries are Immanuel Church, Streatham, and Bournemouth. Two sermons were preached at the former by Mr. Quick in the morning and evening of February 27th, and in the afternoon he and the Vicar, the Rev. S. Eardley, gave addresses to the Sunday-school children at a special service. In spite of bad weather, the collections were as large as ever. This Association is, as we have remarked more than once before, the best we have in the neighbourhood of London, considering that it is composed of one congregation.

At Bournemouth our old friend Mr. Marsh was our deputation, and the attendance was good, though the collection fell short of that made last year. Dean McNeile kindly presided.

Sermons were preached at St. Matthew's, Redhill, Wooburn, and East Farleigh; and lectures delivered at Sweffling, and Wenhaston, Goring, Maidenhead, and Aldershot. Mr. Lee took Mr. Quick's place at a round of meetings and sermons in Norfolk, arranged by Mr. Hamond, of Fakenham. He was much pleased at the heartiness manifested, and that in spite of most disheartening weather. His work in his own district comprises lectures at Horsley, near Huddersfield, Ilkley, and Almondbury.

The dissolving views have been shown at Reigate, Finchley, Brighton, and Greenwich. At Brighton the two meetings were spoiled by the tempestuous weather, which made it hard to venture out.

The best meeting of the month we consider was that at Greenwich, where very little had been done before. Admiral Sir Crawford Caffin presided, and there was a large attendance. Besides the amount of entrance money paid, 2*l.* worth of the Society's publications were sold. The success of this effort was mainly due to the help rendered by Lieut. Sulivan, R.N., who, having been born in the Falklands, naturally takes a very warm interest in all that concerns our Society. Had we more such helpers near London, we should witness a rapid increase in our metropolitan returns. As it is, since our friends Prebendary Macdonald and Mr. Kirby left London, the Metropolitan Associations have shown a tendency to decrease rather than advance.

We hope to announce in our next what arrangements have been made to fill Mr. Quick's place.

H. S. A.

PRAYER UNION FOR SOUTH AMERICA.

To the Members of the Prayer Union.

DEAR BROTHERS AND SISTERS IN THE LORD,—

It seems good to me to write a few words of encouragement, and to point out to you what great cause we have to raise a tribute of praise to our Heavenly Father for having graciously answered prayer. In the February and March numbers of the Magazine you were especially asked to petition our Lord that He would be pleased to provide labourers duly qualified by Himself to carry on His work in South America; and especially that suitable clergymen might be forthcoming for the important spheres of Santiago, Frayle Muerto, and the Mission on the Amazons. Our Father has heard our prayers; for we cannot doubt but that the good men who are about to proceed to the two first mentioned places, and also the one who is ready to go to the Amazons when the proper time arrives, have been sent by Him. What great cause for encouragement is this! Oh, may we all increasingly know more and more the sweetness, the value, and the power of prayer! May we be very watchful in looking for answers to our petitions, and when they come let us not forget to acknowledge the goodness and faithfulness of our Heavenly Father in granting us our requests. S.

The following are the suggested subjects for prayer and praise on Monday, April 3rd:—

1. Thanksgiving to Him who is the disposer of all hearts for having answered prayer, and for having inclined three of His servants to desire work in South America.
2. That the Lord would be very gracious to these, His servants. Give them favour in the eyes of those to whom they go to minister. Keep them very close to Himself, and enable them to be very faithful, so that our Lord and Saviour Jesus Christ may be magnified in them.
3. That journeying mercies may be vouchsafed to the Rev. G. P. Quick, who will be about six weeks on his voyage to Santiago, and that he may be made very useful to the passengers and crew of the steamer Galicia.



THE VICTORIA REGIA LILY ON THE AMAZON.

THE SOUTH AMERICAN

Missionary Magazine.

MAY 1, 1876.

LETTERS.

DURING the past month letters have been received from the Bishop of the Falklands, Revs. R. Croker, W. H. Shimield, W. T. Coombe, W. H. Elkin, and G. P. Quick, Mr. Lewis, Mr. Clough, and Captain Willis.

BUSINESS.

The General Committee assembled for their usual monthly meeting on the 11th ult.

Vice-Admiral Sir Crawford Caffin, K.C.B., was elected a Vice-President of the Society.

The Rev. W. H. Barlow, M.A., Principal of the Church Missionary College, was appointed one of the Society's Clerical Referees, vice the Rev. Canon Conway, deceased.

In consequence of recent satisfactory reports from the Amazon Missionaries, a sub-committee was appointed to report on such measures as may be deemed practicable to carry out the recommendations in the correspondence submitted by the Society's Agents.

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

FINANCE.

The Finance Committee held meetings on the 6th and 20th ult. The Secretary reported that the executors under the will of the late J. J. Rowe, Esq., Dinglefield, Liverpool, had notified that the deceased had bequeathed to the Society the sum of 3,000*l.*,

free of legacy duty. The amount will be paid at the expiration of four years. Interest, meanwhile, to be paid at the rate of five per cent. per annum, at the expiration of twelve months from his death.

Total amount received during the month of March was 302*l.* 6s. 2*d.* Next meetings will be held (D.V.) 4th and 18th inst.

GENERAL INTELLIGENCE.

UNWELCOME news has reached us from the South. The "Allen Gardiner," having previously made several successful voyages to Tierra del Fuego, from Keppel, has unfortunately been on the rocks, and but for Divine interposition must have been a total wreck. It is with deep thankfulness we can report that no lives were lost, or anyone injured. The little vessel has been thoroughly repaired, and is again carrying on her important work, spared, we trust, for many years of usefulness. Where labour and material are expensive the repairs, necessarily, have been costly.

The facts briefly are as follows. On January 3rd she left the harbour of Stanley, bound to Keppel, having for cargo poles from Ushuwia, and as passengers Miss Whaits and a resident of Stanley, on board by permission of Bishop Stirling. Heavy weather was encountered from the outset. On the 6th, when in Pebble Sound, she missed stays, and being close on a lee shore, presently drifted on to the rocks. Miss Whaits, who behaved with great coolness, was safely taken on shore to a farmhouse, and the chronometer and other valuables at once removed. The poles were thrown overboard, and the usual methods adopted to get her off, but to no purpose. At low water an inspection was made, when considerable damage was discovered to her starboard bilge and the keel. At high water vain endeavours were again made to haul her off. Fortunately the sea and wind had gone down, otherwise she would have ground herself to pieces. To the joy of all, the next tide rose *two feet higher* than the previous one, and the little vessel floated off without much trouble. A large pump was borrowed from the farm, and she continued her voyage. Almost immediately

after she was afloat the wind again began to blow furiously, and the "Allen Gardiner" had a second narrow escape, as will be seen by the account in Mr. Lewis's letter. Ultimately she returned to Keppel, where she was at once repaired by orders of Bishop Stirling.

The occurrence is deeply to be regretted; but when we bear in mind the intricacy of the navigation, occasioned by sunken rocks, furious tides, and sudden squalls, we should not be altogether unprepared for such an event as the one recorded.

From the Amazons encouraging and satisfactory reports are to hand. Messrs. Clough and Resyek have been, as our readers are aware, located for some time on the banks of the Purus, some thousand miles up that river, in a solitary abandoned hut, dignified with the name of Terruhan. Here they have been endeavouring to open up friendly intercourse with the Hypurina tribe, and with so much success that Mr. Clough is able to write, "*A Mission-station is now definitely founded among the heathen Indians of Amazonia, and that, if not welcomed by them, it meets with no actual opposition.*"

Mr. Clough's letters are too long to publish in one Magazine; they are deeply interesting, and we call the attention of our readers to them. We trust that their perusal may stir up many to remember the poor heathens of Amazonia. Millions in our land benefit by the produce of this vast region. India-rubber, in some shape or form, is to be found in every household, two-thirds of which is the produce of the Amazon and its tributaries. Help, then, by your prayers, support, and sympathy this the only Evangelical Mission in this vast field, in its endeavour to carry to these poor neglected, untutored savages that Gospel which is the power of God unto salvation, whether it be preached to Jew or Gentile, Barbarian, Scythian, bond or free.

The last letter from Bishop Stirling was dated Feb. 12th. His Lordship was about to proceed in the "Allen Gardiner" to Tierra del Fuego to inspect the station and confer with the Rev. T. Bridges. From there he intended to proceed to Sandy Point to catch the Pacific steamer for Valparaiso.

It was with pleasure we received a few lines from the Rev. G. P. Quick, dated April 8th, off Paulliac, and again from Lisbon, announcing a safe passage so far, with delightful weather.

Next month we hope to give a full report of the Annual Meeting. P. W. S.

SOUTHERN MISSION.

THE "ALLEN GARDINER."

THE following letter from Mr. Lewis graphically describes the untoward accident to the "Allen Gardiner," to which we have briefly alluded in our General Intelligence :—

"*Keppel Island, January*, 1876.

"Again, through the tender mercy and watchful care of our Father in heaven, are we permitted to testify of His providential dealing with us.

"After being detained several days by strong or contrary winds, the yawl left Stanley for Keppel on the 4th January, at about 11 a.m. Mrs. Willis anticipating the speedy return of the vessel to Stanley for stores and material for Mr. Whaits' cottage, which could not be taken on board until the cargo of poles was discharged at Keppel Island, the passengers were Mr. Whaits' daughter, myself, and Mr. Natt, ex-pilot of Stanley, who by the permission of the Bishop was going for a pleasure trip to Cranmer Station, and for whose presence and assistance we afterwards had much cause to be thankful.

"We had fine and pleasant weather until night, when the wind shifted and increased. There was a heavy sea on the north coast, caused by wind and tide, the yawl going 'bows under' at almost every dip. Finding that she made little or no progress, we ran back to the nearest port, Salvador, at which we arrived next morning at half-past 8 a.m. At Salvador there lay two schooners taking in live cattle for Sandy Point. A herd of beasts were driven down to a point of land, and kept there by several men on horseback. Two horsemen would together lasso a bullock, and drag the resisting brute to the water's edge, where it was thrown down. A line from the schooner being attached, it was made to swim off to the vessel, a boat attending sufficiently near to keep its head above water. Once alongside, it was soon hoisted in and secured in the hold.

"Within three miles of the spot we saw from 100 to 150 carcases of fine cattle lying rotting, the animals having been killed for their hides only. We could not help thinking what a feast they would have afforded the poor Firelander, who eagerly devours a piece of half-putrid whale blubber.

"We hear that a shoal of whales numbering over 100 have been driven ashore on one of the East Falkland Islands.

"As it was blowing hard all the 4th and most of the next day, we did not leave Salvador until half-past 6 p.m. on the 5th.

"We experienced a dreadful shaking up in the tide race between the Eddystone Rock and the North Coast, but were rejoiced next morning to find that we were nearing Pebble Island, and began to talk of taking tea at home in the evening. Truly we know not what a day may bring forth!

"There being every appearance of bad weather, the Captain decided to wait outside Tamar Pass and go through it as soon as the tide set in our favour, to the risk of getting blown off to sea while coasting round Pebble Island and its islet. When the old 'Allen Gardiner' returned from Rio Negro to Keppel some time ago, we saw her from the houses over a week before she could get to the station.

"In the tide races of Tamar and the second pass, the little vessel danced her own peculiar jig, dashing the spray over those on deck. Hearing there was a man to be seen on horseback, I scrambled up the companion just in time to receive a douche that came over the weather side, which, together with the sea sickness, sent me below again, resolving to keep on my back on the settee until we got into smoother water.

"I had not been long below before I heard an unusual commotion on deck, and the Captain shouting to me. I rushed up and helped to haul over the mainsheet, but the yawl again missed stays, and fell off in a heavy squall and strong tide. We were then close to a lee shore, without sufficient room to wear the vessel. The anchor hanging some few seconds after it was let go, failed to bring her up in time; she then struck heavily, and the swell lifted her over huge rocks. I hurried below to assure Miss Whaits that there was no immediate danger, but advised her to get up and dress as soon as possible. She behaved admirably, and, trusting in Him who alone could deliver, was quite cool and self-possessed.

"Captain Willis asked me to get out the cork belts and bring them on deck, which I did, putting one on Miss Whaits and one on myself, thinking that probably the boat would get stove on the rocks with the heavy swell while we were trying to land, but as the yawl drove further into the beach broadside on we took the cumbersome belts off again.

"Seeing there was no way of getting her off, there being no boat fit to take out a kedge and warp in such a swell, the longboat was tumbled over the lee side. It fell bottom up, but was soon righted and baled out with a bucket. The mate and I then pulled Mr. Natt ashore, who sprang out (the swell rising to his waist as he did so) with a line from the ship, which he made fast to a rock, so that by it the boat could be hauled off and on the beach in the swell without so much risk of getting stove on the rocks. We then returned to the yawl for Miss Whaits. All landed without an accident. The chronometer, compass boxes, and a few other valuables were brought ashore, and then Mr. Natt, Miss Whaits, myself, and the cook walked to the Settlement (about three miles to the westward of the

Shagrookerie, where the vessel went ashore) to see what assistance could be got. We were very kindly received by Mrs. Bell, who took charge of Miss Whaits. After a hasty cup of tea, Mr. Bell (Mr. Dean's manager at Pebble Island), Mr. Natt, myself, and the cook rode to the scene of the disaster. The tide was falling, and as many things as could be hurriedly got at were brought on shore and deposited under the cliffs, the general opinion being that the yawl would 'leave her bones there.' As there was no more that could be done until low water, we hauled the boats up over the rocks out of reach of the tide, and all walked and rode by turns to the settlement with no other incident than that of one of the seamen suffering shipwreck a second time, but over the hind quarters of the horse he attempted to ride, which so tickled the animal that it started off at full speed, and did not stop until it reached the Settlement.

"After making a hearty meal, all walked back again to the vessel at dusk to try and ascertain what damage was done, and what hope there was of getting her off.

"The tide was low and the wind gone down. With the small boat we went off to her, and with a lantern could see that a large rock amidships had prevented her driving any further up the beach, and had chafed away the copper and planking to a depth, it appeared, of $1\frac{1}{2}$ or 2 inches for a space of 4 or 5 feet square. We found also 5 or 6 feet of the false keel and some sheets of copper hard by.

"The cabin presented a scene of confusion; the unfastened boards in the floor had been knocked up out of their places by the wash of water underneath, leaving ugly traps open for the unwary. The provisions in the lockers were all spoiled with the water, the new skylights broken, the floor strewn with cocoa-nuts (which Mr. Natt was taking to Keppel Island for the Indians), furniture, onions, and other things which, as the hold was full of poles, had been put in the cabin at Stanley.

"Finding we could do no good by remaining, all save the Captain and one of the men trudged back to the house, which we reached at half-past twelve. Mrs. Bell, who had five men and a boy to look after, beside our party, had made up beds for us on the floor. We returned thanks together for the merciful preservation of our lives, and retired to rest.

"Early next morning we made our way to the vessel, alternately riding on such horses as could be spared.

"Arrived at the vessel, we laid out a kedge anchor and warp to try and haul her off. Tried in vain to keep her pumped out with the two small pumps fitted in her. Then threw the coals overboard. Mr. Bell's men fetched a large pump from the settlement, which we put down through the cabin skylight. All laboured hard all day to get her afloat, but to no purpose.

"In the evening we returned to the house to await the next tide. At half-past two next morning we were with Mr. Bell and one of his men on our way to the yawl; it was quite calm when we left the house. Thanks

to the large pump we soon lessened the water in her, which had risen to within two feet of the cabin ceiling. By giving her as much of a list as possible with the main boom cable, &c., and hauling on the kedge and warp with the windlass, she was to our great joy and thankfulness hauled off at about half-past five a.m., that tide having risen two feet higher (all present agreed) than the previous one. We then got the bedding, boxes, &c., into the boats from the beach, and took all on board ; the only 'bones' left on the beach were a piece of the false keel and some beef bones.

"None could help recognising God's providence in her coming off that tide, for just after, within two hours, for the remainder of that and the whole of the next two days it blew terrifically, so that had she stopped where she drove ashore her hull, if it had not been broken up, would not have been worth repairing.

"Being afloat, and so released from the lateral strain caused by her iron ballast, mast, &c., the yawl made far less water than when ashore, but it was necessary to keep the pumps going. As soon as possible she was got under weigh, and steered for Rapid Point north-west pass, about eight miles distant, where there is sufficient rise and fall, on a sheltered sand beach, to admit of having a look at her bottom.

"When within a mile of that place the yawl had another narrow escape, which, had it not been ordered otherwise by an overruling Providence, might have been far worse than the former mishap. Twice again she missed stays on a lee shore of precipitous rocks ; so close were we after the second miss, before our last resource the anchor caught, that, had it not been for the back swell of the surf from the steep bluff, the boats astern must have been smashed against the rocks. Had the anchor not caught when it did (fifteen fathoms of chain were out) there would have been nothing left but to spring for our lives on the steep rocks as soon as the vessel crashed against them. We had not room enough to swing ; a shift of wind a few points to the eastward would have shivered the stern of the yawl against the land. There was but one loophole of escape while the wind kept in that quarter, viz., to slip the cable and hoist the jibs at the identical moment that she swung with her head off shore, which manœuvre, we are thankful to say, was effected, to our great relief.

"After putting her on the beach at Rapid Point, Capt. Willis (who did the best that possibly could be done to save both his vessel and expense) decided on taking her to Keppel to see if Mr. Horner could effect the necessary repairs.

"It blew hard all the 9th and 10th, but on the 11th, having a fair wind and favourable tide for going through the north-west pass, we left for Keppel, the houses on which we had seen for four days.

"Having had another look at her, and taken Mr. Horner's opinion, Capt. Willis determined to take the yawl to Stanley at once, and accordingly left us on the 13th. Henry Lory Ascawpan and Ushagia, two of the Indians, were spared from the station to help work the pumps on the way.

"As the Captain purposed going to Stanley *via* the F. Sound, and so would

have harbours close at hand all the way, we feel no anxiety on their behalf, but hope and expect that they have arrived there ere this, and found the damage done not to be so great as imagined.

"It is much to be regretted that it should have occurred; but in this archipelago of rocks, with sudden squalls and strong currents, it is a common occurrence. We have reason to be thankful that it is no worse. I trust that she is spared in order that she may be permanently kept in the waters of Tierra del Fuego.

"It appears unfortunate that the expense of repairing should come upon your funds just at this time, when you contemplate extending your work in Tierra del Fuego. It is to be hoped that your subscribers will make a special effort to provide for this contingency, and thus prevent its being a stumbling-block in the way of the most desirable extension of your Mission work in Fireland. "JAMES LEWIS."

STANLEY.

IT is with much pleasure we insert in our Magazine the following letter from Lieut. J. A. Sweeny, R.M.L.I., Superintendent of the Sunday-school at Stanley, giving an account of a happy day spent by the children in this far-off place, through the kindness of Captain Thomson, R.N., and the officers of H.M.S. "Challenger," Professor Wyville Thomson and the members of the Civilian Scientific Staff on board that ship.

"*Stanley, 5th February*, 1876.

"H.M.S. 'Challenger' arrived here on the 23rd January, and we have all been deeply interested in the wonderful things she has on board. It is far out of my power to attempt to give any description of the marvels which she has brought to light, and which so fully show forth the glory and power of God; but what I wish to bring to your notice is the debt of gratitude which we are under to Captain Thomson and the officers, and Professor Wyville Thomson and the members of the Civilian Scientific Staff for their kindness and courtesy, not only to us, but to the children of this distant colony. This afternoon our Sunday-school was invited off to see the ship, and boats were sent for us; the children of the Roman Catholics were also invited, and to say that all enjoyed themselves thoroughly, conveys but a faint idea of the pleasure given to these little ones. From the time of our arrival to that of our departure, the most unwearied efforts were made by every one on board to amuse and please their little guests; and a most sumptuous tea was provided in the ward-room; and in addition, their pockets were filled with sweets and nuts, whilst I, as superintendent, received a packet of knives, brooches, &c., for distribution amongst them. The children showed their appreciation of this kindness by cheering loudly, and by their happy faces. When the gallant 'Challengers' return to their country, they will receive the well-

earned approbation of the nation for their patient toil in the cause of science; but this act of kindness to the little children of these islands will receive the commendation of Him who said, 'inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'"

Farewell Address to Rev. G. P. Quick.

AT the Finance Committee Meeting held on March 23, at 11, Serjeants'-inn, the Rev. G. P. Quick was introduced to say farewell previously to his sailing for Valparaiso, to take possession of the Chaplaincy of Santiago.

At the request of the Chairman, the Rev. Prebendary Mackenzie addressed Mr. Quick in a few earnest and sympathizing words on the subject of his mission. After expressing the satisfaction of the Committee that a gentleman in whom they had had so much confidence as one of their Association Secretaries had volunteered his services for this distant post, upon hearing of the difficulty in which the Society was placed from repeated disappointments, and after speaking generally of the qualifications for the missionaries' work, Mr. Mackenzie enlarged on the peculiar obstacles likely to present themselves on this occasion, and exhorted his young friend to exercise a wise discretion to avoid giving offence in a country where a different form of faith generally prevailed, but at the same time never to lose an opportunity of showing himself a faithful steward of the grace of God, rightly dividing the word of truth in his more public ministrations, and constantly to preach the Gospel in his own person, by setting an example to all around in life and conversation. An ocean would divide them, but they were closely united in being engaged about the same work, and under the same Divine Head. The Committee would never forget to plead for him at the Throne of Grace that a blessing might attend upon his work, and that in the end he might render up his account with joy and not with shame.

Mr. Quick replied in a few words, stating the grounds that had induced him to go to Santiago, and his determination to carry out the work there to the best of his ability, conscious that of himself he could do nothing, and looking above for wisdom and guidance in the fulfilment of his sacred duties.

Uruguay.

SALTO.

IT will be seen by the Rev. W. H. Shimield's letter that he has made arrangements to visit the Scotch sheep-farmers in Entre Rios once in six weeks. Their appreciation of his sermons must be very gratifying and encouraging to him. May he be very much blessed in his labours amongst them!

"*Salto, Uruguay, February* 18*th*, 1876.

"Though peace continues here, there is little improvement in the state of affairs in a commercial point of view. We have received no additions to our English community, but there have been more departures. Let us hope that a continuance of peace will bring to Salto more of our countrymen, who, by their lives and conversation, may be ornaments to our faith and country.

"I am glad to report the addition of a few more subscribers, which is an evidence of an extended interest in the work of the Society.

"From Christmas-day to the present time we have had a succession of thunderstorms, with a great deal of rain, an unusual occurrence in the summer of this country. Unfortunately several of these storms have happened on a Sunday, and the average attendance at Divine service this quarter has in consequence been reduced. The violence of these storms, the bad state of the roads, and the scarcity of appliances for drying wet clothes at home, prevent people from going out with the same impunity in wet weather as they can in England.

"Last month I again visited the Scotch families in the camps of the Mandisovi Grande, in Entre Rios. On Sunday, Jan. 30, over forty people assembled for service at a *puesto*, situated in as central position as possible, and to me the occasion was fraught with interest. Nearly all my congregation had ridden at least ten or twelve miles to attend the service, and in no church at home, with all the surroundings conducive to devotion, have I seen a more attentive congregation.

"After the service I called a meeting, and set before them the object of the Society, its work and claims, and it was resolved that a subscription-list should be then drawn up. There is, of course, a difficulty in collecting subscriptions where the people are so widely scattered, but this was, in a great degree, overcome by Mr. C. Crocker, who lives in a central position, kindly consenting to undertake the office of treasurer for this part, and by Mr. Thomas Jones accepting the office of secretary. We then arranged for our next service, which is to be held on the second Sunday in March. I have promised to visit them every six weeks. Judging from the sums already promised, I think the contributions from the families in these

camps will prove that they have a real desire to do what they can towards securing regular visits from a clergyman to conduct Divine service and to preach the Word of Life among them.

"As English Churchmen, we all know with what love we cling to our own forms of worship, and this may enable us to sympathize with our Scotch neighbours, who are just as much attached to theirs; yet I have been struck with their willingness to conform to, and join in, our manner of worship, showing that no minor differences of Church order are allowed to interfere with their attendance on the means of grace.

"Many of these people came out here some years ago with small capitals, which they invested in sheep. They have lost much from successive revolutions and from epidemics among the flocks, but now they seem doing pretty well; and should peace continue they will become prosperous settlers, at least if perseverance and courage can ensure prosperity they are sure to succeed.

"May such pioneers of civilization in these wilds be blessed both in their spiritual and temporal affairs!

"I hear from Mr. White that his Sunday-school at Paysandu is going on successfully. He says, 'the interest in it is evidently growing; and as I have it, as well as the day-school, constantly advertised in both the papers as "free to the public," I have hopes that, with the blessing of Him without whose aid our best efforts must prove futile, I shall soon have quite a good Sunday-school. Hitherto I have met with no opposition; and the tracts you so kindly brought me have been joyfully received by the boys, some of whom belong to the best families in the town; in some cases they have sent to ask for more, and several of the boys have brought me Bibles which have been bought from colporteurs visiting this place, and requested me to select portions for them to commit to memory. All this is very encouraging, and I trust that the seed thus sown will produce fruit that will ultimately redound to the glory of our Lord in the spreading abroad of His glorious Gospel among this people.'

"We contemplate commencing a Sunday-school shortly in Salto for Spanish-speaking boys, and I trust we shall be blessed with the success that seems to be attending Mr. White's efforts in Paysandu.

"W. H. SHIMIELD."

Chili.

LOTA.

THE Rev. W. H. Elkin writes:—

"*Lota, Chili, December and January*, 1875-6.

"We have had a great deal of sickness in Lota, especially among the children, who eat fruit immoderately and stay out in the sun too long. I regret much that affairs in Chili look very dull, and work is

nearly at a standstill. The mines are only working two and three days a week, provisions are very high, and the poor miners feel it very much, especially the poor peons (Chilaner miners), who never have a cent. to fall back on. They certainly do not starve, because they go to the beach and gather shell-fish, and they will live in any old outhouse, so that at all times, and under all circumstances, they can get food and shelter, but for clothing they are badly off. Fortunately it is warm summer weather, or their state would be dreadful, and we hope ere winter comes things will wear a brighter aspect. We do feel for the poor women, who come round begging bread, potatoes, or any article of clothing, or selling a little crochet lace or shell-fish just to get a few extra cents. We always give them something, and a few kind words, as far as we are able, and they seem so grateful. Although our house stands entirely away from all others, we have not had anything stolen except a few of our wooden rails.

"While visiting Lota Baja I met a Chilaner gentleman who speaks English very well, and, while conversing, he said, 'We enlightened ones are anxious for religious liberty in Chili, but it is difficult to overthrow a religion that has been held by our forefathers for generations. The bigots and superstitious ones do the mischief. I, for one, do not believe in Papal infallibility, as the Pope is only man as I am; and, as God only is infallible, it is utterly impossible for man to be so. I am a Catholic, but not a Roman Catholic.'

"The heat is dreadful. We have to change our clothing three times a day, as the morning and evening is so cold and mid-day it is intolerably hot, which is very trying.

"On the first Sunday in the New Year I took for my subject 'Ebenezer' (1 Samuel vii. 12). I endeavoured to bring to the minds of the congregation the great debt of gratitude they owe to God for the mercy, not only of the past year, but for all the goodness and mercy that has followed them all their lives."

NORTHERN MISSION.

THE AMAZONS.

OUR readers are furnished with as much of Mr. Clough's letter as we have space for, the remainder being reserved for next Magazine:—

"*Terruhan, Rio Purús, River Amazons, Nov. 8th*, 1875.

"As far as I can judge from our brief sojourn, I think this locality well adapted for preliminary endeavours to gain access to the numerous hordes of Hypurina, Manateniry, Jamamandy, and other Indians found on both banks of the Purús southwards to Bolivia. Being some distance beyond the boundary of existing Roman Catholic missions the

field is new and free from discordant elements, which sooner or later would become manifest and lead to consequences the thoughtful will not ignore. As an account of our surroundings will doubtless prove interesting, and conduce to a fuller appreciation of the nature of our labours, I will briefly sketch our position and prospects.

"Terruhan is a trading outpost, composed of one solitary hut situated on the left bank of the Purús, a few miles below its affluent the Pauyny, and by course of stream over one thousand miles from the River Amazons, into which it falls west of the Rio Negro on the southern shore. Terruhan is also the name of an Hypurina Indian village a quarter of an hour distant on the high land, and of a large black-water lake accessible by canoe during the wet season, but only approached overland during the dry. It is customary for a trader to prefix the name of his tutelary saint to the Indian nomenclature of the spot upon which he settles; hence our host has Christianised the locality by naming it São Francisco de Terruhan, and the faithful are supposed to believe that, in virtue of the honour rendered, the beatified patron will extend a benign influence over the district piously allotted to his supervision. The structure in which we live consists of a floor of half rounds, formed by splitting the hollow stems of Pashiuba palms. It stands upon piles six feet from the ground, and is so elastic we may be said to live upon a spring board, for a footstep shakes the building. As the half rounds mentioned are laid an inch apart and there are no walls, brooms are unnecessary, wind and rain boisterously performing the offices of a housemaid. Looking down upon the yellow stream, now a hundred yards distant, the intermediate space being covered with rank grass from six to eight feet high and flourishing trees of forty feet, it seems incredible the whole should be submerged, but bye-and-bye the floods will arrive from the Andes, having traversed lands never yet seen by civilized men, though one English traveller, Mr. Chandless, has ascended eighteen hundred and sixty-six miles, and given to the world his admirable impressions of the verdant solitudes through which he passed.

"The Hypurinas are scattered over a tract of land three hundred miles in length and about one hundred in breadth, are said to be found on the Juruá, and generally live in villages of from four to a few score of maloccas or huts, though sometimes one immense malocca serves for a number of families. Permanent villages are upon the high lands, but upon the subsidence of the river they are occasionally abandoned for temporary structures erected upon the vargems or swamps, or may be upon sandbanks, wherever, in fact, fish and turtle are most plentiful and easily obtained. They live chiefly upon wild fruits, manioc, fish, turtle, and game, and are expert hunters and fishers. They traverse the forest with the instinct of a wild animal, will go for weeks through dense woods never trodden before, and return by a different route with

unerring certainty. I often wonder how they can walk through the bush without receiving a scratch, but I suppose their sensitive flesh enables them to avoid what we trust to our clothing to shield. Villages are usually three or four days' journey apart, or from twenty to thirty miles. Cutting a seven-mile picada or track through close bush is not a bad day's work or walk. A fire is always lit at night, and where a flint and steel are wanting, it is kindled by holding a painted stick perpendicularly in a hole in another laid horizontally, upon which rest the feet, and then twirling the former rapidly by rubbing it backwards and forwards between the palms of the hands. To facilitate this clumsy and tedious operation, a piece of samaüma or silk cotton is usually employed as tinder. Each community is governed by a tuchaua or chief, but another head man possesses an authority practically equal to that of his nominal superior. The Hypurinas I have seen hitherto average about five feet five inches in height; further south some are said to be six feet. They have well-knit frames; a deep copper colour; jet black hair, cut short above the eyebrows and hanging over the ears to the shoulders or nape of the neck; broad, though not usually high, cheekbones; lips often as neatly turned as any European; small bright black and hazel eyes; an expansive well-arched chest; surprisingly diminutive hands and feet; and a not ungraceful carriage, for it is thoroughly true to nature. Both sexes bore the inner cartilage of the nose and upper and nether lip, in which they usually insert a feather or piece of stick; have their hair cut the same style; paint the entire body with urucú or annatto, which imparts a bright vermillion tint; dye the face black, and form curious devices elsewhere. I saw one man with diminishing black circles upon his breast and abdomen, zig-zag lines down his back, and a spiral design on his arms and legs. Polygamy is general, and, as is commonly the case among savages, females are the slave drudges of their tyrannical lords, to whom they are faithful if they desire long life in the land of their fathers. The men hunt, fish, and fight, and women plant and prepare manioc, and carry heavy burdens, with perhaps a big baby besides. The loads these poor creatures bear, and the meekness they exhibit under punishment, is really remarkable. During and after repeated blows from a stick across the shoulders and back, not a word or groan is uttered, but closely pressed lips, and eyes bejewelled with tears, bespeak the suffering mind and body. I often hear a number of Hypurina women and girls laughing and chattering away with our housekeeper, a native of Manáos. Their language is soft and musical, but spoken with a rapidity that renders its acquisition difficult. Another drawback, too, is an expiration and inspiration of breath upon the conclusion of each sentence, such as one involuntarily employs upon reaching the surface of water after a dive, though of course much more modified in force. Agriculture, beyond the planting of manioc and ananás (pine-apples), there is none, and the breeding of

domestic fowls and animals is unknown. The nearest cattle are at Labria, over five hundred miles distant, where they have recently been imported from Obydos to breed on campos, or grass plains dotted with clumps of dwarfed trees: they are said to reach from the Ituxy to the Madeira. I would here observe that nearly every tree on the campos leans to the south-west; the N.E. trades are the cause. The natives are capital shots with the bow and arrow, which they are taught to use at an early age: the latter is often feathered spirally to impart a rotatory motion. Turtle are shot by sending an arrow high into the air, when it descends perpendicularly, pierces the shell, and as the head slips from its socket, the long light reed floats upon the surface, being attached to a cord that uncoils. Pamary Indians are the best fishers on the Purús, and such dexterous swimmers and divers that the feats they perform elicit praise from even their enemies the Hypurinas. Tracajás, a small kind of turtle, often climb the slanting boughs of sunken trunks to sun themselves, and although the stream swarms with alligators and voracious fish, a Pamary will fearlessly slip into it and swim, and dive till below his prey, which tumbles with fright into his extended arms. Seated in his obá, or hollowed tree stem which serves as a canoe, the sight of bubbles rising to the surface will cause the bold fisherman to plunge into the flood and capture turtle below. Hypurinas travel in cascas or bark canoes. I made a short trip in one the other day. It was ten feet long, half an inch thick, curled up at the ends and sides, light and buoyant, easily managed, and with slight propulsion glided swiftly. They soon rot, are generally infested with copim (white ants), and are rarely serviceable after six months' use.

"I am sorry to say our neighbours are unconscionable thieves. What they would stow away if they wore clothes, it is painful to contemplate. The night we arrived I lost sixty pounds weight of farinha, and when I informed my host of the fact, he remarked I was lucky in not losing more, seeing my baggage was not under lock and key. Said he, 'When I first landed I thought it impossible my neighbours could rob without discovery.' While unpacking my goods, I put a number of cups upon the table. After stooping for more, I found the first lot had disappeared; but, meu senhor! where could they have gone? for my visitors were all present, had no pockets, and they laughed and chatted so innocently that I was loth to think evil of them. Observing me searching, they officiously pretended to assist, and, wonderful to relate, while I could discover nothing below, cups kept vanishing from above. At last I grew cross, turned every man round and round, examined his head of hair, and made him open his mouth and hands, but no light was thrown upon the matter, and I began not only to despair of beholding my property again, but to anticipate the fate of the rest. While shifting a case, one young gentleman used his arms so clumsily I made him hold them up, and in each armpit was ensconced a cup; the rest saw they were

caught and delivered up their spoil. I cannot tell how many fishhooks and harpoon heads were stolen before I found where they were hidden. While examining them they would pretend to smack a fly off behind, and the article would be certain to disappear: the scamps cleverly hid them in their rear, and skipping away with their awkward load, would deposit it in the bush and return for more. A man who went fishing for me returned with my line but no hook; he said a fish had broken it off. I learn that a fish will bite off every hook and break away with every harpoon head I lend, but that one purchased by labour will last a long time. They beg for and smell everything they see, and will hide articles in their maloccas which can never possibly be of any mortal use to them. They say they go nude because they have no clothes, but it is difficult to persuade them to wear any, though furnished gratuitously. Senhor Pinhiero has induced several men and women to use apparel when visiting our house, hence I am hopeful the rest will be led to follow the good example initiated. Indolence is a prominent characteristic, but pardonable from the fact of their wants being few and easily supplied, and there really being nothing for them to do when not engaged in outdoor pursuits. I have only seen one deformed Indian, a hump-backed girl about ten years of age, who had the mishap to receive a blow across her shoulders from a falling bough. Whatever may be the case among North American Indians, the blind, deaf, and dumb apparently do not exist in Amazonia.

"Hypurinas suffer much less from cutaneous affections than Pamarys. I have examined numerous cases among both sexes at widely different parts, and feel confident the Sarna of Peruvian, and lepra of Brazilian Indians is identical, and of constitutional origin. Quite eighty per cent. of the population suffer from the taint, and travellers upon the Amazon cannot fail to remark how rare it is to meet a middle-aged man free from significant indications supporting this moderate estimate. Indians are more often laid low with fevers than with any other complaint, and considering the strange method of cure employed in such cases, it is marvellous any should ever recover at all. The disease is generally induced by sitting some hours exposed to a broiling sun, generally in a canoe, and then subjected to a heavy downpour. When the fever rages, the restless sufferer makes for the nearest water and plunges in till cooled. A man before me is suffering from some internal complaint. He has been sick a month and is much worn; his only remedy is a palm leaf band tied tightly across the forehead, and another round his abdomen, till the flesh bulges out above and below. They have the greatest horror of smallpox, and well they may, for its ravages are something frightful after once obtaining a footing; they have not the slightest idea what remedies should be employed. I was much amused the other day by an incident which served to demonstrate the healing power of faith in a

remedy. A burly Hypurina complained of a head-ache, could scarcely open his eyes, and was evidently suffering from a sharp attack. The brethren of our host gravely took some lard out of a tin, spread it upon a leaf, and told the man to rub it on his temples, forehead, back of his ears, and neck. A short time after the man had a radiant, shining countenance, and declared himself quite well. Now I come to think of it, perhaps the grease acted beneficially in diminishing the tension of skin. Terruhan has no pajé or medicine man, but one resides near the mouth of the Pauyny who possesses considerable influence over surrounding hordes. My host tells me that a few months ago that learned member of the faculty was summoned to cure a sick villager who had been confined to his hammock for several weeks. Seated upon the ground with his articles of fetish, he made necessary inquiries, smelt his patient all over, and then retired alone to the forest. The following day he returned, and in the presence of a painted and feathered band of males ranged in a circle, commenced operations. Again smelling as before, sniffing with all his might, he rested awhile with his head on his knees as though in deep contemplation, now and then lifting up his fetish and placing it to his ears and eyes, then suddenly leaping to his feet he pinched up the skin of the sufferer and vigorously sucked several spots. To the astonishment of the spectators he spat out several large fish bones professedly extracted from the person whom he declared had been bewitched, and after giving instructions as to kind of food to be administered, withdrew; the man was right enough next day and has been so ever since.

"The maloccas of this district are about thirty-five feet long, twenty-five broad, and the palm-leaf roof rises from the ground to the height of twenty feet. I was afraid to measure with a tape lest my motives should be misconstrued, and it be thought I was bewitching their abode; the walls are arrowproof. Viewed at a distance, a collection of huts resembles so many gigantic oval beehives. Two small openings, one on either side, admit light and air; and there being no aperture above for ventilation, the interior has a damp odour and is so dark that whenever I enter I have to stand still awhile to become accustomed to the gloom. By keeping their habitations darkened they are free from pihums, motúcas, carapanás, and other viciously disposed insects which abound in joyful clouds around any one exposed to their attentions. The inside is neat, the framework rising at regular distances and converging towards the centre, but as numerous lanky, half-starved curs lie about the plain earth floor, jiggers literally swarm, and a visitor is fortunate in escaping their attacks, which are usually near the toe nails or on the soles of the feet. Some natives have their feet horribly disfigured by this insect, and the hips of an elderly man are covered with loathsome excrescences said to have been caused by it. A few maquieras or netted hammocks are swung close to the sides about eighteen inches

from the ground, and cooking is performed in a small burnt clay dish of charcoal. In one hut I found the male owner and his two squaws reclining on separate hammocks, another female nursing her baby, and a girl knelt upon the ground fanning a dish of fire upon which were turtle eggs: her hair completely veiled her face. Ere long the male aroused himself, declared the bows and arrows I was examining were puranga, puranga (fine, pretty), and informed Senhor Pinhiero, my kind host and interpreter, that if the caríua (white man) would give him knives, hatchets, beads, &c., he would feel correspondingly obliged: he omitted, however, to hint at anything in the shape of an equivalent, such as venison, tapir meat, wild hog, fish, or turtle. When told we had come to instruct him and his, and teach him to know and worship the true God, I question whether he understood what was meant, but, loudly whispering in my ear, he reiterated his requirements. Cacuyury, the chief, is the least prepossessing of all the villagers, but certainly the most intelligent, and a wideawake on his crown, and a shirt outside his trousers, lends him quite a regal presence among his nude and more barbarous subjects. He seems somewhat to comprehend the nature of our mission, and I shall be thankful if we can soon persuade him to leave off thrashing his squaws, which he now and then does most unmercifully and with the first thing upon which he can lay hands. Sometimes he comes to my room with his two better halves, and nothing seems to give greater delight to the ladies than to gaze into my looking-glass, and smooth their coarse jetty locks with the *back* of my hair brushes. As I said before, they smell everything, and invariably touch it with their tongues. Cacuyury's younger squaw is a slave, and the elder, Uayanapá, lets her know it too; her name is Yaniaba, and I do not think she can be more than fifteen years of age. The chief knows a few words of Portuguese, has been induced to clear an acre of ground and grow bananas, cajús, pineapples, and pumpkins (a most cheering fact), sometimes eats salt with his food, and once or twice a week he takes it into his head to collect rubber. The best yielding rubber trees are found on the low lands near the river. A blow from a small hatchet makes an incision from which milk exudes and drips into a tin cup fastened with clay. The milk is collected daily, and congealed by dipping a puddle into it, which is then held over a fire of uricarí palm nuts that emits a dense white smoke. These nuts generally contain three or four white maggots an inch long resembling fresh cocoa nut in taste; they are much prized by Indians and are a splendid bait for sardinha. I have often tasted a few drops from the bark, and think it quite equal to Devonshire cream in richness of flavour. The natives use it in cases of fracture instead of splints, first setting the limb and then painting it with milk, leaving small spots uncovered. Surubim, pambaqui, pirarucu, and vacca marina, the four principal fish of the Amazons, are passionately fond of rubber nuts, which when

fresh are not unpleasant, and are as prettily veined as the castor oil bean. Fish are attracted by flapping a nut now and then near the bait.

"I have yet to learn the exact nature of religious ideas held by Hypurinás. Cacuyury believes in a good and evil spirit; that the former beneficently rules by day, and the latter, called Monungú, is a prince of the powers of darkness, and exercises a malign influence between sunset and sunrise. He is the Jurupary of the Mundrucús and other tribes; beguiles canoe voyagers beneath treacherous banks, which overwhelm with sudden destruction all upon whom they fall; distils the poison of the rattlesnake; gives strength to the anaconda; and, in form of a jaguar, roams about at night seeking whom he may devour. He believes in hobgoblins, fairies, and furies, some which delight to pinch, stifle, and frighten unhappy sleepers; others as airy nymphs, on tiptoe, skip through forest glades; or as lovely maids languish and sport upon the placid waters of a solitary pool, and seek to enchant the wearied hunter or curious youth to their mysterious abode; and where a lightning bolt has scattered or felled a vegetable tower their vicious spite has been displayed. He believes in omens; that he is lucky should this animal cross his path, and unfortunate should another do the same; and when undertaking a canoe voyage, to ensure success he dips his paddle into the river, holds the blade above his mouth, and allows the water to drip down his throat. Some fishes must not be harpooned, such as the slate-coloured buto for instance, as its oil, if used for lamps, causes blindness; an arrow drawn upon a Sucurujú will render a bow deceitful and dangerous ever after; and women must not do this, that, and the next thing under dreadful penalties; indeed, the 'fair sex' are in for an alarming catalogue of prohibitions, nearly all of which do not come into force until such times as its members should be most exempt. Sometimes when I look upon these neglected daughters of Eve, I almost wonder if they can be sisters of those at home, whose eyes, goodness, and accomplishments make life so joyous, and for whose sakes Britons dare and do as no nation has ever done before. With no knowledge of revealed religion, it is not surprising the Indian should believe his forests peopled with supernatural beings. The cries of several night birds sound so human that, heard for the first time, particularly that of the uratauí (mandalua, in Portuguese), they would be assuredly mistaken for shrieks of frenzied distress. Another, called the uacuráu, interrogatively whistles, 'Who are you?' as distinctly as I can pronounce the words, and I never hear it but I mentally reply, 'Never you mind!' Of a great annual festival, of a partly religious character, which takes place during the rainy season, I will speak about after attending it. There will be quite a gathering of the clans, and Hypúrina Dhus and Macs promise to muster in force."

(*To be continued.*)

Gleanings.

"PUT YE ON THE LORD JESUS CHRIST."—Rom. xiii. 14.

To wind up all: My son, if ever thou look for sound comfort on earth, and salvation in heaven, unglue thyself from the world, and the vanities of it; put thyself upon thy Lord and Saviour Jesus Christ; leave not till thou findest thyself firmly united to Him, so as thou art become a limb of that body whereof he is head, a spouse of that husband, a branch of that stem, a stone laid upon that foundation. Look not therefore for any blessing out of Him; and in, and by, and from Him, look for all blessings; let Him be thy life; and wish not to live longer than thou art quickened by Him; find Him thy wisdom, righteousness, sanctification, redemption; thy riches, thy strength, thy glory.—BISHOP HALL.

"WE ARE MEMBERS OF HIS BODY, OF HIS FLESH, AND OF HIS BONES."—Eph. v. 30.

Let no man pretend to this honourable relation of membership to Christ, without something to show, by which he may warrantably avouch it. The currentest mark will be your conformity, not to men, or self, but to Christ Jesus your Head: it is that must denominate you Christians indeed. At the latter day Christ will know none but such as have made "their robes white in the blood of the Lamb." All hang-byes and ivy-claspers will then be shook off, and those only retained that have his substance in them. Many shall come, and plead their works, what they have been, and what they have done; and their old hypocrisy will be so immovable and impudent, that they will even expostulate the matter with Him: "Have we not prophesied in thy name, and in thy name cast out devils, and done many wonderful works?" Matt. vii. 22; of whom our Lord will profess, that "He knows them not;" no, nor He "never knew them," verse 23. His own He knows by their likeness to Him: He knows, and cannot but know, the members of His body: "My sheep I know; but who are ye?" will He then say to all that are but professing members of Him; which will, indeed, be a doleful conclusion of their groundless, though specious, confidence: look to it, therefore, in time!—ELISHA COLES.

"CHRIST LIVETH IN ME."—Gal. ii. 20.

Faith therefore must be purely taught: namely, that thou art so entirely and nearly joined unto Christ, that He and thou art made as it were one person; so that thou mayest boldly say, I am now one with Christ, that is to say, Christ's righteousness, victory and life are mine. And again, Christ may say, I am that sinner, that is, his sins and his death are mine because he is united and joined unto me, and I unto him. For by faith we are so joined together, "that we are become one flesh and one bone," (Eph. v. 31.) we are the members of the body of Christ, flesh of His flesh, and bone of His bone; so that this faith doth couple Christ and me more near together, than the husband is coupled to his wife.—LUTHER.

HOME PROCEEDINGS.

THE month in which Easter falls may be said to be only half a month, so far as active Association-work is concerned, for in most parishes there are special services during Passion Week, and the following four or five days are kept as a general holiday, so that meetings do not as a rule succeed.

The Scotch tour began at the end of March, and was continued up to Easter. It was undertaken by Mr. Lee, and comprised meetings at Moffat, Alloa, Stirling. Aberdeen, Huntly, Montrose, St. Andrews, Edinburgh, and Portobello. At most of these places the magic lantern was used, but at Edinburgh, besides the evening lecture, there was an afternoon meeting. We subjoin a short report from the "Edinburgh Courant." Sermons were preached at Perth, Aberdeen, and Edinburgh on the three Sundays Mr. Lee spent in Scotland. Our usual sermons in St. Jude's and St. Silas', Glasgow, had, for local reasons, to be postponed.

The tour to the West of England, which had been planned for Mr. Quick, was kindly undertaken by the Rev. A. A. Welby. He lectured at the eight following places :—Plymouth, Stoke, Tavistock, Bishop's Teignton, Exeter, Tiverton, Taunton, and Northam near Bideford, and on April 2nd preached in the two Tiverton Churches. The tour was in every way successful, and our only regret is our inability to enlist more of the Devon and Cornwall places in our great work. Their distance from London is one great obstacle to this, for unless those who are willing to have meetings can accept a visit at the time our deputations are received by our important Associations, it is hard to bring them in at all.

A few isolated meetings and sermons complete our tale of work. Blakeney, for the first time, had sermons, which, with the boxes left there last year, produced 6*l.* 6*s.* The sermons at Horsham, in the morning at St. Mary's, and in the evening at St. Mark's, resulted in collections of more than 18*l.* This is eminently cheering in an Association only formed last year. Sermons were also preached at Felday in Surrey, at Shepton Mallet in Somerset, and at Allhallows, Lombard-street, the last by Mr. Barlow. Meetings were held at Abergavenny in Monmouthshire, Ongar in Essex, Beccles and Melford in Suffolk, Finchley, Fulham, and Mildmay in Middlesex. The last three are to us new openings, and at all, though the attendance was not particularly large, a good deal of interest seemed to be excited. At Beccles we had a very large meeting, from the fact that Mr. Robertson, who is to work in South America, was at the time a master at the Grammar School.

We are not able to state as yet who will take Mr. Quick's place, but by June the matter will, all well, be definitely settled. H. S. A.

SOUTH AMERICAN MISSIONARY SOCIETY.

(From the "Edinburgh Courant.")

A public meeting in connexion with the above Society was held in the Bible Society's Hall yesterday, the Bishop of Edinburgh in the chair. There was a fair attendance. In the course of an interesting address, the Rev. John I. Lee, the Secretary of the Association, and lately British Chaplain at St. Paulo, Brazil, gave interesting details of this the only Society in Great Britain sending both missionaries for the heathen and ministers to the English-speaking communities of South America. After reviewing the incidents which first led to the formation of

a Mission at Tierra del Fuego—the first station and present centre of their operations—and touching upon the main features of their efforts in connexion with Bishop Stirling up to the present time at that station, he proceeded to notice the Mission-station in Patagonia under the care of Dr. Humble. He gave information regarding the Argentine Republic, and the Missions established there, and afterwards gave a concise statement of the work being done in Brazil. Mr. Lee's remarks throughout were characterized by great hopefulness as to the future of missionary enterprise in all those quarters. The Rev. Mr. Faithful then moved the following Resolution :—"That this Meeting has heard with interest the progress made of late years by the South American Missionary Society abroad in their work of carrying out to the native tribes the truths of the Gospel, and also in their efforts to distribute the Bible and supplying ministerial aid to English communities throughout the Continent, and this Meeting desires to vote the Society their very hearty support." Mr. James Todd, advocate, seconded the Motion, which was unanimously agreed to ; and the thanks of the Meeting were awarded to Mr. Lee for his interesting address, as also to the Chairman by Mr. H. S. A. L. Hay ; after which the Meeting separated. An interesting lecture on this Mission was delivered by the Rev. J. I. Lee in St. Andrew's Episcopal School on Monday evening, the Rev. Dr. Teape in the chair. Notwithstanding the inclement weather, there was a good attendance. The lecture was illustrated by several views shown by the lime light, beginning at the east coast of South America, and proceeding down the west coast to the town of Lota, in Chili. The views illustrated the natives, the principal plants and animals, with beautiful scenes in the interior, showing various mountains in the Andes group, &c. The place where Captain Gardiner died was shown, and the fruits of his labours and the various missionary operations going on in the several places shown were mentioned. The fact of 250,000 British people there renders the sending out of clergymen a necessity. The objects of the Society are to send clergymen to our own people in South America, missionaries to the heathen and to Roman Catholics, and circulate the Word of God among them. At the close of the Meeting, a vote of thanks was awarded to the deputation by Mr. H. S. A. L. Hay, C.A., who has long been connected with the Society, and also by the Rev. D. S. Drysdale.

PRAYER UNION FOR SOUTH AMERICA.

