




STREET VIEW OF QUITO, ECUADOR, S.A.

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THE NEW YEAR.

ITH its early dawn we renew our cordial greeting of peace and blessing to "all who love the Lord Jesus in sincerity," especially those who are promoting the extension of His kingdom in South America.

A lurid streak on the horizon betokens the coming storm-cloud. The New Year has risen upon us when the tendency to faint-heartedness has to be extinguished by the fire of a more vigorous faith—when misgivings as to the future have to be quelled by the clarion voice of the great Captain: "Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord" (2 Chron. xx. 17).

The long roll of tumultuous waters, alike of political and religious conflict, that has swept over Europe, has broken in all its violence upon the shores of South America; but there is a Mightier One that sitteth above the water-flood who, after His own all-wise designs, shall restrain and still the raging of the waves and "the madness of the people."

We believe that the priceless heritage of a Church exhibiting increased proof of deep spiritual vitality, upholding the Word of Life as its only standard of Divine truth, and maintaining a pure and apostolic form of worship, shall pass unimpaired to our children. May we, each of us, in such a crisis, be found faithful to our Master and to the responsibilities of the hour!

Since our last issue we have heard from the Bishop of the Falklands (Lisbon, Nov. 24), who states that they had a very prosperous voyage so far, and had visited Pauillac (below Bor-

deaux), Santander, and Corunna. At Lisbon they assembled for morning and evening service in the ladies' saloon, but many were absent, having gone ashore. He hoped "they should daily meet at 8.30 a.m. in the same place for prayer and praise together."

The Rev. J. I. Lee, Chaplain at San Paulo, has received the sanction of the Committee to visit England in April at the close of the usual three years' agreement; and they, esteeming very highly his faithfulness and zeal, are prepared to provide him subsequently (D.V.) with another appointment. The Rev. A. Strover having returned to England, it is probable that the chaplaincies of San Paulo and Santos will be united, and the Rev. B. C. Huntly appointed. This arrangement, however, is subject to the decision of the Bishop, when he visits San Paulo.

Mr. and Mrs. Whaits, with their two children, sailed on the 24th ult. for Stanley by the F. I. C. schooner "Sparrowhawk." Mr. Whaits will stay for a time at Keppel Island before proceeding to join the Rev. T. Bridges at Ushuwia.

The "Allen Gardiner" has had unavoidable delays in her completion, but will (D.V.) sail in the present week under the command of Captain Willis, the newly appointed master.

The Committee have been long urged to promote, *unaggressively*, the spread of the knowledge of the Gospel of the Lord Jesus Christ amongst the native Spanish (R.C.) population. It is obvious that there are difficulties in the way, but they are not insuperable. The Rev. T. R. Hoskin, Consular Chaplain at Monte Video, among his many excellent efforts to do good has established a Spanish service and a Sunday-school. He speaks of a multitude of native Spaniards and Italians who never enter any place of worship.

The Committee have appointed the Rev. Luis A. Fernandez to this special work, he having been strongly recommended by the Rev. L. S. Tugwell (Secretary of the Spanish Evangelical Church Mission), and others as one who had laboured, in connexion with it, with great earnestness and success in Spain. He sailed for Monte Video on the 24th of last month, with directions to place himself at the disposal of the Rev. T. R. Hoskin, subject, of course, to the ultimate jurisdiction of the

Bishop of the Falklands, who purposes staying a short time at Pernambuco, and then proceeding to Rio Janeiro, Bahia, San Paulo, and Santos before proceeding to Monte Video.

C. R. DE HAVILLAND.

Tierra del Fuego.

USHUWIA.