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

1. That the Lord will be graciously pleased to bless the efforts now being made by means of the Annual Meeting and Sermon, and the issue of the Society's Report, to bring this missionary work before His own people. That those already engaged may be encouraged, and that many others, especially amongst the clergy, may be led to promote its objects.
2. That the Committee may be Divinely guided and assisted to devise and adopt such means for the pursuance of the Amazon Mission as shall be in accordance with the mind of the Holy Spirit.



A SOLITARY HUT ON THE AMAZON.

THE SOUTH AMERICAN

Missionary Magazine.

JUNE 1, 1876.

LETTERS.

DURING the past month letters have been received from the Bishop of the Falklands, the Revs. W. T. Coombe, J. Roe, R. Croker, W. H. Elkin, T. R. Hoskin, Dr. Humble, W. H. Shimield, T. Bridges, B. C. Huntly, Mr. Bartlett, and Mr. Lewis.

BUSINESS.

The General Committee assembled for their usual monthly meeting on the 9th ult.

The Committee received with regret the resignation of the Rev. J. I. Lee, Association Secretary for the Northern District, and appointed in his place the Rev. W. J. Lake, Rector of Farnley, who, like the Rev. A. A. Welby, will give a portion of his time to the Society.

The Rev. J. T. Evans, Curate of St. Andrew's, Westminster, was appointed Association Secretary, vice the Rev. G. P. Quick, now on his way to Santiago.

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

FINANCE.

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

A special meeting was held on the 4th inst. to take leave of the Rev. J. H. Gybbon-Spilsbury.

A legacy of 19*l*. 19*s*. was reported from the late Miss Jane Wilmot, of Newton Abbot.

Total amount received during the month of April was 453*l*. 16*s*. 8*d*.

Next meetings will be held (D.V.) on the 8th and 22nd inst.

GENERAL INTELLIGENCE.

THE Twenty-fifth Annual Meeting of the Society is now among the things of the past. Friends who were present, we think, will agree that it was a success in every way. The attendance was excellent, the speeches left nothing to be desired, and interest was excited. This will be cheering news to those who were necessarily absent, and to those who are bearing the burden and heat of the day abroad. A full account will be found further on.

News is to hand from Bishop Stirling. His letter, dated April 4th, was written on board the "Allen Gardiner" at Sandy Point, whither he had gone from Ushuwia to meet the Pacific steamer for the West Coast. His Lordship reports the "Allen Gardiner" in thorough good order. Having had the opportunity of testing her sea-going qualities, he pronounces her *admirable*, and says that she is the first vessel, large or small, in which he has been able *every day* to dress with comfort, and that in spite of high winds, and restless and sometimes tumultuous seas. He writes also exceedingly well of her carrying capacity, and does not think there will be any necessity to charter a vessel to convey the new buildings to Tierra del Fuego. His Lordship concludes by saying, "The 'Allen Gardiner' is exactly what Sir James Sulivan meant her to be, although ten or eleven tons smaller than was quite desirable." We are sure this information will be acceptable to our friends.

The Rev. J. H. Gybbon-Spilsbury, the newly appointed chaplain to the "Camp" district at Frayle Muerto, has sailed for his destination. At one time it was feared he would not be able to leave as soon as it was intended, but the stone was graciously "rolled away," and it gives us pleasure to think he is now drawing near the end of the voyage.

The Rev. W. F. Satchell has also sailed for Rio de Janeiro *en route* for Morro Velho.

The new church at Rosario will in all probability be finished and opened for Divine service this month. We have forwarded to the Rev. T. W. Coombe several articles of church furniture, amongst other things, a beautiful Bible and Prayer-book, and books for the Communion Table, the gift of the Society for

Promoting Christian Knowledge. The only article he appears to be in want of now is the font, for which he appeals to the friends of the Society. He has on an average 50 baptisms a year.

From San Paulo the accounts are satisfactory. Mr. D. M. Fox, through whose energy and zeal the church was built, is able to report it out of debt, though, he says, some two or three hundred pounds would be advantageously spent in putting up a permanent fence and internal decoration. He points out, also, that the work cannot be said to be complete until two or three thousand pounds are raised to provide a small but secure annual sum for the chaplain, in addition to the uncertain subscriptions of residents and the grant of the Society. It is owing, Mr. Fox says, to the kind liberality of friends in England that the church is now out of debt, and to the South American Missionary Society that they have the advantage of a chaplain in the province.

Mr. Shimield has again visited the camps of Entre Rios, and was cheered by a kind reception from the Scotch sheep-farmers. He and Mr. Croker had arranged to visit Paysandu every six weeks, a plan that has the cordial approval of English people there.

Mr. Hoskins is anxiously hoping a suitable person may be found to continue the work among the Spanish-speaking community at Monte Video. That there is a great opening and demand for such an one, he says, has been clearly demonstrated. For such a person we have been anxiously on the look-out for some time, and we can but hope that He who knows our want in this respect will graciously be pleased to send us one of His servants.

The concluding part of Mr. Clough's letter will be found amongst these pages. Our space forbids any lengthy remarks, but we cannot forbear expressing our fervent hope, that the measure of success God has been graciously pleased to vouchsafe to these two self-denying labourers on the Amazons will be followed up at home by fervent prayer, that they may be endued from on high with wisdom, courage, meekness, and perseverance, and than an understanding mind and willing heart may be bestowed on the natives.

P. W. S.

Farewell Address to the Rev. J. Y. Gybbon-Spilsbury.

THE following is a necessarily abridged report of the address delivered by the Rev. R. J. Simpson, Rector of St. Clement Danes :—

"This is a solemn hour for us all. It is for our own sakes as well as yours that we are met together. We, who are here assembled, may never meet again till we appear at the judgment seat of Christ at the great meeting of quick and dead.

"I would humbly but earnestly point out to you three things :—

"1. The greatness of the work.

"2. The greatness of the difficulties.

"3. The greatness of the reward.

"1. The extension of the Redeemer's kingdom. That kingdom is not of this world, and therefore not confined by any geographical limit. It is no less a work than this. To the All-seeing eye there is no 'abroad' and 'at home.' These are but conventional and relative terms used by short-sighted men. What a contrast to the grand catholicity of that heaven-taught petition, 'Thy kingdom come,' or the idea conveyed by the sweet psalmist of Israel, 'The earth is the Lord's.' To lead the heathen to the field of Christ, to support the weak in the day of trial, to minister to the wants of their countrymen whose lot is cast in a strange land, to win the superstitious to a purer and holier faith, and to help to bind with the golden chain of the everlasting Gospel the great continent of South America, this is a work great indeed.

"2. But the cost must be counted. The ignorance of the Heathen; the infidelity of the civilised; the gross superstitions of the Spaniard and Portuguese settlers; and the indifference of thousands of professing Christians—all these will meet you. Endure hardness as a good soldier of Jesus Christ, and if you should for a moment feel faint-hearted, think of gallant Allen Gardiner and his noble little army of martyrs whose bones consecrate that sin-bound continent, and take courage. The dead man who came in contact with the bones of Elisha, stood upon his feet and lived again.

"3. Need I tell you of the greatness of the reward? Nay, I cannot, for eye hath not seen it, nor ear heard it; but I can say it is no ivy wreath, no fading laurel; but a crown that fadeth not away. Run the race, looking unto Him who is not only the Author but Finisher of our faith; who for the joy set before Him endured the Cross, despising the shame, and is now where He prays we 'may be with him.'

"Do not think you are alone when yonder in that far-off land. You are 'encompassed with a cloud of witnesses, above and on earth.' Do valiantly for Christ. May God speed you and keep you in His holy keeping, while you learn to labour in His blessed service, and to wait for His exceeding great reward."

NORTHERN MISSION.

THE AMAZONS.

THE following is the conclusion of Mr. Clough's letter of Nov. 8:—

"The aboriginal inhabitants of this fluvial Mediterranean believe in myths somewhat corresponding with those held by the Norse and Vikings of old. One of the most popular and universally current is, that every large lake is the residence of a monstrous kraken, or anaconda, and to avoid destruction it is necessary to give notice of approach by loud cries, beating of drums, and blowing of horns. After threading a leafy tunnel, and upon entering an expanse of placid black water surrounded by virgin forest, the transition is so sudden, the view so grand, and silence so solemn, that no wonder the stolid native should be extraordinarily impressed. To the best of my recollection naturalists always describe the anaconda as ensconced amid the boughs of a tree when waiting for prey, but it frequently happens the reptile attaches his tail to a sunken trunk, and has its whole length submerged save part of the head. Upon the approach of a deer to drink, it glides beneath the surface, and when the unsuspecting animal stoops—water renders the keenest scent useless—out shoots the scaly enemy with the velocity of an arrow, throws a couple of folds round the body, and with his powerful fangs tries to penetrate the vertebra of the neck. Any one who has seen the skin I sent to England last June, though only half the dimensions of some anacondas, will readily understand how it is possible for this serpent to reduce a bullock to a bag of broken bones in a very few moments.

"In a former letter I spoke of the difference between the vegetation of the vargems of the Purús and that of the Tapajóz. Since then, in my rambles on the high land, I have found the forest as grand as elsewhere. On the table lands of Tapajóz, extending eastwards to the Xingú, five hundred miles from the Atlantic; on the Huallaga, Ucayali, and Marañon, three thousand miles distant; and here, one thousand miles from the Amazons, going towards Bolivia, the characteristics of vegetation, soil, and temperature are uniformly the same, and the whole region is a hothouse, abounding with the richest tropical woods, plants, and flora.

"Prospects.—The following must be regarded with a sense of deep thankfulness to God—*a Mission station is now definitely founded among the heathen Indians of Amazonia, and that, if not welcomed by them, it meets with no active opposition.*

"To effectually carry on the work begun, I would submit the necessity of female co-operation. The degraded condition of Indian women can only be considered with pain. The cruel restrictions under which they are placed retard benevolent efforts on their behalf; and the un-

thinking savage, who is incapable of appreciating motives which animate the missionary to spend and be spent for his good, is much less disposed to recognise the endeavours to ameliorate the condition of his abject squaws. The wife of a missionary can perform offices for her sex denied to her husband, even supposing him capable of executing them. Her dress, life, and conversation exhibit correct notions of propriety, godliness, and usefulness. She can cut out and make garments bewilderingly incomprehensible to the sterner sex; teach sewing, and, in the shape of friendly and sisterly intercourse, colloquially impart Gospel truths and necessary information upon subjects immediately concerning their welfare. All this, too, can be effected without the opposition of the males, who, by a double influence brought to bear upon them, would soon learn to recognise and accept the holy precepts and examples daily taught and practised. *If possible, not less than two young married missionaries with their wives should come to carry on the work. Single agency is already secured as far as required.* The climate is trying at first on account of heat, but if England be left in August, the transition to tropical temperature will be gradual, whereas the change from an English spring or winter is apt to produce a dangerous shock to the system. Frequent daily observations of my thermometer since our arrival in Quebuburian and Terruhan average as follows:—5 a.m., 74 deg. Fah.; 10 a.m., 82 deg.; 3 p.m., 89 deg.; 8 p.m., 80 deg. One morning I awoke shivering with cold and found the glass as low as 71 deg; I was glad to wrap myself in a heavy coloured blanket. The Purús throughout is sadly infested with pihums and mosquitos, and it is impossible to sit, read, write, or sleep, excepting under a mosquito net, unless in such a room as my own. I had the frame constructed and packed in England by Mr. Mead, jun., carpenter and builder, St. Albans. It is of such excellent material, and so exactly arranged, that, notwithstanding long journeys, much knocking about, and exposure, I had no difficulty in putting it together, and it is as sound as the day it left the workshop. It is 12 by 8 by 8 feet, the top and sides are of strong brown butter cloth (I think that is the name), and the floor of flax sheeting nailed outside, consequently the walls and roof are transparent, thoroughly insect-proof, and the ventilation perfect. Two such rooms would be sufficient for a married couple, though it would be well to have a third for the reception of Indians, where they could sit and sew, &c.

"Considering the stay would be for years; the nature of the climate and locality; that nothing can be purchased at this outpost beyond farinha, calico sheeting, butchers' knives, and farthing Tandstickers at sixpence each, prudent forethought will indicate superfluities to be avoided, and articles necessary. The following should certainly be brought:—Cooking utensils, suitable for wood fire, with chain to suspend pot and kettle; cutlery; enamelled plates, cups, and saucers; two or three cane-bottomed chairs (trunks will be utilised for seats); strong

oak tables, fitted with screws (no glue); pails; filters; candles; glass shades; a few thick coloured blankets; boots; angola and thick worsted socks (to keep off insect bites); tea; stationery; *umbrellas* and so forth; *second-hand box of house carpenters'* tools; grindstone; cross-cut files; vice; spades; picks; heavy farming hoes and rakes, &c. Nearly every article purchased in London went down in the Colibré, or was previously sold at fabulous prices by the late Dr. Lee, who could as easily have disposed of a shipload as the little stock he possessed. No butchers' meat or bread to be purchased within a thousand miles. Salt beef, cod, and pirarucú, coffee, sugar, rice, &c., may be had in Manáos. Liebig will be found useful in sickness. A good stock, properly husbanded, will last a long time. *All cases should be lined with zinc or tin and able to open with lock and key*, otherwise they will be cut open at Pará, humidity enter, and everything run the risk of ruin. A harmonium, the less complicated the better, in oak case, and tin-lined box opened with lock and key, will serve to cheer the musically inclined, and, on the Lord's-day especially, bring happy home associations to mind. Through mercy I am so well able to stand this climate that, notwithstanding numerous drawbacks, I would most readily and cheerfully volunteer to permanently reside here were my wife constitutionally fitted to do the same.

"I now wish to mention a fact meriting serious attention, as it tends to demonstrate the obligation we are under as a Christian people to the natives of Amazonia. Two-thirds of the articles of indiarubber manufactured at home, is the produce of the Amazons and its tributaries. Elastic in some shape or form is found in nearly every British household. Yet we have done nothing worthy of mention hitherto to spread the light of Christ's Gospel among those to whom we owe so many useful conveniences, and almost necessaries of life. An opportunity now occurs for practically exhibiting acquiescence in the above shortcoming, and promptly remedying the reflection which rests not only upon our Church, but upon every Christian denomination. All Christians, therefore, should be cordially invited to co-operate with their prayers, and material support, and sympathy in contributing towards the maintenance of the only Evangelical mission in this vast field. Millions at home are benefited by the produce of this land, and surely the sum required to support two married and one single agent; to provide a suitable outfit and a case or so of cotton prints and pieces of sheeting, suitable for male and female dress—surely, I say, this small sum will not be appealed for in vain. God's work is progressing throughout the world, and yours is the honour and privilege of supporting and directing it in this comparatively unknown quarter of the globe.

"The Lord commands His Gospel to be preached to the heathen, and as He will assuredly raise up His servants to devote their lives and energies to the work, in like manner I am persuaded He will stir

up the hearts of His people to cheerfully do their part. Were it possible to transport a group of Hypurina families, such as I see every day, into the heart of London, the entire country would thrill with amazement and stagger at the spectacle. Men would generously emulate to clothe the absolutely naked and point them to God; women would compassionately regard the degraded condition of their savage sisters; boys and girls would stand aloof with afright; yes, and the unbeliever and sceptic remain shocked and appalled and be constrained to acknowledge that righteousness exalteth a nation, but sin is a reproach to any people.

"Brethren, sisters, children in the Lord, I beseech you, for the Lord Jesus Christ's sake, according to the mercy of our God, by which you have been called by His Spirit to partake of the benefits of the Gospel, that you strive together with us on behalf of these our fellow-creatures, who never yet have heard of the day-spring from on high; that you give gratefully of your substance to Him from whom you received it; that you deny yourselves for Jesus' sake, considering how great the price was paid for your ransom, even the blood of the spotless Lamb of God. Let your freewill offering and your thankoffering be laid upon the table of the Lord, and know that it is accepted as a sweet-smelling sacrifice, and that your token of love is registered in the dread book wherein all is recorded, and from which all men shall be judged at that great day, when the Son of God shall descend from heaven with a shout, and the redeemed of the Lord arise to meet Him in the air. Plead for us unceasingly that our faith fail not; that amid many trials, sorrows, and discouragements we may ever remember that the Lord is with us; the work is His, and His is all the power and glory. What saith the Scriptures? 'I am sought of them that asked not for me; I am found of them that sought me not. I said, Behold me, behold me, unto a nation that was not called by my name.'

"I have not painted the canoe yet for want of oil; she is a good boat, and one person can paddle her against stream. I was going to name her, but the thought struck me you would like to do it, so I have left the matter for the Committee to solve.

"Through mercy we are both quite well. My colleague tells me he has written you fully. The Committee knows better than any one how many years it has taken to gather results of the Fuegian Mission, hence patience must be extended to these Hypurinas, who are quite as savage as their brethren down south, only they are much better-looking. I again repeat that female agency is indispensable. The climate is the chief obstacle, but if one can stand it the rest is nothing. Health can only be insured by continual perspiration. I trust our several communications have reached you safely. Mr. Green, of Pará, will kindly forward anything sent to him for us.

"R. STEWART CLOUGH."

Writing again, January 19th, 1876, he says :—

"Notwithstanding the adoption of every possible precaution to ensure safety, the transmission of letters between Manáos and this point is attended with so much uncertainty that I shall feel somewhat anxious until hearing you have received despatches sent. As the steam launch Colibri has been withdrawn, only the Madeirainha now runs south of Hyntanahan, and unless her commander has merchandize to bring up,. or is advised per canoe of there being sufficient rubber to warrant his making the trip, he will not come to Terruhan. Letters have consequently to be sent by anyone going down, and their safety mainly depends upon the fidelity or thoughtfulness of those to whom they are entrusted.

"Mr. Resyek leaves in a few days upon a tentative mission among forty Indians, settled *pro tem.* near a lake about eighteen miles lower down, and close to the river Siruyny. This river is only two days' distance from here through Vargem forest on the opposite shore (right bank), but the journey cannot now be made owing to deep ygapó or flooded lands. Four Indians visiting Terruhan from the Siruyny describe the stream as peopled throughout with numbers of their own tribe, Hypurina. Several maloccas exist near its confluence with the Purús. Mr. Resyek has been to the lake in the Mission canoe, and is satisfied much good may be done by his erecting a temporary dwelling, and residing among the Indians mentioned. Friendship once established, we shall find no difficulty in gaining access to those who, through fear or distrust, keep aloof from whites. The river is rising rapidly, driving Indians from the low lands to their permanent dwellings, and as they will not come to us we must go to them. We shall be within easy distance, means of information will become extended, and acquaintance be made with a larger number of Indians than would be possible by both remaining upon one spot, particularly, too, owing to the nomad habits of the indigines. But for my entire confidence in Mr. Resyek's zeal, prudence, and sagacity, I should hesitate, or rather positively decline assent to his departure ; as it is, I am persuaded it will be for the furtherance of the cause for which we unceasingly labour and pray.

"In a few days, my stay in Amazonia will be limited to six months, and although I long to return to those near and dear to me, it is with no small solicitude I reflect that I may not be permitted to see the work commenced fairly taken in hand by my successor. Probably an answer to my last may not arrive before June or July, and the case of articles asked for not reach us till August or September, even supposing friends lent a prompt response to my appeal. Should it be found, therefore, necessary or advisable that my stay be prolonged other six months, namely, to March, 7th, 1877, I shall take it for granted, unless otherwise informed, you will give your assent to the same. My object is to render every facility to the Mission, and I cheerfully forego the prospect of a speedy return, if by so doing I am assured the interest of the cause of our Lord and Master will

be strengthened. I leave the matter, however, in the hands of our Heavenly Father, and a determination either way will be joyfully accepted by myself.

"Last week we were visited by sixteen Indians from the Serury, Pauyny, and Ituyny. Those from the first affluent I had seen before, but several from the last were strangers. They were friendly, pleased with a small present of farinha, and brought a basket of wild fruits, chiefly araçá and súrva (hyp yaté) ; both have a pulpy interior, the former with an agreeable, though somewhat sharp acid taste, and the latter with a delicious sweetness similar to that of the çapodila, of the lower Amazons. Care must be taken not to bite the súrva, as a milky juice exudes from the skin more adhesive than ordinary mucilage. They reported measles bad everywhere, and fatal cases not unfrequent.

"A few days ago an Indian here asked me to treat his wife, who was suffering from the disease mentioned, but as her whole body was under a thick coat of vermillion paint, I could hardly determine the nature of her complaint. She was in a burning fever, and as I thought I discovered an eruption on her arms, back, and neck, I gave a simple remedy, the best, in fact, our limited stock of medicines afforded. I learned that no sooner my back was turned than the poor creature took a cold bath. Next morning her husband returned, and, shaking his head, declared the caríuas medicine to be of no use. He expected his partner would be perfectly well in the morning, and if it took a white man time to cure sickness, and the patient might ultimately die, why, that was the case with them! I visited the malocca yesterday, and found the woman lying in an open-meshed grass hammock, with an earthen pan of red-hot charcoal beneath to keep her warm. Her skin was parching hot, and, as might be expected, the charcoal fumes gave her a splitting headache. Damauá, her husband, who was very attentive and gentle, held a rank çipó to her nose to smell, and fumigated the hut with burnt leaves. I positively am afraid to mention some of the remedies Indians employ, their nature being revolting and barbarous beyond all credence. Poor things, my heart is moved at their pitiable state! Buried alive in the recesses of the forest, with no knowledge of God, or the most primitive elements of civilization, they little resemble men under the benign influences of Christianity. I was so anxious to comfort Damauá and his wife, that Senhor Pinheiro and a woman who speaks their language accompanied me as interpreter, but whether the man was too concerned about his partner, or the vehicles of communication too faulty, I cannot say, but what were intended for comfortable words seemed completely thrown away. The present of a plucked ynambú (a kind of guinea fowl) elicited such a genuine smile of satisfaction, that I fancy I should have discovered some apprehension of the message had it been properly understood.

(*To be continued.*)

SOUTH AMERICAN MISSIONARY SOCIETY.

THE Annual Meeting was held in the large Banqueting Room at St. James's Hall, on Tuesday, the 25th of April, which was completely filled. The chair was taken at half-past two by the Right Hon. the Earl of SHAFTESBURY, K.G., and among those present were Prebendary C. Mackenzie, Revs. H. S. Acworth, C. Stirling, W. H. Barlow, W. Windle, W. W. Kirby, T. B. Sikes, C. R. de Havilland, W. T. Duke, J. T. Evans, H. C. Lory, T. N. Kearney, A. A. Welby, J. Strickland, Mr. W. Macandrew, Mr. J. M. Dean, Mr. A. R. Pite, Mr. Sydney Gedge, Mr. W. T. Charley, M.P., Colonel Channer, Colonel Colvill, Major Ditmas, Major Tubby, Captain W. G. Annesley, R.N., Captain P. W. Stephens, R.N., Captain Frobisher, Lieutenant Sulivan, R.N.

The proceedings having been opened by the Rev. H. S. ACWORTH, Organizing Secretary of the Society, with prayer, and the hymn having also been sung beginning "Hark, the cry of human anguish,"

Captain P. W. STEPHENS, R.N., read the Report, which said that the work of the Society abroad, under the more immediate superintendence of the Bishop of the Falklands, had, with little exception, progressed favourably. His Lordship, who had been moving about from point to point, had been unable to cover little more than the eastern half of his diocese, but the reports he had sent home from time to time from the various stations, were alike creditable to the chaplains and all engaged, and encouraging to the Committee. The total receipts of the year, home and foreign, amounted to 13,659*l.* 14*s.* 2*d.*, and the total expenditure to 11,314*l.* 2*s.* 7*d.*, leaving a balance of 2,344*l.* 11*s.* 7*d.*, which was accounted for by a munificent gift of 2,000*l.* to the Society by Mrs. Turner, Dinglehead, Liverpool, in memory of her late husband, Mr. Charles Turner, M.P.; and legacies from the late Miss Ann Coombe, of Cheltenham; Miss Mary Holland, of Everton; and Captain Swatridge, of Weymouth. In augmentation of the Society's grants for stipends of chaplains the sum of 1,541*l.* 19*s.* 4*d.* had been raised abroad and applied to that purpose at the various stations. The total amount so dealt with showed an increase of 176*l.* over that in 1874. In consequence of the irregularity of the foreign contributions at some of the stations in aid of the chaplains' stipends, it became necessary for their comfort that the Committee should guarantee to them the whole, but it was hoped that an increase of the free contributions in South America would prevent any loss to the Society. Detailed accounts were given of the work in the Falkland Islands, in the Argentine Republic, in Uruguay, Brazil, Chili, and the Amazons; and in the conclusion of the Report it was observed:—"Those who are watching events in South America, cannot fail to be struck with the rapid change that is taking place in religious matters in the various Republics. Romanism in all the cities and towns is gradually losing its hold on the masses, and intelligent men on all sides are beginning to exercise and enjoy that liberty of conscience which the Bible confers upon all."

The Rev. W. H. BARLOW, M.A., Principal of Church Missionary College, then moved, "That the Report, of which a summary has been read, be adopted and printed, and that the following gentlemen be appointed to act as the Committee for the ensuing year." (Names read.) He said he esteemed it a great honour to have been asked by the Committee to take part in that afternoon's proceedings. Though not yet an old man, he was an old friend of the South American Missionary Society. In fact, he knew it under its former name of the Patagonian Missionary Society, and when its head-quarters were at Clifton he had the pleasure of serving on the Committee and becoming acquainted with a large number of its missionary labourers. It had since removed to London, and it had a much larger and stronger Committee than it had in Clifton; but he was thankful to believe and to feel assured that its principles were still the same, and that it had not swerved one hair's breadth from the great foundation truths upon which Captain Allen Gardiner based its operations at the commencement. In listening to the Report, while it was being read, the first

thing which struck his mind was the satisfactory state of the Society's finances. He rejoiced to find that not only had the Society been enabled to meet all its liabilities, but that even after deducting the munificent gift of 2,000*l.* from Mrs. Turner, there remained a balance in hand of 344*l.* He now came to a new feature in the Report, namely, the guarantee of the stipends of the chaplains. It was customary previously for the Committee to allow a certain sum to those who went out from England as chaplains, and to leave them to obtain from those amongst whom they laboured what was necessary beyond the allowance, for the supply of their wants. There were great difficulties attending that arrangement. A clergyman naturally disliked having to ask his congregation for money which he wanted for his own use, and he would of course be left freer if he could tell them that his stipend was guaranteed to him. That would not, however, prevent him from asking his people to give bountifully to the Society in return. The experiment had only just been commenced, and he earnestly hoped that it would prove to be successful. He hoped that the generous confidence which the Committee felt in relation to those who benefited by the labours of the Chaplains would prove not to have been misplaced. Another interesting feature in the Report was the mention of the safe arrival in the harbour of Stanley of another ship bearing the honoured name of "Allen Gardiner." This new vessel, though smaller than the old one, had turned out to be quite as seaworthy. The only fear in his mind had been that she might not be of sufficient tonnage for the work she had to do; but there could be no better judge on that point than the excellent Bishop of the Falklands, who said that except under occasional pressure she would do very well for the general purposes of the Mission. Another point of deep interest and importance in connexion with the work of the Southern Mission was the strengthening of it through the sending out of Mr. and Mrs. Whaits, who had joined Mr. and Mrs. Bridges, and Mr. and Mrs. Lawrence, at Ushuwia. He had had the pleasure and privilege of knowing Mr. Bridges for a considerable period, and he valued his faithful ministrations very highly. He did not think it was possible for any one to read the journals of Mr. Bridges and not be struck with the fact that he was a true man. To whom instrumentally did Mr. Bridges owe his usefulness? He owed it, under God, to that faithful labourer in times past Mr. Despard, whom he honoured as a father in Christ, while Mr. Despard loved him as a son in the Lord. As regarded Mr. Whaits, he wished to remark that he had known him from the time of his conversion to God. For fifteen years he had watched his course as a Christian man, observing his work as a Sunday and night-school teacher, Scripture-reader, and an evangelist, in several poor and populous parishes in Bristol, and he felt confident that, by Divine Grace, he would be found faithful in the new position which he had recently been called to occupy as fellow-labourer with Mr. Bridges. Passing over other parts of the missionary field in which the Society was engaged, including the wonderful openings found along the banks of the great river Amazon, he wished to say a few words with respect to a department of labour to which he attached very great importance: he alluded to the directly aggressive work among the Roman Catholics of South America. He could not see why the gospel which was sent to the Roman Catholics of the west of Ireland should not also be sent to the Roman Catholics of South America; he could not see why they should care for their Roman Catholic brethren in the great towns and cities of England, and at the same time forget the spiritual condition of those of Brazil or Peru. He knew that a man of no ordinary tact and no ordinary grace was required for such a work; but God was not straitened, and if they asked Him to give them the right man He would do so. There was one thing connected with the history of that Society which ought not to be passed over on that occasion; he alluded to the great service which was rendered by the late Canon Conway as one of the Society's clerical referees. Canon Conway was one of two referees to whom those who applied for service under the Society were sent in order that their spiritual fitness for the work might be tested, so far as man could test it; and it was by their reports that the Committee were guided in making their selection. Canon Conway rendered most valuable service in the capacity of a referee; and he (Mr. Barlow) could not allow that occasion to pass by without paying a tribute of gratitude to his memory. In conclusion he would remark in reference to the Report that it

was modest, it was honest, it was true, and therefore it was a good Report. The Committee desired on all occasions of that kind to have nothing but the plain simple facts of the case stated. They did not desire any garnishing or embellishing; what they wished for was a simple statement of facts, readers being left to draw their own conclusions. One great want of the Society was more men. The cry from every quarter of the globe was for more missionary labourers of the right sort—men of energy and faith. That Society had not yet seen its way to the spending of money in the preparation of suitable labourers. The Committee had felt afraid to lay out money for the training of men who were to be sent to South America, and had depended mainly upon those who had come before it ready, as it were, for the work. On that point he offered no opinion, because it involved details which could not very well be dealt with in that room; but he would earnestly impress upon the friends of the Society that there should be no lowering of the standard of the spiritual fitness of those who were sent out as teachers for Christ. Better to have no Mission at all than to have one occupied by a man who was not from his heart preaching the glad tidings of salvation by Jesus Christ. Let there be no "uncertain sound" about the testimony which the agents of the Society delivered. Let it be clear, and as true to Christ as the needle was to the pole. As regarded the raising up of men for the work, he might observe that during the past year the Church Missionary Society had received the largest number of offers that had ever been known in the history of that Society. And the cause of this might be clearly traced. Many of those who had offered themselves had given themselves up to the work in connexion with the days of intercessory prayer, and among them were to be found many who had come under the influence of those Christian Missions which had of late years been carried on up and down the country by the American revivalists and other Christian preachers. Let all endeavour, as far as they were able, to serve the Lord, relying upon His blessing on their efforts, and bearing in mind that they would hereafter have to give an account of the use which they made of their talents and opportunities.

SYDNEY GEDGE, Esq., in seconding the Resolution, said he must confess that until he read the Report for the last year he was comparatively ignorant of the work which the Society was doing, and he felt greatly surprised at the vast extent of its operations, and also at the large results which, under God's blessing, were in the course of attainment with comparatively small pecuniary means. One special reason which made him take great interest in the work of the Church Missionary Society existed also in the case of that Society. The two Societies proceeded on the same grand Evangelical principles—the principles of the Church of England as understood by the light of the Gospel and the teaching of the Holy Spirit. And therefore he thought the two Societies must go hand in hand, and he felt quite sure that neither Society would be one shilling the poorer for what was given to the other. He well remembered that some years ago in studying the progress of Mission-work in New Zealand, he was amazed to find that a Bishop in that part of the world had a diocese extending over 22½ degrees. He could not calculate how many degrees were under the episcopal care of the Bishop of the Falklands, but he believed that it was much larger than that to which he had just alluded, comprising as it did the whole continent of South America. He wished now to direct the attention of the Meeting especially to the labours of two laymen employed by that Society on the river Amazon, that vast river which stretched from the Andes to the eastern coast—a river which had numerous tributaries, and along whose banks lived or wandered many tribes of Indians. In the year 1872, it was determined to establish a Mission in that part of South America for the benefit of the Indians, the peculiar feature of the enterprise being that the missionary was to travel up the Amazon into the centre of the interior, the river being 3,000 miles long, and in many parts scarcely navigable. Day after day, and week after week, Mr. Clough pursued his way up the river, exploring the country in the midst of savage Indians, until he was about an equal distance from the homes of civilization on both sides of the continent. The people whom he found scattered along his route had all the vices of savage mixed with some of those of civilized life. Sometimes he had the greatest difficulty in obtaining sufficient food

to subsist upon, and he had often to go twenty-four hours without being able to get anything to eat. He was often, too, in the midst of people who, besides being ignorant, naked, and dirty, were great thieves, and he had the greatest difficulty in avoiding their depredations. He had read Mr. Clough's simple narratives with astonishment and admiration, and he could not conceive a man performing a most arduous task with greater fidelity or love to Christ. When it was proposed to send a Mission to the Amazon, the modest sum of 1,000*l.* was asked for. Some time ago, Mr. Stanley, the African explorer, having asked for a Mission to Uganda, in the course of a very short time over ten thousand pounds were subscribed by a few individuals. For a Mission to the heart of South America, the Committee of this Society asked only the modest sum of 1,000*l.*; and he did hope that in this case similar liberality would be exhibited to that which had been displayed in relation to Uganda. It seemed to him that this ought to be done, seeing that but for this little Society there would be nothing whatever being done for the preaching of the Gospel in the whole of that great tract of country. It was true that the Roman Catholic form of Christianity extended more or less over the whole of that part of South America, but he was quite sure that no one in that room would be contented to leave any people to that kind of religion if they could help it, and he believed that though the true light of the Gospel was now obscured, it would yet shine forth brightly in the midst of the darkness that prevailed among Roman Catholics in South America. This Mission had met with a great disaster. They had all probably heard or read of the sad termination of the life of Dr. Lee, how he was drowned while engaged in exploring the river, in consequence of the little steamer in which he was becoming suddenly filled with water in the night. The two laymen to whom he had referred had carried on the work in which Dr. Lee was engaged. He could not say that they had as yet made any converts among the Indians, but it was enough as a justification for their having been sent forth to say, that they had been able to make the people understand them, and that from many of them they had received a hearty welcome; so that they might hope before long they would be able to tell them effectually of the love of God in sending them there to preach the Gospel of His dear Son. Although those poor Indians were not brutal savages, or guilty of cannibalism, they had not the fine, noble qualities which had been attributed by many writers to the North American Indians. Many of them were, he repeated, great thieves. Mr. Clough said that it was often a very difficult thing to prevent stores from being stolen. One would hardly suppose that naked savages could conceal tea-cups about their persons, but Mr. Clough had found them hiding such things under their armpits! As regarded religion, they had an idea that there was a good spirit who ruled by day, and an evil spirit who ruled by night, and they attributed great powers for evil to the great anaconda snake. Most of them earned their living by collecting the milk of the indiarubber tree. He had found that two-thirds of the indiarubber which was used in this country came from that district; and as indiarubber was employed to remove stains made on paper, so he hoped the Gospel would be sent to numbers of those people to teach them, that the blood of Jesus could alone clear away from their souls the stain of sin, and cause their names to be written in the Book of Life. These people could not know the Gospel unless it were preached to them, and there could be no preachers unless men were sent to preach. It was the part of the friends of that Society to provide sufficient means for that purpose, and to take care that at all events the preachers should have the means of subsistence. Although the missionaries could only lean for support upon God, their sorrows would be much diminished, their fears allayed, and their hearts encouraged, if they knew that the sympathy of Christians at home was not merely shown in deeds, but also in prayers on their behalf. Let the supporters of that Society take every opportunity of making themselves acquainted with the work which the missionaries were doing, and they might depend upon it that the more they knew about it the greater interest they would feel in it. It was impossible to enter into the details of the work without being led to follow it with attention and pleasure. He would especially commend to their careful perusal what was said in the Report respecting the work amongst the Indians of the river Amazon; and he hoped they would show their interest and sympathy in that branch of the Society's work by praying that

God might guide the Committee in the selection of suitable men to assist those who were already engaged in it, and by liberally providing the means of sending them.

The Resolution was then put and carried.

W. T. CHARLEY, Esq., M.P., moved the following Resolution :—

"That this Meeting desires to express its thankfulness to Almighty God for the increased vigour and continued development which marks the work of the Society in South America, and for the establishment of two fresh chaplaincies in connection with it, viz., one in Brazil, and one in the Argentine Republic."

The Resolution, he said, spoke of the "continued development" of "the work of that Society in South America." The area of the work of the Society was defined and limited by its title. Within the area of South America the Society had no rival, and outside that area it sought to rival none; and, therefore, it appealed to British Christians for their undivided support. One advantage which accrued from the area of the Society being thus defined and limited, was that it was enabled, by continually extending its operations, to occupy every available spot in the field of missionary enterprise within that area. Starting from Tierra del Fuego, springing, as it were, from the honoured grave of Captain Allen Gardiner, the Society had been gradually spreading northwards, until it had planted the standard of the Cross in the primeval forests of Brazil; and when it had once planted the standard of the Cross at a new Mission-station, it never hauled that standard down, it never withdrew. As the banyan-tree threw out suckers which became trees in turn, so from each new Mission-station other Mission-stations sprang up around, and thus the history of this Society was the history of continual progress. The Resolution spoke also of the establishment of two fresh chaplaincies during the past year, one in the Argentine Republic and the other in the empire of Brazil. It mattered not whether the country were a republic or an empire. The aim and object of that Society was to bring it into subjection to King Jesus, and to "crown Him Lord of all"—to hasten the time when republics and empires and kingdoms shall all become "the kingdoms of our Lord and of his Christ." South America, he believed, contained as great a variety of races as was to be found in any part of the world. There were the diminutive Tierra del Fuegians, the tall Patagonians, the swarthy Spaniards, the fair-haired Anglo-Saxon race, and the Negroes, the Creoles, and the tattooed Indians. These made up the mixed population of that vast continent, and the Society was seeking to bring all of them under the influence of the Gospel of the grace of God; and he thought that every one who read the Reports of the Society, and studied its progress, must be struck with the flexibility which it exhibits, its power of adapting itself to "all sorts and conditions of men." He would give one instance of this, which was drawn from the Report now presented. A large proportion of the sheep farmers of South America were Scotch Presbyterians. How did the Society approach them? Did it approach them with the Liturgy in its hand? No; it used simple hymns, prayers, and preaching. Thus the Society adapted itself to those whom it addressed, and he maintained as its strongest claim to support, that it was an adequate representative of British Christianity.

The Rev. T. N. KEARNEY, LL.D., Vicar of St. Mary's, Maidenhead, in seconding the Resolution, said it was with peculiar pleasure that he saw the first Resolution that day proposed by the Principal of the Church Missionary College, and seconded by a member of the Committee of the Church Missionary Society. Those facts spoke for themselves; and, further, what those gentlemen said also showed that the two Societies were working in harmony, on one great basis and for a common object. As an old friend of the Society, he had seen it pass through a great many difficulties. It was now many years since he first became acquainted with it under its former name. In religious work we were too apt to be impatient for results, and were easily disappointed. The great Augustine said, "*Deus patiens quia eternus*" (God is patient because He is eternal), and they should always remember that though men decayed or agents fell, the work of God would grow and prosper, and other men would arise to take the place of those who were removed by death. The Society had, indeed, lost many old friends, but new ones had arisen to fill the gap. It had, he repeated, passed through many difficulties. He well remembered going to an excellent and eloquent Bishop to ask

him to take the chair at a meeting of the Society. After he had told his Lordship that he was the acting secretary of the Society, and begged him to preside, he said, "Oh, that Patagonian Missionary Society! Have you got anything new to tell? If you have not, in mercy refrain from pressing me to take the chair. I have been hearing of the Patagonians so long that I must confess I am rather tired of hearing the same story." They had their meeting, however, and the kind Bishop presided, and did hear something new about their Mission work in South America. Besides the task of pleasing their friends, they encountered real difficulty in open opposition, ridicule, and scorn, and a long period elapsed before they had attained the important position which they now occupied. Some people told them that they should give up the work among the Patagonians and Fuegians, and confine their operations to the British colonists, while others advised them to address themselves especially to the Roman Catholics. Happily, amid all this opposition and difficulty, the spirit of Allen Gardiner seemed to pervade them; and he really believed that what was regarded at the time as a most sorrowful visitation—he alluded to the death of that excellent man—had been made by God the great instrument of giving permanence and prosperity to the work. He did not intend to enter into details, which were given fully in the Report, but he wanted to touch briefly on some of the principles on which the work of the Society was founded, feeling perfectly satisfied that the better they were known the more would they be appreciated by the Christian public generally. He believed that one of the reasons why the Society was not more liberally supported was that in these days men's minds were slow to receive new ideas unless they concerned temporal or pecuniary interests. If the Society were exploring the river Amazon with a view of obtaining a large percentage from some of the products of the country, thousands and tens of thousands of pounds might have been forthcoming in furtherance of the enterprise; but the case was very different as regarded money when the simple object was to spread the knowledge of the Gospel among obscure and neglected tribes. He would add that he believed that the work of that Society, considering the very limited amount of its income, commanded a larger amount of personal affection and interest than almost any of our missionary organizations. There was, indeed, something very fascinating in that work. There was a romantic interest in the narratives of what was done among the Fuegians; while, as regarded the work among our countrymen, the history of the mission was profoundly interesting. He did not envy the man, either as a Christian or as an Englishman, who could read the accounts given of the Missions in some parts of the South American continent without having deep sympathy aroused in his mind. The work among the heathen was carried on by them in common with other Missionary Societies, and another part of the Society's agency, that which concerned British colonists, corresponded with work carried on by Missionary Societies in other parts of the world. In its work among the heathen that Society had taken in hand, as it were, what belonged to the most unpromising part of the human family, of which Christian men had almost despaired, and Captain Allen Gardiner's adventures and labours among them belonged to what might be termed the chivalry of missions. As regarded the nature of the work carried on among the heathen in that part of South America, he would observe that the Committee relied upon the presentation of the Gospel in its simplicity, and without anything of what might be called an æsthetical character. They believed that the Gospel would there as elsewhere prove "the power of God unto salvation," that the Holy Spirit's influences could penetrate into the lowest depths of human misery, and that if the Gospel and nothing else were faithfully preached the "dark places" would become subject to Jesus Christ. He would not enter into the subtle question what amount of degradation would render men utterly incapable of receiving the Gospel into the heart, but he would remark that that Society had found as yet no degree of barbarism or corruption which had rendered those who were involved in it incapable of becoming children of God, when the full power of the Gospel was, under the influence of the Holy Spirit, brought to bear on their minds. Let any one who doubted that look at Tierra del Fuego and Keppel and the marvellous results which they presented; and the Committee of the Church Mis-

sionary Society and of other Missionary Societies had told of similar results. He would now turn to another branch of the Society's work, one of very special character; he meant that which had to do with British colonists or settlers. For many years there had been a marvellous exodus from this country to distant lands —an outpouring in every direction of that mighty torrent of life and energy which seemed destined in one sense to conquer the world. Many had gone forth in pursuit of wealth. Many had been led to go by various other causes, and among these was the having met with some great sorrow or some bitter disappointment. He knew that some had gone out in consequence of what was pathetically called a "home wreck," and that others had gone because they wished to be freed from the restraints of society. Whatever might have been their motive for leaving their own country, these colonists were often far removed from the influences of Christianity and civilization, and required such assistance as was rendered by that Society. What a variety of men the agents of the Society had to meet, and how difficult was the task of dealing with them beneficially! Happily God had raised up men who, if they had not always profound abilities, had shown a power of adapting themselves to their arduous work. He did hope that more men of the same kind would be provided for that special work. They wanted men who could read the human mind; they wanted men who knew human nature; they wanted men of experience and of love. A more interesting work it would be impossible to conceive. An earnest Christian man who had the qualifications which he had indicated, labouring in one of the towns on the seaboard, or on one of the vast plains of the interior, to bring his countrymen under the influence of the Gospel, could hardly fail to feel deep interest in his work, and might confidently hope that it would be blessed by God. Another important branch of the Society's operations was the work among the descendants of the conquerors of South America. There was a period when the countrymen of those conquerors occupied a very different position from that of their descendants. When the Armada threatened England, Spain was a great naval as well as military power, and had sent out her daring sons to conquer South America. *Now*, that Society was endeavouring to spread the Gospel among the descendants of those conquerors. A large proportion of the Roman Catholics of South America had all the bigotry of their ancestors, but their religion was losing very much of the hold which it had over the minds of the latter. No man who carefully studied the moral and religious condition of South America and of Mexico could doubt that the mighty fabric of Romanism was being loosened. It was true that the vast edifice of the Papacy still towered aloft in South America, but the state of things all over that land was such as to indicate a growing freedom of thought. He need scarcely say that what men called "freedom of thought," unless there were some controlling power, too often led into the domains of unbelief, and one object of that Society was to endeavour to give freedom a right direction. In dealing with that state of things they did not wish to put before the Roman Catholics of South America what was called Anglicanism. The question was not merely one of Anglicanism against Popery—their Flag must be more distinct. They belonged to the Evangelical party in the Church of England, and though it was possible that in happier times such a distinction as that to which he alluded might never have been raised, or might have been kept in abeyance, yet as matters stood they must clearly show their colours and declare their sentiments. He would ask that Meeting to observe carefully their position in relation to the Roman Catholics of South America. If they went before them in the ordinary sense of what was called Anglicanism, they must speak to them, as it were, with "bated breath;" they must speak of themselves as if they rather expected to be thought usurpers or dissidents from the fold of the Catholic Universal Church. While they did not wish to set before Roman Catholics a choice between Anglicanism and Popery, they did wish to impress upon them that they belonged to a Church which, rightly understood, came nearer to the primitive and apostolic model than any other Church that existed. (Cheers.) They did not ask them to become Protestants or Anglicans, but they asked them to become primitive Christians, and having first put before them the Bible, they

then put before them what they considered to be the second-best book in the world —the Prayer-book of their own beloved Church. He might remark that the translation of our Prayer-book into the noble Spanish tongue was an admirable one, and he thought they might congratulate themselves on the effect which it was likely to produce in that form. There was, he believed, a great work to be done for God amongst the Roman Catholics of South America, and that Society was trying to do its part. In conclusion, he would observe that the face of Europe, and of the world, now wore a troubled aspect, and the state of affairs seemed menacing. Politicians and stockbrokers might tell them that the sky was clear, but it was not clear. The air was charged with electricity, and it was to be feared that the lightning would burst forth. If, however, England were true to her Divine Master, if she endeavoured to spread the pure Gospel throughout the world, and if she were true to the grand traditions connected with her history, then she need not have the slightest fear, amid the turmoil and tempest; but, on the other hand, if she were torn by internal divisions, if she were forgetful of the past and timorous as to the future, then the good ship might be dashed upon the rocks, or might founder among the billows. He trusted, however, that their country would prove true to her past history and to her high calling, and that among her Christian enterprises there would continue to be determined and energetic efforts to evangelise South America. (Applause.)

The Resolution was then put and carried, after which the Meeting sang the hymn beginning, "Thou whose Almighty word."

The Rev. H. C. LORY, late Colonial Chaplain at the Falkland Islands, moved the following Resolution :—

"That the best thanks of this Meeting be given to the Right Hon. the Chairman for presiding on this occasion."

He remarked that he need say nothing about the character of Lord Shaftesbury—indeed, it would be presumption to do so—it being well known to everyone in this country that his Lordship supported, as far as he possibly could, every good cause; but, having recently returned home from the Falkland Islands, where, although not actually in the service of the Society, he was intimately connected with its work, and felt deep interest in it, he wished to say a few words with regard to what he saw in those islands. He landed there on the 29th of December, 1872. Everything at first appeared to him very bleak and dreary. He then saw mountains of granular quartz rocks, and no vegetation except dry, withered-looking grass, not a single tree, and he thought it was a miserable region. But after a time he found that his new home was, in fact, by no means uninteresting, and he perceived that there were many things which were worthy of being noted by the naturalist. His work there was very similar to that which was carried on by many of the chaplains of the Society on the Continent. He had sometimes to ride sixty or seventy miles in a day, and on such occasions he visited the shepherds and gauchos (men employed to lasso cattle), and in the evening read to those who were assembled a portion of the Scriptures, gave a sermon or exposition, and offered prayer. The occupations of the people were chiefly pastoral, and he used to visit the various estancias, some of which were occupied by gentlemen farmers, and to gather round him there as many as possible, and hold Divine service. In 1874 he rode through the west Falkland Island and crossed over from Shallow Bay to Keppel Island, which was purchased by the Society about twenty years ago as a sort of centre of civilization for the Tierra del Fuegians, some of whom were brought over from the mainland and instructed in the truths of Christianity and the arts of civilization. When he visited Keppel there were 18 Indians there, and on the Sunday Mr. Lewis held two services for them, and he held two services for the English. There were 22 of his countrymen present and 18 Indians. He was much interested in the Tierra del Fuegian services. Mr. Lewis addressed the natives in the vernacular, and asked them a number of questions on the Bible, and the answers were very satisfactory. The Indians repeated hymns in the English tongue, and sang them very heartily. They then offered up most earnest prayers in their own language, and there was a simple pathos about them which was deeply affecting. Whatever Mr. Darwin might say about man being descended from the ape, there was nothing in what he saw of

the Fuegians to support that idea. The countenances of many of them exhibited a gentle, and even intelligent, expression, while on others were traces of violent passions, subdued and conquered through Christian influence. While he was stationed at the Falkland Islands, Mr. Bridges, the missionary at Ushuwia, visited Stanley. On his remarking to him what an isolated part of the world he lived in, and asking him whether he did not feel cut off from society, he replied, "I love my work; I regard the people as my children, and they regard me as their father; the hearts of Mrs. Bridges and myself are bound up in the work, and the love of Christ constraineth us." When Bishop Stirling first went among the Fuegians he found it a very difficult thing to convey to them the idea of God or of moral government, they having no words to represent them. In the repetition of the Apostles' Creed, when they heard of God the Father, the Son, and the Holy Ghost, there was no illumination in the heart; but when they heard the words "Holy Catholic Church," and were told that they meant "God's family," the idea reached their minds. The only tie for which they had any respect was the family tie, and they at once seized upon the idea of the "Holy Catholic Church" being God's family. The people regarded Mr. Bridges not merely as their father, but also as their chief magistrate, and he had settled many disputes among them. Considering the results of missionary labour in Tierra del Fuego, where there is now a settlement, a missionary, and two catechists labouring for the conversion of souls, some acres of land cleared, habits of industry enforced, and the people made amenable to government, those present must see that much has been done by the Society, and that it was worthy of their support. The inhabitants of Stanley, in their measure of giving, would put to shame many in England. He might mention that at a meeting there in behalf of the Fuegians the amount collected was 17*l.* 10*s.* In conclusion, he would call their attention to the testimony of the Rev. T. Bridges in reference to the progress of the work amongst the Indians of Tierra del Fuego:—"I have more hope of these natives than ever. I think I perceive more knowledge of the truth, more value set upon it, more love to it for its own sake, and more obedience to it both in conversation and in conduct." With such encouraging reports as that, he was not surprised at their Noble Chairman's taking such a deep interest in the work of the South American Missionary Society, and he felt great pleasure in proposing a vote of thanks to his Lordship for having occupied the chair.

The Rev. A. A. WELBY, M.A., Rector of Tollerton, in seconding the Resolution, spoke from personal observation of the work among the Roman Catholics in Brazil, and referred to a visit which he paid to the village of Pira Pora on a festival day, when an image of an Indian boy, which was supposed to possess miraculous powers, and which had been found embedded in a river, was made an object of adoration by multitudes of Roman Catholic devotees, notwithstanding which the night was marked by a vast amount of gambling and drunkenness. In conclusion, he earnestly recommended the vigorous prosecution of the missionary work among the Roman Catholics in Brazil.

The Resolution having been carried by acclamation,

The Earl of SHAFTESBURY said,—I should be glad if it were sufficient for me to return thanks for the vote which has just been passed, but I suppose that something more than that is expected. The case of the South American Missionary Society has been put before you, my friends, so amply by the various speakers that there is really nothing left for the Chairman to say. I must, however, observe that this Society presents great peculiarities, and has justly attracted to itself a great deal of Christian sympathy. It has a threefold object. It addresses itself to the English who are scattered over the vast continent of South America; it addresses itself to the Roman Catholics; and it addresses itself to the heathen scattered over South America. As regards the Roman Catholics, at least I may remark that many of them are, I fear, religiously and morally very little above the heathen by whom they are surrounded. The Spanish descendants of the conquerors of Peru, though nominally Christian, are, I believe, from what I have heard and read respecting them, in little better condition than the Indians who do not profess to be Christians. With regard to the English settlers in South America, I need scarcely remind you how at various periods, and in various ways, people in this

country have been encouraged to emigrate to that part of the world. Emigration began at a very distant period. I suppose there are not many in this room who can remember the remarkable year 1826, when a vast number of Englishmen and Englishwomen were sent out to South America upon various speculations, and companies were formed for the purpose of transporting people to the interior of that continent. I remember that in that mad year 1826, when there was a great rage for new schemes, and men's minds were employed in all kinds of new enterprises, a company was formed for the purpose of sending out Welsh milkmaids to South America (laughter), the result being that the cows, not being used to the Welsh system of milking, kicked over the pails, and it was found that what answered very well in the Principality would not do in the New World. A vast number of poor milkmaids went out, and some of them never returned. The South American cows were not accustomed to that sort of thing, and the enterprise was an entire failure. And then consider what an immense number of English people have been recently sent to Brazil for the purpose of becoming colonial settlers. On turning to the 12th page of the Report presented to-day I find the following :—"The Rev. J. I. Lee, acting under instructions from the Bishop of the Falklands, visited the English colony at Assunguy, in the province of Parana. He found our countrymen in a deplorable condition, bordering on starvation from the want of proper nourishing food, caused by the unproductiveness of the land, the absence of roads, and the neglect of the Brazilian agents to carry out their promises." There can be no doubt that great numbers of persons have gone out from this country relying upon assurances made by Brazilian agents, and that many of them have been reduced to squalid misery, and that in some districts very few have remained to tell the story. All this shows the absolute necessity of something being done for the benefit of such people, and this Society is engaged partly in that work. It may be said that these people went out to South America on their own responsibility, and in order to make their own fortunes, and that they must bear the consequences. To some extent this is perfectly true, Pressed by difficulties connected with the struggle to live, they went out to better their condition, and, unhappily, they have failed in their object ; but we ought not to leave them in their sorrowful condition without spiritual help and consolation, though we may not be able to help them in any other way. I should be very glad indeed to render any assistance in my power to a Mission of this character—a Mission which had its foundation laid, I believe, in the martyrdom of Captain Allen Gardiner, and in the noble conduct of that excellent man and of those who died along with him. Mr. Barlow alluded to the fact that you constantly hear people saying, "When there is so much to be done at home, why do you send your money abroad?" Simply for this reason—that the work does not prevent the spending of money for similar purposes at home. If one-tenth of the surplus wealth of this country were employed for missionary purposes there would be more than sufficient. However, we are bound to act in a catholic spirit towards all mankind, and to carry the truths of the Gospel to those for whom the Saviour died as much as for ourselves, although they may speak a different language. A late prelate of our Church, Bishop Stanley, said that he made it a rule whenever he gave a guinea for foreign Missions to give also two guineas for home Missions ; and, depend upon it, that if all Christians did their duty in reference to this matter there would be enough money, not merely for our own country and for South America, but for the whole world. It is all very well to listen to the arguments drawn from political economy or from human prudence ; but if these arguments tend to make you shut your ears to the claims of a Society like this, you may rely upon it that scriptural injunctions with regard to liberality are better than all the wisdom of this world. Having made these few hasty remarks, I will conclude by saying, first, that I am very glad to have been here to-day ; and, secondly, that if there is anything that I can do for the advancement of the great undertakings of the South American Misssionary Society, I shall be most happy to do it.

The proceedings were then terminated with the Benediction.

Gleanings.

"THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL."—Isa. liii. 6.

The blood of Jesus Christ tells us sad humbling truths as regards ourselves, though it tells us joyful news as regards God's mercy and love. It tells us that we are all alike condemned as sinners before God, so that the poor degraded harlot is entitled to mercy as much as the most upright, decent, and moral. It tells us that the heart, the whole nature, the whole man—body, soul, and spirit, reason, understanding, all—is, in *every individual*, so corrupt, so filthy, so fallen, that nothing but the precious blood of God's own Son can enable the very best to stand guiltless before Him; yea, and even that the very best stands in as much need of it as the most openly abandoned sinner on earth. It brings ALL down to one sad level of ruin, guilt, and sin. It proves the fairest, the most lovely, to be as tainted and loathsome as the wretched harlot who is abandoned and scorned by all. Do you want deliverance? Do you wish to escape from judgment, you must find it where it is alike open to the vilest and most worthless—in the blood of Jesus Christ. Your life is forfeited, your inheritance is death and judgment; nothing can avail for your redemption but seeing this guilt, this curse, this ruin, laid upon another. ANON.

"WHO HIS OWN SELF BARE OUR SINS."—1 Pet. ii. 24.

Never does light and peace so fill my heart as when, like a little child, I take up the lesson, that God hath laid on His Own Son the iniquities of us all. DR. CHALMERS.

"I CAME NOT TO CALL THE RIGHTEOUS, BUT SINNERS."—Mat. ix. 13.

How wickedly the preacher contradicts all the oracles of God, who offers Christ and His salvation to man, *provided* they be sincere, or sensible sinners, or hunger and thirst after righteousness.

JOHN BROWN of Haddington.

"CHRIST DIED FOR THE UNGODLY."—Rom. v. 6.

The least recommendation of sincerity, repentance, good purposes, of works, *as the ground of our warrant and welcome* to receive Jesus Christ as a Saviour, or a cause or condition of our title to salvation, or a ground of our full possession of it, tends to subvert the glorious Gospel. IBID.

"THEY THAT BE WHOLE NEED NOT A PHYSICIAN."—Mat. ix. 12.

What is the Saviour to any individual who does not know he is a sinner? He is invariably despised and rejected. Who values the physician? The sick. Where is his presence prized? In the hospital.

HOWELS.

HOME PROCEEDINGS.

SINCE our last article was written several important Associations have had a visit paid to them At Winchester, two or three churches were opened to us, and our cause was pleaded by Mr. Lory, late Acting-Chaplain at the Falkland Islands. Eastbourne had, at the same time, its Annual Sermons and Meeting. The latter was well attended, and the former produced the best collections we have ever had there. We hope next year to have sermons in another church, in addition to those in Holy Trinity. The Hastings Meeting was taken by Mr. Marsh, on May 18. The vicar of Icklesham presided, and there was a good attendance. The Meeting at Birmingham was preceded by sermons at St. James's, Edgbaston, preached by the Vicar, and the Rev. G. W. Robinson, of Walmley, the collections exceeding 20*l*. The Meeting was considered by those on the spot to be very successful; but we cannot look for any marked improvement in our Birmingham Association until we receive more *regular* support from the town clergy. Were the churches to be opened to us in rotation, two or three giving us assistance each year, we should, in five or six years, make our work known to the whole Church population of Birmingham.

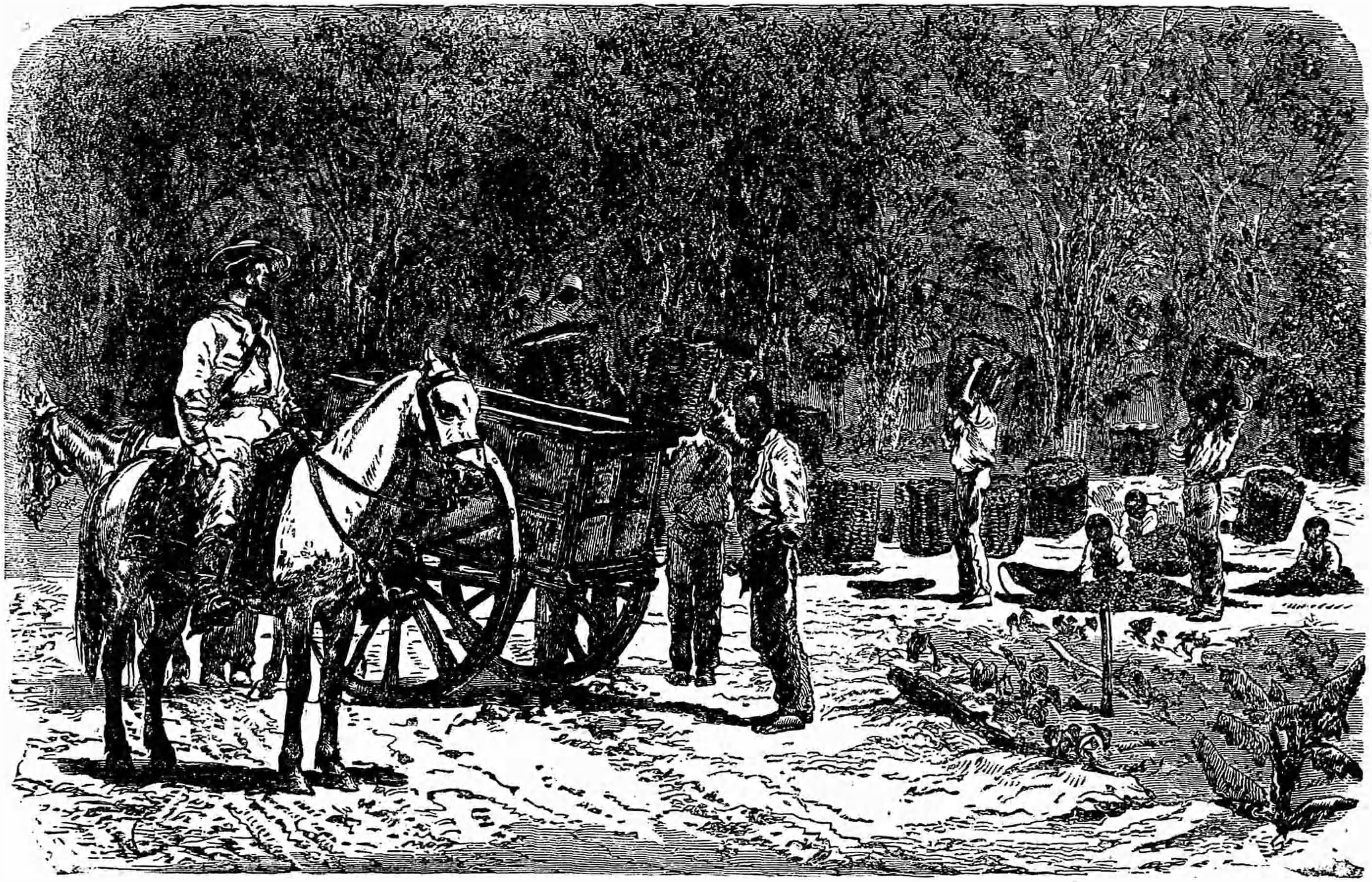
Leamington, with its usual well-organized Meeting, followed Birmingham. No Association in the kingdom manifests more life than Leamington, and the 236*l*. which it contributed last year, may well stimulate other places to fresh activity. At both Birmingham and Leamington Mr. Lory's testimony as an eye-witness of the Keppel Island work was received with evident interest. Our Irish friends will be glad to hear that he is to give six weeks to Dublin, Wicklow, and the West and North, West of Ireland, beginning at Kingstown on June 8th. There is nothing else that calls for any length of discussion. Sermons were preached at West Wickham, St. Nicholas's, Rochester, Wellington Heath, Westley, All Saints', Newmarket, Wisbeach, Enfield, and Yarmouth (Southtown), and lectures delivered at Sparkhill, St. Judes's, Gray's-inn-road, St. Bartholomew's, Sydenham, Doddington, Buckenham, Enfield, and St. Peter's, Hackney-road. Of these various places, one or two have received the Society for the first time. The changes in our Secretariat are noted under the head of "General Intelligence," and we can only express our earnest hope that those who are just now taking up our work may have their hands strengthened from above, and that many may be stirred up by their testimony to do more for the diffusion of the Gospel in South America.

H. S. A.

PRAYER UNION FOR SOUTH AMERICA.

Members are informed that the following are the suggested subjects for special prayer on Monday, the 5th:—

1. That journeying mercies may be vouchsafed to the Rev. J. H. Gybbon-Spilsbury and the Rev. W. F. Satchell on their voyage to South America, and that they may be made very useful to the passengers and crews of their respective vessels.
2. That a suitable Spaniard or Spanish-speaking person may be sent to carry on Evangelistic work at Monte Video.
3. That a great blessing may attend the visit of the Chief Pastor to the West Coast of South America.
4. That the labours of the newly appointed Association Secretaries may tend greatly to advance the cause of the Society at home.



COFFEE GATHERING IN BRAZIL.

THE SOUTH AMERICAN

Missionary Magazine.

JULY 1, 1876.

LETTERS.

DURING the past month letters have been received from the Bishop of the Falklands, Rev. T. Bridges, Rev. B. C. Huntly, Rev. W. T. Coombe, Rev. J. Roe, Rev. R. Croker, Rev. J. H. Gybbon-Spilsbury Rev. G. P. Quick, and Mr. J. M. Crosse.

BUSINESS.

The General Committee assembled for their usual monthly meeting on the 13th inst.

The Committee decided to invite the co-operation of the British and Foreign Bible Society in the establishment of depôts and the employment of colporteurs in South America.

Organizing Secretary furnished statistics of deputation work.

Next meeting will be held (D.V.) on the 11th ult.

FINANCE.

The Finance Committee held meetings on the 8th and 21st ult.

Total amount received during the month was 343*l.* 15*s.* 7*d.*

Next meetings will be held (D.V.) on the 6th and 20th inst.

GENERAL INTELLIGENCE.

OUR friends will be gratified and thankful to learn that Bishop Stirling has arrived safely at Valparaiso. His Lordship was conveyed to Sandy Point, Straits of Magellan, in the "Allen Gardiner," where he remained some days waiting for the steamer that was to take him on his journey. The Governor of the Settlement was very friendly to the Bishop,

and expressed himself as most favourable to missions in Tierra del Fuego. He contemplated a visit to our Mission Station at Ushuwia in a Chilian man-of-war, in order that he might see for himself what progress had been made in civilizing and christianizing the natives. This visit comes most opportunely, as a report has reached us from the Falklands of an affray, said to have occurred somewhere near Ushuwia, between some Indians and the crew of an American sealing schooner. From the course the Bishop took in the "Allen Gardiner," he must have passed close to the locality where the occurrence is said to have taken place. The vessel anchored every night, and those on board were in constant communication with the natives, yet he writes: "We found the natives gentle and well-behaved, always with a 'Thank you, sir,' on their lips, and willing to sell skins for money, which they would turn into biscuit hereafter at Ushuwia." If, therefore, the report is true—which we most earnestly hope it is not—we cannot but think that the Indians must have received very great provocation before they would resort to blows.

At Ushuwia the Bishop confirmed six natives, of whom his Lordship writes: "We have a good sound hope that they are true and loyal Christians." After the confirmation the Holy Communion was administered, natives and Europeans together partaking of that sacred feast, the offertory amounting to 30*l.* This, Mr. Bridges tells us, has been set apart as the nucleus of a special fund for the erection of a suitable building for the worship of Almighty God. If this cheering statement awakens sympathy in the hearts of any of our friends, and they wish to show it in a practical form, we shall be happy to receive any contributions that may be sent to assist and encourage our native brethren in carrying out their laudable desire.

We regret to say that the yellow fever has reached Santos. Our chaplain, the Rev. B. C. Huntly, has his hands full in visiting the sick and dying, in the hospitals and at their own houses. His anxieties are very great, and his position very critical. The treasurer to the Local Church Committee had succumbed to the disease, and the people were much depressed. All this is very sad, and it makes us anxious for further news.

Will our friends kindly remember Mr. Huntly in their prayers?

The Rev. G. P. Quick sent us a few lines from Rio de Janeiro, where he was unable to land in consequence of the yellow fever. He was in good health, and looking forward with impatience to his arrival at Santiago, anxious to enter into the responsible duties he has been sent to fulfil.

The Revs. W. H. Shimield and Croker are both actively engaged in itinerating in the "Camp," and their labours have been much appreciated by the "estancieros." The latter preaches constantly in Spanish.

The Rev. J. Roe, who is on his way home from Santiago, has written an intensely interesting letter from Caracas, the capital of Venezuela, which will be found further on. The changes now being effected in that country by its enlightened President are truly marvellous. The same day that he arrived in the capital the House of Congress passed a unanimous vote that the Venezuelan Church should henceforth be separated from Rome! and the President had invited Mr. Roe to his residence, in order that he might inquire into the constitution of our Church. Golden opportunities now present themselves for the dissemination of the Holy Scriptures. The only thing that makes a nation truly great, Mr. Roe says, is absent there—the Bible.

The Committee are earnestly desirous of availing themselves of these opportunities, and hope shortly to send out two colporteurs, one to Chili, and the other either to this city or the capital of Peru. But we must remind our friends that the means at their disposal are utterly inadequate for the vast amount of work to be done. Large drafts have lately had to be met for repairs to the "Allen Gardiner" and for buildings sent to the Southern Mission. These latter were estimated to cost 1,500*l.*, and an appeal for that amount was made in December last, but only 500*l.* has been received to this date.

It will thus be seen that the work abroad prospers, and that further openings are presented to us for doing good. We long to take advantage of them. We long for the truth to be disseminated throughout the length and breadth of that continent. We long to send to those who are sitting in dark-

ness that blessed Book that can alone remove the vail from their eyes. But we must not stop here. Let us be up and doing. Are our funds insufficient? Then let us exercise our faith. Let us be more earnest in prayer—His ear is not heavy that He cannot hear,—more devoted than ever to this cause, remembering that if anything is to be done for the good of the continent of South America it must be done by this Society. As a Society we can look back on the past, from the day that its future labours were bequeathed to it by those who counted not their lives dear unto them, until the present day, and we can say of a truth, "Hitherto the Lord hath helped us." Shall we not trust Him for the future? P. W. S.

OBITUARY.

THE mysterious providence of God has removed during the past month another member of Committee, whose active interest in the Society's work, and frequent attendance at the monthly meetings of Committee, made his form and countenance familiar, while his exalted Christian character endeared him to all. Major Ditmas entered into rest on Monday, June 12th. His loss to the Society will be deeply felt, and he will long be missed by a large circle of bereaved friends who must sorrow, but not as those "which have no hope."—Thess. iv. 13 and 14.

SOUTHERN MISSION.

USHUWIA.

THE following pages are made up of extracts taken from the Rev. T. Bridges' journal extending from December to the end of March. They will be found well worthy of perusal:—

DEATH OF A NATIVE.

"This evening, after having finished preparations for the 'Allen Gardiner's' departure, we had a special meeting for prayer and instruction, in connexion with the interment of Oosiahgoo, an Ushuwian, aged about fifty. He died on Sunday morning, and only preparing for the vessel's departure prevented an earlier interment. The poor man had been ailing for months, in fact had never recovered from the effects of a fall he had when gathering fungus in the forest early in October. He was instructed

in the blessed knowledge of Christ Jesus, which, together with other influences, certainly had a happy improving effect upon his character. Before time he had been a noted 'Yecamoosh,' *i.e.*, a wizard, or medicine man. This means that he was a great cheat and deceiver, and he was specially devoid of natural affection, and spoken of, by his, by no means truthful people, as specially untruthful. But as in the case of many men and women, so in his, great improvement was manifest. He entirely gave up his lying pretensions and practices as a Yecamoosh, and acknowledged that he deceived and was deceived. He grew in desire for a better state, became more truthful, and more affectionate to his wives and son. Whilst from time to time there have been private confessions made to me by him of obedience to Jesus Christ, and a forsaking of stealing and lying, yet, though I always sought to improve all such occasions and strengthen every good impression and purpose, he never appeared to me clearly to have understood and accepted the truth concerning Christ Jesus as his Saviour. He never clearly professed faith in Jesus and love to Him, and there was no apparent joy and peace in his heart, through the felt love of Jesus. But I could not say I have no hope; on the other hand I have hope, that through the abounding love of God, through Jesus Christ, the partial light of Jesus Christ as his Saviour and Lord, was sufficient to guide him to the throne of God and of the Lamb; it was I know sufficient to humble him in this world, for he certainly was a humble sinner. A good number gathered in the schoolroom, and with rapt attention heard earnest exhortation to flee to Jesus Christ as our Saviour and God, and to serve Him faithfully in all things.

THE BURIAL.

"The scene of his interment was in every way interesting and hopeful. There was good order, quiet sorrow by friends, but no loud wailing and frantic gesticulations and dancing. The future resurrection of the people of Christ to glorious life was clearly announced, and the resurrection of the impenitent and unbelieving to eternal shame and death, as well as the decree of God our Maker, which, because of our wickedness, requires our return to earth, *i.e.*, the decay of our sinful bodies. Having spoken a few kind words to one and another, whilst the grave was being filled in, we separated. It was now dusk. Apart from painted and weeping faces there were no signs of the loss of a friend and relative: no cutting off the hair of the head, no woundings with sharp shells, no destruction by fire of the wigwam and belongings of the dead, no bespeaking the wives of the dead, who are still widows and likely to be so for some time. They used to be snatched up immediately; yea, before a man died he often knew who would take his wives. The manner of interment is to sew up the corpse in abundant wrappings, to open a grave from 3 to 4 ft. deep, to lay grass in it; on this the corpse is placed, more grass is then laid over the corpse, and, thus prepared, the grave is filled in, with prayer to God for His grace to the survivors, and friendly words to the mourners. Till the grave can be

made (three hours' hard work with pick and shovel) the corpse lies on a dresser in our cellar, as we have as yet no other place so fitting. The people value the privilege of being thus interred ; it relieves them of a disagreeable duty, which, moreover, was very inefficiently done, and the burning of the dead by these people was a horrible thing.

"For the future I am hopeful, for my hope, O Lord, is staid on Thee, and Thou will never fail him that trusteth in Thee. Thou canst and will supply all my need, and give Thy hnmble servant grace to glorify Thee, and will yet make me a source of blessing to many. I feel life, especially at this season of its prime vigour, to be a very solemn matter, and right earnestly do I desire and pray that I may live in Christ and to Christ, after the manner of all His true and faithful servants. My heavenly Master can alone make me or any of His servants a blessing to mankind ; His Spirit alone quickens men's dead souls to life in Himself and for Himself. Now does it behove me to live earnestly, prayerfully, wisely.

OUR DAILY LIFE.

"The 'Allen Gardiner' was under weigh betimes this morning for the Falklands. Resumed our usual routine of daily life, which is unavoidably broken during the brief visits of our vessel. But the full time is daily given to the religious instruction of the people, and to the worship of God. Rose at twenty minutes to five ; engaged in reading, prayer, and other preparations for the day's work till six, when the people were summoned to work by the bell, each receiving a good drink of hot coffee. When the natives begin work thus early, we give this extra as a needful stimulus to industry. Twenty-two are employed. Three manage the cattle (we have twelve cows in milk, and get about eighteen gallons of milk daily), three lads under Mr. Lawrence take charge of the goats, and the rest are employed on the road. Till eight was occupied seeing to one thing and another. Mr. Lawrence entirely undertakes the duties of providing meals for the employed, assisted by one or more lads, as may be. Mr. Whaits uses his skill most effectually and industriously in multifarious works. From nine to ten religious worship and instruction of men, women, and children, and oftentimes some lessons on time or geography, &c. From ten to eleven school by Mr. Lawrence and myself for the children, divided into two classes. After school such of the children as are employed join the men, who go to work at ten. Work till one, then dinner, work resumed at two, and continued till half-past five.

DISTRIBUTION OF GIFTS.

"Distribution made to-day of the half-yearly gift of clothing to the employed, and such natives as are more particularly under our charge, and to children supported by friends at home ; also general distribution of old but most acceptable clothing sent by kind friends in Stanley, which

was very much needed. In company with Mr. Whaits, spent from 11.20 till 1 visiting different families. One young woman, quite lame, was fitted with a pair of crutches, which will enable her to walk upright once more. She has been a cripple over four years. Told her, now she would be able to attend the meetings for instruction and worship, that so she might learn how to please her Maker and Saviour, and might hear His words of grace and truth. Principal work on hand this week has been the new road at its lower end, removing the needless risings of shell, earth, and gravel to the lower part, which it is necessary to raise considerably to make the road practicable.

CHRISTMAS-DAY.

"A lovely morning, followed by a cold, boisterous afternoon. Sixty-one persons were present this morning to hear the message of our Father's love in sending His blessed Son to save us from our sins, by taking upon Him our nature, in order that He might suffer and die in it for us, and that He might be our example in all things. Enlarged on the glories of Jesus Christ and His wondrous love and purposes to all who yield themselves to do His will in faith and love. Spoke of Jesus as the 'All in All' of His people, being their Advocate, their Lord and King, their Shepherd and Teacher, their Saviour and Friend. I should rejoice greatly to see all these poor sinners come to Jesus Christ for His blessing and to be fully resolved to serve Him in holiness, truth, and love. Well would it be for them to learn and do His righteous will, for so only could they be truly happy and beloved by God and man.

"Reminded them of the almost total absence of peace and joy in their former heathen state, when they vainly sought pleasure in sinful indulgences and self-pleasing; how, in place of joy, they found vexation, and the effect of their life was to render themselves hateful to and hating one another. On the other hand, by receiving Jesus as their Saviour and God and serving Him, they would attain joy and peace here and for ever, and the love of their God and their fellow-creatures. Following Him we must attain to all good and escape all evil. Jesus forgives the sins of all who come, feeling their need of His grace.

"This afternoon gave a reading-lesson to those who desired it. After the morning service we all had a happy time with the natives, who were abundantly supplied with good stew and pudding. Afterwards made distribution of native baskets lately purchased.

"One hundred and four persons were present at the treat, which they evidently much enjoyed. The unfavourable change in the weather prevented the usual course of amusement. Only poor Meecungaze was absent; he is a confirmed cripple on both legs, but the poor fellow was not forgotten.

DAILY EMPLOYMENT.

"For some ten days we have, through lack of food, discontinued the regular employment of natives. The chief work prosecuted has

been the lower part of the road, which is now quite practicable for the cart. Besides the use of this road, its appearance will add greatly to the attractions of Tushcapalan. Weeding and thinning turnips, removal of former addition of schoolroom, which is now put up separately at the back of the schoolroom to serve as a store for fuel. Mr. Whaits has made a platform in the schoolroom and a new table, and done up the place. He has also got a good deal of useful stuff sawn up by some natives. Every day the children's school has been kept for an hour and more, and some have made very good progress in learning to read and write their own language.

A SINCERE CHRISTIAN.

"Those natives who went westward before the 'Allen Gardiner' came have since returned, but were sorry they went, as the weather has been very bad, and they suffered many hardships, and were nearly lost in a gale of wind. W. B. Wiyellin told me that he prayed to God for protection in his canoe, and that he could not keep his knees from trembling through fear. They had put out from a creek, and there was no place where they could put up for many miles, and so they had to go on, notwithstanding the extreme weather. The people westward were very kind, and listened gladiy to words of faithful instruction by George, Matthew, and William. One man had lost his daughter, and, in his first grief, refused to listen to the instruction and prayer, but afterwards softened down, and listened attentively. I look upon George as a sincere Christian, and do always enjoy his praying at our two weekly prayer-meetings, so sensibly, earnestly, and practically does he pray; no repetition, no redundancy of expression. He prays as a wise and truly sincere Christian.

DESTITUTE CONDITION OF NATIVES.

"As a consequence of non-employment the natives are very unsettled, and do little else than obtain their food. Oftentimes they are hungry at this particular season; turnips not quite fit for pulling, and the earlier fungus all gone, and the later kinds not yet plentiful. We have much stormy weather, which quite prevents the people obtaining their usual supplies. On Sunday, at 7 p.m., inquired of several natives what they had eaten that day. J. M. S. answered he had eaten two giyis (a fish as large as a herring), and some sébisa (*i.e.* heathberries, which will not be ripe for two or three weeks). His wife had had the same scanty fare, his brother the same, only one instead of two giyis. Others had only sébisa and a drink of milk, and they said they often were hungry, and expressed surprise how they bore hunger, and surmised that we should not bear up so well, neither do I suppose we should; but we should guard more against hungry times by ordered effort and economy. Now John and his brother Shumoosh had gone out to the islands (three miles off) on Friday and returned on Saturday morning, when they shared with their

hungry friends here the proceeds of their fishing, which were not large, owing to unfavourable weather : so Sunday morning found their stores very small. I asked him why he did not get some food on Saturday. He said that he felt weary, and that he and those with him had not slept well on the open camp on one of the islands because of the cold.

"Thus it is not only the actual time spent in obtaining their supplies, but the many disadvantages under which that time is spent that causes them to do little else than just rub along. Fred lately returned from the south, where he and his wife had gone with a native of those parts, that she might see her friends. They had a very rough and hungry time on Rous Peninsula, and went as far as False Cape Horn, where barrels and board were washed ashore, indicative of a wreck in the neighbourhood. Fred says that he and his friend got quite thin through want of food, and after all they returned without meeting the wife's relatives. Fred is now laid up with a bad ankle, and his little son Albert has a very heavy cold. No wonder these people are consumptive, and subject to many ailments ; they lead a rough life. Gave Philip a large piece of beef to divide among the hungry folk, and after evening prayers their wants were further relieved by a shoal of hapim (very large mackerel) coming into our shallow inlet, where the natives speared and caught many of them. It was a pretty sight to see the excited fellows wading all about the inlet in pursuit of these fine fish, and their wives with lively interest watching their success from the banks above the inlet.

ARRIVAL OF BISHOP STIRLING.

"*March* 20*th*.—Our vessel arrived late yesterday week. Our kind Bishop is on board. He has strengthened our hands, and given a fresh impetus to the native mind in promoting, by personal independent effort, their temporal well-being. He has been much among them, both at home and also when employed at their various works, and also in the school.

THE CONFIRMATION.

"Yesterday I had the great pleasure of presenting him six candidates for confirmation, of whom I have every reason to be trustful as regards the sincerity of their love to and faith in the Lord Jesus as their Lord and Saviour, and their knowledge of God and love of His laws well warranted their thus confirming their Christian vows. Their names are George Despard Oococoo, John Marsh Sisania, Stirling Maacole, James Cooshi, Philip Liwia, and Henry Lory Ascapan. Immediately after the confirmation the foreign community received the Holy Communion in company with these, our native brethren, in the faith and love of Jesus Christ, to the great comfort and refreshment of our spirits. The total recipients numbered, with his Lordship, thirteen. The offertory to be devoted towards the erection of a fit house for the worship of God amounts to 30*l*. I must also tell you that his Lordship has spoken to me about my ordination in priest's orders, which well agrees with my heart's desires, as

I sincerely believe it to be for the glory of the Lord and the spread of His kingdom of righteousness among these Firelanders. I am truly desirous of being wholly devoted to this happy and glorious work, with, I have every reason to believe, the blessing of the King of that kingdom. It is a work I delight and glory in, a work commanded by the Lord Himself, and largely promotive of the happiness of these natives, and most honourable and blessed to those who love and promote it, and will yet in its happy results be confirmatory of the truth of Jesus; yea, it is already so.

NATIVE GRATITUDE.

"These natives praise the Lord of heaven and earth for the love of His servants to them, and their labour for their good, on bended knee, and pray for a return blessing from God upon their benefactors. Their disinterested love and work for the benefit of these far-off strangers is felt by these to be very confirmatory of the holy doctrines taught them.

"Go on, then, ye who love the Lord, in your most blessed work of witnessing for Christ, God's eternal Son; it shall not be in vain either to the world or yourselves, and the Lord of Glory Himself in the loving, faithful work of His Church. This is also effectual; it is so here, it is promotive of happiness, truth, and all good works; it is directly preventive of misery, deceit, and every evil. These people are bright and happy, industrious and true, to a considerable extent, and whilst the most blessed hope of being partakers of the glory of God is ennobling and rejoicing the hearts of some of these people, your work, O ye people of the Lord, is a great blessing acknowledged and felt by these people themselves, and seen to be so by us, who are privileged to be your fellow-workers.

RETROSPECT AND PROSPECT.

"Your work here has been regularly carried onward in its varied aspects. Christ's Gospel has been daily preached to an average number of intelligent hearers of twenty-one; the highest has been over sixty, the lowest has reached eleven. A large portion of the time has been a season of unemployment through want of food, so that the attendance has been quite free, yea has been time sacrificed to the amount of more than an hour daily for hearing the Word of God, and for public worship. To some small extent we have employed natives on the produce of the farm and dairy, and had much varied work done with clothing and various useful articles as payment. The gardens have thus been kept in order, and the road work prosecuted. The incline is now nearly completed and is a great addition to our comfort, and the effectiveness of this settlement will be permanently secured by the new road. We carted up in three loads the lading of our little vessel, exclusive however of the bricks.

"Local produce will become largely helpful in supporting this work, and we trust that ere long it will be unnecessary to pay for work with supplies of daily food, as the natives will have a sufficiency raised by their own industry. We could then pay once a week or month with goods, clothing,

or stores as they might require, and this would save us much valuable time.

"We have a busy time before us till the winter sets in. We must now erect Whaits' cottage, and large additional housing for the cattle and goats (with material found here). We have now over forty head of cattle, and about the same number of goats. This is our plan for these sheds ;—frame-work rough, of coast wood, consisting of posts, struts, vertical slabs outside, and horizontal rails inside. Fill between to the thickness of the posts with a mixture of clay and grass, and roof for the present with turf, eventually with sawn native wood.

"As regards Whaits' cottage, Mr. Whaits does not think the four-and a-half inch brick wall sufficiently strong to stand the terrible north gales we frequently have here. So he will properly frame the house together, largely using local wood, and for the outside Bishop Stirling will purchase board at Sandy Point, where we hear it is very cheap.

BAPTISM OF NATIVES.

"I must now inform you that four native lads have come forward and confessed their faith in Jesus Christ by seeking baptism. After trial and special instruction, I baptised them on the 27th ult. Their names are John Longman, aged nineteen ; William Barlow, sixteen ; Henry Windle, nineteen ; and Anthony Button, nineteen. The former is a youth much loved because of his pleasant innocuous disposition, and is the only brother of John Marsh Sisania. May he worthily bear his Christian name, a name endeared to me and to many others. The second is an orphan and a native of this place, a tidy, agile, slender youth. The third is a thick-set vigorous fellow, but dull in mind, also an orphan and an Ooshooian. The fourth is a son of Jemmy Button, who was brought by his parents to Keppel Island, in 1858, a baby in arms. Dear Mr. Despard was struck with his fine eyes, and foretold an important future for him as a person of influence among his people. He is very quiet in his ways, and heavy, but he still has the fine eyes common to his family.

THE GOSPEL A FELT POWER.

"The Gospel is now becoming a felt power among these people, who largely begin to realize that if they will be saved they must give up their sins, and among them the very common one, a plurality of wives. Some are prepared even to take this decisive step, but we are careful not to prematurely hasten this matter, although I feel bound to denounce it as very sinful in God's sight and hurtful to them.

"I have confidence in the wisdom of our kind Bishop, whose chief delight seems to be to give pleasure to all around him. The natives love and revere him, I hope to spend much time on the Yahgan in translating and drawing up lessons. Have made translations of the Lord's Prayer, and the Apostles' Creed, which the natives know."

Uruguay.

FRAY BENTOS.

IT is cheering to see that the Chaplain continues to make his way amid the difficulties of his widely-scattered district:—

"*Fray Bentos, April*, 1876.

"Bopicua is a sphere of labour which promises well. Having fixed the last Sunday in each month for service there, I proceeded thither at 6 a.m. on Sunday, 26th March. The worthy superintendent, Mr. Ogan, gives me full support. We had 53 persons present. A piano was lent; my wife played three of your lovely hymns (Bickersteth's Hymnal, Ed.), which I am using exclusively. I preached to them as earnestly as I could, and felt greatly helped and cheered. After this I read some prayers, and delivered an address in Spanish to about 25 of the workpeople, who sat out the whole of our English service, in the hope of gathering up a few crumbs of comfort. As I spoke of the redeeming blood, the crucified atonement, salvation by faith in Him alone, I could see by the expression on several faces that these grand truths had never before been propounded to them. Who knows! They eagerly accepted the Spanish tracts, with which I hope to deepen whatever impression I may have made; also six Spanish Prayer-books. Some pulled out their money to pay for these, but I could not take it on Sunday. I daresay I shall be paid some day.

"I have just returned from my periodical visit to Paysandu. I intended to hold service there on Good Friday, but could get no congregation, as it was a day of work and mail day. This being so, and made known to me in the night of Thursday, I resolved to go right on to Salto, to enjoy the great pleasure of becoming personally acquainted with my brother missionary, Shimield, and the advantage of conferring with him on the work of the Society. I preached for him on Good Friday morning. We had 13 adults and 4 children. I read prayers in the evening. We had 14 present. He and his wife are charming, so good and kind, much appreciated at Salto, and also at Concordia, which is on the Argentine side, and two miles nearer to us. From Concordia, 96 miles of railway, now *en pleine activité*, give him great camp facilities.

"Easter Sunday at Paysandu. I performed Divine service three times in a large schoolroom; 23 persons attended morning service, but none remained to partake of the Holy Communion, although suitable arrangements had been made. About 30 attended the afternoon service at 3.30, after which I read the evening prayer in Spanish, with only the Second Lesson, from a verse of which I preached in Spanish to a congregation of about 35, who were very attentive. I returned to Fray Bentos late last Thursday night, having travelled over 200 miles in nine days, visited

several estancias and saladeros, and conversed with about 32 English-speaking persons, among them Captain Hudson (who crossed the Atlantic in the little boat) ; he attended all my services. Another merchant captain, with whom I spoke of his soul's welfare while I was awaiting the steamer at Salto, said, 'The only thing I can offer you is a bottle of lime juice ; my ship is a mile down the river, and I will bring it to your steamer if you can stop her.' He went on board, and in half an hour I did stop, seeing the kind fellow push off with one man, he pulling the stroke oar and steering, as he handed up the large bottle. I thanked him, and he only replied, 'God bless you Sir.' I intend to give one day in each week to visiting the ships in this port—there are many. "R. CROKER."

Brazil.

SAN PAULO AND SANTOS.

"THE destruction that wasteth at noon-day" is busy here, but, by the mercy of God, the Chaplain is enabled to go in and out amongst the people, pointing them to the "Lamb of God." He adds his testimony to the great value of the tracts in various languages which have been supplied to him by the Religious Tract Society:—

"*San Paulo, April 17th*, 1876.

"During the past quarter my work has varied much from that of the previous quarter. Thus, for example, I have had an unusual number of marriages ; of these, two only were between English residents, one was of two Germans, and the other two Swedes. The Germans knew sufficient English to understand the service, but as the Swedes knew only their own language I was obliged to have the assistance of an interpreter. On another occasion I was asked to baptize a child of German parents who did not understand English, but fortunately understood Portuguese, and as I had a Portuguese version of our Prayer-book I was able to have the service in that language. Again, I have had two adult baptisms. One of an American captain, who died in Santos hospital ; he said that if God spared him he would lead a different life, but he died shortly after. Both in visiting ships, and in the hospital, I have found the

FOREIGN TRACTS

of great service, as I meet with men from every European nation. Many of them are so delighted at having something to read in their own language. There is one little Italian boy who always looks for a tract if I meet him on Saturday or Sunday. Another, having received one, asked for a second,

saying the first was milagre, *i.e.*, wonderful. Just now I am forbidden to give tracts to the patients in Santos hospital, as they have the

YELLOW FEVER

very badly, and the doctor thinks that men who have it ought not to read. The number of men carried off by the fever has been very great, and many deaths very sudden. The last time I was at the hospital the chapel and board-room, in addition to all the other rooms, were filled. Had more come in they must have put them in the passages. Many ships have lost nearly all their crew. It has been very saddening, as I have visited the ships from week to week, to miss the faces of the men whom I had seen the week previously ; more especially do I remember seeing three lads in the hospital, two recovered and went out, but only to return and die. At another time father and son lay side by side, the son was taken, and father left, while in a similar case the father was taken and son left. By God's mercy, so far, I have been preserved, and have felt it a privilege to be allowed to speak a word of warning or comfort to men sick or dying in a strange land, and nursed by persons who do not understand their language. None can realize a sick-bed in a foreign land until they have experienced it.

"B. C. HUNTLY."

NORTHERN MISSION.

THE AMAZONS.

THE following is the conclusion of Mr. Clough's letter of January 19 :—

"It would be unfair, though, to class evidences of the sincerity of an Indian with those manifested by the negro. The latter laughs, shouts, and skips for joy ; his imagination is easily excited, and, burning fiercely for a time, as suddenly becomes extinguished, or sinks to smouldering heat. The Indian is morose, stolid, and undemonstrative ; he masks his feelings if he thinks an indication of their presence will lower him in the estimation of his fellows, and his real sentiments are not to be discovered at once. Even in a state of infantile grace, such as may exist in the mind of a newly-converted red man, we must not be surprised at occasional shocking failures, incomprehensible to professors of mere morality, but readily understood by him who examines the recesses of his heart in the light of God's Word, and considers how much he owes to restraining grace. More may be hidden beneath the guise of indifference than is suspected ; demonstrativeness is no sure evidence of sincerity, and a retrospective glance at mercies enjoyed should make us very careful in the bestowal of censure.

"On Thursday last we had a disturbance showing how soon the hopeful, quiet Indian may be transformed into a furious savage. Senhor Pinheiro

and ourselves encourage the natives to work ; and when we give anything it is usually understood to be in payment of something brought or to be done. One of the inhabitants of the adjoining Maloccas, with his wife, has taken kindly to clothing, and for some time past they have paid us a visit every day, and sat squatted upon their hams, watching our movements with an interest closely allied to that entertained for them by myself. When spoken to, they generally repeat our words, and favour us with an evanescent smile such as flits over the countenance of a baby troubled with wind, or grunt the 'Ugh ! Ugh !' of approbation common among aborigines of the New World from Alaska to Tierra del Fuego. Unhappily a native of the same tribe, but different horde, took a fancy to some of Cairuhan's pupunhas, and this caused a storm to break forth. The fruit mentioned is now ripe, each palm yielding an immense quantity. When boiled, the pupunha is the size of a small round potato, yellow, and smells remarkably like a floury tuber, though the taste is somewhat bitter. The palm is cultivated. About eight in the morning there was a loud yelling in front of our hut, and Mr. Cairuhan, his squaw, and another lady, all nude and bedecked with red and black paint according to tribal designs, were giving the river, trees, earth, and sky, and even the fowls of the air, a noisy piece of their mind. Cairuhan did not say much himself, but the females walked one on either side of him slightly to the rear, and what with screaming and bawling at him, had goaded him to a state little short of madness. 'Kill him !' cried they, 'he is broken as easily as a stick. Shoot an arrow at him and strike him dead ! Give us his blood and his life !' Once or twice I expected to see the man turn round and vent his spleen upon his sanguinary advisers ; and when he nervously pulled his bow, they appeared to fear a stray shot, for they bolted round the hut in double-quick time, and only came forward when they thought his passion sufficiently ebbed to be safe. No wonder the women were enraged, because they have to do all the drudgery of finding wild fruit and preparing maniva, but I hope I may never see members of their sex again so aroused, for all the natural sweetness with which God has endowed the daughters of Eve was in them transformed to fury, and whatever softness of manner and shape remained was that of a lithe, cruel tigress ; their faces were distorted beyond recognition.

"The success attending the Society's labours in Fuegia and Keppel Island, as reported from time to time in the Mission Magazine, is of great comfort and encouragement to us in our endeavours to proclaim the Gospel to the natives of this remote and isolated portion of the continent. I think if we could but fully and faithfully make known Christ's evangel to these Hypurinas, they would receive it as their brethren have done down south, and as 'there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him,' so the message of the Kingdom would be to them what it is to us who by the grace of God have been brought to receive it ; the power of God unto salvation. The

life-giving and soul saving efficacy of the Divine Word is for all men and for all time, 'for whosoever shall call upon the name of the Lord shall be saved.' 'How, then,' continues the apostle, 'shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?'

"None but those who have lived among heathens in a state of nature can realize the painful position of a Christian missionary frequently compelled to witness scenes which cause him to blush and pale, and tremble that men should be even ignorant of the heinousness of their misdeeds. Righteous indignation at cruelty and wrong, a heart overflowing with love and sympathy for the aggrieved, a desire to point to the Saviour, and preach repentance towards God and faith towards our Lord Jesus Christ, is all checked for a time for lack of suitable utterance. Consolation can then only be found by pouring out a full heart at the footstool of mercy, and earnestly seeking to obtain knowledge wherewith to speak in an intelligible manner; but as the acquisition and formation of an unwritten and imperfect language can only be effected after lengthy study and practice, the soul must oftentimes perforce be much vexed and disquieted by exhibitions of unbridled sin and licence. Never forget us in your prayers, that we may be made wise as serpents and harmless as doves, and be taught of the Spirit of God what to do, when to act, and grace be given to enable us to labour as becomes faithful soldiers of the Lord Jesus, unto whom we know that at any moment we may be summoned to give an account of our stewardship. When Mr. Resyek leaves I shall have in charge the Indians of Terruhan, and the affluent Serury, Pányny, and Ituyny.—Most faithfully yours, R. S. CLOUGH."

Valparaiso to Guyaquil.

THE following remarks from the pen of the Rev. J. Roe, now on his way to England, written on board the steamship "Islay," will be read with much interest:—

"I am quite convinced that missionary effort is quite as necessary here as in Africa or India. It requires very little observation to see the religion of these countries is not Christianity. It bears no resemblance to that set forth in the New Testament, neither does it bear any of its fruits. It is a degenerate system, socially, politically, morally, and religiously. It warps the mind and stunts the intellect by unreasonable and absurd dogmas, and degrades the affections and sears the conscience by its foul confessional. There is no 'home' here, no political 'duty,' no just idea of morality, and no religious faith amongst the leading men of the country.

THE BIBLE

"Alone is the great hope of South America. No reforms, no new laws, no public opinion, can raise the country out of her degraded and revolutionary condition, without the Divine faith of God's Word animating the dead spirit of the country.

"There now appears to be a shaking of the bones—pulsations of life may be seen. The Spirit of God is working in South America. The way is being prepared. The country is now open to Gospel work. All along the coast the ports are open and free to the Gospel—even Ecuador. The late elections in Chili demonstrated that the Word of God is not only read, but also somewhat of its spirit imbibed. The political war-cry of the Liberal party was not, as heretofore, 'Down with Christianity!' but 'Live Christianity, and down with Ultramontanism!"

"My journey northward has confirmed my opinion.

"Although not near so advanced as Chili, Peru, and Ecuador—priest-ridden Ecuador—are ready to receive the Word of God.

"My visit to Peru lasted a week, during which time I preached for Mr. Weatherhead and visited most of the places of interest in the neighbourhood. My inquiries and my observations lead me to the conclusion that missionary effort would be blessed there now.

"Through the kindness of Mr. Meiggs I visited the celebrated

OROYA RAILROAD

(the highest in the world). Owing to a landslip, I was unable to reach the extreme height. However, I got as far as San Mateo, an elevation of 10,530 feet, passing over one bridge 252 feet high. The scenery was bold and grand in the extreme. Some of the grades were very steep, and in many places the line went up in a zig-zag manner, tunnelling every now and then. In one place we could see as many as three tunnels one above another; and there is one grade so steep that the line had to be made in a V shape, so that the train has to reverse and back up it. The whole trip was very interesting and exciting as we went up, but nothing in comparison to the extreme excitement of returning, owing to the peculiar circumstances of my case.

"As there was no train returning the same day on which I went up, and as I had to be back to Callao on the following morning to catch the steamer to Panama, I had to return in a novel manner.

"I came down all the way on a small

HAND-CAR

that can be lifted on and off the rails by two men. It runs down the incline without any engine. In order to be out of the way of a special, we had to leave at 4 a.m. When we left (the man in charge and myself), it was pitch dark, owing to a thick fog which wetted us through.

"The lamp we had soon went out, leaving us in complete darkness! The sensations then, although very exciting, were frightful and terrible.

"Down we came at a dashing rate, darting down steep mountains, shooting through frightful tunnels, rattling over awful bridges, turning round sharp and dangerous curves, flying past Indian villages like mad. Now and then the solitary light told us that we were passing a station. Once or twice we felt that we were in imminent peril by the hopping of our tiny little car over stones that lay on the rails. At last the day began to break, when we found that we had lost time owing to the darkness. 'Let her go, Reilly, and off with the brake,' said I. The Irish Yankee took me at my word. Off went the brake, and down she went like the wind! 'Look out for your coat-tails and your hat, Sir, and we shall manage to do it,' said the wild Irishman, looking wilder from his Yankee cut. We did it! The last forty miles we did in forty-five minutes. We arrived in Lima long before the 'Special' started. Never had I before such an exciting, dangerous, but yet enjoyable trip. The trip is well worth a visit to anyone visiting Lima, but, unless they are fond of adventure, I should not recommend them to return by the 'Hand-car!'

"My stay in Peru ended the same day. I arrived in Callao in good time, and we steamed out of the Bay at noon in the 'Islay.'

"On the following Tuesday we got into the

GUAYAQUIL RIVER,

the beauty of which is not surpassed in the world. What a relief after the dreary barren coasts of Chili and Peru! At the mouth of the river there is a magnificent island thirty miles long, and about fifteen broad. Down to the water's edge is covered with tropical vegetation. The tall and stately 'mangrove,' whose roots are to be seen above water, skirt the island; and plants and creepers of the most luxuriant foliage.

"Away, as far as the eye can reach, hill and dale present the most enchanting aspect. And yet this beautiful island, Punà, has not got more than fifty inhabitants, and those the poorest of the poor. The tiger and puma, and other wild animals, roam undisturbed there! The hideous alligator, in thousands, crawl along the banks of its beautiful rivers, while its valleys resound with the song of its countless birds (there are great numbers of birds of song in Ecuador). The scenery up the river is past description; studded with islands and windings, it is a veritable paradise. We saw many alligators on the banks, but were unsuccessful in shooting any of them, although we fired a great many shots. Guyaquil is about sixty miles from the mouth of the river, and we arrived at about 4 p.m.

"After passing through such grand scenery and such thick vegetation, I expected to see a beautiful town—a town somewhat worthy of the place. What a disappointment! A few middling-sized houses near the banks of the river, and then nothing but miserable, tumble-down, wretched-looking dwellings, not fit for human beings. A deserted, squalid look, with a damp oppressive heat, that made my heart sick. The grass growing in the street, and the naked children crawling about, added to the wretchedness and dirt of the place. In the principal square all the houses bore a

tumble-down appearance, save the splendid church, that took up one side of it. Surely it has been well said, thought I, that Ecuador is the 'Jesuits' Paradise!' Here is the model handiwork of the first sons of the Church! Here the proud foot of Rome's chief officers trod! Here the flowing garments of the sons of Loyola swept! Here they ruled with an iron, despotic sway! Here they dedicated this beautiful land to the 'sacred heart!' Here they lived in all their luxury and glory, and ruled as they liked! Behold the results: a wretched population, a bankrupt exchequer, and wild beasts roaming undisturbed through a garden-like land!

"Now the people can speak above their breath. Now the unfortunate tool of the Jesuits, Garcia Moreno, sleeps in the dust, slain by the hand of the assassin. Now there is some hope. Before the Jesuit binds the chain once more let only God's Word be circulated, and it will work bloodless revolutions. Do try and do something for that beautiful land, and that downtrodden, priest-ridden people."

Venezuela.

CARACAS.

BY the desire of the Committee the Rev. J. Roe has visited this city on a mission of inquiry, and in the following letter relates the wonderful opening now taking place for the introduction of the Word of God where it has hitherto been most sedulously excluded. His next communication will doubtless further open up this most interesting subject:—

"*Caracas, May* 15, 1876.

"It is not possible to estimate the importance of the religious crisis through which this country is passing.