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

"Sunday, March 15th.—Ground covered with snow about six inches deep. Snow falling all through the day in a succession of squalls ; little wind. This evening it is again frosty, with a promise of finer weather. We feel very much for these poor natives, especially for the women and children, when, knowing their circumstances, we see them driven by their daily necessities to wade through snow, mud, and water during sharp winds and driving snow, gathering the miserable remnants of mussels now obtainable. This morning, while sitting down in comfort at breakfast table, we saw ten poor people under such circumstances from our window. We often feel the earnest desire in our hearts that regular work and food could be obtained for all, that they might all be brought under regular instruction, and be led on in a happier earthly state to the kingdom of God. Spoke to the natives this morning of forgiveness of sin by God—on our repentance and faith in Jesus Christ, for whose sake alone God can forgive us our sins. I spoke of God as the righteous Judge of all, who cannot suffer the impenitent and unbelieving to escape unpunished ; that though He is pleased not to interfere manifestly here, He will do so hereafter, when all the wicked shall be confounded and the righteous rewarded and blessed for ever. This afternoon gave an exhortation to a hearty obedience to God's holy will, and to watchfulness against sin. Am very glad to see J. M. Sisoia forward in coming to instruction. On Friday he told me he was very bad, and very sorry for what he had done. I exhorted him kindly to seek forgiveness and grace from God, and to strive against sin, to be on his guard against temptation. For example's sake I feel it needful to discontinue employing him till the close of the month.

"Monday, March 16th.—Spent the early morning reading and writing. Snow still about six inches deep ; sharp frost, quarter of an inch of ice on our water. Calm and dull weather all day, and very chilly. Two men sowing, three men cutting off the projecting tops of the posts of our fences for fuel, and to remove a disfigurement. The Easterns departed in peace. Several other canoes arrived.

"Tuesday, March 17th.—Much ice formed on the sea last night. The inlet this morning was in great part covered by a sheet of ice, besides large bodies of it here and there about the Bay. Yesterday commenced the orderly reading of the Revelations with Gell's notes. A most glorious day ; the splendour is something transcendently beautiful. Scarcely a cloud all day, and quite calm. Snow still thick on the ground, and going away but slowly. More Easterns arrived to-day, some from Lennox Island, Picton Island, and the Narrows. All goes on pleasantly. Subject

of religious instruction, the nature of our Lord's commission to His apostles, and an opening explanation of the Book of the Acts of the Apostles. Spent much time with the fresh lot of natives this evening. Among our visitors are Gjamamrl and Huwatjan.

“Wednesday, March 18th.—A very fine day; slight frost last night. Snow much lessened, but still abundant everywhere. Garden produce will be much damaged by the late winter-like snow and cold. Subject of instruction—The duty of all men to obey God and accept the Gospel, and the message of the Gospel. Spent much time attending to the many natives who came to see me, and directing and encouraging the work party on the road. We hear of a wrecked vessel at New Island, or rather of things washed ashore there, proving a wreck not far from thence. A boat is reported as saved, being only slightly damaged, and they speak of it as a whale-boat painted white.

“Saturday, March 21st.—A fine day; yesterday and day before were breezy and mild. At work on the road. Yesterday completed making a cutting ninety yards long, varying from one inch to nine feet in depth, and having a width at top of a yard. We sunk this trench down through the middle in order to find the proper road level, which should be a guide towards removing the clay, &c., to the proper depth. To-day have finished as far as the levelling goes forty yards, having an average width of three yards. There are over thirty-four men here; many purpose going away on Monday. Sent some natives to fetch diddy berries; they brought me to-day about five buckets full. I am feeding our pig and fowls partly on them. Matter of instruction, fundamental and comprehensive, the truth as it is in Jesus, and the necessity of grace from God to enable us to please Him.