"As I was arriving in the capital on Wednesday evening last, the Houses of Congress were voting unanimously that the Church of Venezuela will be henceforth independent of Rome. By this mail I will send you the particulars as published in the press. You will see that the President's Message is exceedingly important, for while it breaks off all connexion virtually with Rome, it acknowledges and asserts the truth and greatness of the true Christian religion. The answer from the Congress exhibits the same spirit. I consider this step to be the only true statesmanlike step since the Reformation as regards political dealings of Roman Catholic countries in religious matters. The present President, Guzman Blanco, is a man of great talent and ruling power, and has kept the country in comparative peace during the past six years. He has suppressed all the monasteries and convents in the country, and turned their houses

into useful institutions. He has likewise demolished eight churches in the city, and has built splendid public buildings in their stead. He has abolished celibacy and established civil marriage. He the other day inaugurated a magnificent masonic temple, built at the expense of the State. He is improving the city and country wonderfully, and establishing schools throughout. And last, but not least as regards England, he is making arrangements to pay interest on the National Debt.

"Such are some of the things this extraordinary man is doing, and the future of this very beautiful and fertile country seems hopeful. Hitherto it was in a state of chronic revolution.

"Yesterday the President sent one of his generals to the hotel to express his desire to see me, and to inquire into the principles and doctrines of our Church. I have got with me a Prayer-book in Spanish, which I have marked, so that he can see the constitution of our Church, and especially its spirit towards Rome, and its independence therefrom. Also those passages which acknowledge so strongly the supremacy of the civil power. I intend to give him this book. I also intend to congratulate him on his wise policy of reforming the Church, and not separating it from the State, as Liberal Governments have done, without success, in Roman Catholic countries. I see that the only source of a nation's greatness is absent here, God's Word, so I am going to take it upon myself to offer the President a large number of the Scriptures, if he will undertake to introduce them into the schools and churches. I have no doubt but that he will. I hope that your Society will do all it can with the British and Foreign Bible Society, and, if necessary, make an appeal in its behalf. I shall let you know the result of my interview by next mail. I have been introduced to the Minister of Foreign Affairs and several prominent men here.

"J. ROE."

PRAYER UNION FOR SOUTH AMERICA.

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

1. For the Rev. B. C. Huntly, that he and his family may be mercifully preserved during the raging of yellow fever at Santos; and that he may be enabled to continue his ministrations to the sick and dying there, and at San Paulo.
2. That God would be pleased to enable the Committee to take speedy and effectual advantage of the marvellous openings now being presented for the dissemination of His Word throughout South America.
3. For the Rev. J. Roe, that he may be granted a safe passage home.

Gleaning.

"HOW MUCH OWEST THOU?"—Luke xvi. 5.

A MINISTER closed his address to an assembly thus:—

"There is no explicit, uniform, universal rule in the New Testament for giving to God. A Patriarch gave a *tenth*. A Jew above *two-tenths*. Zaccheus would give the *half* of his goods. Many of the Christians at Pentecost gave their *all*. Every man is left at liberty to take his grade and rank of Christian nobility and generosity; and that remains his position and rank for ever."

A minister went away fired with the sentiment, and resolved to let it influence his life and ministry. He presently met a friend, and exhorted him to large-hearted liberality, dwelling much on the blessed privilege of giving to the Lord. Meeting him afterwards, he asked if he had acted on his advice. His friend replied that, "when about to present his offering to God, he felt it was not large enough. He then doubled it; but feeling that it was still too small, he doubled it again; and then he gave it to God with joy."

True, there is no exact, uniform, universal measure for giving—as a *twentieth*, a *tenth*, a *fifth*, a *half*, or any other proportion, to which all must conform. The Gospel does not bind its converts by stern, uniform rule. It leaves them at liberty to decide for themselves. Yet is their liberty not the liberty of license to do nothing, but the liberty of intelligent decision and grateful love. It is liberty to give "as God hath prospered," and for each to act "as he purposeth in his heart."

With those who truly live for God themselves, and who devote their possessions to His glory, the sentiment, "All belongs to God—why ask a proportion for Him?" is the very natural and beautiful reply when *proportionate* giving is urged. The Christian ought, indeed, to acknowledge that all he has is the Lord's, and to act as a faithful steward in the expenditure of what the Lord has intrusted to him; but precept needs to be reduced to practice. Selfishness is continually acting on him; and therefore, a substantial proportion of his income ought to be *first and certainly* devoted to the Lord.

Christian Reader, you cannot but admire the noble spirit of the apostle —"The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live *should not henceforth live unto themselves, but unto him which died for them, and rose again.*" (2 Cor. v. 14, 15.)

Let your admiration, then, kindle into imitation! May you be found a faithful steward! Consider it your greatest privilege to be able to give to the Lord. And let your giving be, not from a momentary impulse, but from *a fixed, abiding purpose.* Lay by periodically a proportion of your income for the Lord—Scripture says *weekly*, "as God hath prospered you." (See 1 Cor. xvi. 2.) "God loveth a cheerful giver." (2 Cor. ix. 7.)

DUBLIN TRACT.

HOME PROCEEDINGS.

THE close of May was marked by the Annual Sermon, which, as usual, was preached on the morning of Ascension Day. No better day could be selected than that on which the last command was given by our Lord to carry His Gospel into all the world. Mr. Barlow was the preacher, and the sermon, which will appear with our Annual Report, was preached in Christ Chapel, Maida Hill, henceforth to be known as Emmanuel Church.

The tour in Ireland, to which we alluded in our June number, is being undertaken by Mr. Lory, and he has already preached sermons at Christ Church, Bray; Bethesda Church, Dublin; Christ Church, Kingstown; Miltown; Christ Church, Leeson Park; Clontarf, Raheny, and Athlone, while he has held Meetings at Irishtown, Tallaght, Arklow, Powerscourt, Rathdrum, and certain other places. It is difficult as yet to estimate the success of the tour as a whole, for it is far from completed, but it is at least satisfactory to find a good deal of fresh ground being broken in the neighbourhood of Dublin.

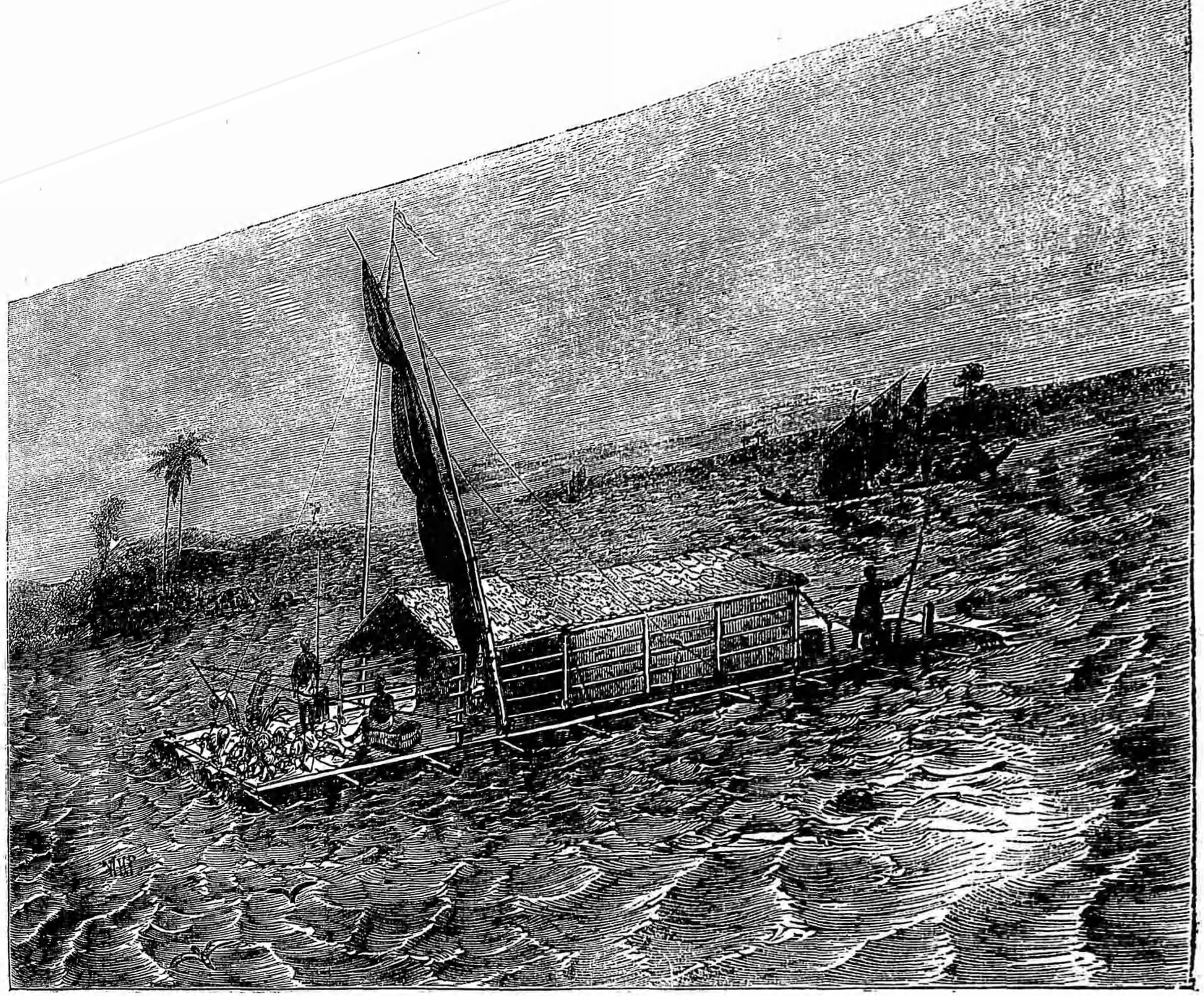
The most successful Meeting of the month, and, we might perhaps add, of the year, was that held at York on the 15th ultimo, in the Drawing Room of our indefatigable Hon. Secretary. In spite of bad weather, and the counter-attractions of the Gala, the room was quite full. The Hon. and Rev. Canon Forester presided, and spoke in the highest terms of our work, mentioning that he had received Captain Gardiner at his house some thirty years ago. At the close of the Meeting, and after a few stirring words from our old friend Mr. Fausset, a collection was made of more than 20*l*. We sincerely wish that the whole Northern Province would follow the example set by its Metropolis. We should then find our income more adequate to the needs of our vast work. Before turning our eyes South, we may just add that Mr. Lake, our new Secretary for the four Northern Dioceses, has been taking eight days' work in Cumberland, and has secured new openings for the Society at Cleator Moor, Workington, and Whitehaven. We heartily wish him success in his arduous work.

Mr. Welby, in the Midland District, has done good service to our cause by bringing it before a large body of clergy, who met at Louth to confer on missionary work.

He also visited certain places in Lincolnshire, such as Frodingham, Tealby, and Legsby. Promises are held out of a large number of new openings for the autumn. The Derby Association had its Anniversary on 18th and 20th, collections being made at three Churches, viz., St. John's, St. Michael's, and Spondon. The Meeting, though thinly attended, was hearty, and its proceeds were nearly 10*l*. Sermons were preached at Stanton St. Bernard, in Wilts, and Brasted, in Kent, on May 28 and June 11, and, now that the Rev. J. T. Evans has begun work in the Southern District, we hope to have more to say on this portion of our Association field in our next.

We cannot conclude without reminding our readers that we are now entering on the most difficult part of our Society's financial year. Funds always come in slowly during the summer months; and in the present depressed state of trade we can hardly hope to keep our income even up to last year's, without hearty effort and much prayer on the part of our friends.

H. S. A.



RAFT ON THE LOWER AMAZON.

THE SOUTH AMERICAN

Missionary Magazine.

AUGUST 1, 1876.

LETTERS.

DURING the past month letters have been received from the Bishop of the Falklands, Rev. T. W. Coombe, Rev. W. H. Elkin, Rev. G. P. Quick, Rev. J. Roe, Rev. R. Croker, Rev. Dr. Humble, Rev. J. H. Gybbon-Spilsbury, Mr. Lewis, and Mr. A. White.

BUSINESS.

The General Committee assembled for their usual monthly meeting on the 11th ult.

A communication was read from the Committee of the British and Foreign Bible Society, making a grant of 300*l*., for an experimental period of one year, towards establishing two Bible depôts in South America. The same was thankfully accepted.

Organizing Secretary furnished statistics of deputation work.

Next meeting will be held (D.V.) on the 8th inst.

FINANCE.

Finance Committee held meetings on the 6th and 20th ult.

Total amount received during the month of June was 390*l*. 13s. 1d.

Next meetings will be held (D.V.) 3rd and 17th inst.

GENERAL INTELLIGENCE.

FURTHER news has reached us from the Rev. J. Roe concerning the religious movement now going on in Venezuela. The papers referred to in Mr. Roe's letters have been translated, and will be found further on. These contain the President's message to the House of Congress,

the address of Congress in reply to that message, and the opinion of one of the local papers—the "Opinion Nacional"—on the above. We may well marvel at the boldness and firmness of the enlightened President.

We may go farther, and wonder that such extreme measures have not caused a revolution. But, in truth, Guzman Blanco is not fighing this battle alone; the whole nation is with him. The burden of Papal rule has at last become insufferable, and the people are determined to free themselves from the intolerance and oppression inseparably connected with that system.

The only hope for a satisfactory issue to it all lies in the dissemination of God's Word, and we are glad to inform our readers that the British and Foreign Bible Society have liberally responded to an application for help in establishing two Bible depôts in South America. One of these, it is hoped, will be formed at Caracas, the capital of Venezuela, and the other at Santiago, the capital of Chili. A grant of 300*l*., for an experimental period of one year, has been made to this Society, to be equally divided between the two stations it is proposed to establish. We must now ask our friends to follow it up with their prayers, and also their help. The sum named only represents about one-third of what the depôts will really cost, and these expenses must not be charged to our slender income. The explanatory appeal which is issued with the Report and this Magazine, fully explains our present condition, and we trust it will awaken in many hearts a practical desire to help forward this good and necessary work. Perhaps some may be disposed to charge us with avariciousness and with continual begging. Well, we plead guilty to the latter charge, but, in doing so, venture to assert that the fact of funds being required shows a healthy state of things. If our foreign expenditure is increased it necessarily follows that work must be going on. We do not grudge other societies their magnificent incomes; we do not desire they should have one penny less, or suffer the loss even of one supporter; all we ask for is a fair, impartial consideration of the work to which the Society is pledged, the vastness of the field, the variety of that work, and the slender income at our

disposal to carry it on. If this is conceded, we do not fear the results.

Our only hope lies in the prayer of faith. All our expectations centre here. The Mission was founded in faith, and, to succeed, must be carried on in faith.

If nothing unforeseen occurs to prevent it, the Rev. W. Thwaites-Duke will sail for the Amazons on the 15th inst. to relieve Mr. Clough, who returns to England (D.V.) in March, 1877.

Bishop Stirling was at Lota when he last wrote, where he was about to hold a confirmation. P. W. S.

SOUTHERN MISSION.

Tierra del Fuego.

THE following extract from a letter from Bishop Stirling, bearing on his recent visit to Ushuwia, will be read with interest :—

"On the evening of March 12th the 'Allen Gardiner' anchored at Ushuwia.

"A pleasant welcome rewarded us at the end of our voyage, and I felt very happy on returning to this scene of Christian labour. The A. G. had been for some time looked for, but no serious inconvenience had resulted from her delay. The cause you know.

"Our friends, with one exception, seemed in excellent health and spirits, and the children shone like gems of beauty, giving quite a lustre to the homes of the Missionaries. It was delightful to see them.

"The Station and all its details of garden and field and dwelling you are familiar with. A road to the beach cut down through a steep natural embankment, and carried across a swampy space at the foot of it, was in the course of being made, and was to me the most marked feature introduced since my visit three years previously. Some fresh ground had been fenced in, and more was marked out for enclosure. The Mission gardens looked well, but the gardens of the natives showed want of care and of persistent industry. The cattle evidently thrive, and there is room for a larger herd. The pasture, if not very extensive, offers a choice of good grasses, so that the animals have a sleek and well-nourished look.

"Generally there was improvement in the appearance of the natives. An unmistakeable change for the better has taken place amongst them. Old times are changed, old manners gone—and this without leaving any cause for regret. But whilst this is the case generally, I can without reserve say, that in particular instances the change has been not only outward and

superficial, but, in my belief, of a spiritual, and therefore heartfelt kind. With a grateful, rejoicing spirit, I responded to Mr. Bridges' request that I should confirm six of the Christian natives. Their names you have received from him, and I am sure that of George Despard Ookokko will be read with deep interest and satisfaction. I have much confidence in the sincere and simple piety of these members of our Church ; and it was with no ordinary feelings that I witnessed their earnest preparation for, and devout reception of, the Lord's Supper. The Church in Tiérra del Fuego has, I hope, now a root in itself."

Uruguay.

FRAY BENTOS.

OUR Chaplain here writes as follows :—

"*Fray Bentos, June,* 1876.

"On 14th May I went to Qualequaychu to hold Divine service. After the Second Lesson I baptized an infant of Mr. and Mrs. Johnston, and my sermon was chiefly on the inestimable privileges of admission into the Church of Jesus Christ by spiritual regeneration. I got back to Fray Bentos in time to have evening service at our chapel here. Ten persons were present, of whom three men were from Liebig's Saladero. To these I distributed several tracts, and sold three Bibles. On the 28th of May I went to Bopicuá. The carriage I had ordered at 7 a.m. failed to arrive, and at 8 a.m. I saddled one of my horses, strapped canonicals and books in a small bag, mounted, and galloped the whole fourteen miles to my tryst, arriving at five minutes before ten. One pass was so deep that my horse sunk to the girths, and my ancles were mudded. On my way home my horse fell in some tussocks. I was nearly thrown, but, by the Providence of God, I kept my seat, and got the animal on his legs. Before starting that morning a man rode up from Liebig's Saladero, saying that a sad accident had happened there at 11.30 p.m. the previous night. It appeared that the Saladero company chartered a large steamer of Landport and Holt, loading her with 10,000 hides, and a great quantity of tallow, guano, &c. This caused some excitement, and two of the Saladero people, after entertaining some of the steamer's men, accompanied them on board ; Robert Campbell, a master moulder from Glasgow, being one ; he fell through the main hatchway, struck his head on the combings, and was killed instantaneously. He leaves a young wife and two small children—one a baby baptized by me last Sunday at the house of Mr. Tomlinson, in Mr. Croker's garden, where about fourteen persons assembled. After the baptism, I read the Epistle and Gospel for Whitsunday and addressed those who were present, beseeching them to draw near to Christ in view of the grave calamity which had befallen one of their number. He was a man of whom I hoped well, and had been a devout

worshipper in our chapel here the previous Sunday. I have hopes that Messrs. Landport and Holt's agents in Buenos Ayres will give his widow and children a free passage to Liverpool. He was a steady, hard-working mechanic. Next day another mechanic in Liebig's factory lost a daughter twelve months old. She had been baptized by Bishop Stirling, and I buried her in our cemetery here—now brought into beautiful order—beside a sailor of the bark Fortuna, of Stralsund, who died suddenly on the voyage from Montevideo last week, making four interments, three of them in eight days. I have a very encouraging letter from Mr. Fitzherbert, and am arranging a trip to his Estancia, of which I hope to give you particulars in my next letter. I have bought a sailing boat of five tons, and am going in her to Roman. She will be very useful to me in the Mission work generally on the rivers. Captain Fairfax, of H.M.S. 'Volage,' has sent me a handsome red ensign for the use of the Mission."

Argentine Republic.

ROSARIO.

THE Rev. T. W. Coombe, the Society's indefatigable Chaplain, writing on March 11th, gives the following interesting account of a visit he had paid to a small colony of Waldenses at Tortugas. It is sad to read of the disaster which had befallen them in the entire loss of their crops. But those who know anything of the past history of the Waldensian Church will not be surprised at their being called upon to endure this fiery trial.

"On Sunday, the 30th of April, I had Divine service in Cordoba morning and evening. On my return journey I remained at the colony of Tortugas, and had a very pleasant service with some Waldenses. The service was an exceedingly simple one. They met by appointment at a central house on Tuesday morning at 8 a.m., when we sang a hymn in Italian; then I asked one of their number, an old man seventy years of age, to offer prayer, after which he read the 12th of Exodus and the 26th of St. Matthew's Gospel; then we sang another hymn, and I gave them a plain address in Spanish, after which I administered the Holy Communion to eleven communicants. They are but twenty in number, but, if successful, they say that others will join them. Last year their crops were entirely devoured by locusts. They were very grateful for my visit, and begged me to return, which I will certainly do as soon as I can find time. Afterwards I visited a few Welsh colonists who are also settled in Tortugas. One family of twelve are Episcopalians, the others are Nonconformists. I read the Psalms for the day, a chapter from St. John's

Gospel, and offered prayer with them, exhorting them to keep alive the light and comfort of religion in their hearts by prayer and by the reading of God's Word, and to observe the Sunday as a day of rest, although there is nothing in the Pampas to distinguish it from the other days of the week."

Chili.

LOTA.

THE Rev. W. H. Elkin, writing on May 11th, says:—

"You will be glad to hear that the church, my house, and the cemetery are all put in repair, and that through Divine mercy we are getting on very well. We have all had severe colds, the changes of weather being very sudden.

"Our good Bishop has been here, and also his daughter. I expect him to return to-day by the steamer 'Britannia,' from Valparaiso. She calls here for copper, and is bound for England. I send this note by her. I have fifteen candidates for confirmation, and have had them all under instruction for some time. I think the Bishop will return on the 21st to Valparaiso, and from there to Callao. I pray that we may have much blessing during his visit. I must tell you that we expect trouble during the election time. I hope God will save Chili from a revolution, as it would ruin the country.

"Kindest regards to yourself and all engaged in the holy work of bringing souls to Jesus connected with the Society."

SANTIAGO.

IT is with unfeigned pleasure we present the following letter from the Rev. G. P. Quick, for the perusal of his numerous friends. The cordial reception he has met with on all sides, both at Valparaiso and Santiago, is very gratifying, and must be a source of much encouragement to him.

Hotel Ingles, Santiago, June 1, 1876.

"We sailed from the fairy harbour of Rio de Janeiro on Sunday morning, the 30th April. The captain did not call the men to service in the morning, as they had been working, but in the evening I got his permission to hold service in the saloon, when I preached, extempore, from Isaiah xliv. 21, 22.

"*May* 2.—The night was perfectly calm and bright, and as I found out fresh stars and constellations on our southern course, the thought was

almost overwhelming, that He who created those planets and stars, and keeps them revolving in their ceaseless course around their proper centres, is the same Lord who left His throne of glory to bear our sins upon the cross. And as we look into the future, what is there too glorious for us to expect? for 'He that spared not His own son . . . shall He not with Him also freely give us all things?'

"We arrived off Monte Video on the 4th, and landed several passengers on the 5th at Flores Island, there to remain in quarantine till fifteen days after leaving Rio.

"On the 7th we had service again, and I spoke my Master's message on the type of the serpent of brass.

"On Wednesday, 10th, we entered the

STRAITS OF MAGELLAN

early in the morning. The Fuegian coast was flat, or rising slightly into sandy hills. On the Patagonian side there were sandy hills of curious formation, numerous small ridges running up to the main ridge at right angles. Everything looked desolate and dreary, except the myriads of gulls that held a festive entertainment as we passed through their territory.

"About two o'clock we anchored off Sandy Point. With some other passengers I went ashore and walked through the grassy streets between wooden houses one storey high, and large enclosures walled in with wooden stakes. There were a few pretty houses with gardens in front.

"We saw two Fuegian women and a child, but none of us were attracted by their beauty or by the mats of black hair, like horsehair, hanging over their faces.

"As we returned to the ship the high hills on the other side were beautifully tinted with purple, and we looked forward to seeing the more beautiful part of the Straits by the brilliant moonlight. The passage became more and more interesting. Fine mountains rose on either side, those on the Patagonian coast being capped with snow. Further on there were snow mountains also on the Fuegian coast. At ten p.m. we were in sight of Cape Froward, the southernmost point of the continent. Its sharp ridge covered with snow was very fine and majestic in the moonlight. After lying down for two or three hours I came on deck at two a.m., and looked for a long time at the snowy chains by which we passed.

"Before we were within forty miles of Cape Piller the wind blew dead against us. The ship pitched considerably even before we came out into the Pacific. The wind kept rising all that day, and on Friday we encountered a heavy northern gale. The sailors said it was the severest weather the 'Galicia' had been in. We were obliged to heave-to for six or eight hours.

"Though the gale had abated on Sunday, there was too much rolling for us to have our usual service.

"On Tuesday I had again the delight of touching terra firma at

LOTA.

There I saw Bishop Stirling and Mr. and Mrs. Elkin. I was anxious to see the original of the dissolving view representing Lota Church; but I could scarcely have recognized it, for the river which once flowed by the church has decreased so much, owing to the undermining for coals, that it is only represented by an ordinary ditch.

"We went on to the English cemetery, a lovely spot, sloping nearly down to the shore of a beautiful little bay. Then we kept along the rocks by the side of steep cliffs covered with creepers and shrubs.

"The Bishop and I went on board the 'Galicia' the same night, but I came ashore again in the morning and visited some lovely gardens, where the atmosphere was perfumed with violets and heliotrope, and the hedges were formed of geraniums, while below us the waters of the bay were sparkling in the sunlight. As we turned round a hill we exchanged this charming scene for the black smoke of the copper works. It seemed like stepping across from the scenery of the lakes to that of the Black Country.

"The scenery along the coast by Coronel and the mouth of the Bio-bio was very interesting, and so as we paced up and down the deck was the conversation of one, whom I had already loved and honoured, from his missionary work in Fuegia long ago.

"I was also greatly cheered by the strong faith of a young man who came to my cabin to return some books I had lent him, and spoke most feelingly about the preciousness of Jesus, especially now that he was going alone to an unknown land. 'We are sure to meet again,' he said, 'if not on earth, in Heaven.'

"On Thursday, the 18th, I was at last released from my sea-girt prison. Mr. McCulloch (of Balfour, Williamson & Co.) came on board at

VALPARAISO

about eleven, and claimed us as his guests. Mr. Roe had already left Santiago, and the Bishop wished me to remain at Valparaiso for the first Sunday. This enabled me to gather much useful information from him about the work on which I was entering, and about the state of religion in South America generally. And as I did not leave till Friday I was able to make the acquaintance of several of the Englishmen at Valparaiso.

"On Sunday, 21st, I read prayers, and Bishop Stirling preached in the morning, and he read and I preached in the evening, Mr. Lloyd being away for his health.

"On Ascension Day we had a shortened service at 8 a.m., when the Bishop preached, and an evening service at 7.45, when I preached.

"Mr. Lloyd had returned to Valparaiso, but the Bishop arranged to take his duty for two or three weeks that he might go to Talca.

SANTIAGO

was on his way, so on Friday we went there together. I will not attempt now to describe the wild and grand scenery through which we passed, or the gloomy appearance of Santiago in the rain just commencing as we arrived. The next day under a cloudless sun, it seemed altogether a different place; and more than once already as I have looked through the long vista of the Alameda to the snowy peaks of the Cordillera, a fresh impulse has been given to my love of mountains, and a new light has shone on 'The strength of the hills is his also.'

"Friday and Saturday Mr. Lloyd introduced me to some of the English people in Santiago. On Sunday I held an English service in the Native Protestant Church. There were from fifty to fifty-three present, including children, and this I am told is a far larger number than usually attend. Mr. Radford played the harmonium, and we sang some Ascension hymns.

"It is said that there is a large number of English and English-speaking people scattered over the large city, but that they have no bond of union. One gentleman said that although there must be 400 or more, it would not be easy to name forty.

"I only had the usual morning service on Sunday, but I shall endeavour soon to arrange for an evening service somewhere, probably at the railway station.

"I have met several people already who have all received me with kindness.

"There are many difficulties in the work, and there is need of much wisdom. Yet it is not my work, but His that sent me. And I have no doubt that in answer to prayer, your prayer at home as well as mine, and above all the prayer of Him who has ascended on high, the grace so much needed will be given, and the name of Jesus glorified."

Venezuela.

CARACAS.

THE following letter from the Rev. J. Roe contains the sequel of his visit to the President. We trust ere long to have a Bible depôt established in this city, one-half of the British and Foreign Bible Society's grant being applied to this purpose.

Mr. Roe may be expected in England every day.

"I have already informed you that the President sent for me to make inquiries. I called at his house on Monday evening last week, in

company with the American Minister, and had a most encouraging interview. He expressed a great wish to have a Protestant Church in Caracas, and is willing to help in every way. Several times he said, 'Is it not possible to have a Protestant Church ?' I congratulated him on his statesmanlike policy in trying to reform the Church and not separate it from the State. I pointed out that that policy succeeded in England and Germany, and how the 'Free Church in a Free State' policy invariably failed to accomplish the objects of statesmen in Roman Catholic countries.

"He coincided with my view, and said more than once emphatically, 'I want to do what was done in England, and have a Reformed Protestant Church, Episcopal.' I presented him with a copy of our Prayer-book in Spanish, marking and pointing out those passages which relate to the civil and religious powers. I also urged upon him the great necessity of circulating the Scriptures, especially in the schools which he has established all over the country. I then offered to have sent to him copies of the Old and New Testament, on condition of his putting them in circulation. He most thankfully accepted the offer, and asked me to have them sent to his Minister of Public Instruction. Next day I wrote him a long letter. In it I renewed my offer, and spoke of several reforms necessary to make the movement a success. I insisted that no real reform can take place without the circulation of the Scriptures, and the abolition of celibacy and the confessional—the two terrible chains by which Rome keeps her power.

"I also showed how a married clergy becomes loyal, and a people free from the confessional, moral and happy.

"I trust that the Society will not think that I have exceeded their wish in my mission here. I myself believe that it was Providence that brought me here at this great crisis. If God blesses the present movement, it will be not only a spiritual blessing, but also an incalculable temporal one to Venezuela ; and not only to Venezuela, but to all the unfortunate countries of South America. I do pray and trust that the Society will do all they can in the present movement, where the hand of God seems to be so visibly present. Will you make an application to the British and Foreign Bible Society to help in every way they can in grants of Scriptures, especially New Testaments ? The Spanish societies also might help. And I am sure an appeal to the Christian public would be responded to. The President has exiled the Archbishop, and the see is about to be declared vacant.

"We had a second service in the Legation on Sunday last, and was well attended, specially by Germans. The German Minister (Dr. Stammann) was present. I received great kindness from him during my stay ; also from Mr. Bussel, the American Minister, Mr. Sturrup, the Danish Consul General, and from our own Minister, Mr. Middleton. Mr. Sturrup is going to Europe, and he has promised to call on you at Serjeants' Inn.

"I hope the newspapers will reach you ; they are exceedingly important, and I hope you will have them translated."

Writing again on May 31, he says :—

"Very likely this letter will arrive in England as soon as the one I wrote ten or twelve days ago. Since then the movement is developing itself day by day. I forward by this mail more papers, *La Opinion* of the 27th, and *El Democrata* of the 20th, containing most important news. The speech by the father of the President is a most remarkable one--it was made in the Senate—and the letter of the President is yet more remarkable.

"A. L. Guzman is father to the President, and also the leader of the advanced party. He is very old, very learned, and very eloquent. You will see that he boldly advocates a return to primitive Christianity.

"The President's letter is one of the results of my interview and letter. Since I wrote I received a gracious reply from the President, it is as follows :—

"'My dear Sir,—I have had the pleasure of receiving your esteemed letter of the 19th, and I will take into consideration, as it is natural I should do, the suggestions therein made, which *appear to me to be of great importance*.—Yours, truly, 'GUZMAN BLANCO.'

"The President sent the article of the *Saturday Review* to the Press, promising that as soon as the pamphlet came to hand, to have it published and circulated at the Government expense. I think and believe it to be a great duty and privilege to help at this important crisis. The country is poor now, and is not able to do all the President would wish. Forty years of civil war has told dreadfully on the country. I hope that the Society will do all it can to advance the Kingdom of God here. The best thing it can do is to send the Word of God ; words of comfort and advice, and prayer. To establish a Church in such a small and mixed community would, I fear, only show the weak side of Protestantism.

"I hope to leave here to-day or to-morrow, and go three days on mule-back in order to catch the ship leaving Puerto Cabello next week. We hope to go to New York in fourteen or fifteen days. These letters go by the French steamers. I hope to hear from you before I leave New York. A depôt would be a good thing here, or a good English school."

Beckenham and Shortlands Association.

A MEETING for Prayer for Divine guidance and blessing on the work of the Society was held at Beckenham, on Monday, July 3 last. The attendance was very good. The engagement was limited to one hour, 3.30 to 4.30.

A portion of Scripture was read. Five prayers were offered and four hymns sung.

The Rev. W. Welsh, Incumbent of Christ Church, read from a paper with which he had been furnished, at intervals, the following topics for prayer.

SUBJECT I.

The Rev. B. C. Huntly, the Society's Chaplain at San Paulo and Santos, writes that the yellow fever is making great ravages at the latter place.

In his last letter he said it was computed that 900 people were then lying ill, and that many deaths had occurred.

At the time he wrote his health had been mercifully preserved, and he was fully occupied in visiting the hospitals, the ships in harbour, and the sick at their own homes.

Our brother is thus face to face with great danger, and needs our prayers that he may be supported and strengthened for his work, and be graciously kept from all evil; that the words he may speak by the bedside of the sufferers may be right words, convincing those who hitherto have been wanderers from the fold, and giving those who know and love the Lord such spiritual consolation and comfort as will enable them to say with one of old, "It is good for me that I have been afflicted."

Your prayers are desired for the Rev. B. C. Huntly, for his spiritual support and providential keeping, and also for the suffering ones around him.

SUBJECT II.

Also for the Rev. J. Roe, lately the Society's Chaplain at Santiago, who is now on his way home.

Mr. Roe was directed by the Committee to come to England viâ Panama, proceeding from that place to Caracas, the capital of Venezuela, on a Mission of Inquiry.

Letters have recently come to hand from him by which we learn that, at the present moment, marvellous openings exist in that Republic, and also in Ecuador, for the dissemination of God's Word.

The Committee are earnestly desirous of availing themselves of these opportunities.

Application has been made to the British and Foreign Bible Society for help, and there is reason to believe that the application will be favourably entertained.

Your prayers are desired that the way may be made plain to the Committee to take advantage of these openings, so that the Word of God may speedily be circulated in these lands; also that journeying mercies may be vouchsafed to the Rev. J. Roe.

SUBJECT III.

The Rev. W. Thwaites Duke will, God willing, leave England in the

middle of next month for the Northern or Amazonian Mission, to which he has been appointed Superintendent.

The Society's two lay-agents, Messrs. Clough and Resyek, whom the Lord continue to protect and bless! have been labouring for the past twelve months amongst the Hypurina tribe, who are located in large numbers on the banks of the River Purus, one of the numerous tributaries of the River Amazon, about 2,000 miles from its mouth. God has been graciously pleased to give our brethren favour in the eyes of these savages, so that they are enabled to write the cheering news, "that a Mission Station is definitely founded" there.

The vast importance of this Mission cannot be overrated. The Gospel is now being preached where its sound has never before been heard, and our people are labouring outside the pale of Roman Catholic influence.

Your prayers are desired for the Northern or Amazon Mission, and for the Rev. W. T. Duke, that he may have journeying mercies vouchsafed to him by land and by water; that he may be preserved from perils by the heathen and perils by climate; and that he may be made a blessing to the heathen Indians amongst whom he is about to dwell for the Lord Jesus Christ's sake.

SUBJECT IV.

Your prayers are also asked for the Southern Mission amongst the inhabitants of Tierra del Fuego and Patagonia. The work here is ripe for going forward, and new stations must be inaugurated. That men may be found discreet, courageous, and self-denying, willing to labour amongst these people; that they may become a civilized and law-abiding people, having the Gospel preached to them in their mother tongue, and soon, we will pray, the Word of God circulated amongst them in the language in which they were born.

Let us also give thanksgiving for the mercies and blessings already vouchsafed to the Mission, and especially for the recent news from the station.

SUBJECT V.

Being deeply impressed with the truth that, without earnest importunate prayer, a blessing cannot be expected on any work we may be engaged in,

Your prayers are desired for this Branch Association; that God the Holy Ghost would open the hearts of many in this neighbourhood to take an interest in the work of this Society; that a missionary zeal may be aroused in our congregations; that we may be humbled for our past neglect in this matter, made more deeply sensible of our responsibilities, so that, being constrained by the love of Him to whom we owe everything that we have now, or hope for hereafter, we may, as far as we are able, by our prayers and free-will offerings, send that Gospel—which is the power of God unto salvation to everyone that believeth, whether he be Jew or Gentile, Barbarian, Scythian, bond or free—to those who are now sitting in darkness

and the shadow of death, or are blinded by the superstition and teaching of a corrupt Church.

At the close, the Rev. C. Green, Vicar of St. Paul's, New Beckenham, pronounced the benediction, and the Meeting separated.

Message of the President of Venezuela to the House of Congress.

(Translated from the "Opinion Nacional" of Caracas, Venezuela, May 9, 1876.)

"Citizen Senators and Citizen Deputies,—In my Report of the administrative year, which closed on the 20th February last, I said, speaking of Archiepiscopal disputes, that the last term which I had been asked to grant, was in order that, in conformity with certain indications received from Rome, Senor Guevara should present to His Holiness his resignation of the Archbishopric, an act by which the usurping policy of the Holy See believes that Venezuela could alone be enabled to elect an Archbishop and the Pope authorized to grant him the faculty to act, all which is to ignore the sovereignty of the country (the whole source of power whence its prelates derive their jurisdiction in their Dioceses or Archbishoprics), and is, moreover, diametrically opposed to the express text of Articles 16 and 17 of the law of Patronage, in force since 1824, which literally is as follows:—

"'Art. 16. Those designated by the Congress for the Archbishopric and Bishoprics, before they present themselves to His Holiness through the Executive Government, must make before said Executive, or the person whom the Executive may delegate to this end, the oath to sustain and defend the constitution of the Republic, not to usurp her sovereignty, rights, and prerogatives, and to obey and fulfil the laws, orders, and dispositions of the Government. Two copies of this oath shall be drawn up, both to be signed by the nominees, one of which shall be passed to the Senate, and the other to the Chamber of Deputies, to be kept in their respective Archives.

"'Art. 17. As soon as the nominees have made the preceding oath, they may enter into the exercise of their jurisdiction, the Executive summoning the ecclesiastical bodies to this effect, but they shall not enjoy the emoluments of their office until the Pope shall have confirmed their nomination.'

"The term granted terminated the 19th of April, but, as the Pope's Nuncio in Santo Domingo notified to me, on the 20th, that on the 21st he would proceed to Trinidad, in order to obtain the resignation of Senor Guevara, in conformity with the instructions he had just received, I

judged it advisable that I should make a new and final effort, and await the result of the conference between Monsignor Roccabocetria and the Ex-Archbishop.

"Yesterday I received the official intimation that Senor Guevara refuses to resign, and I am also informed that the Nuncio has not the power to oblige him to resign, nor to remove him.

"Such being the situation, all diplomatic means of settling the Archiepiscopal dispute are exhausted, and it must not be transmitted unsolved to the next Government, without exposing it, as well as the national cause.

"Representing, as I do, that cause, by virtue of the reiterated vote of the nation, as responsible before history for the consolidation of the work of April, with which the people have charged me, and with the full conviction that our enemies, cloaked under the name of the religion of Christ, would change the splendid future which we are labouring for, in our country's behalf, for that dark past which fanaticism would render frightful in the future, I ask you with full conviction, and assuming the most welcome responsibility of all, that to fulfil my mission I have taken upon my name, to pass a law which shall declare the Church of Venezuela independent of the Roman Episcopate, and ask that you further order that parish priests shall be elected by the faithful, the bishops by the rectors of parishes, the archbishops by Congress, returning to the usage of the primitive Church, founded by Jesus Christ and his Apostles.

"Such a law will not only resolve the clerical question, but it will be besides a grand example for the Christianism of Republican America, hindered in her march towards liberty, order, and progress, by the policy, always retrograde, of the Roman Church, and the civilized world will see in this act the most characteristic and palpable sign of advance in the regeneration of Venezuela. "GUZMAN BLANCO."

The following is the address of Congress in reply :—

"Illustrious American, President of the United States of Venezuela,

"The Legislative Chambers, assembled in Congress, have considered with patriotic interest the important message communicated to them through the Ministry, under date of the 9th inst., upon the Archiepiscopal question.

"Congress sees, with profound displeasure, that the Roman See refuses to satisfy the just desires of the people of Venezuela upon the grave question which we are engaged in debating, through the fault of a Prelate false to his duties as a priest and a patriot, and who dares to insist upon the right to over-ride that natural sovereignty, which we exercise as an independent and free nation.

"The country knows, noble American, that with wisdom and prudence you have endeavoured to reconcile the interests of Venezuela with the capricious demands of the Roman See, as far as our national dignity, the

majesty of our institutions, and the high duties which the revolution of April imposed upon you, have permitted; and thus the members of this Congress, founders of this glorious epoch of national regeneration, convinced of the justice which assists Venezuela in this dispute, and inspired with the convictions of their constituents, which repel all foreign intervention, do not hesitate to associate themselves with Your Excellency to fight in this last battle—(all diplomatic efforts having failed)—against the Roman See in the name of modern civilisation, and our national sovereignty.

"Faithful to our duties, faithful to our convictions, and faithful to the Holy Dogmas of the religion of Jesus, of that great Being who consecrated the world's freedom with His blood, we do not hesitate to emancipate the Church of Venezuela from that Episcopacy which pretends as an infallible and omnipotent power, to absorb from Rome the vitality of a free people, the beliefs of our consciences, and the noble aspirations and destinies which pertain to us as component parts of the great human family.

"Congress offers to Your Excellency and will give you all the aid you seek to preserve the honour and the rights of our nation, and announces now with patriotic pleasure that it has already commenced to elaborate the law which Your Excellency asked it to frame.

"Rely upon our patriotism, and upon our loyalty to the great principles of our democratic republic.

"Caracas, 16th May, 1876.

"Signed,—

"T. V. GUEVARD, President of Congress and of the Senate.

"EDUARDO CALCANO, President of the Chamber of Deputies.

"Together with the Vice-Presidents and Secretaries of both Chambers."

On the above the *Opinion Nacional*, May 13, remarks:—

"To-day we publish the reply which was given last night by the Congress to the Illustrious American, upon the subject matter of his last message, which is in fact the question relative to the Bishops of Venezuela, which the Pope has for ages past arrogated to himself, and which should revert to, and become the exclusive function of the territorial sovereign in every nation, as it was uninterrupted in the first ages of Christianity.

"To re-establish at this point the true discipline of the Church from the time of her foundation, when her doctrine was pure, and she respected the civil rights and prerogatives of temporal Government, when as yet the ambitions and earthly passions of the men she had raised to high ecclesiastical dignities had not culminated in those usurpations which have become the scandal of modern times,—is to gravitate with all sincerity towards that genuine religion of Christ, and to refuse to become the accomplice of those adulterations which falsify her law, which substitute the reign of vanity, pride, and contempt for mankind, for the doctrine of gentleness, meekness, and love.

"This, in all its nakedness, is the question which agitates the nation.

"This is no discussion about dogmas; this is no putting to the vote the truths which constitute the doctrine founded by the Saviour of the world, such as He founded it, without the necessity of fellow labourers and pedagogues, who have since come to amend His plan, to correct His errors,—as proud men, swelled up with the pride of Satan, have pretended to do, and to say to the Author of that sublime religion, that it was necessary to reform His work.

"This dispute does not enter into the region of d gmas for two reasons.

"First, because it is by its very nature purely jurisdictional, and it cannot be dragged either by violence or reason into the terrain of the fundamental truths of dogmatic belief.

"Secondly, because a national Congress, a purely political corporation, cannot by its very nature be called upon to declare new religious dogmas, and convert itself into a Council with the same authority wherewith the Pope has instituted himself for those, and has donned the cap of infallibility."

Venezuela's Defiance of the Pope.

THE South American States have always, in the European press, been credited with slavish servility to Rome. That this opinion should have been entertained, and still survive, is not remarkable. During the period of the Spanish domination, and for some time after the glorious epoch of Independence, the Romish Church had nowhere more devoted—we might add, more superstitious—adherents than in the former possessions of the Castilian Crown in the New World. The colonial populations had been cradled and nurtured in subservience to the clergy, and only here and there might be found some freer and nobler spirit, who chafed under the fetters of a proud and selfish priesthood.

When, happily, the sterile rule of Spain was overthrown, the responsibilities of self government gave birth and strength to national feeling in the various States then called into being, and by degrees liberty of thought stirred men's minds to the exercise of the prescriptive rights of religious as well as political freedom. To this change the clerical party have not been insensible. They have observed its growth with alarm, and, relying on the bigotry and ignorance of the masses, have ventured to give battle to the whole array of intellect and modern civilization. They have raised, not lowered, their pretensions.

We have often had to refer our readers to the episodes of this struggle, which, covertly or openly, is being waged in every South and Central American State. In Brazil, the Bishop of Olinda, not long since, braved and affronted the executive force, and claimed supremacy for the hierarchy incompatible with the national sovereignty of that Empire, which, how-

ever, was vindicated by the imprisonment of the recalcitrant prelate for disobedience to the laws of his country. By an act of Imperial grace, he was eventually set at large, but the haughty priest never ceased to assert the subordination of the civil to the ecclesiastical power. At present, in Brazil we have a show of peace. But the elements of future conflict are fermenting, and it needs no gift of prophecy to predicate a renewal of strife at no distant day. When it comes, we are pleased to think that the enlightened monarch and statesmen of the Empire will be prepared to maintain the national rights against the usurpations of the Church.

Not only in Brazil, but in all the republics, similar contentions have been a cause of public danger and disturbance, but the most recent instance has transpired in Venezuela. Elsewhere in our columns will be found a Message of General Guzman Blanco, President of that State, addressed by him to the Congress, a perusal of which, with the appended documents, will show that that Republic has taken a step of vast political, social, and religious significance. A law, passed in 1834, expressly provides: "Those designated by Congress for the archbishopric and bishoprics, before presenting themselves to his Holiness through the Executive Government, must make before the said Executive, or the person whom the Executive may delegate to this end, the oath to sustain and defend the constitution of the Republic, not to usurp her sovereignty, rights, and prerogatives, and to obey and fulfil the laws, orders, and dispositions of the Government." Until this obligation be accepted, the same law declares that no nominee shall enter into or exercise episcopal jurisdiction. This law has been violated by Señor Guevara, who, without compliance, claims jurisdiction as Archbishop of Caracas, and he is abetted in his treason by the Roman See. Desirous, if possible, to avoid extreme measures, President Guzman Blanco endeavoured, by recourse to diplomatic means, to settle this dispute on terms of honour, seeking to induce the Papal authorities to respect the national sovereignty. In vain. Rome is rarely amenable to reason. It is not easily entreated. Señor Guevara was constant in his refusal to retire from an usurped jurisdiction, and the Roman See protested that it had no power to compel his resignation, or to remove him therefrom by fiat of the Vatican.

President Guzman Blanco, under these circumstances, was placed in a very difficult position. He has, however, acquitted himself like a man worthy of a supreme occasion. He has responded to the arrogant pretensions of Rome with no half-hearted defiance. These are the memorable words in which he appealed to the honour and dignity of his country, as represented by its Congress, and to the appreciation of cultured intelligence throughout the world. "I have taken upon my name," says this energetic champion of national rights, "to propose a law which shall declare the Church of Venezuela independent of the Roman Episcopate, and ask that you further order that parish priests shall be elected by the faithful, the bishops by the rectors of parishes, the Archbishop by Congress, thus returning to the usage of the primitive Church, founded by Jesus Christ and his

Apostles." But this is not all, for the Message proceeds to denounce the policy of Rome, as "always retrograde," and opposed to liberty, order, and progress.

It would be almost impossible to conceive President Blanco using such language as this, unless he felt himself to be backed by public opinion. The result demonstrates that he could with assurance count upon the support of Congress. The Senators and Deputies, but with greater emphasis, have endorsed the bold proposals of the President Their address in reply to the Message is deserving of emblazonment in letters of gold, and we cannot refrain from reproducing it in greater part in this place. There is a ring in it which will not, we should imagine, sound musically in the ears of the infatuated advisers of the Roman Pontiff. We extract as follows:—

"Congress sees, with profound displeasure, that the Roman See refuses to satisfy the just desires of the people of Venezuela upon the grave question which we are engaged in debating, through the fault of a prelate, false to his duties as a priest and a patriot, and who dares to insist upon the right to over-ride that natural sovereignty which we exercise as an independent and free nation. The country knows that, with wisdom and prudence, you have endeavoured to reconcile the interests of Venezuela with the capricious demands of the Roman See, as far as our national dignity, the majesty of our institutions, and the h gh duties which the Revolution of April imposed upon you, have permitted; and thus the members of this Congress, founders of this glorious epoch of national regeneration, convinced of the justice which assists Venezuela in this dispute, and inspired with the convictions of their constituents, which repel all foreign intervention, do not hesitate to associate themselves with your Excellency to fight in this last battle (all diplomatic efforts having failed) against the Roman See, in the name of modern civilization and our national sovereignty. Faithful to our duties, faithful to our convictions, and faithful to the holy dogmas of the religion of Jesus, of that great Being who consecrated the world's freedom with His blood, we do not hesitate to emancipate the Church of Venezuela from that Episcopacy which pretends, as an infallible and omnipotent power, to absorb at Rome the vitality of a free people, the beliefs of our consciences, and the noble aspirations and destinies which pertain to us as component parts of the great human family."

It is gratifying to notice that this decided attitude meets with the approval of the most influential organs of the Venezuelan press, though, naturally, the clerical prints are unable to find vituperative expressions sufficiently forcible to appease their wrath. But clerical malice is no new thing. The experience of the past has clearly shown of what it is capable. The "Opinion Nacional," of Caracas, after asserting the sovereignty of the nation, thus comments on the reply of the Congress to the Message of the President:—

"To re-establish at this point the true discipline of the Christian Church

from the time of her foundation, when her doctrine was pure, and she respected the civil rights and prerogatives of temporal government, when as yet the ambitious and earthly passions of the men she had raised to high ecclesiastical dignity had not culminated in those usurpations which have become the scandal of modern times,—is to gravitate with all sincerity towards that genuine religion of Christ, and to refuse to become the accomplice of those adulterations which falsify her law, which substitute the reign of vanity, pride, and contempt of mankind, for the doctrine of gentleness, meekness, and love."

What Henry VIII. did for England, Guzman Blanco, with higher motives, is doing for Venezuela. To cast off allegiance to the Pope, to repudiate the supremacy of the Vatican, and to create an independent national church, surely these are events of no mean importance, and we marvel to reflect that they should have apparently escaped the attention of the journals of this country, whose people must sympathise so greatly with the laudable effort this South American Republic is making for its disenthralment from the depressing influences of Papal control We hail these occurrences as a palpable indication of the regeneration of Venezuela, and we are disposed to believe that a new era has been inaugurated for the South American Continent. It is not to be supposed that the grand example of Venezuela will fail to find emulation in the sister republics, where the burden of the clerical yoke is each day becoming more intolerable and oppressive.—*From Brazil and River Plate Mail, July* 8.

PRAYER UNION FOR SOUTH AMERICA.

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

1. For the Rev. W. Thwaites-Duke, who is about to embark for the Amazons, that he may have journeying mercies vouchsafed to him, and that he may be made very useful to the passengers and crew of the vessel.

2. That the Committee may be Divinely guided in their endeavour to establish Bible depôts at Caracas and Santiago, and that the necessary means may be forthcoming.

3. That the work of the Society may increasingly commend itself to the clergy, so that favourable replies may be received in answer to applications for sermons or meetings.

Gleaning.

"YE HAVE NOT CHOSEN ME, BUT I HAVE CHOSEN YOU."—*John* XV. 16.

IF any of us are now, or should in future be, seeking salvation, it is well for us to have the invitations and promises of the Gospel in our memory, as they may be made a blessing to our souls. When the jailor at Philippi was awakened by the Spirit of God to feel his lost state, he cried out, "What must I do to be saved?" He was answered, "Believe on the Lord Jesus Christ, and thou shalt be saved." There is no other way of being saved but by faith in Jesus Christ. Isaiah said to desiring souls in his day, in the name of Jesus, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money (no good thing to bring); come ye; yea, come, buy wine and milk without money and without price."[2] He directed these thirsty ones to leave off attempting to save themselves, and to come just as they were to the Saviour. He said, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."[3] When Jesus was upon earth, He said to those who were weary and burdened with sin, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."[4] If any of us are burdened with our sins, this invitation speaks to us, and, if any of us are coming to Jesus, this promise of rest belongs to us. At one of the great Jewish festivals, called the Feast of Tabernacles, Jesus stood amongst the multitude, and cried, "If any man thirst, let him come unto me, and drink;"[5] and in the Revelation are these beautiful words: "The Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."[6] If any of us thirst for salvation, and are made willing[7] to leave our sins and to come to Jesus, these invitations speak to us. It is a great blessing to be interested in God's promises, for they shall all be fulfilled. All the wicked who forsake their way and their thoughts, and return to the Lord, have a promise of abundant forgiveness.[8] All who mourn over their sins, and after Jesus, have a promise of comfort.[9] All who hunger and thirst after righteousness have a promise of being filled.[10] All who ask shall receive; all who seek shall find; and to all who knock, the door of mercy shall be opened.[11] Those who come to Jesus have the promise of Jesus; they shall in no wise be cast out.[12] We had better never have been born than never be amongst those who are led to obey the invitations, and have an interest in the promises of the Gospel.—*Lessons of Truth.*

[1] Acts xvi. 30, 31. [2] Isaiah lv. 1. [3] Isaiah lv. 2.
[4] Matt. xi. 28, 29. [5] John vii. 37. [6] Rev. xxii. 17. [7] Psalm cx. 3.
[8] Isaiah lv. 7. [9] Matt. v. 4.
[10] Matt. v. 6. [11] Matt. vii. 7, 8. [12] John vi. 37.

HOME PROCEEDINGS.

DURING the summer months, as we have often had occasion to remark, it is most difficult to obtain openings for meetings and lectures. And our chief hope of sustaining interest in our work lies in the sermons which are, at this season, peculiarly numerous, not least in the towns. The tour in the midland district of Ireland has not been so successful as we could have wished, owing to two other Societies being in the field. The summer season too is evidently unfavourable to large attendances at our meetings in the sister island, no less than at those in England. This holds good in the case of most of the places visited by Mr. Lory in the West and North-west of Ireland, and another year we must endeavour to bring these into our autumn tour. Of the northern and midland districts of England we have not much to say. Mr. Windle had an encouraging meeting at Southport, and Mr. Welby preached at Uppingham, and lectured at St. Mark's, Peterborough. The last of these congregations used in the days of Mr. Merry to give us valuable assistance, and we trust they will now return to their first love.

At Cheltenham four sermons were preached by Mr. Evans, one at St. Luke's, and three at Trinity; the collections amounted to nearly 30*l*. He also preached at Winshill, near Burton, and collected 10*l*.

Mr. Marsh took our Annual Meeting at Wimborne on the 11th, and, though the attendance was small, the new Vicar spoke most warmly of our Society. Our friend, Mr. Barlow, lectured for us at All Saints', Gordon-square, and preached the sermon at Streatham, being assisted in the meetings by Mr. Lee and Mr. Evans. Gillingham gave us sermons, and will henceforward annually assist us. There were sermons for the first time given at the Iron Church at Wimbledon, the collections amounting to 11*l*. 10s.

The Channel Islands were visited with more than ordinary success. At the Guernsey Drawing Room Meeting, held in the house of our Hon. Secretary, Archdeacon Jacob bore a valuable testimony to the work of the Society, which he allowed he had till lately underrated. At Jersey the first pulpit appeal ever made in the island produced 5*l*., and had it not been for the Pastoral-Aid Society being advocated at the same time we should have obtained other churches besides St. Mark's. The Meeting was all that could be desired, the large St. James's school being well filled. Jersey contains many former residents in the "Plate," so we look for steadily increasing support from that truly lovely island. A great many sermons are promised for the next few Sundays, and we trust in our next article to be able to speak of a considerable addition to our funds from this source. Three of these, we may add, are kindly undertaken by Mr. Duke, who is so soon to leave our shores for the banks of the Amazon. We are sure the congregations he addresses will join us in earnest prayer for his safe arrival at his distant sphere of labour, and success in that arduous work, to which he has devoted himself.

H. S. A.



HIS EXCELLENCY GENERAL DON ANTONIO GUZMAN BLANCO,
PRESIDENT OF VENEZUELA.

THE SOUTH AMERICAN

Missionary Magazine.

SEPTEMBER 1, 1876.

LETTERS.

DURING the past month letters have been received from the Bishop of the Falklands, the Revs. J. Roe, Canon Despard, G. P. Quick, W. H. Shimield, J. H. Gybbon-Spilsbury, B. C. Huntly, W. H. Elkin, W. T. Coombe, R. Croker, T. Bridges, Captain Willis, Campbell Ford, Esq., Santiago; Messrs. R. S. Clough and Resyek.

BUSINESS.

The General Committee assembled for their usual monthly meeting on the 8th ult.

An address to the President of Venezuela, to accompany a copy of the Holy Scriptures in the Spanish language, the gift of the Committee to his Excellency, was presented and approved.

The Rev. J. T. Evans, Association Secretary, furnished statistics of deputation work.

Next meeting will be held (D.V.) on the 12th inst.

FINANCE.

Finance Committee held a meeting on the 3rd ult.

In consequence of the lowness of the Society's funds, a loan of 500*l.* was ordered to be negotiated with the Messrs. Barclay, Bevan, and Co.

A legacy of 50*l.* was reported from the Executors of the late Miss Baker, of Southborough, Tunbridge Wells; also one of 5*l.* from Mrs. Beers, late of Notting Hill.

Total amount of Home receipts during the month of July was 510*l.* 2s. 11d.

Next meetings will be held (D.V.) on the 7th and 21st inst.

GENERAL INTELLIGENCE.

WE are thankful to announce the arrival in England of the Rev. J. Roe, whose interesting letters from Venezuela have been given in the two previous numbers of the Magazine.

The additional information he has given of the state of that country confirms our belief that his visit there was of God, and makes us all the more anxious to avail ourselves of this "open door."

Very encouraging indeed are the prospects held out in that country,—struggling, as it were, to emerge from the thick darkness which has hitherto enveloped it,—for an earnest-minded and gifted man. Very great and noble would be the work before him. The President, in unmistakeable language, says, "Come over and help us." Several times we are told he said, "Is it not possible to have a Protestant Church?" and casting his eyes across the vast expanse of ocean to our own dear country, and his thoughts, perhaps, carried back to the time of Henry VIII., he exclaimed, "I want to do what was done in England, I want to have a Reformed Protestant Episcopal Church." Dear friends, this message from over the sea comes to us all, but more especially does it come to this Society. We cannot divest ourselves of the responsibility of answering this appeal. We cannot turn a deaf ear to these aspirations. We cannot refuse to hold out the right hand of fellowship. It is a duty we owe to ourselves, to the solemn engagements we are under to the peoples of South America, and to our God, that we should, without a moment's delay, send to this people, struggling against the powers of darkness, that Gospel which can alone burst asunder the chains of darkness and superstition, and make them free, loyal, prosperous, and happy.

If we believe that God has thus pointed out this fair spot to us, and intends us to "go in and possess it," we must not, nay cannot hold back on account of lack of funds. We have the Opening. We believe we have the Men. We cannot but believe the Means will be forthcoming.

By the Mail leaving this month for Caracas, the Committee

are sending His Excellency Guzman Blanco, President of Venezuela, a copy of the Holy Scriptures suitably bound, as a gift. The sacred volume will also be accompanied by a special address from the Committee. The opening of a Bible depôt there has been unexpectedly delayed, inasmuch as we have been disappointed of the two German agents.

A very interesting meeting was held at 11, Serjeants'-inn, on the 8th ultimo, to take farewell of the Rev. W. Thwaites Duke, an account of which will be found further on. Very encouraging news has been received from Messrs. Clough and Resyek, who are prosecuting their labours with unflinching zeal. They continue on friendly terms with the natives, and have received much kindness at the hands of traders and others. Especially are the thanks of the Society due to the Amazon Steam Navigation Company, and their agent at Parà, for the facility afforded to our agents in their journeyings on the river, and their liberality in giving them free passages.

Want of space this month prevents us from alluding to the various stations in detail. Suffice it to say the news to hand is satisfactory.

P. W. S.

The President of the United States of Venezuela.

THE following Biographical Sketch of the President of Venezuela is from a Spanish source. The likeness of His Excellency, which was also obtained from Caracas, is said to be excellent.

"Antonio Guzman Blanco was born on the 28th of February, 1829, in Caracas, the capital of the Republic of Venezuela. He was the son of Mr. Antonio L. Guzman, recognized to be an illustrious servant to South American Independence, and of Mrs. Carlota Blanco. He began his studies in the Independence College, conducted by Mr. Feliciano Montenegro Colon, and completed them in the University at Caracas. He obtained therein the degree of Licentiate in Civil Law, followed for several years a course of Medicine, and received from the second District High Court of Justice his commission as a Lawyer of the Republic. He served some important posts both at home and abroad, and was persecuted on account of his democratic principles. In 1859 he entered the military

service on the side of the Liberal party, and reached the highest ranks in the army.

"He put an end to the civil war of Federation, which lasted five years, by an agreement between the belligerent Chiefs, known to history as 'the Coche Treaty.' From that time he was again and again acting President of the Republic, sometimes in the capacity of Vice-President and sometimes as designated to replace the President.

"He served abroad as Fiscal Agent, and as Minister Plenipotentiary to the Courts of Spain, France, England, and Italy. Having been elected to be a Representative to the Federal Constituent Assembly and a Senator to several Legislatures, he excelled as a Parliamentary speaker, and attained to the Presidency of the Congress.

"On being compelled to leave Venezuela, he took refuge in a foreign country, and there he made up his mind to liberate and to regenerate his fatherland; a noble, daring, and glorious undertaking which he achieved in seventy days. When free, the people exultingly proclaimed him 'The Hero of April, and the Illustrious American, Regenerator and Pacifier of Venezuela.' In 1873 he was returned unanimously to the constitutional Presidency of Venezuela, an office which he is discharging at present; and on that very year the Congress, on behalf of the Venezuelan people, decreed the erection of an equestrian bronze statue representing him, thus transmitting his likeness to generations to come. Venezuela is indebted to him for the re-establishment of her domestic and foreign credit, the settlement of her finances, her primary and secondary instruction, immigration, thirty-five car-roads, light-houses, canalization of rivers, aqueducts, railways, wharfs, bridges, sumptuous buildings with squares and parks, and, in fine, her whole moral and material improvement, which gives her to-day the character of a truly civilized nation.

"His equestrian statue was inaugurated in a square at Caracas bearing his illustrious name, on the 28th of October, 1875, the birthday of the Liberator, Simon Bolivar."

SOUTHERN MISSION.

THE "ALLEN GARDINER."

THE following extract from a letter from Bishop Stirling gives a very interesting account of his voyage in the "Allen Gardiner" from Ushuwia to Sandy Point. The Captain took her the westward route, finding his way through Darwin and Whaleboat Sounds, Cockburn Channel, and Magdalen Sound. How delightful is it to find the little vessel regarded by the Indians, 120 *miles from our station*, as "a pledge of peace and goodwill!"

"On our voyage in the 'Allen Gardiner' from Ushuwia to Sandy Point we fell in with natives every day until we passed Brecknock Passage. I should say that we left Ushuwia on March 20th, and traversed Brecknock Passage on the 27th. Our voyage was made leisurely, and we sought anchorage almost every evening. During Sunday the 26th we remained quietly in a cove, where at low water the 'Allen Gardiner' grounded on a sandy bottom. The arrangement for this was made on Saturday evening, after a wet and boisterous day, during which we had been on our beam ends, and had reeled continually under the hurricane squalls that rushed at us from the mountains. The shelter of the creek in which the 'Allen Gardiner' lay—made fast astern by a hawser attached to a rock, and forward to a tree—was very grateful, and our Sabbath passed peacefully away, brightened by the services of our Church.

"On Monday early the captain got us again under weigh, and we entered shortly Brecknock Passage. The boats of the 'Beagle' passed through the channels by which the 'Allen Gardiner' made her voyage from Ushuwia to Sandy Point. Possibly, with this exception, our little mission vessel has been the first to use them. But when we reached Brecknock Passage we were near the open sea, and to islands frequented at times by sealers. We had heard of a recent collision with the Indians on the part of an American schooner, and as lives had been lost we expected a possible hostility of feeling. Thus far the Indians had sought us, and come alongside, showing pleasure in our presence; their behaviour had been perfect. Most of them had visited, and all had heard of, Ushuwia, of Mr. Bridges, and Mr. Lawrence, who was on board, and of other friends of their people. They offered sealskins for sale and took money, in perfect confidence that on their revisiting the Station, or through the medium of friends, they would get the worth of it in biscuits, or clothes, or other articles of use. Invariably they said 'Thank you' on receiving anything, even for the payments made for skins, or spears, or bows. We were all greatly gratified with their conduct, and saw with much satisfaction the extraordinary influence of the Mission.

"For some 120 miles the current of friendly feeling of confidence flowed strongly. Thus far, too, the same language was spoken. I had watched closely for the border-line where we might expect to find, not the Yahgan only, but another language in use. This occurred in Brecknock Passage, and excited our interest greatly. At a long distance the captain, looking through his binoculars, discovered a canoe paddling close in shore, to leeward of the 'Allen Gardiner.' We were beating to windward, but presently altered our course, and bore down upon the canoe party. They paddled hard to get away, keeping close in shore, evidently hoping, ere we came down, to get round a certain headland and find concealment in a neighbouring creek.

"We were at first so far off that it was but indistinctly we could watch their movements, and when suddenly a fire was lighted on shore, and the

signal smoke ascended, we fancied the canoe party had landed and were inviting our presence. A steady search, however, through the field glasses (admirable glasses, presented to the 'Allen Gardiner' by the children of Mr. John Fair) revealed the canoe still retreating, urged forward by the utmost efforts of male and female arms. It was evident one of the Indians had left the canoe and swam ashore to light the fire, with a view to misdirect and delay us. The race became exciting, for the 'Allen Gardiner' had a stirring breeze, and the Indians were paddling as if for their lives. At length the entrance of the creek was reached by the canoe just as we came within reach of the natives with our voices. It would have been hazardous to run in closer with the 'Allen Gardiner' without a previous survey, so we contented ourselves with bringing the vessel to and shouting to the natives not to be afraid but to come off to the ship. It was in vain, however, and after a fruitless delay we recommenced our beat to windward. In about three quarters of an hour or so the canoe in question was seen putting out into the channel, and at the entrance to the creek a second was noticed. Thinking the natives might now have courage to communicate with us, we again put back, and eventually had a conference. The visitors were by no means perfectly confident of our good disposition, yet they had removed all their spear-heads from the shafts, and held up skins at a distance, to indicate friendly purpose. As they came alongside, giving vent to their feelings, wounded by former experience, they shouted out excitedly—'White men bad, shabby! White men bad, shabby!' We did not feel indignant with them, but we did feel indignant with some who had thus impressed them so unhappily with the character of so-called Christians.

"The border-land of language had now been reached. The canoe contained representatives of two tribes and two languages. It was owing to the persuasion of a smart little boy that the men had ventured off, and consented to hold communication with a vessel which was commended to them by his earnest lips. He had heard of Ushuwia, his friends had been there. The 'Allen Gardiner' was to him a pledge of peace and good-will.

"From this point to Sandy Point we saw no Indians, although a seaman on board, who had been sealing about these parts 18 months previously, pointed out bays which were then 'full of Indians.'

"There is an impression in my mind that near the Straits of Magellan, and in parts visited by sealers, the natives of Tierra del Fuego get badly used. This impression was confirmed in my mind by what I heard from the Governor at Sandy Point. If this be the case, the explanation is simple as to their non-appearance between Brecknock Passage and Punto Arenas.

"Altogether the voyage through the channels of Tierra del Fuego was very enjoyable and most interesting. The glaciers were superb, and the scenery grand, while the presence of the Indians during our first week's voyaging added greatly to the enjoyment and satisfaction felt."

Brazil.

SAN PAULO AND SANTOS.

THE Rev. B. C. Huntly has been mercifully preserved throughout the recent visitation of yellow fever at Santos. On July 20th he writes:—

"*Saõ Paulo, Brazil*, 1876.

"You will be glad to hear that some of the captains of merchant vessels at Santos, so much appreciated the comfort of having a chaplain during the time of sickness, that they opened a subscription, which has at present reached 10*l*. 10s. It has been a very solemn time, as Sunday after Sunday has borne witness, by the absence of one and another from the little congregation. How many have been called into eternity! A few Sundays ago I oticed one voice repeating the responses in the service. The following Sunday I did not hear it, and the day after I was sent for to bury the poor fellow. After the funeral, I was conversing with a captain in one of the stores; the next day he was carried to the hospital, and in two days after was buried. Funerals out here are very unpleasant. On one occasion the grave was four inches too short, at another the grave was not dug, and we had to wait while they dug it. On the last occasion the coffin was open. I suppose you know that the coffins here have folding doors, instead of a lid, which meet in the middle, and are locked. They had forgotten to turn the key, and I had to lock it myself, while some one else pushed it together.

"At the end of May I had a much pleasanter duty. I was sent for to visit St. Barbara. On the Sunday morning I preached to forty-one in the village. I then rode out six miles to a district called the 'Retiro,' where I baptized four children, and preached to twenty-six persons. The next day I rode eighteen miles to a little ranche near Rebouças, where I gathered together twelve who were unable to go to service on account of the distance, and baptized one child. The people seemed very glad to have a visit from a minister, and asked when I would come again.

"During the last month I have been living at the Barra (Santos) with my family, and have taken the opportunity to hold evening service at my house on alternate Sundays, and with very fair success. I would go oftener if I could get a room, for, especially during the yellow fever, people will not come into town to service; but even then one is met with the objection that it is very unwise to walk out in the night air during the unhealthy season."

MORRO VELHO.

ALTHOUGH we have not heard from the Rev. W. Satchell since he left our shores, it was with satisfaction we learnt, through the kindness of the manager of the St. John del Rey Company, of his safe arrival at Morro Velho. Next mail will doubtless bring us despatches.

Argentine Republic.

FRAYLE MUERTO.

AFTER a pleasant voyage, the Rev. J. H. Gybbon-Spilsbury announces his safe arrival at Frayle Muerto, where he has been welcomed most heartily by the "Camp" settlers.

"On Saturday, June 26th, we had a meeting of the chief Englishmen of the camp to discuss future operations and plans. It passed off very well. After reading your letter of instructions, the first matter discussed was that of a suitable habitation for the Chaplain. It was decided that 'Las Vacas' should be added to, and rented by the local Committee or Treasurer here, for the purposes of a parsonage. To defray this expense, it was decided to have collections after every service. Any sums received in excess of the rent demanded would be remitted by the Treasurer as subscriptions to the Society. Matters are at present very bad with the settlers, and the occurrence last year of the locust-pest has brought everyone to a very low ebb. The prayer of every earnest man here is that this year may be more propitious.

"Mr. Isaac Oyler, of Basualdo, was unanimously elected Treasurer for the ensuing year.

"Yesterday we held our first service in the 'Camp.' I was happy to see so many attend, in all 25. It was a very hearty, and, I trust, a beneficial service. All joined in most heartily, and afterwards expressed their great joy at once more being permitted to assemble for public worship. Next Sunday the service will be held (D.V.) at the 'estancia,' called 'Chanaritos,' belonging to Mr. May Stowe. Last week I made the round of one-half of the 'Camp' district. This next week I purpose completing my tour. There are now, all told, 58 English-speaking inhabitants in the district. The following week I purpose visiting Ballasteros and Villa Maria, two small towns to the west of Frayle Muerto, where I hear are several English settlers. I then hope to proceed to Cordoba on a similar errand."

Chili.

SANTIAGO.

THE Rev. G. P. Quick is settling down to his work. His last letter, of which the following is an extract, is dated June 20.

"*Hotel Ingles, Santiago.*

"I am gradually finding out and becoming acquainted with the English people, and hope to know them all in due time. It is my wish to be the

friend of all. Those whom I have met, treat me with great courtesy and kindness.

"On June 4th, Whit Sunday, the number present at the service was a little larger than the Sunday before. I administered the Communion to six, two of whom were not residents here. Eight or ten others were present, who did not partake of the Sacrament.

"During the week I unpacked my books, and now with them around me I feel much more at home.

"On Sunday, the 11th, there were fifty-seven present, including some Chilian young men who came in late. Mr. Merwyn, from Valparaiso, held an evening service in Spanish. He is as greatly beloved at Valparaiso, as Mr. Ibanez was here.

"Bishop Stirling arrived on the 9th, and called on some of the English people. The next day with Mr. Drummond Hay, the Consul, and with me as his Chaplain, he had an interview with the Minister of Foreign Affairs and with the President. The Bishop explained to the President the state of affairs in Tierra del Fuego, and thanked him for the liberty afforded to the English of having their own form of worship in Chili. He received us very graciously, and we thought it a pleasant visit. I am told that, for the President to receive a Protestant Bishop a very few years ago, would have been quite out of the question.

"On Sunday last, the 18th, there were fifty-seven or fifty-eight present at the service. I preached from my favourite text, 'I determined not to know anything among you save Jesus Christ, and Him crucified.' I told them that such was my desire in my ministry amongst them.

"Sunday here is the day of pleasure. The natives spend it in excursions, driving in the Park, visiting, and merry-making; and it is natural that the English should be to some degree affected by such a public opinion, and you may imagine that it must be no slight struggle for them to keep it holy as they would at home. Oh! may the Lord of the Sabbath give us all such a love of Himself that it may be our greatest enjoyment and delight to worship Him!" "G. P. QUICK."

NORTHERN MISSION.

THE RIVER AMAZON.

THE following is only a portion of a long letter received from Mr. Clough, which we hope to continue next month.

A very interesting letter is also to hand from Mr. Resyek, which we hope to give as space enables us.

"*Terruhan, Rio Purús, River Amazon, May* 1st.

"Since my last, the Hypurinas, both above and below Terruhan, have

suffered much from measles. You will remember my speaking of Yanaibá, the second wife of Caccuyurí, the Tucháua, or chief of the horde residing in this district. Senhor Pinheiro took Caccuyurí and his first wife to Manáos in January to show them the power and civilization of Caninas, or whites, as exhibited in social life on the Rio Negro. Yanaibá was left without relations, and when she fell sick all abandoned her and fled to the Serury. I believe the dread of measles kills more than the disease itself. I found her lying in her hammock in a very weak state, all alone, save a dog lying close by, and without a particle of clothing or food to eat. She was unable to walk to our hut, so the brothers of St. Pinheiro accompanied me to a distant malocca, and asked the Indians to bring her down; but they flatly refused, saying that when their legs ached Yanaibá felt no pain. Unfortunately they had too much reason for this statement, for when sick they were shunned, as though they had the plague, and might have died uncared for, as far as attentions from others were concerned. Truly, 'the tender mercies of the wicked are cruel.' Finding them obstinate, we kindly but firmly insisted they should go with us and learn a lesson of common humanity; and the same afternoon a hammock was slung to a pole, and the poor young woman carried to our hut, where she was ensconced under a mosquito curtain, and freed from the clouds of pihums and other insects, which would soon kill a strong man incapable of resisting their attacks by walking about, or sheltered beneath a curtain. She was then sinking fast, and conscious of the nearness of death. She placed my hand upon her left side, and said, 'Here is where I suffer most pain. Oh, Carúia Robelto, can you take it away?'

"On the evening of the fourth day her spirit departed to meet Him of whom she had never heard until we came here. According to custom, she was buried under the floor of the malocca wherein she formerly resided, and Terruhan has lost one of the gentlest and most amiable of its inhabitants. Owing to the effluvium of the body, we had to compel the Indians to carry it to its last resting-place. A few nights afterwards Yanaibá's dog came to where its mistress had laid, and we found it there dead in the morning.

"The first to abandon the young woman mentioned were Shicáma and his two wives, the younger about three and twenty, and remarkably handsome. The same evening Yanaibá died, the party returned in an obá, or canoe hollowed out of a tree trunk, all of them in a high state of fever. They had drifted from the Serury in the broiling sun, and the women had scarcely strength to paddle alongside. Shicáma was so hot my hand could hardly bear to rest upon the baked coat of vermilion paint which covered his body, and as I was alone at the time, I had hard work to carry the helpless man to our hut. I slung his netted hammock, placed him in it, and administered some cooling medicine; but the poor fellow was manifestly past help. Lingering sickness is rare in the tropics; a few days generally suffice to decide, and more often twenty-four hours. I then

arranged hammocks for the women, assisted them to lie down, and treated them medically also. The eldest squaw rolled herself into the smallest possible compass, beneath a piece of flax sheeting I gave her, and fell into a stupor, from which she did not awake till past midnight: the younger laid back with a babe in her arms, and a lovely little child about three years of age romped and played among the sick, unconscious of the loss he would shortly sustain. I sat up with Shicáma part of the night, who now and then called upon Topana, but delirium set in, and the following day at noon he breathed his last, and was immediately buried. In a week the women wholly recovered, and wished to remain with us, but our scanty stock of provisions compelled us to advise them to go to a malocca on the Serury, where they still remain.

"Another Indian, named Cayruhan, has been brought to death's door, but God in His mercy has been pleased to spare him, though he is but a shadow of his former self. Yesterday he went with his wife and Camarapú (a young man) to Payuryhan. In another malocca I have had seven males and four females under my care, all of whom have recovered. Whatever they feel, they certainly do not show the slightest token of gratitude. The entire party has gone to the Syruny for change of air and better stocked hunting grounds. Owing to the hot, humid state of the atmosphere, and want of salt, game will not keep good more than twenty-four hours: moqulado or smoked, it remains eatable three days. Unfortunately we are out of salt, beyond what is preserved to use on the table.

"The day Shicáma died I saw a group of Indians conversing very earnestly together in an undertone. They appeared frightened, and when I inquired the cause, 'The turtle cry for Shicáma!' was the response. 'Shicáma was bewitched by the pajé of the Panyery, or he never would have died when the sun was high! Pajé bad man! I kill Pajé. I shoot him in front, and arrows stick out his back! He bewitch me next, and kill me! Ugh!' and he spat on the ground and stamped violently upon the spot with his right foot, as though he would thus have crushed out the life of his supposed enemy. The profession of Pajé is not altogether devoid of danger, for last September a medicine man, named Maniuá, living on the Incauarihan, an affluent of the Ituyny, where my colleague is just now, was supposed to have bewitched an Indian named Capung-gapá and caused his death. To prevent his doing further mischief, and to encourage the rest of his professional brethren, he was surprised and brutally murdered by a band of men, who had less compunction in killing him than they would have had in scotching a rattlesnake. They listened to my expostulations, and said 'Pajé no kill Carîua. Carîua strong, kill Pajé. Medicine man got bad spirit. Carîua just come, know nothing. Hypurina know better!' and I am persuaded they fully believed Shicáma had been fetished and made away with by the very man whose aid they will implore the first time they fall seriously ill.

"A few miles S. of Terruhan is a black water lake called Mytarypuhá.

I have been to it several times by canoe, our course lying through an ygaripé and a tract of ygapó or swamp. On my first visit I was accompanied by an Indian, who acted as guide, and it was surprising with what accuracy he piloted us through the labyrinth of trees which towered perpendicularly out of the deep black water. The matted foliage overhead shielded us from the fierce sun, but the heat below was considerable, and the water exhaled a peculiar, though not unpleasant, odour. Every leaf and stem was covered with ants and other insects which had sought refuge from the flood, and I often saw a couple of feet square of caterpillars crawling aloft side by side in a compact body. Occasionally an alligator would push his snout from beneath a tuft of aquatic grass, and regard us out of his long slit pupils; families of coatás—a large black monkey—sprung from branch to branch, and screamed with fright, and here and there snakes dangled from boughs, and swung to and fro with the motion of a pendulum, or lay coiled fast asleep, probably digesting a meal of birds surprised during the night. Parasitical life struggled with might and main to reach the open air, poisonous water supplying abundance of nourishment to the sensitive, semi-transparent tendrils which shoot with mushroom growth, but speedily harden, and folding with deadly embrace, crush out the life of their supports. Myriads of air plants swung from lower branches of trees, the reeking atmosphere lending vigour to their chocolate-covered roots, and in the distance we heard the braying of Magoarys, wrangling of macaws, and cry of blue-billed, pearly-feathered arapapás. Contrary to expectation, I find swamp trees have generally harder woods than those growing on high lands.

(*To be continued.*)

The Graveyards of South America.

RESPECT for the dead is one of the characteristics of civilized and Christian nations.

The difference in this respect between Protestant and Roman Catholic nations is most remarkable. Anyone who has paid attention to the subject must have noticed the sad contrast, especially in the case of the burial of the poor, which in Romish countries is disgraceful.

But the graveyards of South America being my subject now, I proceed to describe some that I have seen, hoping to excite the sympathy of English Christians in behalf of this beautiful but unhappy land.

Should anyone propose to bury a Protestant or Freemason in the so-called consecrated ground, the priests profess to be horrified; nevertheless, they sanction, and are the cause of the sad state of things which I am about to describe. The Indian and the savage show more respect for the dead than the votaries of Popery.

But before proceeding, it may perhaps be well to mention that several gentlemen at present in England (including the majority of the Venus expedition, who visited Santiago) can confirm the following statements :—

The situation of the graveyard of Santiago de Chili is all that could be desired. It lies on the northern suburb of the city, with some of the highest and grandest peaks of the Andes in view, with perpetual snow crowning their summits.

The portion allotted to the rich is not only thickly studded with beautiful trees, but it also has one of the noblest collections of marble statues in the world! These are so splendidly and artistically finished that they rather resemble the public monuments of the great than private family tombs. But within twenty yards of this portion there is a sight, so horrid and disgusting that it can scarcely have been equalled in the darkest ages of the world's history. A huge excavation, capable of holding from 100 to 400 bodies, meets the eye. Into this dreadful pit the corpses of the poor are tossed, uncoffined and unknelled! No friendly hand gently lowers the body to its last resting-place, and no religious ceremony is performed for the consolation and comfort of the sorrowing relatives! At dead of night the corpses are pitched in with a 'thud,' and then the dead-cart, with its hardened driver, hastens away from the gloomy scene.

The hole is left open until it is filled to within a few inches of the top, and then over the decomposed mass a few shovels of earth are scattered, so little that limbs are often seen protruding above the ground! Here, I once saw a chubby little child (some poor mother's darling) lying so lifelike that I was on the point of descending to rescue it, when a friend prevented me from doing so, remarking that it was the flush of decomposition setting in that made it look so lifelike. A high stone wall with iron gates separates this loathsome place from the tombs of the rich.

Such is the state of things in the capital of the most advanced country in South America.

The graveyards in the country places are still worse. Very often the coffinless dead are left outside the walls of the cemeteries, because the parish priest refuses to admit them without the fees! I remember an instance of this at a place called Llai Llai, between Valparaiso and Santiago, and a gentleman connected with the railways of the country told me that this is of common occurrence.

Another feature of this inhuman system is this—Relations can rent a grave for six or twelve months At the expiration of this time, if the rent be not renewed, the corpse is dug up, taken out of the coffin, and thrown on a heap of similar bodies. The coffins are then collected and a fire made of them, which partly consumes the half-decomposed bodies, after which they are then thrown into the 'Carnero' (charnel house), situated in the centre of the grounds. So careless are the workmen about this, that limbs are always to be seen scattered about the place. Christian friends, it must wound you terribly to read this, but it is right

that you should know what Popery really is where it enjoys full power, and is away from the eyes of Protestants. The scene of this sad and disgusting state of things has 5,000 priests, monks, and numberless 'sisters of charity.'

On leaving Santiago I visited the burial grounds of Lima, Panama, Puerto Cabello, La Guaira, Caracas, and Valenne, where similar scenes may be witnessed. In justice to Venezuela, I must say that she is rapidly improving for the better. Although the charnel house is still there, and many corpses above ground, yet all the poor are provided with coffins, and the private soldiers are buried with great respect. By the last papers from Venezuela it appears that the President has been moving in this matter. He proposes that a new cemetery should be opened where the poor may be buried decently, free of cost, and it is earnestly hoped that Christians who read these lines will remember Guzman Blanco in their prayers. He who puts rulers on their thrones has doubtless raised him up to inaugurate and carry on a new and better era for his own country, which shall have its effect in due time on the other unfortunate countries in South America.

But it may be asked, 'Are the Protestant cemeteries in a better state?' Yes, for the most part they are nicely kept. At all events *our poor* are all provided with coffins and are not wilfully disturbed afterwards, unless, indeed, some bigots at night dig the bodies up and cast them on the road side. Two cases of this kind occurred lately, one at Coquimbo in Chili, and another at Quito in Ecuador, but the respective Governments of these places expressed great regret.

The nicest and best kept of all our cemeteries is situated at Puerto Cabello in Venezuela. It is planted with tropical trees and is well taken care of by a coloured man from the West Indies. That at Caracas is the worst kept. In this one there is a tablet dated 1833, and has a prayer inscribed on it by George H. L. Law, Bishop of Bath and Wells. The same tablet intimates that the cemetery was established by Sir R. Ker Porter in 1832, and a mortuary built at his sole expense. There is also a handsome monument to the memory of Louisa, wife of Belford Hinton Wilson, who died in 1844. It is believed that Mr. Wilson was our Minister at Caracas.

No one can walk through the Roman Catholic graveyards of South America and see such sad scenes without perceiving that Christianity has but little hold upon the people, and without earnestly hoping that the time may soon come when the South Americans may be taught to have respect for their dead; when they may be led to follow in the footsteps of Him who manifested real affection and regard for the departed, and of whom it is written, that at the tomb of a friend 'Jesus wept.'

"J. ROE, late Chaplain at Santiago de Chili."

Farewell Address to the Rev. W. Thwaites Duke.

ON the 8th ult. a meeting of the Committee and a number of friends of the Society assembled in the Board Room at 11, Serjeants'-inn, on the occasion of the farewell of the Rev. W. Thwaites Duke, preparatory to his going out to South America, to take the superintendence of the Society's Missions on the Amazons. In the unavoidable absence of the Chairman of the Committee, Mr. Alfred Robert Pite, the chair was taken at noon by the Rev. W. W. Kirby, and among those present were the Rev. G. S. Fitzgerald, the Rev. C. R. de Havilland, the Rev. A. R. Godson, the Rev. J. Roe, who has recently returned from South America, the Rev. W. Welsh, Mr. J. Fair, Mr. D. Couty, Mr. D. Matheson, junr., and Mr. Holt Skinner. Several ladies were also present.

The Chairman, in opening the proceedings, read a letter from the Rev. R. J. Simpson, Rector of St. Clement Danes, expressing regret that he was unable to attend, and his interest in the work in which the Rev. W. T. Duke was about to be engaged. They were all aware (continued the Chairman) that Mr. Duke would leave England in a few days for South America, and he trusted that earnest prayers would be offered up by all, that God's blessing might rest upon him amid the duties which he had undertaken to perform abroad, and also while he was preparing to leave England for such a distant part of the world. He believed Mr. Duke felt that it was a call of duty that he should go forth to the Amazons, and he might hope that his path would be made straight by the God of all grace and of providence. Before calling upon Mr. Fitzgerald to offer up prayer, he would read the 91st Psalm, which seemed to him appropriate to that occasion, and he prayed that the blessing of Him who inspired the Psalmist might be with them during their proceedings.

After the reading of the 91st Psalm by the Chairman,

The Rev. G. S. Fitzgerald offered up prayer.

The Secretary then read the letter of instructions from the Committee to Mr. Duke.

The Rev. A. R. Godson, Vicar of All Saints', Gordon-square, then delivered a Special Address to Mr. Duke. He said:—The purpose, as I understand it, of addresses like that which I have now to deliver, is partly that we may encourage, by assurances of our good will, our sympathy, and our prayers, those who are going forth to distant Mission fields, and partly that we may remind them, and at the same time remind ourselves, of the grand principles upon which all missionary work must be grounded, and of the spirit in which alone it can be successfully carried on. I am aware, my dear brother, that the work to which you are called is in some respects

one of peculiar difficulty. It is difficult, in the first place, because of the remoteness of the missionary, not only from ourselves, but also from brethren who are labouring in the same kind of work. It seems probable, if not certain, that during a great part of the year you will be labouring alone among the native population. That by itself presents a great difficulty, especially to the mind of a young man, and therefore it will be specially necessary that you should always be looking up to Christ, remembering that no one who so looks can ever be really alone, and that if you wait upon Him He will be with you everywhere and in whatsoever you are called upon to do. But besides the difficulty of remoteness, there are difficulties connected with the climate, and also in connection with the disposition and character of the natives. We have, however, already learnt from what Mr. Clough has told us, that there are many openings, and some encouragements, and that God's blessing and favour have been graciously manifested. Of course it is a very easy thing for those of us who remain quietly at home to talk about missionary hardships, and the way in which those hardships are to be met; but I hope and believe that we do not merely speak about these things, or try to understand and appreciate them, but that it is the earnest wish of every member of the Committee, by his warm sympathy and his earnest prayers, to forward the work of the Society, and to strengthen everyone who is engaged in it. I do trust that it is the ardent desire and effort of those who are at home as well as those who are absent, that the Gospel of Christ may be spread abroad. I would now venture to remind you, in a few words, of what seem to me to be the grand principles of action by which alone we can spread the Gospel of God. Of course at the root of everything there must be simple faith in the work of the Redeemer. There must be an earnest desire to set forth "Christ and Him crucified." I observe—it is perhaps very natural—some missionaries say that it is an almost hopeless task to speak to the natives of the doctrines of the Cross, as they do not take an interest in any teaching of that kind; that if missionaries wish to gain ground they must devote themselves to works of kindness and charity, and that by performing such works they will do more good than by merely preaching or speaking about the doctrines of the Cross. I say this seems to be a most natural observation to make, and we must feel from our own experience that it is partly true. But at the same time it would be a sad thing if any missionary were to suppose that he goes forth only that he may be kind and affectionate—if he did not feel that, whether people will hear or whether they will forbear, they must be told there has been a prophet amongst them. The missionary must try and make those among whom he labours understand that there is a Saviour who, by His blood, has purchased redemption, and that His blood, and it alone, cleanseth from all sin. There is one kind of seed, and only one, which the sower is to scatter. We do not make our own seed; we do not get our seed from one another; we get it

from God's Word. It is the product of God's own hand; this is solely and simply the seed which the sower goes forth to sow. But, while we feel this, we must surely admit that without deeds of kindness and affection it cannot be expected that success will attend the ministrations of the Christian missionary. Charity is "the more excellent way," and in reading the reports of our friend Mr. Clough, it is most gratifying to find how he has won the hearts of people, especially by acts of kindness; taking home a little child and bringing it up, defending a poor woman who could not defend herself, ministering to the sick or the wounded, showing, in fact, that he was the friend of the people, and wished to help them as far as possible in their sorrows and their necessities. In thus acting, the missionary does but follow the example of Christ Himself. Our Lord said, "Believe me for the very works' sake," and while in preaching the Gospel we are to look to Him only for a blessing, if in humility we are enabled to perform such works of charity as He approves, we may expect people to believe on that account. Perhaps one of the most important duties connected with the work of the missionary is self-discipline. It is by the maintenance within himself of the life of the Spirit of God, that he will set an example before the people, such as is becoming in one who professes to be the servant of Christ. This must be more difficult in such countries as I refer to, than it is at home; but depend upon it, that whether at home or abroad, there is one thing of which everybody understands the force, and which everybody admits: yes, even they who are open infidels, and who are leading vicious lives, all appreciate the truth of the declaration that grapes do not grow upon thorns, nor figs upon thistles; that is, there must be consistency, uniform consistency, in the whole life—that what a man professes he must practise, what he asks other people to do they should be enabled to discover he himself is trying to do. Now, in order that we may be enabled to maintain this spiritual life, God in His mercy has given us very full instructions. The first required of us is that we should be diligent in the reading and study of God's holy Word. We are to be diligent in this, not merely in order that we may be supplied with materials for teaching others, not merely that we may be fortified for our work, but to widen the extent of our own knowledge, so that every year, and almost every day, we may be better instructed and better equipped. I have been told by those who have laboured in distant lands of the comfort they have derived from studying their old Bible—I mean the same Bible they have been accustomed to read at home. This may seem a trifling thing to mention, but I do not think it is trifling. The power of association is, we all know, very great, and I really believe that when we turn over the same pages of the very same book, carrying us back, perhaps, to times when we first began to read earnestly, we understand best the preciousness of God's Word. One thing is quite certain, that there can be no increase of spiritual life, and therefore no real success in our work, unless the Word of God is our constant companion.

But I must conclude. Prayer, prayer by ourselves and prayer with others must be offered on behalf of the missionary work. Let the prayers of those who are engaged in the work and those who remain at home mingle before the throne of grace. The distance of thousands and thousands of miles makes no difference at all. Whether prayer is offered in London or whether it is offered in the Amazons, it reaches, through the same Mediator, the same throne of grace, and God has ordained that prayer should be the means of strengthening the feeling of sympathy and leading us, for our own sake, and for the sake of others, nearer and nearer to Him. These, my brother, are the matters to which I wish especially to direct your attention as a missionary of this Society. It will be enough for me further to assure you that you go forth from among us with our earnest good wishes; that we do pray that God will keep you, that God will bless you, that God will give you a large measure of success. But let me ask you to remember that it is not what we may think, it is not what the Christian public may think, it is not what even you may think about yourself, that is to weigh chiefly on your mind; you have to try and realize what St. Peter was able to say when our Lord made the threefold appeal to him, "Lord, Thou knowest all things, Thou knowest that I love thee." If there be that conviction in a man's heart we may depend upon it his work will not be without success. May God be with you; may God enable you to labour so as to reap abundantly; may you be kept in health and strength and enabled to run with patience the race that is set before you, looking unto Jesus, who is the Author and Finisher of our faith!

The Rev. THWAITES DUKE said he thought it was not expected that he should say much on that occasion. He had experienced deep grief at having to leave those who were dear to him: but at the same time he had feelings of thankfulness and joy in being permitted to take charge of the Society's work on the Amazons. He must not speak, then, as one who was putting off his armour, but he trusted that if God should in His providence bring him back to his own country he would be enabled to tell something of what He had enabled him to do. He had the greatest confidence in the Committee, and felt perfectly sure that he would have their sympathy and assistance in his work, their great aim and desire being to promote the glory of God. In conclusion, the Rev. Gentleman asked for the prayers of all present, and alluding to the address of Mr. Godson, said he hoped his words would sink deep into his heart, and bring forth good fruit.

The CHAIRMAN said he wished to strengthen the mind of their young friend with one thought, and that was that the Committee were not carrying out the plans or devices of man, but were really acting in accordance with God's ways. That was the view of those in the room who remembered Captain Gardiner's death, and the wonderful faith which he exhibited in the prospect of it. There were many present who had traced the wonderful work which the Society had carried on since that event to

God's good providence. They were told not to "despise the day of small things." Captain Gardiner began to work among the Fuegians nearly 4,000 miles from the Amazons, and his work there had led step by step to the work among the English, and the distribution of Bibles in Santiago and other places; and now the Committee were engaged in promoting the work on the Amazons. The Society had simply followed, as it were, God's directions and God's ways. No doubt there had been failures and mistakes, but if they persevered in the spirit manifested by Captain Gardiner, abundant fruit would be reaped. He well remembered Jacob Resyek, who was at that time a sailor, offering himself from the east of London for work in South America. He had long been engaged in that part of the Continent to which Mr. Duke was going, and he believed that their brother would find in him a truly simple-minded Christian and a useful fellow-labourer in the Mission work.

The Doxology was then sung, after which the Rev. C. R. DE HAVILLAND offered the concluding prayer, which was followed by the Benediction from the Rev. Chairman.

St. James's Church, Holloway.

THE members of the above Church, having received an intimation from the Rev. W. Boyd Carpenter and Churchwardens that the Rev. W. T. Duke would shortly leave for South America as a volunteer in missionary work, the usual congregation—rather augmented than otherwise—listened on Sunday last to the farewell sermon. The Rev. W. T. Duke, after taking his text from the 6th chapter of the Gospel of Matthew, said:—"Things we have thought to be absolutely necessary for us, and that we have been disappointed at not receiving, we have afterwards found would have been to our injury rather than our benefit. In this prayer we pray for the coming of the time when God shall be 'all in all.' We are also taught to place the things belonging to God's kingdom before our own personal wants. When we offer the prayer, 'Thy kingdom come,' we pray not only for the heavenly but the earthly triumph of God's kingdom. The prayer, 'Thy kingdom come,' must have had a peculiar influence on the disciples; then, if ever, the whole creation groaned and travailed in pain. We are taught in this prayer that we should not be influenced by a selfish egotism, that we are members of one family, and if one suffer the others suffer also. We are convinced the evils of the world will never be eradicated until the kingdom of God shall come. The true Christian will rejoice in the share assigned to him to be a worker for this end. There is a sense in which this text may be interpreted without violation. It is a proof of God's paternal and kingly authority. It is vain for us to pray for the coming of the Kingdom of Christ unless we are conscious that it has already been set up in our hearts. As the shipwrecked sailor, looking over the pitiless waters, will not give up hope,

so let us hold to our hope, and never be weary in well doing. Many who doubt and are despondent shall at last be welcomed with those who, coming from the east and the west, from the north and the south, shall sit down in the Kingdom of God." The preacher proceeded to say: "The South American Missionary Society, with which he was now connected, was established in 1844 by Capt. Gardiner, who was its first missionary and secretary. After some discouragements in Chili, he turned his attention to Patagonia. In writing to the Church Missionary Society he said that whatever course he might adopt, 'nothing would induce him to give up the work or daunt his courage.' When he visited Tierra del Fuego with his party, through some mismanagement they were cut off from their supplies, and the natives being unfriendly they were left to perish. But his diary being preserved, led to noble results. His plans of establishing stations, and working among the British settlers, were afterwards carried out. The natives have sent over 400*l.* as a contribution to the Society, being the result of their own manual labour. There are no less than nineteen mission stations. The Committee have entrusted me with the management of another station, and have given me the assistance of a fellow-labourer who, from his letters, I believe to be a man of God." The preacher concluded an interesting sermon by saying: "Not the least painful feeling in leaving England will be the separation from a congregation to which I have become attached, and with which I have worshipped for more than two years."—*Islington Gazette, August* 1*st.*

PRAYER UNION FOR SOUTH AMERICA.

The following are the suggested subjects for special prayer on Monday, Sept. 4th:—

1. That God would be graciously pleased to raise up well qualified and suitable men for the important opening that now exists in Venezuela.

2. For the outpouring of the Holy Spirit upon those rulers and peoples in South America who are endeavouring to free themselves from the yoke of Papal intolerance and superstition. Especially for President Guzman Blanco, his senators, and people.

3. That the work of the Society may increasingly commend itself to the clergy at home and to the Christian public, so that favourable replies may be received in answer to applications for sermons or meetings.

Gleaning.

"MY SHEEP HEAR MY VOICE AND I KNOW THEM."—John x. 27.

IT is a sad sight to see persons make a profession and seem to be Christians indeed, and then go back into the world, or into such errors as prove them unconverted.[1] When we see this grievous sight we must not think that they once had the grace of God in their hearts and have now lost it. Jesus gives His sheep eternal life.[2] Anything that is eternal never can come to an end. The stony-ground hearers only endured for a while, but it was because they had no root in themselves.[3] The foolish virgins appeared to man like the wise virgins, but they had no oil in their vessels with their lamps,[4] that is they never had the true grace of God in their hearts. John says of those who forsook the good ways of the Lord after making a profession, "They went out from us but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."[5] A goat may be amongst sheep, but this will not make it a sheep.[6] When a soul is truly born again, a good work is begun in it which shall be carried on and completed.[7] Where there is the true blade of grace there will yet be the full corn in the ear.[8] While all who never repent shall perish,[9] all who have true repentance shall have remission of sins and eternal life.[10] "It is true that he that believeth not shall be damned."[11] It is also true that he that believeth hath everlasting life and shall not come into condemnation.[12] While the mere professor may draw back unto perdition,[13] the righteous shall hold on his way.[14] All who are called here by God's grace shall be glorified hereafter in the presence of God.[15] God loves His people with an *everlasting love.*[16] Jesus loves His own to the end.[17] True believers do not draw back to perdition, but believe to the saving of the soul.[18] God promises never to leave nor to forsake His people,[19] and to put His fear in their hearts so that they shall not depart from Him.[20] Nothing shall be able to separate the people of God from the love of Christ.[21] All the sheep are in the hand of Jesus, and none shall be able to pluck them out of His hands.[22] We can never be saved if we are never born again, never have repentance towards God and faith in the Lord Jesus,[23] and we can never perish if we are truly regenerated by the Spirit of God. We should each think of these things seriously in secret before God.—*Lessons of Truth.*

[1] 1 Cor. xi. 19. [2] John x. 28. [3] Matt. xiii. 20, 21. [4] Matt. xxv. 3.
[5] 1 John ii. 19. [6] Matt. xxv. 32. [7] Philip. i. 6.
[8] Mark iv. 23. [9] Luke xiii. 3. [10] Acts v. 31; xi. 18. [11] Mark xvi. 16.
[12] John v. 24. [13] Heb. x. 39. [14] Job. xvii. 9.
[15] Rom. viii. 30. [16] Jer. xxxi. 3. [17] John xiii. 1. [18] Heb. x. 39.
[19] Heb. xiii. 5. [20] Jer. xxxii. 40.
[21] Rom. viii. 38, 39. [22] John x. 28. [23] Acts xx. 21.

HOME PROCEEDINGS.

AS usual, August has been marked by a paucity of meetings and lectures. The absence of so many from home during this month renders it difficult to secure an audience at a meeting. However, the large number of sermons makes up for the absence of week-day meetings.

The Rev. W. T. Duke, who has recently sailed for the Amazons, kindly preached sermons for us at St. James's, Holloway, and St. Stephen's, Hampstead. The collection at the former church amounted to upwards of 40*l*. The Rev. W. Boyd Carpenter, the vicar, also kindly preached for us at Wandsworth.

The Rev. W. J. Lake has preached at Earlsheaton and Claughton, &c., with good results.

The Rev. A. A. Welby's time has been much occupied in seeking for new openings and in making arrangements for future meetings.

We have also received valuable assistance from the Rev. J. Roe (who has just returned home from Santiago). He preached at Shrewsbury and Colchester. Judging from the valuable and interesting information which he has to give, we trust that increased interest in our work will result from his visits.

Sermons were also preached at Steeple Barton, St. German's Chapel Blackheath, Shanklin, Wanstead, Lamorhey, Woodhouse, and Farnboro'. There was a slight falling off in the collections at Wanstead and Blackheath, owing to the absence of many of our best supporters. We trust, however, that an increase in the amount of subscriptions from these places will more than make up for this deficiency.

The Rev. Prebendary Mackenzie has done good work for us in Scotland. It is a great help to our Society when friends like Mr. Mackenzie give us their valuable assistance.

In Ireland Rev. H. C. Lory has taken several meetings, &c. He preached at St. Matthias' Church, Dublin, and at the Mariners' Church, Kingstown. The hearty support given there is a proof of the real sympathy which exists towards the South American work.

Some new openings have been secured, but still we are sadly in need of increased support. Our friends who have read of the important openings on the Amazons and in Venezuela, which are now presenting themselves, must feel with us that every effort should be made to send forth men immediately to occupy them. For this purpose a large increase is needed to our annual income. Will all who read this try to help us? Will our friends seek to redouble their efforts to make this Society better known among their friends, and also *especially to plead with the clergymen of their parishes for sermons* in behalf of the South American Missionary Society?

J. T. E.

THE SOUTH AMERICAN

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LETTERS.

DURING the past month letters have been received from Bishop Stirling, the Revs. G. P. Quick, W. H. Elkin, J. Bridges, W. H. Shimield, R. Croker, F. N. Lett, W. T. Coombe, J. H. Gybbon-Spilsbury, B. C. Huntly, W. F. Satchell, and W. T. Duke, Captain Willis, Mr. R. S. Clough, Messrs. Lewis, and Bartlett.

BUSINESS.

The usual meeting of the General Committee was held on the 12th ult.

The Secretary reported the steps taken to meet the wants now existing in Venezuela.

Statistics of the month's deputation work were furnished by the Organizing Secretary.

Next meeting will be held (D.V.) on the 10th inst.

FINANCE.

Finance Committee held meetings on the 7th and 22nd ult. At the latter Mr. J. S. Robertson was appointed agent for our Bible work at Santiago.

A legacy of 50*l.* was reported from the Executors of the late Miss E. A. Evans, of Kensington; also a donation of 50*l.* from the Rev. J. Teague, Vicar of Kingswood, Bristol.

Total receipts for the month of August, 376*l.* 14*s.* 3*d.*

Next meetings will be held (D.V.) on the 5th and 19th inst.

GENERAL INTELLIGENCE.

UNDER this head we have more to record than space to record it in, and can only now note some of the most important news received from abroad. As will be seen from the long list of letters to hand there is no station from which we have not heard, except Patagones.

Our Bishop writes from Lima, and presses upon us the need of a mission to the Chinese in Peru. His Lordship was, when he wrote, about to return to Valparaiso to give our missionary, the Rev. T. Bridges, Priests' Orders. Mr. Bridges writes from Sandy Point, being there on his way to Chili. The voyage from Ushuwia appearsto have been full of interest.

Of Venezuela we have little to add to what we wrote last month but the address of the Committee to the President, the decrees of the Congress, and the speech of the President's father, all of which appear in this number of the Magazine, and cannot but interest our readers. Mr. Quick writes in good spirits from Santiago, where his congregation is increasing. He is most anxious to have a colporteur at once supplied, as he thinks with an efficient man to undertake the Depôt much good might be done. Mr. Coombe gives us an account of the opening of the new church at Rosario on Sunday, August 6th. It is most encouraging to hear of the church being opened free of debt, of a congregation of 145, and an offertory amounting to nearly 40*l*. Dr. Smith, of Buenos Ayres, preached the opening sermon, and on the following Monday accompanied Mr. Coombe and Mr. Gybbon-Spilsbury to Cordova, where the service on the evening of the 8th was attended by more than fifty persons. We are delighted too to find, from a letter just to hand, that Mr. Gybbon-Spilsbury already begins to see fruit of his labours in the camp district. We have, as we expected, heard of Mr. Satchell's safe arrival at Morro Velho, on Saturday, July 1st. He had received much kindness *en route*, and was, when he wrote, preparing for his first Sunday's work among the English miners. The accounts from the Amazons are satisfactory, and we trust our new superintendent, Mr. Duke, is near the scene of his future labours by this time. Our last news of him was contained in a short note from Havre.

Our friends will be glad to learn that Mr. J. S. Robertson proceeds to Chili (D.V.) on the 4th of October, to take the superintendence of our Bible work in Santiago and the neighbourhood.

A farewell meeting will be held at the Society's Rooms on Monday, October 2, at one o'clock, when we shall be glad to welcome any friends who specially sympathize with this branch of the work.

H. S. A.

SOUTHERN MISSION.

THE "ALLEN GARDINER."

THE following extracts from a letter of Captain Willis to Messrs. Balfour, Williamson, and Co., respecting the discovery of the bodies of the missing boat's crew of the ill-fated ship "San Rafael," will be read with melancholy interest. After describing a tempestuous and dangerous passage in which the "Allen Gardiner" was mercifully preserved from destruction, he says :—

"'*Allen Gardiner*,' *Ushuwia, Fireland, South America, May* 25, 1876.

"On the 17th we anchored at Indian Cove, and found two Indians willing to show us the sought-for place. The next morning we went to Rous Sound, and landed on the first headland north of Black Head, and saw the mortal remains of one woman and eight men lying on the open ground. We searched about, and found one written record from Captain McAdam, under a bush, some distance from the bodies ; there were portions of three Epitomes, Bibles and Church Services scattered all over the ground, most of them useless, from wet, &c. Also books of directions and an Atlantic Chart, with tracts to Chili, with dates from 1873.

"In the bay, to the north and west of this place, we found parts of two name boards, 'San Rafael,' also tw o cork belts, and the remains of a boat which had been smashed to atoms. As the weather was threatening, and we could not move the corpses, we covered them as they lay. The captain and his wife were side by side, placed there by surviving members of the crew. They were all well clothed, and had abundance of other clothes, which the Indians would naturally claim, they being nearly or wholly naked. The chronometer (Webster) was hidden on an islet, scarcely an acre in area, in New Year's Sound ; the binoculars on another a mile off ; and the sextant and other books to the north of Hind Island. We spent the best part of the 19th in getting to this latter place, and you may imagine our sorrow when we found only the plane of the broken sextant, an Atlantic navigator in shreds, and the sextant box in pieces, but written on the inside was 'M. Adam, "San Rafael," Balfour, Williamson, and Co.' An Holosterie barometer, by Frodsham and Keen, was found near the bodies ; a piece of an Albert chain was bought from a child, and a watch face was being worn as a trinket by another, but as yet nothing more has come into our hands. The account given by the Indians is as follows :—A family was going from Rous Inlet to Black Head, or thereabouts, for seals, and saw something white lying on the land, and a flag flying, but no smoke or anyone moving on the land ; they were afraid to go ashore, thinking it was a trap laid by the Indians of Waterman Island,

with whom they had quarrelled. In time more canoes came, and two women and three men went to the place, the men landing cautiously. They ound two men alive—one scarcely breathing, the other just able to crawl on his haunches. They gave water to them from their canoe, and made a fire, cooked a sea-bird, and left them, but not before offering to take the strongest with them in the canoe, but he being so weak could not go, and the land and rocks would not admit of his being carried. Some days elapsed before the weather permitted of another visit, when they found they also had passed away. These Indian men had never visited the Mission Station, but were able to tell us they saw the dying man pray, and repeat the words, 'Lord Jesus Christ.' We cannot but hope that every one of the nine sufferers found forgiveness and peace through faith in God during their imprisonment in that desolate place. Owing to many circumstances, weather, fear, and seeing no sign of living beings, it was twenty-one days from the first sight of the screen and flag until the canoe went to the place and found but two living. The position given by the captain is erroneous, and should be lat. 55° 32′ S., long. 69° 20′ W., being nearly two miles north of Black Head, towards Rous Sound. I attribute this error to the state of his eyesight, as on his note he writes :—'I am nearly blind, and can hardly see the paper I write on.' It is a mystery how they landed on such an exposed place. The weather must have been tolerably fine, as they had to climb cliffs, and the boat would have to be kept off while they did so, or it would be smashed. Being so near the ocean, there is always a swell, even in calms. The Indians call it 'the roaring of the waves.' It would seem the vessel was abandoned at sea, as they saved clothes, books, instruments, and, we presume, provisions, as many beef-tins were scattered about. Shell-fish were obtainable only in very calm weather, as there was no beach. Water could only be got after rain. The land was about 250 feet high, and perhaps 400 feet deep, when it was separated from the main by a deep chasm of cliffs and loose rocks, through which the sea did not flow. They seem to have made no shelter, but by spreading a boat's sail or tarpaulin over the bushes on either side of a natural trench, of which there are very many. There were many small trees, so that fire-wood and shelter were obtainable to some extent. It is very likely the name-boards were in the boat, as they were broken in the middle, and perhaps used as life-preservers. They are often unshipped at sea, when they are gilt.

"The natives report seeing a burning ship drifting to the eastward last summer, so that it is probable some have been saved by other ships, should it have been the San Rafael. Had they been watching when the canoe first passed, or had kept a fire going, it is very likely all would have been saved; or had they landed in the next bay to the north, or on Hind Island, they would have found shelter and subsistence, have been more likely to have been seen by Indians, who are ever looking out for fire or smoke; and who, instead of being warlike, as represented, are timid of strangers,

and generally hide their spears, with which they catch birds, fish, &c. Of course they are covetous, as all ignorant, poverty-stricken people are, and will ask you for your clothes and food as long as you have any, but they are, on the other hand, kind and affectionate. They did not take anything off the corpses, and on relating what they saw to their fellows, tears fell from their eyes, while their hearts bled for the woes which befel the white man. We saw signs of strangers in Lort Bay, three stones which had been used to boil a pot on the beach, so that a boat may have gone towards the Straits of Le Maire, and been picked up by a ship. On our return we passed through what is called Hardy Peninsula, and found it to be innumerable islands and sounds, where ships in distress would be able to find refuge and save life if not property. The same may be said of New Year's Sound, and, in fact, the whole of the south coast of Tierra del Fuego, except from the False Cape to the islands marked in the middle, Bourchier Bay, on the chart, or from Good Success Bay to New Island. The Hermite, or Cape Horn Islands, are perfectly safe; I ran between Herschell and Hermite into Hately Bay. Wollaston consists of three, not one island; the passages between each are perfectly safe. Although from the sea the coast may appear to be one line of breakers, yet, as you approach, passages open up and harbours appear to view. Many valuable lives may be saved, if this were generally known, in ships.

"There are comparatively few Indians in Tierra del Fuego, none in Staten Island. The southern islands are sometimes visited by them for birds and seals. No canoes are seen to the east of Slogget Bay, so mariners never need fear to land in any part of Fireland. Sailors have been killed, but in most cases have been the aggressors, or have been killed in revenge, as all heathens avenge the deaths or injury of their countrymen. We have heard of some sealing men being killed by Indians near the Fury Islands, but the reason was they interfered with their women. On our way to Sandy Point, some men saw us approaching; they went as fast as they were able to the land, kindled a fire to mislead us, and went to another place. After an hour we succeeded in getting them to come to us by calling in their own language; they held up their skins, and hid their spears, and said another vessel had been cruel to them lately. A little boy knew our vessel and urged them to come—we should be kind to them. This was at London Isle, so the influence of the South American Missionary Society is felt far from the seat of their labours. During the past month many thoughts have arisen in my mind. Might not these nine sufferers have saved their lives had they had no fear of the Indians, who are reported to be warlike, and even cannibals, and which is decidedly false? Or if the captain knew that the coast was composed of innumerable islands, bays, sounds, &c., in fact, natural harbours of refuge, second to none in the known world, abounding with shell-fish, while the land provides water, fungi, and berries, also foxes and otters, or if they knew of the whereabouts of Ushuwia, and that they might have gone up New

Year's Sound or Bourchier Bay, and crossed over the land in perhaps two days or less, carrying their boat into Ponsonby or Tekinita Sounds, as the natives do, or if one had been kept constantly watching for canoes?

"Also, is it an impossibility for the Life Boat Institution to fit out a steamer to cruise around the dreaded Fuegian coast, getting her coal and supplies from Sandy Point? Since Christmas a crew was saved from Staten Island by a steamer; might not the South American Missionary Society and the above go partners in such a steamer? Could not Lloyd's do such a thing? There are many coasting steamers around England that would suit admirably. I myself would glory in taking charge of such a vessel, with a view of saving life or doing missionary work. Might not vessels be supplied with matches in metal boxes, with screw covers, water-tight (one box to each boat) containing 1,000, renewed every passage or voyage, and thus insure the means of getting a light or making fire?

"J. C. T. WILLIS, Master 'Allen Gardiner.'"

SALTO.

THE Rev. W. H. Shimield continues actively engaged in his work. The assistance and sympathy shown to him by Mr. Smart is exceedingly gratifying, and must be very encouraging to our esteemed Chaplain.

"*Salto, Uruguay, S. A., May* 18*th*, 1876.

"My work in Salto and Concordia, I am glad to say, is still going on uninterruptedly, and to my satisfaction. I have visited the camps of the Mandisovi, and held services for the Scotch families resident there, every six weeks. The congregation at each service has been good, and the interest in our Church is evidently growing, and the services appreciated.

"Mr. Croker, your new chaplain at Fray Bentos, came up here and preached for us on Good Friday. This was an unexpected pleasure to us all, and especially to me, since to hear instead of to deliver a sermon is a privilege which does not often fall to the lot of a clergyman in this country.

"Enclosed I send you a photograph of the Concordia Railway Station, because this fine building is, for the present, the place in which the public worship of God according to the rites of the English Church is offered every Sunday in Concordia. In the station, W. G. Smart, Esq., the Company's Engineer and Manager of the Line, resides with some of his staff, and our congregation is composed largely of the railway employeés.

"When I arrived in this country and paid a visit to Concordia, with the view of establishing regular services there, my proposals were received by Mr. Smart, not with mere consent, but with that cordial readiness which is so pleasing to one who seeks assistance. He offered the use of the large first-class waiting-room for the service, lent a small harmonium, and from the first has taken a leading part in everything concerning the well-being of the chaplaincy.

"W. H. SHIMIELD."

Entre Rios and East Argentine Railway.

"The East Argentine Line extends from Concordia to Monte Caseros, in Corrientes, opposite the Brazilian frontier, a distance of ninety-six miles. It runs near and parallel to the River Uruguay the whole distance, and occasional glimpses of this fine river, and of other streams with their fringe of wood running into it, somewhat break the usual monotony of a railway journey through the South American camp.

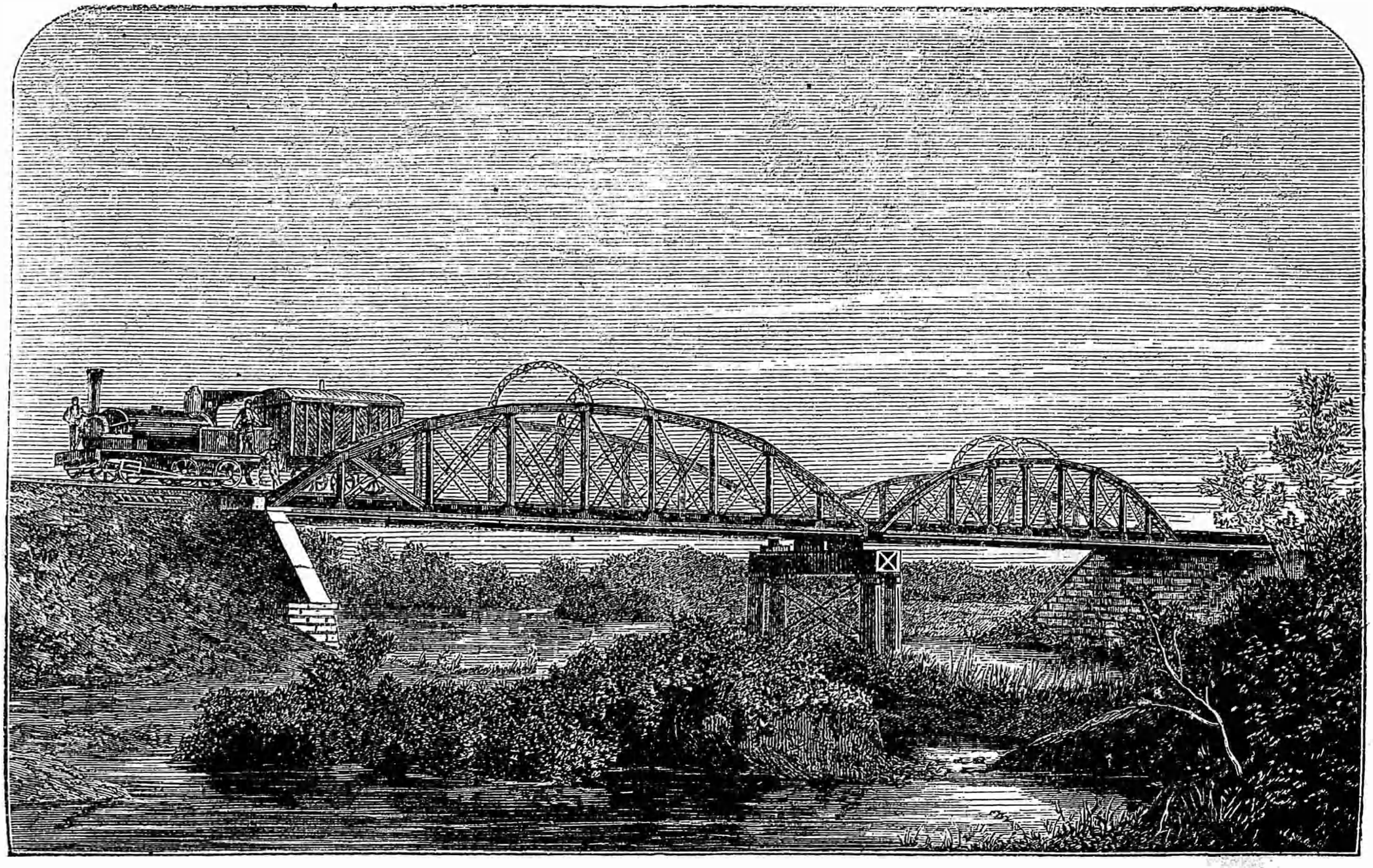
"The low-lying and marshy nature of the land through which the line runs has caused much labour and expense in building it, and keeping it in repair. The rains in this country are so heavy and sudden that small streams quickly swell into mighty torrents, and rush down to the Uruguay with terrific violence, often carrying away with them part of the railway embankment. A stranger, inspecting the line in the dry season when the streams are low, would smile at the seeming folly of building such high and massive bridges over what appear mere rivulets; but were he to see these streams after a heavy rain, he would realize how necessary such bridges were. The rapidity with which the waters rise is almost incredible to those who have not witnessed it.

"Not long ago a diligence stuck fast in a small stream about six feet wide and one foot deep; there came on a heavy shower of rain, and before the vehicle could be extricated the stream had swollen to a torrent, and swept away the diligence, and passengers and horses were drowned.

"In the month of August, 1874, the bridge over the Mandisovi river was washed down by a mighty flood. This bridge is of iron resting on masonry piers; these piers were swept away with their foundations, and the iron bridge tumbled into the river. This was a great misfortune to the contractors, and has cost them a large sum of money and much labour. The new masonry piers are now built on screw piles.

"We are accustomed at Salto to see the Uruguay rise as much as 20 feet in one night, and occasionally in a few hours more it reaches the height of 47 feet. The rise and fall of this river depends on the rainfall in Brazil; it is, on the contrary, the local rains which affect the smaller streams running into it.

"The bridge over the Mocoreta river, of which I send you a photograph, is situated on the East Argentine line, about 70 miles from Concordia. On the morning of the 20th March last this suddenly became a scene of dire confusion. The river rose at the rate of three yards in half an hour, and in two hours the stream had become two miles wide. The waters were higher than the level of the bridge, so that the daily train could not pass over it, and the passengers and cargo had to be carried in boats to the other side. The current was tremendous; deer, carpinchos, biscachos, and other wild animals, surprised by the flood, were to be seen swimming about in all directions, and beyond the flood the line was covered with snakes which had sought refuge there from the water.



EAST ARGENTINE RAILWAY.—BRIDGE OVER THE MOCORETA RIVER.

[See page 225.

"These facts will convey an idea of the difficulties which meet engineers in constructing public works in these countries, difficulties which are often unforeseen unless trustworthy and accurate information as to the nature of the locality is previously gained from those living on the spot; and this is often impossible to obtain.

"The camps of Entre Rios were, a few years ago, remarkably well stocked with cattle, but they have been cleared off by successive revolutionary armies, and there are now comparatively few in the province.

"The general features of Entre Rios are somewhat different from those of Uruguay. Streams, lagunas, and marshy places are more numerous; there is less stone and more wood. On the banks of most of the rivers the nandubay grows, and in the west of the province there are large forests of this tree. Its wood is a source of natural wealth to the country, as it is used in all these republics for posts in camp fencing, the wood being almost incorruptible; as fuel it is second only to coal.

"A broad line of palm trees which extends from Corrientes through the entire length of Entre Rios is a striking feature in the scenery. Neither palms nor the nandubay are found in the Republic of Uruguay.

"The soil of Entre Rios is generally very fertile, but agriculture is little practised. The natives never till the ground, and the European settlers in the Camp only cultivate an area round their houses sufficient to grow maize, potatoes, and pumpkins for their own consumption. The Argentine Government have the wisdom to encourage liberally the pursuit of agriculture, and I have little doubt that its peaceful avocations will tend greatly to dispel the warlike and restless spirit of the Spanish-descended races, and prepare them to accept the guidance of those 'that preach the Gospel of peace, and bring glad tidings of good things.'

"The Government has just established a colony of Italians on the camp bordering on the railway close to the Chacari Station, 60 miles from Concordia. This is to be an agricultural colony. When I visited these camps last April the first detachment of the colonists had arrived, and were building their huts of sods. They will have many enemies to vegetation to contend with—ants, locusts, and other destructive insects. The Italian, however, is frugal and hardworking, and he may succeed where others would fail."

Venezuela.

THE Royal Mail Steamer "Essequibo," which sailed from Southampton on the 11th ult. direct for La Guaira, the seaport of Caracas, the capital of Venezuela, conveyed a box addressed to His Excellency General Don Guzman Blanco, containing a Presentation Copy of the Holy Scriptures, the gift of the Society to the President. The Bible, quite

simply bound, was enclosed in a polished walnut wood case, lined and padded. A blank vellum sheet was inserted in the beginning of the Book, on which the following was illuminated :—

South American Missionary Society.

This Copy of the Holy Scriptures is presented to

HIS EXCELLENCY THE PRESIDENT OF THE UNITED STATES OF VENEZUELA,

GENERAL DON GUZMAN BLANCO,

By the "South American Missionary Society," in token of their sympathy with the endeavours being now made by His Excellency and People to emancipate themselves from Papal Supremacy and Superstition, and with the full conviction that where the Revealed Word of the Living God has not free circulation amongst all, no nation can be truly great or happy.

London, August 10, 1876.

The Sacred Volume was also accompanied by the following illuminated address :—

"*To the President of the United States of Venezuela.*

"ILLUSTRIOUS PRESIDENT !

"WE, the undersigned, the Committee of the South American Missionary Society, beg leave most respectfully to convey to you the expression of our deep gratitude and profound admiration on the occasion of your having freed your country from the galling yoke of spiritual despotism, under which it has groaned for so long a time, and having opened out the road 'for her march towards liberty, order, and progress.'

"We have heard with deep emotion and devout thankfulness to Almighty God how you and your Senators and Deputies, as Interpreters of the National Will, have cast off the usurped authority of the Bishop of Rome, and have proclaimed 'the Church of Venezuela independent of the Roman Episcopate.'

"Wherever the Papal Church has held supreme sway, the baneful effects of its superstitious domination have been found in the ignorance, misery, vice, and degradation of the nation ; and its vain attempts to enslave the minds and bodies of the people and reduce them by systematic oppression into the semblance of order, have almost invariably led (as recently in the case of Spain) to *anarchy* and *infidelity*. But in no part of the world has its evil and debasing influence been more signally displayed and fearfully felt than on the Continent of South America.

"The history of that great Continent is one of the most eloquent wit-

nesses against the Papal Power, and we rejoice to find that you have been enabled to effect a bloodless Revolution, that you seek to *reform* the Christian Church of your country and not *destroy* it, and that while bent on emancipating it as well from a foreign Sovereignty laying blasphemous claims to Infallible power, as from the accumulated heresies and superstitions of ages, you desire to preserve its *fundamental truth* and *apostolic order*.

"With such a course, we as Englishmen of the Protestant Reformed Church of England must needs warmly sympathize, as the course which our glorious Protestant forefathers followed, when through the fires of martyrdom they led the Church of England (to use your own expressive words) 'to return to the usage of the primitive Church founded by Jesus Christ and His Apostles.' And by the similar conflicts that are now going on in other States in South America, you will be encouraged to persevere in the work you have entered upon.

"In order that this may be carried out in your own land, permit us most respectfully, but earnestly, to suggest that the *Revealed Word of God* should have free course in every part of the State. In such a blessed work, while we desire to be permitted to co-operate, we earnestly hope and trust that Your Excellency, and your Senators and Deputies, may give us not only your countenance but your sympathy and aid.

"We believe that no Church or Nation can truly prosper that does not take for its guide the Revealed Word of God.

"Permit us, Your Excellency, with great respect, to offer for your acceptance a copy of that Sacred Volume, as an appropriate token of our grateful admiration of your noble efforts to release your country from the spiritual tyranny of the Papacy and to bring it under the easy yoke of Him who ever breathes 'peace and goodwill to men.'

"That Holy Book sets forth in no doubtful terms to Rulers and People, both in Church and State, that, while the wisdom of this world is earthly and sensual, the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and of good fruits, without partiality and without hypocrisy.

"May the God and Father of our Lord Jesus Christ, that true Shepherd of the sheep and Bishop of souls, give you a right judgment in all things, perfect the work now begun, and crown your labours in the cause of truth and freedom with that great success for which we shall devoutly hope and pray."

This sympathetic action on the part of the Committee cannot fail to strengthen the President's hands, and also prove a source of encouragement to him in his noble work. May this copy of the Holy Scriptures be the forerunner of tens of thousands to be circulated throughout his dominions!

The following important decrees respecting the religious liberty and the position of the clergy of all sects in Venezuela, have been passed by both the Houses of Congress in that State.

The Congress of the United States of Venezuela decrees :—

"Art. 1—Religious liberty being established by the Constitution of the Republic, the public or private profession of any religion is free in so far as their belief and worship do not disturb public peace, nor offend morality, nor alter the Constitutional and legal order of things.

"Art. 2—There being no Constitutional religion of the State, all existing religions and those that may be introduced into the country shall subsist by the charity or contributions of their respective devotees.

"Art. 3—Venezuela has the right of admitting and of causing to depart from its territory the ministers of any denomination ; a right which shall be exercised by the National Executive towards those said ministers whom it may consider prejudicial to public order or to the sovereignty of the Republic.

"Art. 4—Venezuela does not consent to nor admit on its territory archbishops nor bishops, nor ecclesiastical courts, nor any ecclesiastical hierarchy, considering them incompatible with the rights of the independence and sovereignty of the country.

"Art. 5—The churches and religious congregations are disqualified from acquiring real estate properties in the territory of Venezuela, and those which possess them will need the authorization of the National Government to dispose of them.

"Art. 6—There shall not be published, circulated, nor fulfilled in the territory of the Republic the Syllabus, nor any bull, apostolic brief, mandate, encyclical, nor any pastoral or edict of ecclesiastical authorities of any religion whatever.

"Art. 7—No ministers of any religion shall be permitted in their discourses, sermons, edicts, and lectures or documents to which publicity is given, to criticize or censure, as being contrary to religion, the laws, decrees, orders, sentences, or dispositions of the legislative, executive, judicial, or municipal authority; nor to provoke by such acts or documents a disobedience to the law or to the authorities or functionaries of the Republic ; nor by means of allusions, suggestions, personal censures, or by any other mode to ocntribute to the disturbing the conscience and harmony among families or among private persons, or to impairing their reputation.

"Art. 8—No minister of any religion may dedicate himself to public instruction.

"Art. 9—The sum hitherto destined in the estimates of public expenses to ecclesiastical allotments shall be applied to popular instruction.

"Art. 10—The violators of this law shall be treated as usurpers of the prerogatives of the national sovereignty, and shall, consequently, be expelled from the territory by the executive power.

"Art. 11—All the laws concerning ecclesiastical patronage, and every other that may be opposed to the provisions of the present law are repealed."

Speech delivered by the Illustrious A. L. Guzman, before the House of Congress in session on the 9th of May, 1876:—

"CITIZEN PRESIDENT!

"Silence in the face of a question of such magnitude, would, without any doubt, be proof of the uniformity of our patriotic sentiments, and our resolution to maintain the honour of our national flag with all due dignity; but that silence could also be susceptible of an interpretation disadvantageous to our honour and our ideas; and we must try not to give ground to anything that may give occasion to doubt the dignity of this Senate, and the confidence that the nation has placed in us.

"Gentlemen, we are at present—as many kingdoms of this world have often been before—face to face with that Romish Court, which has so often opposed the religion of Jesus to the torment of the nations that have followed her, and have seen her transformed, alienated, disfigured, and converted into a business of simony, deceit, and oppression. For centuries the clergy have been negotiating with all the ambitious monarchs of the earth, with all oppressive sovereigns, with all bad governments who have wished to domineer, oppress, and abuse the nations; always ready to lend her help, bringing all kind of arts and all her mysteries to the maintenance of all that from which the numerous flatterers of the Pope have had honours, money, and dignity.

"Is there by chance any similarity between what the Romish Court calls Christian religion with the one that Jesus, the Martyr of Golgotha, the God-man founded?

"Jesus never disobeyed the constituted authorities, nor imposed any hindrance to their march. Having been called by heathen judges He obeys, comes, hears His sentence, and suffers on Calvary, because *His kingdom was not of this world.* Who calls himself the representative of the Redeemer in Rome? A man who bears three crowns on his head forming the *Tiara*, a man who in times past compelled kings to come to the gates of his palace, the head covered with ashes, waiting three days for forgiveness and for permission to kiss the Cross, that the foolish pride of that court has embroidered on the slippers of the Father called Holy. Is this like Jesus whom we see bound to the column and in the street of bitterness, carrying the Cross himself, or allowing people to nail Him to that Cross to consummate the redemption on Golgotha? When asked if He is King, He

says, '*My kingdom is not of this world.*' Being invited by the heirs themselves to divide an inheritance, He answers, Who has established me a judge?

"And the Apostleship! What a beautiful picture of virtues! those twelve men, those twelve immense pedestals of Christendom, practising the religion of Christ, on foot, with sandals, and with a stick for support on their way. Is there any similarity between them and those abbots, those great potentates that the Church some centuries after has elevated above kings?

"Have not these words come out of the mouth of a Pope speaking with the sovereign of an independent nation. *Know that you are my vassal?* Have they not lost with such abuses half of the Christian world, dividing it into Eastern and Western?

"Have they not lost all the Churches in Africa, almost all in Asia, and are they not losing in Europe a great part of Christendom, because the Christians want to turn to the discipline of the first centuries of the Church?

"Is it, perhaps, that Jesus did grant to Peter any right above the rest of the Apostles? No; in no manner. The Acts of the Apostles and the Holy books of the Catholic Church say the contrary. Jesus says to His twelve Apostles, 'Go ye into all the world and teach the doctrines I have taught you, giving example with your virtues.' These were His words to the twelve Apostles. Not only to Peter, but to the twelve Apostles; and when it was thought necessary to bring out a summary of the doctrines of Christian faith, was it Peter, was it the Bishop of Rome, who arranged the symbol of faith? No; the 'Christian Doctrine,' * says the contrary: it was the twelve Apostles united, and on whom, says the Holy Scriptures, the Holy Spirit came in the form of flames. It was those who arranged what we call the Creed, recited by all Christendom. Does not all this prove that the Apostles had the same privileges? Peter had only the post of honour, and it is well known that honour and authority are two distinct things.

"Now, in our days, they flaunt in the face of Christendom the shameful and absurd dogma that that old man is infallible as God; infallible as the Father of the Universe, as the Creator of heaven and earth. Sirs, where are we going with such foolishness? Where are they going to lead the nations?

"The history that the abbot Fleury—light of the Christian Church—wrote, and the one we owe to Nathal Alejandro, the torch of the Christian Church, do they not reveal to us to how many weaknesses the Popes have descended? Do we not know that at three universal councils, three of those Bishops of Rome, High Priests, have been judged, sentenced, and deposed? Has not the Council of Constance any authority on the Church?

"Is not the Council of Basilea worthy of all the faith of Christendom?

* A publication used in Catholic schools.—ED.

"Have not these councils, and as many others, declared that the Church in council is superior to the Pope?

"And in our days the Romish court has given the scandal of forming, all alone, dogmas, to impress that belief in the faith of Christendom; and not being satisfied with such an usurpation, she received afterwards all that was depraved in the company of Ignacio de Loyola, and declares the Pope *Infallible*.

"I would ask each of those Jesuits of the council, when a Pope (elected the day before) commanded the dead body of his predecessor to be brought, and raised a judgment against him, causing him to be decapitated and his head thrown into the Tiber, denying the rest of the body to be buried, which of those two Popes was Infallible? the dead and sentenced, or the one who sentenced him? And so I could cite many examples in the history of the Papacy written by those lights, to prove to what point the Romish court has been fallible.

"In order to maintain the uniformity of creed and the peace of nations, the Christian world has tolerated those *abuses*, those scandals.

"But must we go so far as to let the Holy Father impose on us, as Archbishop of Venezuela, the mutinous Padre Guevara?

"What does the Holy Father wish?

"That General Guzman Blanco be deposed, and that the Venezuelans should be so vile as to pretend that Padre Guevara returns to his post of Archbishop of Venezuela with their consent, which post has been declared vacant? No, Sirs, the Venezuelan nation never will consent to the dishonour of its sovereignty, gained with so much heroism, and with the same courage she will preserve and maintain it for ever.

"With various promises the clergy have deceived us for three years; and this Government has shown discretion and patriotism, and allowed the time to pass, hoping that after so much patience on their part, and so much justice on the part of the Republic, there would have been a solution to this question.

"But no; we have only met with evasions, not only unworthy of the Head of the Church, but of the lowest of mankind. Such deceit is unworthy of a noble character. To-day the sessions are going on, and all that the Government has done to throw a veil on so many acts of bad faith will be accomplished to day.

"What does the President of the Republic propose? That we continue as Christians professing the religion founded by the crucified One, worshipping Him as we do, and preserving all the practices of the Primitive Church. Can we deny how glad our Peoples would be to elect their own clergymen? They would indeed be glad, because a great number of them are under clergymen they do not like, clergymen who are in some cases even immoral, some even scandalous, propagators of bad examples and dangerous doctrines, avaricious, simoniacal, selling what they ought to give; and even here in Caracas we have seen these men with sandals, the

monk's gown, and a great crucifix hanging on their breast, going away with large sums of money acquired in some parish of the capital.

"One of them is the same who was before Cunamá ; and when an earthquake was felt in those days of anguish, when spiritual help is more required, and the Christian desires to have in life's last moments, in those very moments that clergyman thought it convenient to sail with a bag of money and a parrot of great price to that blessed Father. The people of Cunamá, full of anguish and overflowing with tears, saw with pain their pastor leaving with his bag and his parrot. (Laughter.)

"Oh! if we were to drag to light those secrets, if we were to remove that bandage, the reality would inspire horror. The power of people electing their own clergymen would be to go back to the primitive church of Jesus.

"Not only the clergymen were elected by the people, but also the prelates ; and in one of those apostolic actions we find that on the election of a Bishop forty-three women also voted ; that is a proof that the women also had the right to elect a prelate. This is the practice Jesus left, and lasted for centuries, till the usurpations of the Romish court came.

"What will be the result of that election by the congregations? That the clergy will be more moral, that they will respect the opinion of their parishioners, that they will love their country, that they will become patriotic, because that will be the way to obtain the places to which they aspire, as every man aspires in his profession, and that the clergy will elect their prelates and bishops. What is there new in that?

"Furthermore, who has elected the bishops in the Spanish monarchy, to which we belonged for three centuries? The sovereign has elected them, and what our law of patronage bids was and is now in force. The sovereign elects a bishop, and says to the corporation court of his cathedral, 'I have named such a priest prelate of this diocese, and I ask you to recognise him as governor in it, and to put him in the exercise of his jurisdiction.'

"What comes from Rome is the pall or power of order, the faculty to confirm and to grant holy orders, but the jurisdiction of the diocese cannot proceed but from the national power, because in a country there cannot be any jurisdiction that is not a branch of the trunk of national sovereignty.

"It has been a shameful weakness of our preceding Governments to elect and then wait for the pall to give the jurisdiction to the bishop. It was to make a disgraceful and shameful step backwards against that law given in the year 1824.

"Why should we abandon a right we have won with our independence?

"The prelate elected by the Congress must take immediate possession of his bishopric, and if his Holiness should deny him the pall no one can go and take it by force, but there will be no want of a chief in the church, the church will have a prelate, and everything will go on as usual.

"I should like, during the discussion, that we should all try to circulate as much as possible the truths of history, and as many customs as there are in the courts of law of the civilized world, because though I have full confidence in the sound instinct, in the sagacious and clear judgment of the country in which I am born, and though that country is able to distinguish the truth and to put away all that is necessary, it is however right for us to help them by giving them dates and positive knowledge of all she needs to know. With that object I have come up on this tribune to-day; I have completed the purpose for which I have occupied it."

NORTHERN MISSION.

THE AMAZONS.

(*Mr. Clough's Letter continued from page* 206.)

"WE emerged from Ygapo into a small lake about half a mile long, with the greater part of its surface covered with a pretty aquatic plant, each with a golden button in the centre. It resembled a beautiful level field, but thirty feet of water was below. In one place the blades of plants had become so plaited, matted, and twisted, we could walk upon them without sinking lower than our ankles, but as a slip through a hole would prove excessively awkward, we embark the moment our canoe is clear; besides, these lakes swarm with puraqué or electric eels, and a shock from a flat slimy tail upon the calf of the leg would send the strongest of us sprawling as though struck with a bullet. It requires some dexterity to decapitate a puraqué with a sharp sabre knife without receiving a shock, for if the vicious creature gives the least touch with its tail the arm remains completely paralyzed for several minutes. Of course these eels must be of some use or they would not exist, but I fancy we could get along very well without them, just the same as England was none the worse the day the last wolf was killed. At the further end of the lake we saw a number of ducks, and stole cautiously towards them, but they disobligingly flew away before we were within range. As the nearest butcher's and baker's shop is fifteen hundred miles off, our readiness to give ducks a warm welcome may be understood.

"A long narrow *furo* connects the small lake with that of Mytarypubá, and we had a hard pull to get through on account of the rush of water from the latter; indeed, we were several times obliged to get out and drag and push our craft round certain bends. At such times we rested, and plucked yellow bacurys, an agreeable acid fruit afforded by a shrub, and picked up cajá plums, with which the ground was strewed. Cajás taste different from any fruit known at home; they are delicious, refreshing, and good for the blood; though partaken of freely they do no harm, but they afford no appreciable nutrition. Every bird and beast of the forest

is fond of this fruit. We also found many paryrys, a green fruit the size of a cricket ball, of which tapirs, wild pigs, and deer, are passionately fond, and rotten trunks of trees scored with the teeth of antas or tapir.

"I had intended to go to the head waters of the lake to visit a malocca of Hypurinás, but we had scarcely entered the glassy expanse, when we met the entire party in canoes on their way to fish for tambaqués. We were received with stolid apathy, and our questions answered in a tone which seemed to indicate a desire to be let alone. As usual, all were *in puris*, the males wearing necklaces of wild boars' and monkeys' teeth, and feathers in the nose and lobes of the ears.

"'May I pay you a visit?' I enquired, but as the party only stared at me, I ventured upon another tack.

"'Would you like to have some fish-hooks?'

"'Yes!' and the canoes were ran each side of us and hands eagerly stretched for presents. After giving four seventeen hooks—all I had brought to bestow—they were more friendly disposed, the women began to talk (they are valuable chatterboxes when they choose), and finding I had nothing more to present, a move was made to depart. Indians never thank, or rather express thanks; they may feel grateful, but a benefactor is often puzzled to decide. I sometimes think they solely experience pleasure in possessing an article desired, but never dream of remembering a kind action excepting when hoping for its repetition.

"We kept company for about a mile and a half, partly rounding an island in the middle of the lake. When I told them I wanted to speak of God the Good Spirit, they appeared to receive the notice with indifference. We each had a stout stick six feet long, and a double cord as thick as an ordinary clothes line, but much stronger, fastened the whole length of the rod, with about a yard clear at one end, to which was attached a large wrought-iron hook, baited with a fruit somewhat bigger than a walnut, called abio-rana. A man in each boat now began to beat the water with a piraruca bone or bullet at the end of a cord, to resemble the plopping of fruit, and all of us whistled to imitate the cry of monkeys, which flock to abio-rana trees and attract tambaque with their noise, and the dropping of half-devoured fruit. Unless the fisher be careful what he is about, a tambaque will snatch the rod out of his grip, though held with both hands, snap the hook in twain, or perhaps pull him out of his canoe. The latter occurred to one of the men, who pluckily stuck to his rod, though drawn some distance under water. About half-past three in the afternoon a thunderstorm set in with great violence, and as we had been out since daybreak, and had a long journey before us, we paddled through a tortuous igaripé, fringed with spiny-stemmed Jauaré palms, and boughs with hooked thorns an inch long, which often laid hold of our montaria, and insisted upon tribute from our shirts. Upon entering the Purús, we drifted mid-stream upon its yellow bosom to Terruhan, where we arrived about seven o'clock, drenched and cold.

"On the evening of Saturday, March 11th, we were visited by a band of young men from the Syruyny who had passed in cascas or bark canoes through Ygapo to the Serury, thus saving a clear fifty miles. The Serury is properly speaking an igaripé, and no larger than either of those entering lake Mytarypuhá. I had seen the greater number of them before in Terruhan and its vicinity, and had won their goodwill by small presents. They brought two fine boys of twelve years of age, and a girl about eleven to exchange for anything they could get. The children were glad to go to strangers, for they knew they would be better taken care of by them than their own people. Their parents had died of measles, and they could only subsist by rambling among different maloccas and picking up scraps of food which would otherwise have been shared by dogs. Had I been likely to remain here I would have taken them myself, but as matters stand and without instructions I felt the responsibility too great, for I could not have the heart to abandon a child after once taking it as my own. Senhor Assiz Pinheiro has taken the girl, and now that her paint has been scrubbed off and she wears a skirt, she looks another being. The boys have been taken care of by strangers lower down. When the elder Pinheiro went to Manaos in January he took three young girls, who had been given by their parents, to present to friends he might select. They will never see them again. One has gone into one of the best families in Pará, and will be well taken care of in every sense of the word. The boy my colleague obtained from the Syrnyny, though a genuine young savage when taken in hand, is vastly improving, and I trust the efforts on his temporal and spiritual behalf may be owned of God. I fear, however, that he will run away.

"A missionary and his wife could not do better than take in hand a couple of dozen children of both sexes. Their support would be trifling, as boys only require canvass trousers and jumpers; and girls a skirt and jacket, &c.; neither require shoes. Their food would consist of manioe and fresh fish caught by themselves in the dry season, and dried fish, maniva and rice, and occasional game in the wet. Adults are too confirmed in their habits to appreciate kind efforts on their behalf; in fact, unless a missionary has strong moral power backed by authority, his best endeavours are apt to be thwarted. Childhood is the same all the world over—to my way of thinking the strongest natural evidence of the common brotherhood of man,—and the Indian, Negro, Chinese, Papuan, Arab and European child is alike susceptible to evangelical teaching and influences. Desultory labours among adults—owing to restless migratory habits, circumstances will not admit of regularity—are no doubt advisable and beneficial, though humanly speaking the missionary may have to wait a number of years before being cheered by results for which he labours and prays. Before being able to raise the standard of Indian thought, he must first see things as the Indian does, and thus be able to sympathize with his childish foibles, and volunteer affectionate judicious counsel. If

Indians can once be brought to trust a white man, they will not be long in evidencing the fact, but in questions of social and domestic import actually agree to choose him as referee in preference to one of themselves, and abide by his decision. Unhappily, rubber collectors and traders solely bent upon gain, are apt to selfishly use and overreach the unwary adult native when possible, and regard with jealousy endeavours made towards his enlightenment, but incapability of utilizing the services of the young disarms opposition, if it does not elicit expressed approbation. A solitary case, which might be many times multiplied, will instance the way natives are beguiled. A Mura, endowed with more than ordinary intelligence, left his tribal horde and mingled with Pamary's, who speedily recognised unusual abilities in the stranger, and elected him Tuchana. Last November (I think it was) he came from the Panyny with some rafts covered with turtle, the result of several months' fishing. His intention was to float them five hundred miles, and barter them for dry goods and hardware in the wet season when fish and game is scarce. Turning the bend of a river, he was spied by a trader, who hailed, and asked him to rest awhile and take a bowl of coffee. Nothing loath, the invitation was accepted, and after a few minutes conversation, his host remarked, 'I wish to buy some turtle; what is your price?'

"'Three mil reis (six shillings) each.'

"'Monstrous! Why they don't cost more in Manáos.'

"'I know that, and think of charging a still higher price below.'

"'Very well then: the turtle at a thousand reis each come to ten mil reis, but here is a bran new pink note for five hundred reis (one shilling) which you shall have, provided you throw in a couple of more turtles.' The Mura turned the gaudy note over and over, smiled, wrapped it carefully in a piece of cloth, handed over the turtle and departed.

"Rubber collectors are annually compelled to explore fresh fields through the exhaustion of those below, and I do not think it rash to predict that a few years hence outposts will be established as high as the Acre. Means of transport will always be found as long as freight can be obtained, but there is a limit to distance, and that once reached and the supply exhausted a retrogade movement will take place, when I question whether one out of fifty of the present settlers on the Purús will remain from choice, on account of thousands of square miles of as rich or richer unoccupied high lands lying between Manáos and Pará.

"My object has been to find out and converse with as many natives and rubber collectors as possible, so as to pave a way for my successor, who will not have to break news for the first time. A small useful present usually removes the distrust and suspicion invariably entertained by aborigines towards strangers, especially if nothing be demanded in return. The simple asseveration, 'I wish to do you good!' cannot be understood by a savage without some practical evidence by way of corroboration. To tell him he has a soul to be saved or lost, without entering into particulars,

meets with no intellible recognition. The command 'in the day that thou eatest thereof thou shalt surely die' was perfectly understood by our first parents, who walked perfect from the hands of their Creator, endowed with perceptions undimmed by sin, and fragrant with the dew of holiness; but the savage is so far fallen that the inquirer is sometimes tempted to think him of another species, gradually becoming humanized. Besides, a strong hearty man, painted and feathered, who is wholly ignorant of the most primitive elements of civilization, may be expected to be undemonstrative in thanks for a few words, however well meant or distinctly expressed. In his natural state, the Indian is an overgrown child. He can fight, hunt, and fish, and, essentials to existence secured, he has no higher conceptions or aspirations. He is without incentives, has never known a higher state of civilization, or if he has, at first is incapable of appreciating its advantages, and not likely to embrace facilities for improvement until compelled by necessity or actually convinced and assisted. Precisely as 'boys will be boys,' so the adult native will remain a big child until taken by the hand, and then petulance, passion, and what is worse, the power of gratifying it, rooted belief in fetish, and childish caprice must be met, and gently and prayerfully, yet firmly dealt with.

"There are Hypurinas who, as far as appearance is concerned, would, if clothed, creditably pass muster among a crowd at home, some of them having a singularly pleasing and intelligent expression of countenance. Their primitive state, however, would soon become apparent. The other day we left some food upon plates for Indian visitors. They had seen us sit on forms (we have no chairs), but instead of following our example, they jumped upon the table, squatted upon their hams, and kneading the food into balls, dexterously jerked them into the mouth. I gave a man two of Cockle's pills; he was so benefitted he begged another, and to be rid of his importunities I acceded to his request. At present he wears it round his neck wrapped in cotton, and believes it an effective charm against fetish and stomach ache. It would be dangerous to try and deprive him of his treasure, for my endeavours to obtain it have met with determined resistance, and apparently convinced him of its value rather than otherwise."

(To be continued.)

Gleaning.

"THE CHILDREN OF PROMISE ARE COUNTED FOR THE SEED."—Rom. ix. 8.

WHEN angels sinned and became devils, God left them all to suffer for ever for their sins, and God would have been just if He had left all mankind to suffer for ever for their sins; but, instead of this, He from all eternity set His free everlasting love upon a number of mankind that no man can number out of every nation, kindred, people, and tongue.[1] That God has a chosen people is plainly taught in many passages of the Bible, such as these:—Elect according to the foreknowledge of God the Father;[2] He hath chosen us in Christ before the foundation of the world;[3] Whom He did foreknow, them also He did predestinate to be conformed to the image of His Son.[4] God did not set His love upon His people because they were better than others, for there is no difference,[5] but from His own free will. Those whom God has loved are loved with an everlasting love,[6] and nothing shall be able to separate them from the love of God which is in Christ Jesus.[7] It is well for us to know every truth that is in the Bible, and this truth of God's free love to His people from everlasting and to everlasting is plainly set down in many parts of the Bible. But we should beware of making a wrong use of this, or of any other truth. They make a wrong use of this truth who neglect all means, saying as an excuse, "If I am to be saved I shall be saved; it is of no use to try to seek, nor to use means." They also who, without true repentance toward God and true faith in Jesus Christ, think to get, or that they have some sign that they are God's elect. No one has a right to think himself one of God's elect if he does not come to Jesus, for Jesus says, All that the Father giveth me shall come to me,[8] and if any one forsakes his sins, returns to the Lord,[9] and truly trusts in Jesus and loves and serves Jesus, he has Scriptural proof that he is one of God's elect. Let us ever remember that secret things belong unto God. May we be truly led to obey the Gospel,[10] and this will make it manifest that God loves us.

The great truth of God's love to His people is food for believers, and it will be wrong if we make the food of the people of God our stumbling block. We should not pry into God's secret purposes, but ponder well His revealed mind about us. Let us think of the evil of sin, the threats of God, and the great truth that through the Lord Jesus is preached unto us the forgiveness of sins, and by Him all that believe are justified from all things.[11] Let us be concerned about being called, as the being called will prove we are elected.[12]

[1] Rev. vii. [2] 1 Pet. i. 2. [3] Eph. i. 4. [4] Rom. viii. 29.
[5] Rom. iii. 22. [6] Jer. xxxi. 3. [7] Rom. viii. 38, 39. [8] John vi. 37. [9] Isa. lv. 7.
[10] Deut. xxix. 29; Rom. x. 16. [11] Acts xiii. 38, 39. [12] Rom. viii. 30.

HOME PROCEEDINGS.

THERE is very little to report for the past month so far as Association work in England is concerned. Sermons have been preached at Norbiton, St. Mark's, Broadwater, St. Michael's, Bath, St. Paul's, Kilburn, Claughton, Pendoylan, Penarth, Earlsheaton, and Holy Trinity, Richmond. The three last are new openings. The Vicar of Holy Trinity, Nottingham, himself advocated our cause in his church on August 27th, the collections amounting to more than 17*l.*; and the Rev. H. E. Windle has visited the Isle of Man, and two parishes in Westmoreland, on behalf of the Society.

We heartily wish more of our friends would thus help us. It is almost idle to seek for new pulpits in which to plead our cause unless some of our old friends will preach for us in their own or other churches, thus setting our deputations free to fill the new openings. Our regular staff of preachers can make up between them 116 Sundays in the year, and even now we have more than that number of Sundays to provide for. In our Magazine for March, 1872, we published the names of twenty friends who consented to act occasionally as hon. deputations. Only five of that number have been of much practical value to us, and at this moment we have but six friends in England, and two in Ireland, on whom we can rely for help. This dearth of deputations often prevents our accepting small places, which lie at a distance from our several deputation centres, viz., London, Nottingham, and Leeds. We should be glad to receive names of friends who feel disposed to help us one or more Sundays in the year. Where it is necessary, we would pay for a substitute for the friend thus pleading our cause.

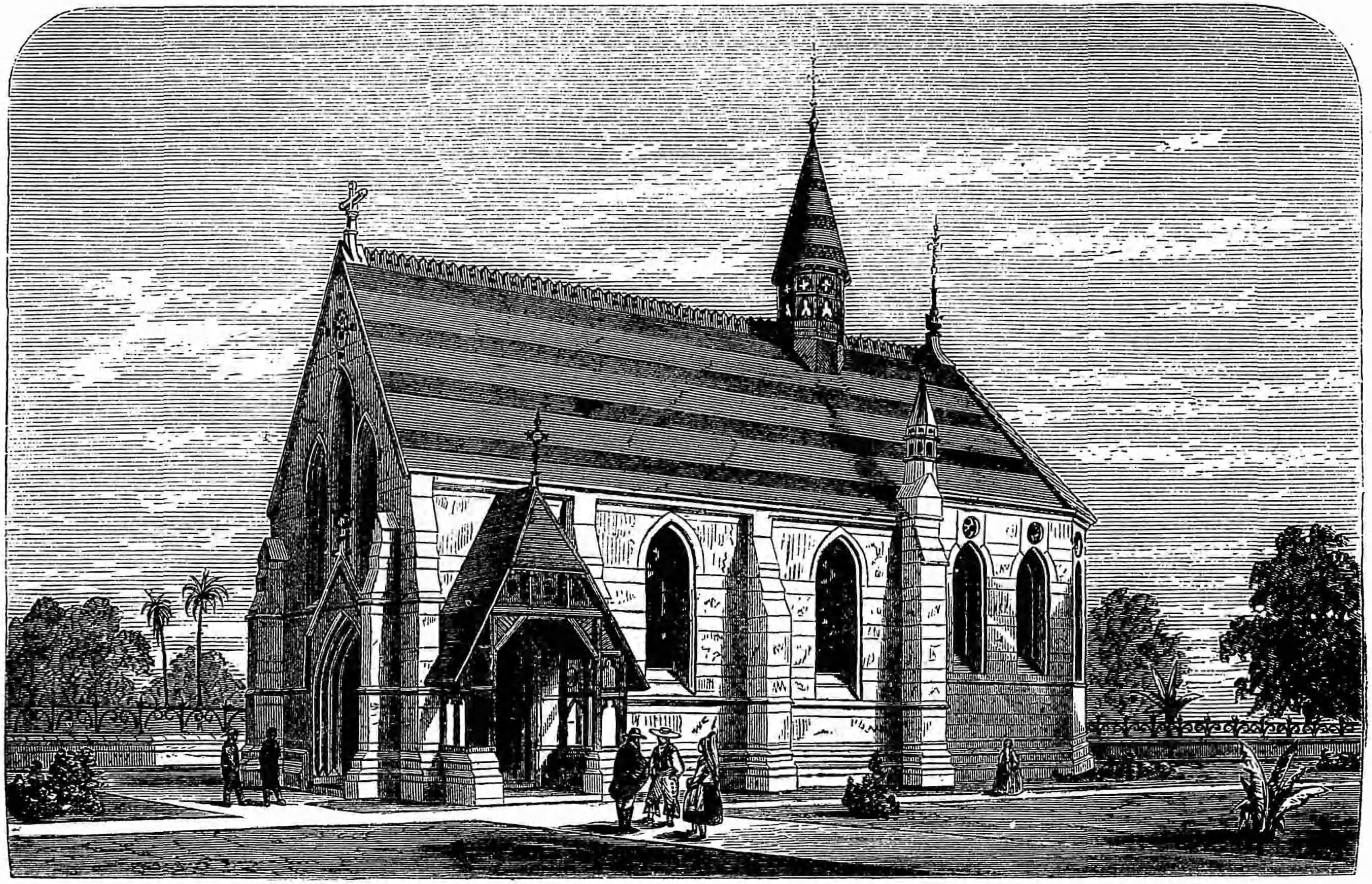
Of Ireland we shall have more to say in our next number, as two important tours are being taken, one in the North by the Rev. J. Roe, late of Santiago, the other in the South by the Rev. A. A. Welby, our Association Secretary for the midland district. Both deputations seem to have met with the warm welcome Ireland invariably gives to our Society's representatives. Mr. Evans' sermons at Kingstown and tour throngh the south-east and a short tour through Antrim and Down undertaken by the Rev. F. C. Hayes will, we expect, conclude the deputation work of the "Irish Branch" for the current year.

H. S. A.

PRAYER UNION FOR SOUTH AMERICA.

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

1. That the Rev. W. Thwaites Duke, now arriving at the scene of his future labours, may find the way prepared for a prosperous beginning to his Mission.
2. For the Rev. Thomas Bridges, now called to the high office of a Presbyter of our Church, that he may have grace given him to endure hardness as a good soldier of Jesus Christ.
3. That journeying mercies may be vouchsafed to Mr. Robertson, who sails on the 4th for Chili; and that he may be made abundantly useful in the dissemination of the Holy Scriptures.



NEW ENGLISH PROTESTANT CHURCH, ROSARIO.

Opened August 6th, 1876.

THE SOUTH AMERICAN

Missionary Magazine.

NOVEMBER 1, 1876.

LETTERS.

DURING the past month letters have been received from Revs. T. Bridges, B. C. Huntly, T. R. Hoskins, W. H. Shimield, W. T. Coombe, W. Thwaites Duke, G. P. Quick, W. H. Lloyd, R. Croker, J. H. Gybbon-Spilsbury, Messrs. Lawrence and Singlehurst, Brocklehurst and Co., Pará.

BUSINESS.

Special Sub-Committee.

A Special Sub-Committee met on the 2nd ult. to consider and report on the best mode of extending the work in Tierra del Fuégo.

THE usual meeting of the General Committee was held on the 10th ult.

The Revs. L. S. Tugwell, Director of the Spanish and Portuguese Mission, and the Rev. W. Welsh, Incumbent of Christ Church, Beckenham, were elected members of the General Committee.

The Report of the Special Sub-Committee of Oct. 2nd was presented and accepted.

Next meeting will be held (D.V.) on the 14th inst.

FINANCE.

Finance Committee held meetings on the 2nd and 19th ult.

A further loan of 250*l.* was arranged with Messrs. Barclay, Bevan, and Co.

Total receipts for the month of Sept., 421*l.* 5*s.* 10*d.*

Next meetings will be held (D.V.) on the 9th and 23rd inst.

GENERAL INTELLIGENCE.

FRIENDS who follow the work of the Society abroad cannot fail to observe that the same is gradually and steadily increasing. Already this year four clergymen have sailed for their respective spheres of labour in South America, and last month witnessed the departure of a lay agent appointed to the important charge of the Bible Depôt in Santiago. The work thus entrusted to Mr. Robertson is fully explained further on, in the comprehensive address by our excellent and worthy Finance Chairman on the occasion of his bidding farewell to the Committee, and it only remains for us to express a hope that many earnest prayers will be offered up in his behalf, so that by God's blessing the depôt under new management may become a complete success.

Another feature of progress abroad is the opening of the new stone church at Rosario. It is moreover a gratifying feature, as it shews not only the value placed by the community on Mr. Coombe's long ministry amongst them, but an appreciation of the Society's endeavours to minister to their spiritual necessities. Great credit is due to Mr. E. N. Eddowes, the resident engineer of the C. A. Railway, who kindly superintended the building of the edifice, and so successfully carried out the plans entrusted to him. And Mr. Coombe does not forget to mention in grateful terms the interest and sympathy shown him by many kind friends. May the Gospel in all its fulness, purity, and simplicity be ever proclaimed within its walls!

The Rev. T. Bridges announces his safe arrival at Valparaiso after a very enjoyable passage, where he was the guest of our friend, the Rev. W. H. Lloyd. He was waiting the arrival of the Bishop of the Falklands who was expected in a fortnight. At Sandy Point he experienced much kindness from Governor Don Diego de Doublé de Almeida, who expressed his desire to help forward the work in Tierra del Fuégo, and kindly offered Mr. Bridges a passage back to Ushuwia in a Chilian man-of-war. At Stanley the people had again shown their sympathy with the poor destitute Firelanders by subscribing the sum of 20*l.* 16*s.* This amount had been expended in the purchase of flour and rice to be distributed amongst them in the winter,

The Falklands Islands Company had also kindly given two barrels of flour for the same purpose, and acceptable parcels of old clothing had been also thankfully received.

Bishop Stirling, writing from Lima, mentions another pleasant visit to Lota, where he found Mr. Elkin zealously working amidst many discouragements. But, alas! this is generally the position of the *faithful* minister of Christ wherever he may be placed; and especially is it so in a country where indifference, apathy, and infidelity so largely possess men's minds. Bright gleams of sunshine, however, sometimes lighted up his path, and the material assistance he had received at the hands of some of his Roman Catholic neighbours in repairing the church, parsonage, and cemetery, must have greatly cheered and gratified him. The owner of the land on which the Church property stands, Madame Cousino, had subscribed 200 dols. and the manager of the Lota Company, Don Teto Tuento, had given material to the amount of 250 dols. more.

Mr. Coombe has taken formal leave of his congregation at Cordova, and introduced them to their future pastor, the Rev. J. H. Gybbon-Spilsbury. When Mr. Coombe first arrived in that city, six years since, he had a congregation of twenty persons, not one of whom remains there at the present time; now, upwards of fifty of our countrymen are ministered to through the instrumentality of the Society, who otherwise would be living neglected and uncared for.

At Fray Bentos our Chaplain had just returned from an interesting tour in the "Camps" between Mercedes and St. Salvador, where he had met with hearty receptions.

The Rev. B. C. Huntly reports the yellow fever as having died out at Santos, and expresses his gratitude for the special supplications made in his behalf during the recent epidemic.

From Salto we have, as usual, a good report of work being actively carried on. Mr. Shimield's visits to the Scotch families in the Mandisovi Camp are now regularly and systematically arranged. This is a work that gives our Chaplain much encouragement and pleasure, and one that he considers very important, and doubtless it is so.

News has reached us of the arrival of the Rev. W. Thwaites

Duke at Pará, after a safe and prosperous voyage, where he was most cordially received by the English Consul. He wrote in great haste, amid the bustle of disembarking, to catch a chance mail *viâ* New York. He was in good health and spirits, and thankful to find Pará free from fever. It was expected that the Amazon Steamship Company's steamer would leave for Manaos about the end of September, when he would commence the second and more interesting portion of his voyage. We hope by the good hand of our God he has now reached his destination, and that we shall soon receive a full account of his journey.

We are still anxiously expecting intelligence from Venezuela, and hope in our next number to be in a position to give important news. In the meantime we invite the attention of our friends to a brief account of the religious state of this country as it was some forty years since, which will be found further on. It is both curious and interesting to learn that even so far back as the year 1834 this promising field was brought to the notice of the Church Missionary Society and London Missionary Society, with the view of their occupying it. Unfortunately neither of these Societies could avail themselves of the offer.

P. W. S.

Opening of Rosario Church.

IT is our happy privilege to-day to lay before our friends some very satisfactory evidence that our work as a Society is not in vain in the Lord. Christians are taught to walk by faith not by sight, but such is the weakness of humanity that unless aided by sensible proofs of being in the right road and of making progress in it we are too apt to falter and to doubt. And this disposition is somewhat aggravated in the case of missionary enterprise, for results have not always warranted previous expectations, and serious disappointments have too often checked the zeal of Christian men. Some have positively declined to support all efforts for the propagation of the Gospel, because their experience has not been favourable and they distrust either the statistics of converts or the reality of the conversions. Of course the argument founded on our Lord's direction remains the same whether we seem to succeed or not, but such as have not received the direction to preach the Gospel to every creature as a divine command,

are slow to subscribe to what they consider hopeless however well intentioned.

Repeatedly we have reported the progress of civilization and of Christianity in Tierra del Fuego, and our hearts have often been cheered by the letters of the Bishop of the Falklands and Mr. Bridges; but, in that other branch of our work which we call ministerial, the signs of a blessing are more palpable and therefore less liable to suspicion. When dealing with the heathen mind, it is almost impossible to judge how far our teaching has been understood, or how efficient it shall prove against the temptations of the natural man in the recurrence of preconceived ideas; but it is not so difficult to test the spiritual knowledge of those who in their infancy were taught the elements of Christian truth. Into the secrets of the heart, indeed, we cannot look, but there are fruits of faith which indicate by their existence the root from which they spring.

When the desert blossoms as the rose and becomes like the garden of the Lord (Is. xxxv. 1) we are assured (li. 3) that God has blessed the watering and has given the increase; and when the means of grace are multiplied in a land and the true light shineth more and more unto the perfect day, we are satisfied that the Sun of Righteousness has risen upon it and the dimness shall not be such as was in her vexation. (Is. ix. 1.)

Such is the condition of one of our centres in South America which was formerly as a dark place on the earth.

The town of Rosario (so aptly named), in the province of Santa Fé (Argentine Confederation), has sprung up during the last twenty-five years on the banks of the Parana, and through the introduction of the Central Argentine railway, which extends as far as Cordova, has become a flourishing town of some 30,000 inhabitants.

Mr. Coombe, who is now our Chaplain there, went out from this Society as a youth to join the Rev. Allen Gardiner in 1861. After working at Lota as a catechist for six years he came home in 1867 for holy orders; and again, two years later, when he had purchased to himself a good degree, he was sent to England for Priest's Orders to which he was admitted by the Archbishop of Canterbury, September 19th, 1869.

His first efforts were in a room at Rosario hired at an annual rental of 120*l.*, but this he presently exchanged for an iron church that he had been enabled to purchase for 250*l.*

He lost no time in establishing schools, and has since welded together a Christian community which has encouraged him to build a permanent church there. An engraving of this appeared as the frontispiece to the volume of the Society's Magazine for 1870, and we again respectfully present it to those many friends at home and abroad who have helped to its erection.

Herein we have not only the grain of wheat but the full corn in the ear, to produce much fruit hereafter. Already Mr. Coombe has travelled in the neighbourhood ; and has held occasional services at Frayle Muerto, Cordova, Canada de Gomez ; and, owing largely to his zeal and activity, congregations have been formed at the two first-named places. These have been just confided to the care of the Rev. J. H. Gybbon-Spilsbury, who takes the pastoral supervision of the Province of Cordova. Mr. Coombe, thus relieved of a heavy burden, is now at liberty to prepare the way for more labourers in his own province of Santa Fé as the growing populations shall require ; so that we are not too bold in prophesying that this, our youngest daughter, shall presently become a fruitful mother of children, the head of a family of churches in the Argentine Republic.

To some minds this form of ministerial work has more of interest than that which is purely missionary. It is true that it does not arise directly out of the well-known texts Matt. xxviii. 19, and Mark xvi. 15 ; but there are other passages of Holy Scripture not less important, as Gen. xviii. 19, Deut. iv. 9, vi. 7, Ps. lxxviii. 5, 6, Luke xv. 4, 24, 32, John xviii. 9, and Ephes. vi. 4, which insist upon transmitting to our children the revelation of our God, and saving that which would otherwise be lost ; and the persons to be thus benefited are related to us not only by the common ties of human nature but by the special bonds of blood and of affection.

The native wealth of South America, the copper mines of Coquimbo, the precious stones of Brazil, the vegetable productions of Paraguay, together with the trade of its larger cities, as well as the extensive plains of Entre Rios, attract merchants from Great Britain ; while engineers, navvies, and artisans without number, are engaged upon its roads, docks, and railways. Nor may we exclude from our religious scope the mariners of British ships continually calling at its ports.

Two consequences hence arise, and they agree in teaching the same duty. On the one hand, our own country is both relieved by finding employment for a surplus population and enriched by the pursuits of commerce ; and on the other, thousands of men are thus induced to emigrate who stand in special need of those wholesome restraints and moral checks with which public conscience and a national religion provide us at home.

The people that are so blessed would be foolish, as well as wicked, if they neglected the spiritual wants of their own countrymen abroad. They sympathise with them in their temporal anxieties, and in the risks they run from climate, from travel, from robbers, and from dearth. But these young friends of ours are exposed to a famine worse than that of bread. If they thirst for the waters of life, shall not we, to whom the wells of salvation are open in every street, hasten to supply them, but, if their taste for such things has died out, how much more urgent is their need for one who shall point out to them the well of water God has provided in the wilderness. (Gen. xxi. 17, &c.)

C. MACKENZIE.

NEW PROTESTANT CHURCH IN ROSARIO.

"ON Sunday, the 6th inst., the new English Church was opened, the services being performed by the incumbent, Rev. Mr. Coombe, assisted by the Rev. Dr. Smith, of Buenos Ayres, and the Rev. Mr. Spilsbury, lately arrived from England to take charge of the English church at Frayle Muerto.

"The Rev. Dr. Smith delivered a very eloquent and appropriate sermon, in the peroration of which he opportunely availed himself of the occasion to pay Mr. Coombe a well-merited compliment on his indefatigable energy, to which alone the English community owe the possession of a building every way worthy of our Saxon population.

"A congregation of 150 persons assisted at the opening of the church.

"A few words now descriptive of the building, which has inaugurated a new and beautiful ecclesiastical style for this country, an innovation sadly needed, for apart from the grand old Cathedral of Cordoba, and probably one or two others, we have not a striking sacred edifice in the country.

"The style of the Rosario English church is pointed Gothic, a style that appears admirably adapted for ecclesiastical structure, and beautiful specimens of which are so common in England, but unknown in South America.

"The dimensions are—the nave, 40 feet; the chancel,* 22 feet; the breadth, 23 feet; height from floor line to ridge, 41 feet. The roof is of course high pitched and covered with slate, the ridge tiles being manufactured in Rosario of a peculiar form.

"The walls inside and out are of pointed brick, toned on the inside by bricks of different colour. The trussed roof is of Tucuman cedar, varnished, as are the doors, seats, &c.; in fact, with the exception of the rafters, all the woodwork of this graceful little church is of this beautiful Argentine wood. The doors are massively mounted with brass in the antique style, and the handwork throughout is very superior.

"The Gothic windows are glazed in lead, with diagonal green-tinted old-fashioned glass panes. The centre aisle is laid down in marble.

"The building is not yet completed, the chancel and transepts being unfinished. The cost up to the present has been about 2,000*l.*, and it will probably require 800*l.* more to complete it according to the plans. One is struck by the economy with which such a handsome and solid building has been erected, and here again great praise must be awarded to the Rev. Mr. Coombe in making such a relative small amount of money give such admirable results.

"The church is situated on the corner of Paraguay and Urquiza streets, inside an inclosure, and surrounded with trees."—*River Plate Standard*, Aug. 19.

* This has yet to be built.—ED.

The following is extracted from a letter which appeared in one of the local native papers, and has been kindly translated by one of our constant friends. It serves to show the effect of Protestant energy and liberality on the mind of a Roman Catholic :—

Episcopal English Church.

"On Sunday we had the pleasure of visiting this temple, and we confess that we were both surprised and delighted.

"The edifice is not a very large one, but sufficiently spacious for the spiritual needs of the flock assembling in it for the worship of the Supreme Creator. * * *

"The architecture is of the Gothic order, and of that severe style called Saxon, admirably executed. The walls are of great thickness, of large smooth bricks, beautifully fitted together and pointed with lime, presenting a beautiful smooth appearance both outside and in. The high roof is made with native woods, well finished and varnished. The seats, which occupy the central nave, are comfortable and elegant, and also made of native woods.

"In fine, it is a handsome building, very well constructed, and admirably adapted for the object for which it is destined, namely, a place dedicated to the worship of the Supreme Creator in a Christian form.

"We left the building very much pleased with what we had seen ; but we could not but feel a painful impression in the comparison which suggested itself to our thoughts when we called to mind our project of a new church for our worship, according to the rites of the Roman Catholic faith, which, so far, has only been attended with negative results ; for although the funds were collected two years ago, nothing has been done but to demolish a beautiful garden, which pleased the eye, and offended no one, and to dislodge the municipality from their miserable lodging, the bare site not being turned to account for any useful object.

"What a contrast in the way of doing things! On one side we see a small number of faithful catholic Protestants raising a handsome Church in a few months, surrounded by a beautiful garden, with a nice vicarage attached.

"On the other side we see a numerous Roman Catholic population, collecting and depositing funds for the construction of a temple adequate for its worship, and two years have elapsed and nothing has been done !

"To what conclusions might not these series of reflections carry us!

"But, no, we have said enough !

"J. A. A. de C."

Uruguay.

SALTO.

THE Rev. W. H. Shimield writes as follows :—

"You will see by the enclosed return that our English community in the town of Salto is now a very small one. The commercial depression which seems to prevail all over the world affects with much intensity these Republics, already well-nigh ruined by revolutions and misgovernment. It is not to be wondered at, therefore, that nearly all our countrymen have left this town to seek elsewhere more favoured spheres of business. We hope, however, that the absence of some of our congregation will be only temporary ; and as there seems a prospect of the railway being carried on to Santa Rosa, Salto may recover some of its lost prosperity, and the thinned ranks of our countrymen may still be recruited.

"On the last Sunday of each month I visit the Mandisovi Camps and Paysandu alternately, and am in consequence absent from Salto on these occasions ; but Mr. John Williams, to whom the Society and the English community here owe so much for his devotion to the interests of this Chaplaincy, kindly reads prayers in our church, and also a sermon, selected by him with taste and discrimination from the writings of some well-known English divine. The Sunday services are thus maintained without any interruption.

"On Sunday, July 9th, I performed Divine service at Paysandu. Mrs. Yordt again very kindly allowed us the use of her drawing-room for the service. The congregation numbered 20, and I have reason to believe that the privilege of joining in the public worship of God was fully appreciated. I am glad also to add that I have obtained some promises of pecuniary support to the Society in this town. To facilitate my work, Messrs. Hardy and Elsee have given me a free pass to travel by their steamers whenever I have to pay ministerial visits to Paysandu. This act of liberality on their part will prevent the promised subscriptions being swallowed up in travelling expenses, which in this country are great.

"My work on the other side of the Uruguay—at Concordia and in the Camps of Entre Rios—is progressing, I am thankful to say, satisfactorily. The Sunday services are still held in the waiting-room of the Concordia Railway Station, and during the last three months the average attendance has been larger than heretofore. I look upon my sphere of work among the Scotch families in the Mandisovi Camp as very important. The elder people retain, of course, their recollections of home, and of their early religious training there, and this bears its fruit not only in their own lives, but also influences for good their children born in this country. Still the

absence of a minister of religion, of the kirk, and the regular call to public worship on the Sabbath, could but be a drawback to their spiritual life, and the young were in danger of growing up without opportunities of public worship and of hearing the preaching of the Gospel, a deprivation which, in a country like this, invariably has a bad effect on the lives of our countrymen. I trust that my visits may to some extent supply what was wanting, and that I may be honoured by God in being made His instrument for promoting their eternal well-being.

"Since I sent in my last report I have twice held service in these Camps, namely, on Sunday June 11, and on Sunday July 30, and have baptized three children. "W. H. SHIMIELD."

Brazil.

THE RELIGIOUS QUESTION.

WE are favoured with the following translation of a remarkable Lecture delivered at Rio de Janeiro at a meeting of the members of the Historical and Geographical Institute, before his Imperial Highness the Count d'Eu, in June of this year. The use of certain expressions must be accepted in the light of a lecturer who has not been brought into contact with our Protestant faith, as set forth in the Divine oracles, and as embodied in the teaching of the Protestant Reformed Church of England:—

"A destined fate pursues Brazil and her sons. Natural riches with rare commodities; works of intrinsic value, with writings unnumbered, amongst which are the most notable productions of celebrated writers, which will be regarded in the future *as proofs* of the choice intelligence of the Brazilians, all these are being squandered by two things, interference on the one hand, and indifference on the other. The investigators of science, persecuted as they were by the Church, and victims of torture reduced to ashes by the fires of intolerance in the inquisitorial purgatory, have by their martyrdom wafted a still louder hymn of praise to the Most High, seeing that with rectitude and conscience they obtained evidence of their Divine omnipotency. From the fiery blood of so many victims gradually grew the radiant flowers of liberty, the greatest of gifts granted by the Creator to His creatures; in truth, the constitutional element of His own personality and being.

"The struggle between these two principles, God and man, which has ceased in the world of nature, still continues amongst ourselves, the members of Brazilian society, and that too in the very centre of what is human.

"The personification of Deity is seen in existence, in forms of religion, government, and law. That of man is visible in authority, reforms, and liberty.

"We must lift ourselves above the political questions now dividing us, would we arrive at the cause of the storms which now agitate us.

"It is an error, fatal and very degenerate when the experiment is made in the name of God to extend religion over the entire region of social life, for, whilst intruding upon the civil power in the State, the (Roman) Catholic Church wishes to reassume her privileges and her position in the world.

"Vengeance never withdraws her vials from the foe; and what foe is better known than that humane and philosophical spirit with which the clerical party waged war throughout the middle ages? Though forms of faith succumb, and indifference appears, the influence, secret and indomitable, whose reality is in proportion to its invisible operations, cannot be denied, exercised as it is by the dogmas and the deeds of public life.

"Our faith is on one side, and our opinion on the other. It is thus that we are witnesses of unlimited destruction.

"Everyone is wishing to accommodate his life by way of a compromise. Everyone is suffering the penalty due to his own inconsequence.

"Heterogeneous and irreconcilable materials have never been conciliated nor united.

"To attempt to bring about an alliance between faith and progress, as some of high pretensions desire, is simply to precipitate us more rapidly into schism, and finally into philosophy. If these forces cannot be united, is the exclamation of some people, one or the other must be destroyed. This is an error and a delusion, for neither religion wishes to die, nor will philosophy give way. In this state of things the best plan is to have recourse, as is natural and logical, to the separation and isolation of the two.

"Let the priest enter the church, celebrate at the altar, preach from the pulpit, evangelize, catechise, convert the golden florestas of Brazil into the rich source of labour and opulence. Let him make the barbarian a man, the man a citizen, and the citizen the centre of a civilized and flourishing community. This is the high mission of the priest. Let him leave to man all that pertains to the region of humanity, and let him guard all that pertains to God. Any other solution is not peace, but war.

"But let the priest desert the cross, the sacred chair, the altar and the font, involving himself in politics, poisoning the cup, and he will only bring upon the clergy and upon the doctrines of which he is the watchman, and upon the religion of which he is the minister, a reaction consisting of violence and vengeance.

"If the clergy shall succeed in acquiring supremacy over the State, and establishing a theocratic government, with control over the conscience, censure over the press, and over every new opinion, with high-handed

rule over men of free thought—concerns appertaining to the dignity of the State—what will be the issue ?

"A still more fearful reaction will be called forth, and a revolution more horrible than the first.

"Neither threats nor prophetical utterances are deducible from the facts of history, but logical conclusions.

"Let us abjure, in the interest of all, this horrible tempest.

"Forms of Faith, like those of Governments, are preserved by moderation and by self-sacrifice.

"Outside the Roman Catholic Church is no salvation—outside the Roman Catholic Church there is no God—may be added also. The clergy have never ceased spreading this belief. It is not to be wondered that when the articles of faith are rent asunder the entire fabric falls.

"Not to accept all in faith is equivalent to accepting nothing ; and justly too, because in the eye of the Church the philosopher is an atheist.

"In order to belong to the Church we must surrender reason, or live with her outside her pale.

"This is the abyss into which the priests deliver the Christian and society.

"The clerical party have increased considerably in Brazil. They hold the land, especially in the more wealthy capitals of our provinces. By the bishops they hold the chief magistracy in the State, by confession and works of charity they hold the women ; by alms, the poor ; by education, the young ; by religious sentiment, the youth ; by fear of death, the aged. Yes, it is this very excess of material power which we ought to contend against, since by an excess of this kind the Church rendered herself useless, on two occasions, opposing, on the first, the Reformation, and, on the second, the French Revolution."

(Translated from the "Globo" of Brazil, by the Rev. J. I. Lee.)

SANDY POINT.

THE following description of Punta Arenas, or Sandy Point, is extracted from the able Report of Mr. Rumbold, H.B.M. Minister at Santiago :—

"The Colony of Punta Arenas, or Sandy Point, in the Straits of Magellan, is beyond doubt a promising settlement, and probably deserves the attention of European colonists. The station is described on authority as peculiarly healthy. The mean temperature of the whole year is 44·8 degrees Fahrenheit : that of spring being 45·9 degrees ; of summer, 52·6 degrees ; of autumn, 44·6 degrees ; and of winter, 35·8 degrees. There is some severe weather, with a considerable snow-fall during the winter months, but the climate is not so rigorous as to impede the cultivation of

the hardier cereals, such as oats, barley, and buckwheat.* Vegetables of all kinds are grown in abundance, and there is excellent pasture for sheep and cattle. The settlement now to a great extent produces enough to support itself, and it is hoped that it will ere long even supply the Falkland Islands. Its shores are covered with forests of Antarctic beech, and it is reckoned that a large and profitable trade in railway sleepers and other timber might easily be developed with the countries on the River Plate. It likewise contains some coal mines, of which considerable expectations are entertained. In the event of these turning out to be well grounded, Punta Arenas would undoubtedly become an important coaling station for the steamers passing through the Straits. The vessels of the Pacific Steam Navigation Company occasionally take in some coal there, which is said not to be of high quality, but to mix well with South Wales coal. Mines of copper are also spoken of, and a company has recently been formed at Santiago for the purpose of working some gold washings in the Rio de las Minas, to the north of the settlement. Sources of wealth more special to the Colony are its seal fisheries and trade in guanaco skins, and in ostrich skins and feathers. All these are said to be capable of considerable development. The population rose from 195 souls in 1868 to 800 in 1872, and is given in the last census as 1,144. In these figures the natives of the surrounding country are not included. There is a great want of hands to work the mines; and indeed it is stated that skilled labourers of all kinds, especially miners and agricultural labourers, would readily meet with employment in the settlement. The few immigrants, mostly French, who have recently come on to the Colony from the River Plate, have turned out worse than useless. Some Swiss colonists, on the other hand, have done well; but a scheme for a more extensive immigration from Switzerland fell through a short time back.

"Punta Arenas is noteworthy as being the most southern civilized community of the globe, and contains, among other interesting signs of progress, a school, attended by 100 pupils of both sexes, which it owes to the initiative of the present Governor, Don Diego Doublé de Almeida."

*A little corn has been grown experimentally, but the results are not yet conclusive.

Venezuela.

THE following extracts from "REMINISCENCES OF SOUTH AMERICA: from Two and a-half Years' Residence in Venezuela," have been kindly sent us by Admiral W. Sidney Smith, who commanded one of Her Majesty's ships stationed off the coast at that time. The author first landed at La Guayra, Venezuela, 1832; he quitted Puerto Cabello, 1834. It is difficult to realize the fact that the opportunities we now

have for sending Missionaries to that country have been in existence for the last forty years.

"In Caracas, the seat of Government, Catholicism still ventures on something like display. An image of the Virgin on particular occasions is carried in the streets attended by long processions. But it is evident everywhere that the Papacy has lost her hold on the affections of the people. Independently of the question of tenets, what other effect could result from ages of ungodliness in its ministers? The wares of the Church of Rome were almost without a market. In Venezuela generally, Catholicism is held in low estimation, but not because it has been superseded by any purer faith. They are tired of what was their national religion, simply because their hearts had never been reached by its principles, or rather by what ought to have been its principles.

"It is impossible to give any precise idea of the population of Venezuela; soon after the declaration of Independence it was estimated to be about 800,000. The population is certainly much less than before the Revolution, perhaps not more than two-thirds. Its thinness is beginning to be much felt; during my residence there a large quantity of tobacco was lost in the district of Varinas, from the impossibility of getting persons to cut it. The anxiety that emigration should flow that way has induced the Government to remove prohibitions against any but Roman Catholic places of worship being erected. The population consists of the following:—

"White—Two classes: those born in Europe; those born in the country.

"Indian or Aborigines—As an unmixed race form but a small part of the community.

"Negro—Imported by the Spaniards; others came from the isle of St. Domingo, or ran away from other places.

"Mestigo—Descended from White and Indian.

"Mulatto—Descended from White and Negro.

"Zambo—Descended from Indian and Negro.

"The foregoing are gradually commingling, forming a race of coloured men of lighter shade than the aborigines, of stronger men, and of greater activity of mind. The highest offices of State are open to the man of colour; Paez, late President of Venezuela, being one of this class. The higher classes are neither ostentatious nor extravagant. On the contrary, they are temperate, almost frugal. A jealousy of foreigners prevails to a considerable extent,—perhaps because the Venezuelans find themselves outstripped by them in commercial enterprise. There is not much display of dress. The chief articles of finery among the higher class of ladies are large tortoise-shell combs, and long black veils covering the head and body. The gentlemen display their vanity by the furniture of their horses; studding the bridles and saddles with as much silver as can be stuck on, often having silver stirrups, always silver spurs. It is common to see a silver spur buckled upon a bare foot.

"Venezuela is a field into which missionary labourers have not been sent' Before I left it a law of Toleration had been passed, so that now there would be no political obstacle to the preaching of the Gospel or building churches. If the Missionary Societies have supposed that it is already pre-occupied by the Roman Catholic religion, they should be undeceived. The few Roman Catholic priests are but a mere sprinkling in such vast territories. Of any other kind are none. In the district where I resided, a space of upwards of 3,000 square miles, there was no Roman Catholic priest. The population was more than 5,000, including many Englishmen, without a single individual whose business it was to labour for the cause of Christ. When residing there I wrote to a friend in England to know if a missionary could not be sent out. He made inquiries and was told that the London Missionary Society sent missionaries to the heathen only; and the Church Missionary Society, without objecting to the locality, was at that time unable to take it up.

"The missionary would have to consider himself partly chaplain to his own countrymen, partly missionary to the population. A knowledge of the Spanish language would be necessary; it is easily acquired. He would be acceptable to our own countrymen, some of whom have families. Among the members of Government are men of great liberality of thought; for instance, General Paez, former President, and Dr. Vargas, late President. They may not be anxious for religious instruction, yet would lend their countenance to that which would tend to the enlightenment of their country. Dr. Vargas commissioned me with an order for several books of a scientific description, intended for schools. He was anxious to form a seminary in Caracas, after the plan of British colleges. In the whole country there is now no Bible Society, Tract Society, Sunday-school magazine nor periodical, and only one newspaper, which is published in Caracas!

"The good that might be done by one person even as an agent for the Tract Society and the Bible Society, and who could preach occasionally, would be considerable; and an intelligent, prudent, and conscientious man would not have much difficulty in winning the good offices of the community. Probably persons from the Church Missionary Society might be most suitable in the first instance; a form of prayer would have more resemblance to the manner in which the Venezuelans, and perhaps the English too, have been accustomed to worship; and if the Gospel were preached, it would no doubt be efficacious to many who are now living in darkness and superstition."*

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* "Reminiscences of South America: from Two and a-half Years' Residence in Venezuela." By John Hawkshaw,† F.C.S., Member of the Institution of Civil Engineers. London: 1838. One vol.

† The present eminent Sir John Hawkshaw.

Farewell Meeting to take leave of Mr. J. S. Robertson.

AT a Meeting of the Committee of the Society, held on the 2nd ult., at 11, Serjeants'-inn, farewell was taken of Mr. Robertson, who is by this time far on his voyage to Santiago, Chili, where he will take the superintendence of the Bible Depôt, and eventually employ colporteurs to distribute the Sacred Scriptures amongst the natives of this important city and its neighbourhood. Mr. Robertson speaks Spanish. The Chairman of the Committee, Mr. Alfred Robert Pite, being unable to be present, the Rev. W. W. Kirby, Vicar of Cheshunt, presided, and was supported by Major Tubby, Messrs. D. Couty, W. Hughes-Hughes, J. Fair, F. J. Ridsdale, Col. Channer, and some ladies.

The Chairman expressed his regret that the Rev. B. W. Bucke, who had promised to address Mr. Robertson, was unable to be present, owing to a mistake as to his engagements, but Mr. Couty, who knew more of this particular station than anyone else present, had kindly consented to do so. He would only now add that Mr. Robertson's work would require much earnestness of purpose, a good deal of study, and great prudence. The Chairman then read Psalm xcv., and offered prayer.

The Secretary having read the letter of instructions to Mr. Robertson,

Mr. Couty, Chairman of the Finance Committee, proceeded to address him as follows:—

"I do regret very much that it has fallen on so weak an instrument to deliver the mind and desires of the Committee on so important and interesting an occasion. Only since I came into the office was the task laid upon me. I accepted it (as we do well, I think, to accept all such impromptu calls), looking up to the Lord for strength and guidance. I want to say to you, dear Mr. Robertson, that you know very well how pre-eminently it is the one desire of our hearts that you should engage in this work in the fear and confidence of the Lord. I feel that you have so long had this work before you that you do not go without having sought the especial guidance of the Lord, whose gifts and graces of His Holy Spirit can alone accomplish you for it. And in taking your stand on this rock, no power shall prevail against you. True, alas! the adversary is full of subtlety, and exercises singular control and power over us, leading us into devious paths, and moving us too often from the steadfastness of our purpose. Our one resource is prayer to Him whose ear is never heavy that it cannot hear, nor His arm shortened that it cannot save. And He has given us His Word to guide and counsel us, to give strength in weakness, courage in danger, and comfort in distress, and to inspire and cherish in us a heart to fear Him and to glorify His name. With such aids you

cannot need anything more. It is a happy thought that you are not left to lean on human counsel, but that you may ever have the Divine, and we can only urge upon you to seek strength and counsel there. You are going as one called upon of God to minister His Word ; not, indeed, to minister ordinances and sacraments (which is properly reserved to them who are ordained for it), but His Word. This is a glorious call—a grand service—and Mr. Kirby rightly called your attention to the honour and greatness of the position you go to occupy—bearing about the lamp of the Word, the light unto men's paths. We urge you to be watchful and faithful, and faithfulness to our God is surely a small thing in return for His changeless love towards us. Remember, also, you are sent forth to do a specific work for the Society, whose reputation is dependent upon the faithfulness with which you discharge your duty. It is required of you to study diligently to make yourself well acquainted with the letter and spirit of Scripture—to walk circumspectly, and to do your best efficiently to carry out the work. The eyes of the adversaries are upon you. You go upon a mission regarded with hostility by those whom you would benefit. There is a prejudice against the very Book you carry, and a strangely wrong conception and ignorance of its contents, and you will need to employ no ordinary forbearance and circumspection, and to exercise no ordinary pains in the discharge of your duty.

"You will be occupying a position also which hitherto has been rather a failure than a success. We do not desire to conceal this, but to be frank and candid in its avowal. We have hitherto commissioned our chaplain only to take charge of the Bible-stall. But it was too much to expect that such a work could be efficiently done by one man charged at the same time with the chaplaincy duties. In you we send out one specifically appointed to it, specially fitted and engaged to carry out the Bible work—to itinerate with the Book through the city and suburbs ; and we hope this will result in setting forth the truth amongst the natives of the place, that you may be able to give simple, brief, faithful expositions of the Sacred Scriptures, and thus become the Evangelist of glad tidings to the benighted people. It is for you to make this work a success by devoting to it your whole thought, and energies, and attention. It ought not, it must not, it need not be a failure.

"There ought to be no failure, for you have the mercy-seat to go to, and you are qualified by education to do the work, by your experience as a teacher, and, I trust, by the Spirit of God which is upon you, we hope and believe it will be a success. It must ever be your supplication to the Lord that He will give you such a heart that you may use every effort to make it one. He has said, 'My word shall not return unto me void ; it shall prosper in the things whereto I send it.' There is a promise for you ; believe it, and act upon it. Always remember when carrying this Book that you are carrying the Word of light and life to the people which will give freedom, civil and political freedom, freedom from the power of sin and freedom from eternal death.

"You will meet there Mr. Quick, our chaplain, who has kindly undertaken to form a Committee of laymen to be guides and helps to you. This will be a great advantage to you, and you will ever bear towards them the deferential spirit due to their kindness and Christian sympathy with you and your work. You will keep the store regularly and carefully stocked with all needful supplies of Scriptures from the British and Foreign Bible Society, to whom you will send monthly reports. You will be vigilant and thoughtful to have such supplementary supplies of Christian literature as may commend the stall, and you will, if I may so say, have to exercise the diligence, carefulness, and activity of a tradesman in conducting this bookstall. Any legitimate means by which you can promote its acceptableness and usefulness it will be your duty to consider, keep a most accurate account of receipts and expenditure, and, besides your quarterly accounts, always avail yourself of the mail to keep the Committee at home well informed of your progress. One other thought and I have done. When you go into the town for the purpose of getting the Book into the houses and hearts and minds of the people, use the greatest possible caution. You will do wisely if you follow the course pursued by a judicious district visitor—take pains to exercise courtesy to all; do not lift the latch until you have well warned the inmate, nor enter until you have full leave. Use every conciliatory art—a smile bestowed upon a child will often win you favour.

"Where the Book cannot be brought forward you can deliver some words from its page, and if done prayerfully it will never be done in vain.

"These are small hints, but they serve to show that we have a conception of the difficulties and of the delicacy of your work, and that we can and do therefore sympathize. I can but now conclude with the prayer that it will please Almighty God of His great goodness to shield you and keep you, to guide you by His providence and quicken you by His Spirit, to abide with you and give you His blessing."

Mr. Robertson, in reply, said:—

"I presume that upon an occasion like the present I shall not be expected to say much. I deeply feel the kind and Christian words Mr. Couty has spoken, and hope I shall never forget them. I know from former experience of South America that I shall probably have many difficulties to encounter, many hardships to endure, and that many obstacles will obstruct my path. Adversity is good for us, and it is sometimes well for us to be in trouble. I know I can do nothing of myself but with the aid of the Almighty. I trust the Bible Depôt in Santiago will be a success. I feel deeply grateful to the Committee for what they have done for me, and I beg now to return my thanks to many individual members of the Committee for their extreme kindness, and for the advice they have given me. It gives me considerable gratification to be called on to work under the counsel and advice of Mr. Quick, and I

trust, if preserved from the dangers of sea and land, to be long associated with him under God, and to live as brothers.

"Again, I thank the Committee most sincerely, and trust that the Almighty will be with them, and with every worker of the Society at home and abroad."

The Doxology was then sung, and the proceedings were terminated by the Chairman pronouncing the Benediction.

Lee and Blackheath Association.

THE Quarterly Prayer Meeting of this Association was held at the house of Mrs. Witherby, The Glebe, Lee, on September 28th, the Rev. B. W. Bucke, Vicar of Holy Trinity, presiding.

The attendance was very good. The engagement was limited as usual to one hour. Two gentlemen engaged in prayer in connexion with each subject, and they were requested to limit themselves to from five to seven minutes so as to keep within the allotted time. After the singing of a hymn the subjects for special prayer were given out by the Rev. Chairman as follows:—

SUBJECT I.

THE NORTHERN OR AMAZONIAN MISSION.

The Amazon Mission is designed to carry the Gospel so far up those vast rivers as to reach the Indian people whom no civilization has reached.

Messrs. Clough and Resyek have resided amongst the Indians eighteen months, acquiring their language and living the Gospel to them. Difficulties of communication, two thousand miles up those rivers, have interrupted their food supplies; but recent advices from them tell us, that their gun has provided their wants, though barely, and they write full of thanks for the Divine keeping.

Rev. W. T. Duke, late curate to Rev. Wm. Boyd Carpenter, is on his way to this Mission; recent advices tell us he has reached Pará, at the mouth of the Amazon, half way on his journey.

Your thanksgivings and prayers are asked for Messrs. Clough, Resyek, and Duke, and for their work.

SUBJECT II.

THE SOUTHERN OR FUEGIAN MISSION

Comprises an Industrial Farm Station at the Falklands, for educating the natives in husbandry, and a station in Tierra del Fuego amongst the natives, with church, schools, and orphanage; and a new station amongst a new tribe is now under consideration with the Committee.

The Rev. T. Bridges has been many years over this Mission, and is now on his passage to Valparaiso to receive from Dr. Stirling, our Bishop of the Falklands, priest's orders. Mr. Bridges is also out of health.

Your prayers are asked for this work ; for the wise choice by the Committee of a new station ; and for ordination blessing and restored health to Mr. Bridges.

SUBJECT III.

THE CHAPLAINCY AND COLPORTAGE WORK OF THE SOCIETY.

The Society has itinerating chaplains in the cities, at the seaports, and amongst the estancias, where are numerous English-speaking residents to be ministered to.

The Rev. B. C. Huntly, at Santos and San Paulo, has recently been surrounded with yellow fever, where his ministrations have been both painful and precious. He writes asking our thanksgivings for preserving mercies, and for grace to all to profit by the past chastenings.

Mr. Robertson and Signor Sacchi, two gentlemen now present, have offered for colportage work. Mr. Robertson, D V., embarks on the 5th ult. to superintend our Bible store in the benighted city of Santiago. Signor Sacchi it is in contemplation to appoint to a Bible store and lecture-room, at the city of Caracas, Venezuela, where President Blanco has just proclaimed religious liberty and welcome to an importation of Bibles, and to whom this Society has sent a presentation copy of the Word of God.

Your thanksgiving and prayers are asked for Mr. Huntly ; and your prayers for Mr. Robertson and Signor Sacchi.

The Doxology was then sung, and the Meeting separated.

PRAYER UNION FOR SOUTH AMERICA.

The following are the suggested subjects for special prayer on Monday, Nov. 6th :—

1. That provision may be made for Gospel ministrations amongst the numerous settlers in the camp south of Buenos Ayres, who are living as sheep without a shepherd.

2. That the Committee may be divinely guided in assigning a sphere of labour to Mr. J. Woods, who has been accepted for work as Catechist in South America.

3. Rev. J. H. Gybbon-Spilsbury asks for special prayer in behalf of a Temperance Union he has established in the Camp, that those who have joined it may be able to maintain the solemn pledge, and that God's blessing may rest upon their endeavours.

Gleaning.

"THE STING OF DEATH IS SIN."—1 Cor. xv. 56.

WE must all die![1] We know not how soon we shall die. We can only once die.[2] If we die in the Lord we shall be for ever amongst the blessed,[3] but if we die under the law we shall be for ever accursed.[4] Death is the separation of the soul from the body.[5] It is the fruit of sin.[6] If man had never sinned, he would never have died. "The sting of death is sin." If anyone's sins are put away by Jesus, death has no sting to him.[7] Death is turned into a friend to a Christian. Death releases the soul of the Christian from the body, which is its earthly house, that he may enter His "house, not made with hands, eternal in the heavens."[8] When the Christian dies, angels wait to receive his soul and carry it to heaven.[9] The moment a Christian's soul is absent from the body, it is present with the Lord.[10] The body sleeps until Jesus comes,[11] but the soul does not sleep, it goes to join the spirits of the just made perfect.[12] When the Israelites went over Jordan, a passage was made for them by the priest going first, bearing the ark.[13] Jesus, the great Priest, has gone through death for His people, and has made them a safe passage to heaven.[14] When Elisha came to Jordan he smote its waters with the mantle of Elijah, and its waters divided for him to go over.[15] So when believers die, faith in the robe of the righteousness of Jesus gives them a safe passage over the river of death. How different the death of the righteous and the death of the wicked![16] When the righteous die, their troubles all end.[17] When the wicked die their eternal trouble begins.[18] When the righteous die they go to God as a Father. When the wicked die they go to God as a Judge. When the righteous die they are delivered for ever from the malice of Satan. When the wicked die they go to dwell with demons for ever. When the righteous die they are for ever separated from the world and with the Church. When the wicked die they are for ever separated from all good, and are with lost sinners for ever. Balaam wished to die the death of the righteous; but, like other wicked people, he did not wish to live their life. Some of the Lord's people finish their course with *joy*,[19] others have *hope* in their death.[20] It is also said their end is *peace*.[21] Oh, that the readers were wise that they understood this, that they should consider their latter end![22]—*Lessons of Truth.*

[1] Eccle. iii. 20. [2] Heb. ix. 27. [3] Rev. xiv. 13. [4] Gal. iii. 10.
[5] Eccle. xii. 7. [6] Rom. v. 12. [7] 1 Cor. xv. 55—57. [8] 2 Cor. v. 1.
[9] Luke xvi. 22. [10] 2 Cor. v. 8. [11] John xi. 11; 1 Thess. iv. 13, 14.
[12] Heb. xiii. 23. [13] Josh. iii. 15—17. [14] 1 Thess. v. 10; Heb. vi. 20.
[15] 2 Kings ii. 24. [16] Prov. xiv. 32. [17] Prov. xi. 8. [18] Luke xvi. 22, 23.
[19] Acts xx. 24. [20] Prov. xiv. 32. [21] Ps. xxxvii. 37. [22] Deut. xxxii. 29.

HOME PROCEEDINGS.

SINCE our last article was penned, three tours in Ireland have been successfully brought to a conclusion. Mr. Roe's comprised those parts of Mrs. Gahan's large district which were not visited by Mr. Lory in the summer. Derry, Donegal, Enniskillen, and Castleblayney, were pecuniarily most encouraging in their results. We trust we may always for the future get a Sunday assigned to our deputations at Enniskillen. The additional help from Clooney swelled our Derry collections to nearly 13*l*. The Report of the Donegal meeting in the "Londonderry Sentinel" was so good that, had we the space, we should insert it in our Magazine. The "Sale," which took place about the same time, produced some 26*l*. Mr. Welby's tour in County Cork appears to have been, in spite of bad weather, a complete success. Cork is the largest county in Ireland, and it takes the lead in the number of places which help South America. Thus Mr. Welby gave sixteen lectures, and preached six sermons; all in this one county.

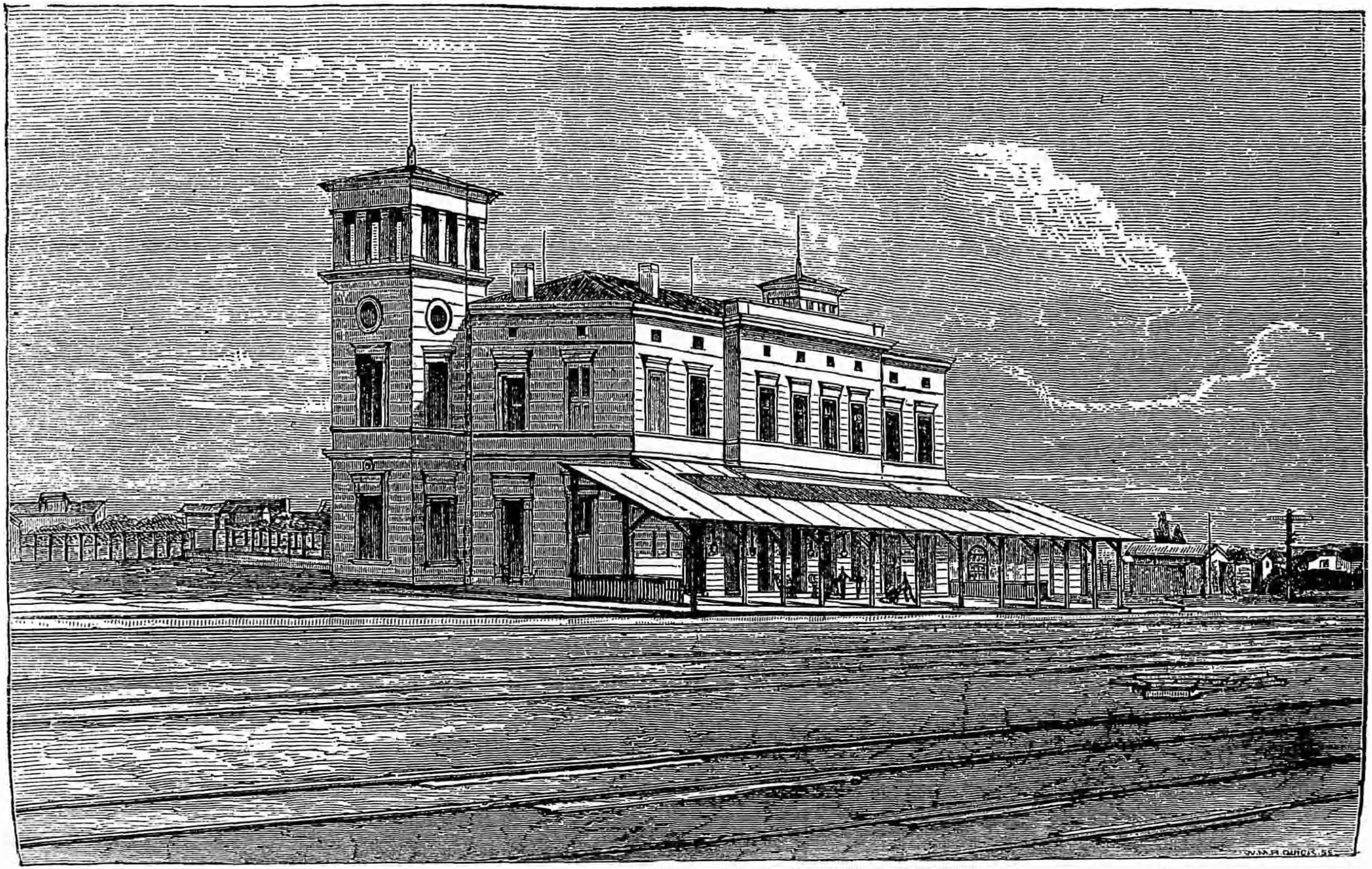
Mr. Evans's short tour comprised sermons at Glenageary, Monkstown, Waterford, Tramore, and Clonmel, with meetings at Dundrum, Athy, Ballytore, Fethard, Cahir, and Tipperary. The arrangements had to be made hurriedly from a change in our plans, consequent on the inability of an hon. deputation to fulfil his engagement. We heartily thank our kind friends in the sister isle for their unceasing labours in our behalf, and for the invariable cordiality shown to our deputations.

Scotland has done a little for us during the past month. Sermons were preached at Moffat Episcopal Church, and at St. Silas', Glasgow, and collections were made amounting to some 20*l*. And meetings were held at Ardrossan and Dollar. At both places the rooms were crowded, and the collections were far in advance of those of any former year. We wish it were so universally through Scotland. Nothing would give us greater pleasure than to see less of the marvellous energy of our Scotch friends expended on splitting hairs on abstract ecclesiastical questions and more given to promoting missions. It is a suggestive fact that nearly one-sixth of the whole sum raised last year in Scotland was collected by an Irish lady. Our supporters north of the Tweed would do well to read the letter from Mr. Shimield that appears in this number.

In England the only work we have to record consists of sermons at St. James's, Ryde, and St. Margaret's, Plumstead, the Annual Meeting at Chichester, the Juvenile Association Meeting at Wanstead, and a Dissolving View Lecture at Christ Church Schools, Westminster.

In conclusion, we would just remind our readers that St. Andrew's Day, the 30th inst., is once more set apart for intercession on behalf of Foreign Missions. Let our prayers embrace South America on that day. And our clerical brethren we would ask to give their offertories to our Society. In almost every church a Sunday is given to one or other of our great Missionary Societies. Surely, then, the "Intercession Day" is a good opportunity to help a Society which stands alone as a witness from Protestant Britain in South America.

H. S. A.



RAILWAY STATION AT CONCORDIA, EAST ARGENTINE RAILWAY.

THE SOUTH AMERICAN

Missionary Magazine.

DECEMBER 1, 1876.

LETTERS.

DURING the past month letters have been received from the Bishop of the Falklands, Revs. W. H. Elkin, T. Bridges, W. H. Lloyd, W. T. Coombe, F. N. Lett, W. Thwaites Duke, G. P. Quick, B. C. Huntly, J. H. Gybbon-Spilsbury, W. F. Satchell, and G. A. Humble; H.E. the Governor of Sandy Point, H.B.M. Vice-Consul, ditto; Messrs. Singlehurst and Co., Pará, J. M. Dean and Co. Stanley, J. Lawrence, J. Lewis, and R. Whaits, and Captain Willis.

BUSINESS.

THE usual meeting of the General Committee took place on the 14th ult.

Mr. R. S. Clough had a personal interview with the Committee on his return from the River Amazon, and was requested to make a special report to the Amazon Sub-Committee on his recent labours on the river Purús, and to communicate his plans and suggestions for future work.

Special votes of thanks were passed to H.B.M. Consul at Pará, and to the agents of the Amazon Steam Navigation Company, and the officers of the steamboats, for the kindness and liberality they at all times have shown the Society's missionaries on the river.

Reports of Home Deputation work were presented.

Next meeting will be held (D.V.) on the 12th inst.

FINANCE.

Finance Committee held meetings on the 9th and 23rd ult.

A further loan of 250*l.* was arranged with Messrs. Barclay, Bevan, and Co.

Total amount of Home Receipts for the month of October was 489*l.* 15*s.* 5*d.*

The Committee earnestly desire all Secretaries, Treasurers, and Collectors, kindly to remember that the Financial year of the Society ends Dec. 31st, and that all moneys to appear in the next Annual Report must reach the Office, 11, Serjeants'-inn, Fleet-street, London, by that date.

Next meetings will be held (D.V.) on the 7th and 21st inst.

GENERAL INTELLIGENCE.

THE most important item of news we have to record this month is the return to England from the River Amazon of Mr. R. S. Clough, after an absence of three years. Mr. Clough, as our readers are aware, has been engaged in pioneering work amongst the uncivilized and savage tribes inhabiting the banks of that great river and its numerous tributaries, in company with Mr. Jacob Resyek. This has been a work attended with much personal danger and many privations, and it is a matter for thankfulness and gratitude to Almighty God that Mr. Clough has been permitted to return home in health and strength, none the worse for the hardships he has necessarily been called upon to pass through.

The information furnished by Mr. Clough is important and encouraging. Important, because pioneering for the present appears to have accomplished its end, and the site for a permanent Mission station has been fixed upon; and encouraging, because the objects of the Mission have commended themselves not only to the Brazilian traders on the River Purús, but also to the communities at Pará and other towns on the Amazon.

The name of the locality fixed for a permanent Mission station is Caxoeira, situated about 1,000 miles up the river Purús, and is in direct steam communication with Pará and Europe.

To this point the new Superintendent, the Rev. W. Thwaites Duke, is now finding his way, where he will be welcomed by Signor Benedito Mederos, who will provide him accommodation in his own dwelling, and give the services of his labourers to clear land for the erection of buildings. Here it is suggested to have schools for the native children of the Hypurina tribe, and also for those of the Brazilian traders. The consideration of Mr. Clough's suggestions have, however, been delegated to a Special Sub-Committee to investigate and report upon.

His Excellency the Governor of Sandy Point has written a most courteous and kind letter in reply to one addressed him by the Committee. He expresses his intention of visiting Ushuwia in a Chilian man-o'-war with the Bishop of the Falklands, and his readiness not only to assist the Mission in every way he can, but to befriend any poor Indians who may have the misfortune to fall into the clutches of unprincipled white men.

The Bishop, writing from Valparaiso, mentions the formation of a Juvenile Missionary Association in that city, which had just held its first quarterly meeting. This took place at the house of Mr. J. Prain on Sept. 12, where the dear children's work was exhibited and sold, the proceeds amounting to 53*l.* 15*s.* 10*d.* This sum has been remitted home to be applied to the Children's Home in Tierra del Fuégo, and is in addition to many useful garments sent direct to Ushuwia. The kindness of Mr. and Mrs. Prain was unbounded, everything having been done to ensure success and the happiness of the young people. The rooms were tastefully decorated with flags and lovely flowers, and the children and their friends were regaled with a substantial tea. These kind people, and Mr. and Mrs. M'Culloch, who originated and started the Association, deserve, the Bishop says, his "perpetual gratitude."

The Rev. G. P. Quick has been warmly supported in his endeavours to arrange the future of the Bible Depôt in Santiago. A Committee has been formed, and active measures taken to secure a suitable house in a prominent position in the city. The opinions expressed by those on the spot as to the probable success of the depôt are very encouraging, and are such as to call forth our gratitude that the Society has been enabled to

send an agent specially to attend to this branch of the work. We shall rejoice when we can announce the appointment of an agent to open a depôt at Caracas; an event we have reason to think is not very far off.

Our illustration this month represents the railway station at Concordia, on the East Argentine Railway, where the Rev. W. H. Shimield conducts Divine service in the first-class waiting-room every Sunday. This is by the kind permission of the resident manager, Mr. W. G. Smart, who from the first has given that cordial assistance to the chaplain which is a characteristic feature in so many of our English engineers in South America.

P. W. S.

SOUTHERN MISSION.

TIERRA DEL FUEGO.

"THE LOVE OF CHRIST CONSTRAINETH US."

SUCH is the motive that inspires all true missionaries to go forth into distant lands to labour for Him whom not having seen they love. And it is the exhibition of this love in their daily walk and conversation that influences for good, in God's own time, the savage as well as the civilized.

The speech of George Ococo, which calls forth these remarks, will be read with interest.

"*Mission-house, Ushuwia, August* 21*st*, 1876.

"On the 7th, being the anniversary of Mrs. Bridges' wedding-day, she gave all the children a treat. We had them all gathered in the front of the house. The poor little things looked very cold and hungry; and the words of our Lord seemed to come home with double force, 'I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; a stranger, and ye took me in; naked, and ye clothed me; inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

"And then one's mind was carried onward to that time when sin and its consequences will be done away, and God shall wipe away all tears from their eyes. It would have done your heart good to have seen their little faces brighten up as they received their biscuit and trotted off to their homes (if such may be called a home).

"On the 17th Mr. and Mrs. Lawrence gave all who were lawfully married a tea in the schoolroom, the anniversary of their wedding-day. We had our schoolroom cleaned and brightened up as well as we could, and erected a long table from one end of the room to the other, and brought chairs from our house, which made it look quite homely. We assembled at four o'clock. There are seven married people, but two of the men being absent on board the 'Allen Gardiner,' we had only twelve Indians present, and ten of us English people, including the children, which made a very nice little party.

"Of course we all felt the absence of our dear friend Mr. Bridges.

"After tea we sang the hymn, 'Come let us join our cheerful songs,' with prayer; after which I spoke to them as well as I could, telling them how glad we all were to meet them in this way, to show them that we looked upon them as Christian brethren, and exhorted them to copy the Lord Jesus in their daily life; after which Mr. Lawrence spoke to them very nicely on the duty of the husband to the wife, and of the wife to her husband.

"Stephen Lucia replied in a very nice little speech, in which he said it was because they did not love God more that they so often fell into sin. He thought they had understood all we had said to them, and expressed himself thankful that Mr. Lawrence and my boy were able to speak to them a little in their own language; but still more that Mr. Bridges was able to speak the language as one of themselves.

"After this George Ococo spoke for some time, telling us how strange it seemed to them that we should ask them to tea with us; and referring to Mr. Despard, Mr. Gardiner, Bishop Stirling, Mr. Bridges, and others, he said they had not been able to comprehend how it was that these men, who were so well off in themselves, should stoop to take such notice of them, who were so poor, so foolish, and so unthankful, saying that they were like dogs compared with these men; but that now they could see it was because these men loved the Saviour they spoke to them of, and, like Him, wished to do good to others. He spoke of the plentiful supply of good food we had, but said we could not, like the Saviour, create food, as in the miracle of the five loaves. Jesus, he said, was able to supply all their wants.

"R. WHAITS."

Brazil.

SAN PAULO AND SANTOS.

OUR friends in the East-end of London, to whom a dissolving view lecture was given the early part of the year, will doubtless appreciate the efforts made by the

Rev. B. C. Huntly to interest the children in this far-off place in the work going on amongst the destitute lads in this great Metropolis :—

"The hoisting of a 'Bethel' flag for the first time, the gift of Mrs. Luscombe, was a day of great interest to me ; and as I saw it flying on the mast of the 'Fido,' I wondered how many would respond to the call. In the evening, at about 7.30 p.m., twenty had assembled, and I preached to them from the words 'Which hope we have as an anchor of the soul.' The following Friday I managed to get together no less than thirty-one. The last two Saturdays we have not had service on board ship owing to the rain ; and on Sunday I was disappointed in seeing only thirteen at the morning service ; but the heartiness of those present in some measure compensated for the smallness of the number. As I have no organist, and Sankey's hymns are now so well known and popular, I had some of them instead of using the regular hymn-book. After service I had half an hour to spare before the train started, so I asked the men if they would like to stop and sing, which they did, and seemed to enjoy it as much as I did.

"An interesting incident occurred in one of my visits to Santos as I was leaving a ship. A young man, who was the mate of the vessel, ran after me, and inquired very earnestly where the service would be held. I promised to call for him in the evening, and then he unburdened his troubles to me. He said that ever since he left home he had been persecuted by the captain for his religion. At the last port they were in (Rio), he had tried to find a place of worship, but could not, and that he had daily watched from the ship in hopes that someone would visit it ; and that he had been on the look-out again since their arrival at Santos ; that he had seen me come on board while he was in the rigging. He was at the prayer-meeting on Saturday, and service on Sunday, and I hope the poor fellow gained comfort and strength to help him to bear his cross.

"God has so blessed your prayers for suitable men that I feel emboldened to ask you to pray for men to help us in our work. It would be a great assistance to me at Santos if there was a truly Christian man who would help me in my work amongst the seamen. It is very difficult to arrange service on board ship from week to week, as the ships are constantly shifting from wharf to wharf, and so my only way is to look for a ship after I get down there on Saturday and then go round to the various vessels to make my arrangements known. So at Rio it would be invaluable if someone would take an interest in telling the sailors where and when service was held.

"At Sao Paulo during the last two months I have held a Bible-class for young women twice a month, and the attendance has been very regular. Last week we invited all the children to come to a little working-party, to be held fortnightly, in aid of Dr. Barnardo's Home for Destitute Lads, our idea being to try to make the children more contented with their own lot,

and more thankful for the many mercies which they enjoy, by telling them of those who are less fortunate. We began with a hymn and a short prayer, and then sixteen little faces listened very attentively while we read to them some of those thrilling accounts given in the last report of the 'Mission.'

"B. C. HUNTLY."

The City of Cordoba, South America.

"THE city of Cordova is totally different from other South American towns, excepting its chess-board pattern of regular squares. The houses are chiefly of stone, and are one-storied. Churches abound in every direction; mostly of Moorish architecture, and without any pretensions to beauty. The oldest is the church of the Jesuits, which was built during the lifetime of Loyola, the founder of the Society. A letter of his, giving permission for its erection, and containing much good advice to the missionaries, is still kept by the fathers, and is shown to visitors. All round the cupola dome, and along the capitals of the columns, there is massive gold moulding beaten into shape by the Indians. There are also preserved in the convent several images of most repulsive character, fashioned by the Indians after their first conversion to Christianity. Formerly the library was very extensive, but when the Jesuits were temporarily expelled from the country in 1774, this library was scattered to the winds. However, a large portion of the most valuable books and manuscripts have been since recovered.

"The prettiest spots in the town are the Plaza and the Alameda. The latter is a large square of water, about an acre in extent, surrounded by a double row of beautiful trees. It is the favourite walk of the Cordobese in the cool of the evening.

"The bigotry of the people is almost incredible, although the opening of the Central Argentine Railway did something to allay this spirit. Processions of all kinds may be seen nearly every day. The women alone are constant in their devotions. From sunrise until about ten a.m., troops of them may be seen hurrying to the various churches with a small piece of carpet in their hands—or if of the wealthy class, with an attendant little negro boy—as the churches are unprovided with any seats. But their conduct in church is such as to shock any true Christian. As they come in they look out some friend, and at once settle themselves beside her on the carpet they carry. Mechanically their fingers roll over the beads, while a whispered conversation is carried on with great animation. When tired with one friend they take up their little carpet and go and kneel beside another, when the same process is carried on. The men seldom go to church except on some grand 'function' day."

Chili.

SANTIAGO.

THE Rev. G. P. Quick sends us the following interesting account of events in connection with the Rev. T. Bridges' visit to Valparaiso:—

"*Santiago de Chili, Sept. 26th*, 1876.

"You will be glad to hear of the visit of Mr. Bridges to this coast. He arrived at Valparaiso on the 8th of August, and remained some time with Mr. Lloyd, preaching for him and visiting the shipping. On the 29th he came to Santiago, and we spent a most pleasant time together. I had for a long time felt an interest in him and in his work among the natives of Tierra del Fuégo; and it was no small pleasure to meet him personally, and to listen to his accounts of the strange people amongst whom he seeks so earnestly to spread his Master's kingdom. He preached for me on Sunday, Sept. 3rd, and addressed my confirmation candidates in the afternoon. The next evening we held

A MISSIONARY MEETING,

when Mr. Bridges gave a long account of the mountains, glaciers, lakes, and forests near his Mission-station at Ushuwia (or Ooshooia), and of the habits and customs of the Yahgan Indians there. The people here have been accustomed to think of those islands between the Magellan Straits and Cape Horn as terrible regions, unfit to be inhabited by human beings, and of the natives as ferocious cannibals and miserables creatures, without any intellect; and certainly to those who have passed through the Straits the appearance of the country is extremely inhospitable, and the people who may chance to be seen are by no means beautiful or attractive. But Mr. Bridges gave us new ideas of the country, and made us feel how deeply he is impressed that the dreaded and despised inhabitants are men and women with human hearts and human intellects, and are worthy of our compassion and help. From long experience he has seen how capable they are of improvement, how greatly they are influenced by kindness, and how the power of God's grace can subdue their evil propensities, and enable them, as well as others, to walk in newness of life. At the close of the lecture several questions were asked and answered; and, while all were deeply interested, many felt that they had listened to one who has a single eye to his Master's glory, and who is ready to spend and be spent for those poor Indians, for whom the Saviour died.

"During the week we visited some of the English people and rode out into the country. One day we rode to an 'Hacienda' (an extensive estate) managed by an Englishman, and witnessed some

CHILIAN SPORTS.

"We went into a large field where numbers of people were gathered, evidently bent on enjoying themselves. There were singing and dancing,

and the passing round of Chica—a drink made from the grape, not unlike cider. But the event of the day was yet to come. We followed about 30 horsemen into an oblong space about 80 yards long and 30 broad, enclosed by high mud walls. Near the further end another wall marked off a smaller space, leaving a gateway at the side. Into this inner yard about 30 cattle were driven, and as many horsemen rode in among them, while we remained in the more open space where the cattle were to be driven. Soon they selected one of the cattle, and drove him from the smaller through the larger enclosure, while several men rode at him and tried to knock him down. And this they did in turn to all the cattle. They would rush against the animal's shoulder, and sometimes succeed in overthrowing him, but they rode so cleverly, that though they seemed sometimes to be jammed between the wall and the running animal or to be riding straight against his horns, not one fell or was injured. I was told, however, that men and horses are not unfrequently killed or wounded in the sport.

"Another amusement was to throw the 'lasso' on one of the animals as he ran and to bring him to the ground by a jerk of the horse.

"This 'rodeo,' as it is called, seems to afford great enjoyment to the rustic Chilenos. The display of horsemanship and the intense excitement appeared to override every other feeling, and the thought of cruelty to the cattle or to their favourite horses, whose sides were bleeding from the sharp spurs, never entered their minds. They appeared to be highly gratified by our visit; but, though we were glad of the opportunity of seeing so much of Chilian life, neither Mr. Bridges nor I wished to see the sport again, nor should we have cared to remain for the chica drinking and the quarrels which generally end such a day. I thought as I looked up from the plain at the magnificent mountains which rose in their snowy grandeur straight before us into the clear blue sky, how different the lives of these poor Chilenos would be if, instead of seeking pleasure in such strange and cruel excitement, they knew the great Creator as their Father and Redeemer, and could rejoice in Him and in those wondrous and beauteous works of His in the midst of which they live."

The Ordination to Priests' Orders of the Rev. Thomas Bridges.

"THE first ordination to the full ministerial orders of our Church which has taken place in Chili, was held at Valparaiso on Sunday, the 10th of September.

"It was a day of special interest to the friends of the South American Mission. The ordaining Bishop was the Right Rev. Dr.

Stirling, Lord Bishop of the Falkland Islands, who, eight years ago, commenced actual missionary work in Tierra del Fuégo by living *alone* for seven months among a tribe of Indians, who, not many years before, had massacred a whole Mission party.

"The candidate for ordination was the Rev. Thomas Bridges, who, twenty years ago, went out as a boy with the Rev. G. P. Despard to found a Mission-station at Keppel, one of the Falkland Islands, and, after spending many years with the Fuégians who were brought over there by the Mission ship 'Allen Gardiner,' from time to time, settled permanently at Ushuwia as their missionary and teacher in the year 1870, devoting his life and energies to make known to them the glad tidings of the Gospel, and to raise them to a state of civilization and usefulness.

"The place of ordination—the English Church at Valparaiso—supplied another connecting link with the Mission; for the chaplain, who has long been faithfully working there amongst the large English populations, is the Rev. W. H. Lloyd, the friend and connection by marriage of the Rev. Allen W. Gardiner, who laboured at Lota in the prosecution of a part of that missionary work which his father had planned for this continent, and commenced by a martyr's death.

"Morning prayer was read at 8 o'clock by the Rev. W. H. Elkin, Chaplain at Lota, and the Rev. W. H. Lloyd.

"At 11 o'clock, after the hymn 'Pour out Thy Spirit from on high,' had been sung, the Rev. W. H. Lloyd preached an earnest and effective sermon from Eph. iv. 11—13, and presented the candidate to the Bishop. The Litany was then read by the Rev. G. P. Quick, Chaplain at Santiago, the Epistle by Rev. W. H. Elkin, and the Gospel by Rev. T. Bridges. The Lord Bishop of the Falkland Islands then gave the address and asked the solemn questions in our Ordination Service; and after silence for special prayer the choir sang the hymn beginning—

'Come, Holy Ghost, our souls inspire.'

Then followed the 'laying-on of hands' and the administration of the Holy Communion.

"The choir added greatly to the impressiveness of the service by their beautiful singing.

"The sermon, the service, and the hymns tended to impress all with the solemn responsibility of the office of a minister of Christ; and while those who had been called to that office were stirred up, 'by way of remembrance,' to a consideration of the high calling and the important duties of 'messengers, watchmen, and stewards of the Lord,' of the treasure committed to their charge, the difficulties against which they have to fight, and of the 'everlasting arm' and all-availing promise, which alone are our support, the congregation, which was very large for a church in a foreign country, were entreated to help then and always by their prayers. And it is hoped that many not only felt that the service was impressive, but that they themselves have a solemn interest in the Church to which they

belong—that they owe a duty towards those who are called to minister to them in holy things, and that as 'a royal priesthood' they, too, must 'show forth the praises of Him who hath called them out of darkness into His marvellous light.'

"It was a matter for congratulation, that while those engaged in this solemn service were so closely in communion with their Church at home, worshipping the same Lord, ordaining to the same work in precisely the same form, there was a bond of union also between them and the members of the Presbyterian Church worshipping at Valparaiso, while the Rev. Dr. Trumbull led them in special prayer for God's blessing on the Ordination then taking place.

"In the afternoon visits were made to two sailing vessels in the Bay, and the sailors listened with most earnest attention. Two laymen are in the habit of speaking to the sailors on board some of the ships every Sunday afternoon, and there can be no more worthy work than that of taking the Word of Life to those poor men who, as they sail from port to port, have so few opportunities of being reminded of the things that belong to their peace.

"On Monday morning the English clergy, with Dr. Trumbull, met at Mr. Lloyd's for prayer, and in the evening they met the ladies and gentlemen composing the choir at Mr. McCulloch's.

"The following day Mr. Bridges left by the 'Iberia' for Punta Arenas, whence the commander of a Chilian man-of-war had promised to take him to Ushuwia. He carried with him the good wishes of many friends, and the hope that he will arrive at his sphere of labour strengthened and refreshed for the carrying on of that good work on which his heart is so fully set.

"G. P. Q."

Valparaiso Juvenile Missionary Association.

"SOME months ago Mrs. McCulloch and Miss Stirling organized a working party for charitable objects, and many ladies have met every week at various houses in Valparaiso to carry out its purpose. The first fruits were devoted to Tierra del Fuégo, and the Rev. T. Bridges had the satisfaction of taking with him a valuable consignment of garments for the Christian Indian community.

"About the same time a Juvenile Missionary Association sprang up, under the genial auspices of Mr. and Mrs. McCulloch, whose generous co-operation and sympathy the Bishop, I know, most gratefully appreciates. At their house the children first met to form the Association, each child undertaking to work, or do something to further the objects of the Mission in Tierra del Fuégo. Quarterly meetings were proposed for showing the work done. The tiniest, most simple, contribution from the youngest

child was to be exhibited. Nothing was to be regarded as insignificant. All was to be done to the utmost to promote the interest and zeal of the juvenile members of the Missionary Association.

"The day before Mr. Bridges left, Mr. and Mrs. Prain most kindly lent their house for the first exhibition. There were gay decorations with flags and beautiful flowers, and it was a peculiarly interesting sight to look in upon the children seated on the floor listening to the Bishop and Mr. Bridges, and then to inspect the numerous cushions, slippers, bookmarkers, penwipers, scrolls, dolls' dresses, and I know not how many pretty pieces of workmanship which so many little hands had prepared for the Mission. And besides these ornamental articles their industry had supplied two tables with useful garments for the Indians to wear. Little boys who knew not how to use their fingers in works of art gave of their pocket money. One little fellow, by working in his father's garden, and by good marks in school, had saved 100 cents, which he brought as his tribute to the quarterly returns.

"The saleable articles realised 300 dollars, or more than 50*l*. The useful articles are ready for export to Ushuwia. "G. P. Q."

NORTHERN MISSION.

THE AMAZONS.

THE following is the conclusion of Mr. Clough's Letter:—

(*Continued from page* 238).

"On the evening of March 22nd, the Brazilian gun-boat No. 2, engaged in exploratory service upon this river since May, 1875, and of which no tidings had been heard since last August, arrived in Terruhan on her way to Hyutanahan to deliver despatches and take up provisions to Commandant Andreas, the leader of the expedition, who had been left on the Areca. The launch was in charge of Mr. George Remick, First Engineer, and when it steamed alongside our hut we gave a hearty welcome to the little band of travellers, and listened with no small interest and attention to their thrilling account of adventures by flood and field amid the vast unknown wilds south of this point. The party consisted of Mr. Remick; Raymundo, second engineer; Polycarpo and João, firemen; and a Portuguese boy, Joaquim, all well excepting the last-mentioned, who has been left at Quichia, half way between here and Hyutanahan, his sickness being so severe as to cause little hope of his recovery. A declaration to this effect was signed and attested by Mr. Remick and witnesses, myself being one of the number. Only two deaths have occurred among the party since leaving Manáos, one above, and one below this point.

"It will be remembered that Mr. Chandler was the first to ascend the

Purús, and give to the world an account of the different streams which mingle their black and white volumes with this river. The next ascent was in 1872 by Mr. Piper, a Californian pioneer, who has a contract with the Bolivian Government to open up communications with the Amazons for the purpose of emigration and commerce. Mr. Remick went with Mr. Piper as engineer, and when the latter descended with the intention of returning, he remained behind among a horde of Catiána Indians near the Areca, until the month of October, 1874.

"As Mr. Remick had received no letters or papers since 1872, I had pleasure in posting him in all I thought would prove interesting up to November of last year, the date of my latest batch of home intelligence. It was nearly daylight when we retired, and when my turn came for news, my guest said, 'It is a long time since I conversed with one of my countrymen, and much longer still since I assisted at evening worship. I little thought on my way down that at the first place I should stop, a missionary would be there to extend a welcome, and I bless God for permitting me, after so many fatigues and perils, to mingle my songs of praise and thanksgiving with those who delight to call upon His name. I cannot give you the particulars of geographical discovery; all this you will hear by-and-bye from Commandante Andreas, who is best able to give information. I will say, however, that we have ascended the Purús until within a short distance of Cuzco.'

"'Did you find any Bolivian or Peruvian outposts on your way?'

"'No; I think the nearest civilized settlement eastward would be found on the Beni. We found several Bolivian and Peruvian coins among Indians between the Hainácu and Manoel Urbáno; they are used as nose jewels. Peruvian coins are the more numerous.'

"'Did you see any axes, hatchets, knives, and so forth?'

"'We saw a number of American axes and Sheffield butcher knives, and were told they had been procured from Urubamba and Cuzco.'

"'Did you hear the names of any other towns or known rivers mentioned?'

"'The Indians of the Urbáno are familiar with the Ucayali, and on the Areca we conversed with men who had been to Sarayácu, Cuzco, the Patchitea (or Pachitea), Támbo, and Lake Titicaca.'

"'Did you hear of any white having descended the Purús from Peru?'

"'I believe no blanco has ever descended the Purús, but that the river has been seen by the inhabitants of the Cuzco district there can be very little doubt.'

"'Do you think the south-eastern frontier of Peru may be crossed by steamboats on this river?'

"'I am certain of it.'

"'It would be an inestimable boon if communications could be opened from the Atlantic to that section of the Republic. At present it is practically inaccessible, only boats of the smallest draught being able to run

south of the Pachitea on the Ucayali, while transit from Arequipa to Cuzco is costly and difficult, independent of the fact of European merchandize having to round Cape Horn or traverse the Isthmus of Panamá. The distance saved would be enormous, the mouth of the Purús lying within a few days' steaming from the Atlantic. What is the general aspect of the country you visited ?'

"'Scarcely different from that of this district. Perhaps tropical vegetation is not quite so rank as here and lower down, but virgin forest covers both high and low lands. Vast campos suitable for cattle runs exist in the interior.'

"'What of the climate ?'

"'The higher we ascend the cooler it becomes, and insect pests which render life scarcely bearable here are almost unknown a few hundred miles south.'

"'You will have a good knowledge of the different tribes on the Purús ?'

"'Hypurinas exist upon both banks as far as the Hainácu, but their maloccas are always either up affluents, ygaripés, or on high lands in the vicinity of lakes. Only temporary dwellings are erected upon low lands, which are invariably flooded during the rainy season. They are rarely visible from water, and a canoe voyager may pass within a few yards of numerous dwellings without suspecting their proximity, there being no indication of their existence excepting to those acquainted with Indian tactics. I have reasons for fearing that the Hypurinas between the Inauyny and Ácre are inimical to whites, and that great caution must be exercised in dealing with them. But for the respect imposed by our brass cannon and repeating rifles, they would possibly attack us. We are anxious to avoid collision, but should necessity compel we will inflict a severe lesson. Indians generally regard our boat with awe, and attribute its power to cleave the current to supernatural causes. They thoroughly understand the management of canoes, and the largest row-boat would elicit no surprise. They know the deadly use of firearms, but recent experience has shown them that to be shot they must be seen, and that in the forest the arrow is almost as fatal as the bullet. Man to man they are afraid of no one, and are quite ready to throw down their weapons and engage in bodily struggle for mastery. While I applaud your efforts on behalf of Hypurinas—for they are fine men and have a right to your sympathy—I foresee you will require considerable patience and perseverance, and that no small tact will be needed to win their confidence. Of late years the Jamamandys have been on friendly terms with Hypurinas, and it is nothing uncommon to meet with them at the mouth of rivers. I question, though, whether they are permitted to navigate the main stream except for the purpose of crossing. There is little or nothing by which the members of one tribe may be distinguished from the other, except it be less artistically drawn designs upon the bodies of Jamamandys. In time,

it is possible both tribes may be fused into one people by intermarriages, and all be known as Hypurinas, who are the more numerous and powerful.'

"'What is your approximate estimate of the number of Hypurinas ?'

"'I have no reasonable basis for conjecture. We have found maloccas everywhere, with from one to fifty families, and every lake and river seems to have its horde. Moreover, if the reports of Indians may be credited, the whole interior is sparsely populated. Considering the area occupied, they must number some thousands ; how many is merely guess work. Between the Ácre and Hainácu the natives are more friendly, and in the dry season, when the sand banks are literally covered with turtle, and fish swarm the river's edge, food is gratuitously brought us in such quantities that we might load the launch a dozen times over. I shall be left all alone when we arrive at this river, the three men on board having to take up despatches to Commandante Andreas. Were there the least to apprehend from Indians, such a plan would not be entertained.'

"'Do you think these Hypurinas would welcome a mission among them ?'

"'I cannot say. Indians are treacherous, and can never be implicitly trusted.'

"'Yet yours is a serious stake ; you will be alone.'

"'True, but they know an armed party may descend any hour. Besides, I never allow Indians to come on board, and they are aware I have loaded guns. I have travelled as engineer in different boats pretty well round the world, and think with most people who are competent to form an opinion upon the subject, that missionaries are more exempt from the attacks of savages than people of any other profession. I know to what you will ascribe their immunity, and perhaps your views are correct. I simply allude to the fact, and possibly you would not entertain any fear, or have cause to do so.'

"'You say no Roman Catholic missionary has descended the Purús. Have you heard of one ascending from the Amazons ?'

"'To the best of my knowledge no one has ever entered the Purús to labour among the aborigines. Your advent must prove beneficial both to rubber traders and natives, and the existence of people here who have come to do Indians good, and not to use them as instruments of gain, is sure to become widely known, so that by-and-bye you will be immediately recognized by distant hordes you see for the first time, and respected accordingly. I think your greatest obstacle is the matter of food, for beyond where we now are you will have to depend entirely upon yourselves. You must have some kind of breadstuff and salt, even supposing fish and game be abundant in the dry season. Manioc requires nearly three years to grow to maturity, and, meanwhile, how would you live ?'

"As at present. Every mouthful we eat—excepting fresh fish and game—comes from 1,500 to 2,500 miles from Manáos or Pará.

"'If you could manage to settle among the Catianas between seven and eight hundred miles higher up, you would have abundance of food, and singularly happy opportunities for doing good. After Mr. Piper left for below, I remained nearly two years among this tribe. For a couple of months, no one would speak to me hardly, and I had to get along the best way I could; but when it was found I could repair axes better than themselves—I had some tools and steel bars—I grew into high favour, and hundreds of Indians came long distances to see me. The Catianas are a large, warlike, powerful tribe, but they never aggress upon their neighbours, and only fight when compelled by honour or in self-defence. You have seen their ponderous clubs and bows and arrows, and have a fair specimen of the cloth dress they manufacture and wear. Polygamy is disallowed. Captives are enslaved, but not treated cruelly. Their corn, yam, macarheira, and banana plantations are immense, and kept in perfect order, not a weed being allowed to remain. They trade with Cuzco, obtain salt from a mine, and their oral traditions and language lead me to consider them of true Inca descent. The feather head-dress I gave you is identically the same as that worn by Incas at the time of Pizarro. They assert they migrated to this river to escape the dominion of Spaniards, and although occasionally trading with Cuzco, so jealously have they guarded the secret of their whereabouts, that no one has ever attempted to reach them from above. They believe in a good and evil spirit, and if the sun and moon are not actually worshipped, they are regarded with respect akin to religious veneration.'"

THE following Memorial from the principal Brazilian traders on the River Purús was presented to Mr. R. S. Clough on his departure for England :—

"*Sao Pedro da Caxoeirá no Alto Purús,*
"*August 29th*, 1876.

"ILLMO. SENHOR R. STEWART CLOUGH.

"WE, the undersigned residents upon this river, having a full knowledge of the nature of your noble mission among the Indians of the Purús, and desirous of beholding the amelioration of the Indigines of the Empire, the progress of civilization, and, above all, the good of poor humanity, have joy in making known to you the singular advantages this place offers as a suitable locality for your Mission-station.

"1st. The facility of communication with the Hypuriná and Jamamandy tribes inhabiting the surrounding districts, and affluent Mamoryha-miry, with their numerous children, all of whom are without the slightest knowledge of civilization.

"2nd. The large number of Indigines we engage ourselves to present to

you, together with our sons, and the children of our workmen (slaves), whom we trust, under Divine Providence, may realise your and our own ardent desires.

"3rd. We assure you, upon our honour, that in our persons you will find every possible help of whatever nature for the faithful fulfilment of your Mission.

"The residents of this river cannot allow to pass unnoticed your labours here, and on behalf of most of them we desire to express our eternal gratitude. We abstain from speaking of the resources of the Purús, seeing they are well known to you. We conclude by recognising in you those amiable characteristics which have won the esteem and appreciation of all honoured with your friendship, and remain, with the highest considerations of respect,

"H. MANOEL GONSALVES TOURINHO D'PINHO, Capt. do Exercito.
"FRANCISCO AMANDIO, negociante-merchant.
"BENEDICTO JOSE DE MEDEIROS, Capt. do Vapor Madeirainha.
"JOSE ANTONIO DE BARREIROS, Sub-delegado da Policia.
"MANOEL IGNACIO DA VERA CRUZ, merchant."

The *Jornal do Amazonas*, published in Manáos, River Amazon, dated Sept. 9, 1876, has the following:—

"The steamboat 'Anajás,' Capt. Carépa, of the Amazon Steamboat Company, from the River Purús, has just anchored in port. She brings an important cargo, composed of 50,209 kilos. of india-rubber, with numerous other kinds of goods, chiefly destined for the province of Pará. Among the passengers on board is the illustrious member of the Evangelical Society of London, Mr. R. Stewart Clough, who, upon a special mission, has been more than one year upon the head waters of the Purús, where his important services have left their impress. This gentleman goes to London to give to the Society he so worthily represents the details of his exalted Mission, and expects shortly to return.

"We fulfil a duty in complimenting Mr. Clough, and wish him a happy voyage home to his dear family, from whom, for the good of others, he has been so long separated.

"As advanced sentinels upon the tracks of progress, we feel it is the proper moment to call the attention of the General and Provincial Governments to the important services lent by the gentleman of whom we speak amid the wildest deserts of the Upper Purús."

THE Rev. W. Thwaites Duke writes to announce his departure for the Purús. The votes of thanks passed by the General Committee at their last meeting, will,

we trust, convince our friends at Pará and on the Amazon that their kindness to the Society's agents is thoroughly appreciated at home :—

"*British Consul's Residence, Pará, Sept.* 26*th*, 1876.

"As a mail is just leaving for England, I will endeavour to give you some account of my doings hitherto. The voyage I found most enjoyable—not only was I preserved from all danger, but surrounded with every comfort. Captain Mutton gave me a cabin intended to accommodate six persons, and took care that I should want nothing which would make me comfortable; indeed, he continued his kindness until the 'Lisbonense' sailed from Pará, insisting that I should live on board as long as the vessel remained in port. We were able to hold service only once on board, as on the remaining three Sundays we were either entering or leaving port. The one we held was well attended, and the men seemed to pay great attention to the prayers and the short address which I gave. We had three of Moody's hymns, in which all joined heartily. I had fortunately procured some prayer and hymn-books in Liverpool, so that all present were able to follow. I had several conversations with members of the crew, and trust that altogether my sojourn on board the 'Lisbonense' may have been to the everlasting good of some of her members. Since Saturday, 16th ult., I have been the guest of Mr. Shipton Green,* of whose kindness I cannot say too much. He has introduced me to all the English-speaking people here, amongst whom I have found some very good friends. He has made arrangements for the services on Sunday mornings, and made every endeavour to let it be known that they were held, and he has taken the greatest trouble in getting my baggage through the Custom House, and on board the river steamer. The services were quite a success, being attended by nearly all the English-speaking people in Pará. Last Sunday we held the Communion, but the attendance was small—only six. After the service, I baptized the child of a workman at the gasworks.

"*October* 4*th*.—On Monday night I started on a twelve hours' journey, by steam launch, to Capim, to baptize the child of the Viconte Chermont de Miranda, and returned by 2 o'clock this morning. The Viconte is a Roman Catholic, but his wife is a Lutheran, and they both wished to have the child baptized in the Protestant faith. I had a very pleasant journey, with the exception of the fact that at 5 a.m. on Tuesday the coxswain went to sleep, and let us go 'bows on' against the bank, going at the rate of seven knots an hour. Fortunately the trees hung over the water's edge, and broke the force, or it might have been disastrous. The parents wished me to take 100 mil reis—about 10*l*.—but as I told them we had no charge for baptisms, they have consented to give it as a donation to the Society. I find the feeling against the Romish Church very strong amongst the Brazilians, and am assured that many Brazilians here would gladly

* H.B.M. Consul.—ED.

take part in supporting an English chaplain. My baggage is now on board the 'Anajás,' of the Amazon Steam Navigation Company. Through the kindness of Captain Pomeroy and Mr. Joss I have been given free passage to Hyutinaham, and my baggage, which is considerable, taken free of charge. When the people hear of the Society and its work, they seem much interested. An old Brazilian to whom I was speaking the other day wished that I might be happy. I answered that if I could preach Christ and be the honoured instrument of establishing a pure religion, I should be satisfied. He said, 'Have energy and perseverance, and you will accom plish it.' This from a Roman Catholic.

"I hope to write to you from Manâos, and by return each month.

"W. THWAITES DUKE."

Beckenham and Shortlands Association.

THE Quarterly Prayer Meeting of this Association, in connexion with the Prayer Union for "South America," was held on Nov. 6 at the house of Mr. J. R. Brougham, No. 6, Park-road, and was very well attended.

It was especially encouraging to notice several kind friends present who had come from a distance to take part in the solemn engagement.

The Rev. C. Green, Vicar of St. Paul's, presided, who, after making a few well chosen and appropriate remarks, commenced the devotions by reading a portion of God's Word.

The following were the special subjects for prayer :—

SUBJECT I.

"Recent communications from Buenos Ayres again describe the spiritual destitution our countrymen are living in in the 'camp' district to the south of that city, and application has been made to this Society to take up this necessary work. It is one of those special spheres of labour mentioned by Captain Allen Gardiner in a farewell letter to his son, penned only a few days before his death, commending to his notice 'the case of those poor scattered sheep (our fellow countrymen) in the Buenos Ayrian provinces,' and therefore it has an additional interest as well as claim upon us.

"Rightly to understand the position these people—these countrymen and countrywomen of ours—are living in, we must endeavour to realize that the ground they occupy covers a large area, that the farms or 'estancias' are many miles apart, that there is no church at hand to which they can go to hear the precious sound of the Gospel, no Sunday schools

to which the children can be sent to be taught the first principles of our religion, nor any clergyman to administer the rite of baptism or bury the dead according to those formularies of our Church which are 'fraught with so much comfort and consolation to surviving relatives.'

"To confer these inestimable privileges on these people—privileges we so largely enjoy—has long been the desire of the Committee, but from various causes the way has not hitherto been made sufficiently plain to enable them to undertake it. Now that a fresh appeal comes from that quarter it has been thought well to make the matter a special subject of prayer to Almighty God.

"Your prayers, therefore, are asked 'That provision may be made for Gospel ministrations amongst the numerous settlers in the camp south of Buenos Ayres, who are living as sheep without a shepherd.'"

SUBJECT II.

"The selection of places where newly-accepted volunteers for the foreign field shall be sent to labour, is a duty requiring much discrimination and prayerful consideration on the part of the Committee. And as the work extends and numbers multiply this is increasingly felt to be so. The vastness of the field, and the variety of the work required by the three-fold objects of the Mission, necessarily make it a matter of moment where labourers are sent, so that each one may occupy that particular post which his talents and education most fit him for.

"At the present time our Southern and Northern Missions, that is, the Mission in Tierra del Fuégo, and that on the Amazons, are both crying out for more labourers. In the first-named case the work is ripe for extension, and it has lately been decided to enlarge it; in the latter, pioneering has so far accomplished its ends that the field is now ready for labourers.

"The Committee have accepted the services, as Catechist, of Mr. J. Woods, who has recently left Her Majesty's army in order that he may devote himself to missionary work. He is ready to leave for South America with his wife and child as soon as he receives his orders. The Committee believe him to be an earnest-minded, spiritually-taught Christian, and they trust that a large sphere of usefulness is before him. They believe him to be fitted to occupy a post in either the Southern or Northern Missions, but as yet have been unable to decide which to send him to.

"Your prayers, therefore, are asked for the Committee, 'That they may be divinely guided in assigning a sphere of labour to Mr. J. Woods, who has been accepted for work as Catechist in South America.'"

SUBJECT III.

"Some four months ago it was the happy privilege of the Society to send a clergyman to minister to the settlers in the 'camp' district around Frayle Muerto in the Argentine Republic.

"This was a sphere that had long remained unoccupied, though not

unnoticed. Many were the efforts made to secure the services of a suitable chaplain, but all to no purpose. The door seemed hopelessly closed.

"On the re-establishment of the Prayer Union at the commencement of this year, it was made a matter of special prayer that God would, if He saw fit, raise up a duly qualified person to undertake this work.

"Prayer was graciously answered, and the Rev. J. H. Gybbon-Spilsbury was sent.

"On his arrival in the camp he was welcomed by the settlers, one and all, with the greatest delight.

"He has established regular services at various stations, and has already received encouraging tokens of the Divine favour in his intercourse with the people.

"The last mail brought a letter from him, in which he informs us that he has established a Temperance Society, and that nearly the whole of the settlers have joined it. At present he is feeling his way, and has commenced it as a temporary measure for three months. He hopes that it is the foundation of a permanent Society, and remembering the existence of our Prayer Union, and knowing full well that unless God is graciously pleased to bless his efforts all will be in vain, he asks that this special work may be made the subject of our earnest prayers.

"Your prayers, therefore, are asked in behalf of the Temperance Union lately established in the Frayle Muerto Camp. That those who have joined it may be able to maintain the solemn pledge, and that God's blessing may rest upon their endeavours."

A hymn was sung between each subject, and the Meeting closed with the Doxology and parting Benediction.

Sermons.

On the 19th ult. sermons were preached by the Right Rev. Bishop Perry, late Lord Bishop of Melbourne, and the Rev. H. F. Wolley in behalf of the Society, in St. Mary's, Shortlands, and the Parish Church, Bromley, to large congregations.

The kindness of the good Bishop in so readily responding to an invitation to advocate the cause of Church Missions in South America in connexion with this branch Association, and the ready co-operation of the respective Vicars, greatly cheered the hearts of the friends here; and the liberal collections which followed showed how much interest had been excited. We trust that a deeper interest in *all* missionary work will be the result of the day's proceedings.

PRAYER UNION FOR SOUTH AMERICA.

TO THE MEMBERS OF THE PRAYER UNION.

THIS being the last Magazine that will be issued this year, it is well that friends should be reminded that on the 1st January next the Union will have completed its first twelve months of existence since its resuscitation. It becomes us, therefore, who have been pleading month after month for special objects, ere we enter another year, gratefully to acknowledge the blessings that have been vouchsafed to the Society, both at home and abroad, in answer to believing prayer. And these have been so manifest, that not to do so would be great ingratitude.

The Union now consists of seventy-four members; and, in no spirit of boasting, we would say that these represent the power of the Society. We know that there are hundreds of other kind friends who, though they have not seen their way to associate themselves with the Union, are in constant prayer for the success of the Society; but these are not engaged in prayer for specific objects, and it is in this, as we conceive, strength and power lie.

We should like to see our numbers increase the coming year, but He who has inclined the hearts of seventy-four of His children to band themselves together as one for one object, can and will increase them if He thinks well, therefore we do not, nor can we, *ask* any to join.

If our Provincial Associations could see their way to form quarterly prayer-meetings in connexion with the Union, we feel it would tend to make it better known, would increase our blessings, and probably be the means of moving other friends to pray and voluntarily to associate themselves with us.

Accounts of any Meetings held will be gladly inserted in the Magazine.

The following are the suggested subjects for special prayer and praise on Monday, Dec. 4th:—

1. Thanksgiving for the many answers to prayer during the year, and for the measure of prosperity that has attended the work of the Society at home and abroad.
2. The Rev. B. C. Huntly asks that special prayer may be made for an Evangelist specially to work amongst the seamen at Santos.
3. That all who labour for the Society, whether at home or abroad, may increasingly feel their inability to do anything as of themselves, and thus be led to derive all their supplies from the mercy seat.

Gleaning.

"THY WORD IS TRUTH."—John xvii. 17.

ONE great proof of the truth of the Bible, which it is wicked to doubt, is the exact fulfilment of its promises and prophecies. The greatest and most important instance of this is found in the promises and prophecies respecting the person and work of Jesus. It was foretold that Jesus should be of the family of Shem.[1] It was foretold that He should be of the seed of Abraham.[2] It was told beforehand that He should be of the line of Isaac,[3] of the posterity of Jacob,[4] of the tribe of Judah,[5] and of the house of David.[6] God told beforehand that He should have a forerunner, also that He should be born of a Virgin,[7] and that He should be born in Bethlehem;[8] also that the sceptre should not depart from Judah until He came.[9] Likewise that His name should be called Immanuel, which means "God with us,"[10] and shows that He was both God and man in one person. The slaughter of the innocents by the cruel Herod was foretold.[11] It was foretold that He should be despised and rejected of men,[12] that He should be hated without a cause,[13] and that He should be so tender and sympathetic that by sympathy He should take the infirmities and bear the sicknesses of those around Him. His zeal against those who desecrated the temple was foretold.[15] It was told beforehand that one with whom He ate bread should be His enemy,[16] also that the heathen would rage against Him, that the kings of the earth would set themselves, and the rulers would take counsel against Him.[17] Also that He should be scourged, that He should be numbered with the transgressors,[18] that His garments should be parted among His murderers, and that lots should be cast upon His vesture;[19] that God would forsake Him, that He would be mocked and railed upon by passers-by,[20] that in His thirst vinegar and gall would be given Him,[21] that He should die or be cut off for the sins of others,[22] that not a bone of Him should be broken,[23] that He should be pierced,[24] that His shed blood should be a fountain opened for sin and for uncleanness, that His grave should be that of a rich man,[25] that He should see no corruption,[26] that He should rise again, and should ascend a conqueror over His enemies,[27] and that He should be told by His Father to sit on His right hand until His enemies were made His footstool.[28] Many other things were foretold abont Jesus, all of which exactly came to pass. We should learn from this how faithfully God keeps His Word—*Lessons of Truth.*

[1] Gen. ix. 26. [2] Gen. xii. 3. [3] xi. 19. [4] Num. xxiv. 17.
[5] Gen. xlix. 10. [6] Isa. xi. 1. [7] Isa. vii. 14. [8] Mic. v. 2.
[9] Gen. xlix. 10. [10] Isa. vii. 14. [11] Jer. xxxi. 15. [12] Isa. liii. 3.
[13] Ps. xxxv. 19. [14] Isa. liii. 12. [15] Ps. lxix. 9. [16] Ps. lv. 12.
[17] Ps. ii. 1, 2. [18] Isa. liii. 4. [19] Ps. xxii. 18. [20] Ps. xxii. 1.
[20] Ps. xxii. 7, 8. [21] Ps. lxix. 21. [22] Dan. ix. 26. [23] Ps. xxxiv. 20.
Zech. xii. 10. [25] Isa. lii. 9 [26] Ps. xvi. 10. [27] Ps. lxviii. 18.
[28] Ps. cx. i.

HOME PROCEEDINGS.

IN casting back our eyes over the year that is hastening to its close, we are cheered by the thought that 1876 has seen some fresh ground broken, both at home and abroad. At the same time, we fear the new openings at home have by no means been commensurate in importance with those secured in South America. We hope, as time goes on, these two kinds of progress may be in better proportion to each other, for without the means supplied by hearty and increasing Associations the elasticity of our foreign work must be checked, or the Society be landed in financial difficulties.

The work of the past few weeks has not been without its encouragements, especially in the Midland district, where Mr. Welby has introduced the Society into several places for the first time. Rugeley and Lutterworth—the latter a place dear to all Protestants, as the scene of Wycliffe's labours—come under this head. Mr. Roe assisted at our Newark meeting on October 26th, and we hope ere long to have our cause pleaded for in the magnificent old parish church. Southwell had, in addition to its usual meeting, a Magic Lantern lecture.

In the North Mr. Lake has once more paid Cumberland a visit. At Workington he was much encouraged by his reception; but at Carlisle the clergy did not co-operate as warmly as we could have desired. By the death of Admiral Pennell we have lost a kind friend and helper there. Beverley gave us sermons for the first time on November 12th.

In the Southern district the event most worthy of record was the introduction of our Society to the large congregations worshipping in St. Mary's, Shortlands, and the parish church, Bromley. The sermons were preached by the Right Rev. Bishop Perry, late Lord Bishop of Melbourne, and collections were made amounting to 36*l.* 10*s.* The Anniversary Meeting at Torquay suffered somewhat from the absence of an Hon. Sec., Mr. Sawer having accepted a living in Wales; but the collections after the Ellacombe sermons were in advance of those made last year, and the new Incumbent, Mr. Jamieson, kindly preached for us at Brixham and Churston. The sermons at St. John's, Weymouth, were taken by our warm friend the Vicar of Sherborne, and the collections reached the sum of 21*l.* 17*s.* 3*d.* Mr. Evans concluded his work for our Society by sermons at Holy Trinity and Christ Church, Folkestone, and Christ Church, Tunbridge Wells, Dissolving-view lectures at Folkestone and Dover, and Diagram lectures at Cheriton, Sandgate, and Southboro. All these were most successful, though the weather at Folkestone was anything but favourable. New Malden had its usual sermons and meeting on the 5th and 7th, the meeting being taken by Mr. Lee. Meetings, with Dissolving views, at Norbiton and Tooting, and lectures at Kinson and Stourpaine, in Dorset, and Coleford, in Somerset, complete our tale of work up to November 20th.

We cannot conclude without expressing a hope that many of our friends will help to dispose of the "South American Almanack," which now appears for the first time (see advertisement on cover). One of our supporters, living in the country, has already ordered a number of copies, believing that they will help her in interesting the labouring class in her neighbourhood in our distant field. From our own experience of parochial work, we think that an almanack, well illustrated, is an admirable means of bringing useful information before those who have not much time or inclination to read regular periodicals. We trust, therefore, that this new Almanack may be largely made use of in our various Associations, and that God may bless it to the furtherance of His own work.

H. S. A.