“Sunday, March 22nd.—A fine breezy day; wind N. N.W. The Emrans departed this morning, and certain from here accompanied them in order to see the wreck, and to assist them repair the boat. A canoe arrived from Yahga, and confirmed the news we lately heard of the loss of a canoe, too heavily laden with people from Rous peninsula who were on their way here. It is supposed they were lost near Cape Webley, as parts and furniture of canoe have been picked up in that neighbourhood. The party reported as coming here consisted of Aroopatoosh's father, his brother, Munatagangix and a sister, his uncle and family, Emaia and two women, in all not less than nine persons. Yicife was roughly treated by his father-in-law, who took away his two daughters from him, and even threatens his life, and actually wounded the canoe in which he was leaving in two places by spears he hurled at it. Yicife is now here, being one of three who arrived from Yahga. Five other canoes arrived at Hamucoohr on their way here. Instructed the natives on the happiness of heaven, and the character of those who shall live there, and exhorted them to flee from the just anger of God, by repentance and earnest-seeking of His favour through Jesus Christ. Warned them of the certain consequences of their sins if not given up, showed them that they cannot belong to God's family if they will not please Him, and that He requires us all to forsake our sins and serve Him. Spoke this afternoon of God, as He who being the Father of Mankind and Ruler of all cannot let sin go unpunished to those who repent not. Illustrated the case by examples from family government. Asked one what he would say of Wiyellin if he suffered his son David to go unrebuked and unpunished, when certainly informed of wicked conduct by his son against his child. The answer was given he should be angry with the father for his foolish goodness to his son, and would want to know why he did not rebuke and punish him, as by not doing so he encouraged him to sin. Then illustrated the same case by another example, went on to speak of the certain punishment of the impenitent by God, from His past

judgments by the flood and fire, and whilst I endeavoured to exhort to earnestness in the service of our Lord by setting forth the riches of His love, I dissuaded from sin by denouncing the terrors of His anger. Separately exhorted the women and the men to seek the Lord while He may be found and put suitable words of prayer into their mouths whereby they should approach the Great God of heaven and earth acceptably.

Monday, March 23rd.—A windy, cloudy day, some showers of sleet in the forenoon. Busy this forenoon with the natives removing large rocks from the road, one particularly large one occupied us much time in its removal. We rolled and pulled it at least forty yards.

Tuesday, March 24th.—There has been much turnip stealing in the natives' square, especially lately, and to-day there was a disturbance about it. I recommended parents to keep their children at home after dark, and that any person who should take turnips from his own land should do so in open day and not by night, to avoid suspicion. Two departures to-day. To-day has been a busy time with us all. Sent Joe and his wife for diddy berries. In about five hours they returned with a bucket full each, for which I gave them 2s. worth of biscuits, with which they were well pleased. One of our goats badly bitten by the native dogs, which are a great nuisance here, but useful to the owners when away from here. Had to reprove some children for cruelty as well as a man for turnip stealing. Had a bed of potatoes, of over a perch of the best land and well situated in our front garden, dug up to-day; it yielded exactly twenty pounds of potatoes: this is a very poor yield. The strong and frequent gales, irregular frosts, and low, mean temperature, are the causes. Soil is first-rate.

Wednesday, March 25th.—A fine day. Having prepared foundation of brickwork for school, and having lightened the school by removal of door, windows, flooring, and sides, we moved what was left bodily to its new site, enlisting the aid of all the men and women in the place. By nailing temporary pieces to the uprights along each side, and passing a pole between each, all could lift and carry to advantage, and without much trouble, and no accident: we effected our purpose well. We all gave a good cheer, and then I made a distribution of turnips, and warned the people against stealing.

Thursday, March 26th.—A very fine day. At work fixing the school snugly and evenly on its foundation, and bricked it in. Boarding up the sides, making a brick foundation for the little addition at the back, in which I purpose putting in a window, and putting it up properly like the rest, *i.e.*, with bottom and top plates and morticed uprights, and by descending to it by a step we shall, without disfiguring the schoolroom roof, be able to give the roof the addition of a greater decline than it had before. Its former flatness rendered it *very* leaky.

Friday, March 27th.—At work at the school, completing sides, putting up turret, &c., laying the floor, and at work on the new framework of the addition. A glorious day throughout. Five men at work on road yesterday and to-day, three at work with me on the school, one sawing fuel, one grass-cutting.

Saturday, March 28th.—Yesterday many natives came from different quarters. One poor old woman whom I visited is about to die from either dropsy or an internal tumour. She was quite insensible, was very attentively cared for. Was asked for something to wrap her in for interment, about which I gave advice. Joseph yesterday, and George to-day, entered their new abodes, which have been a long time on hand. George's removal was hastened by the necessity of his guarding his ground from thieves who last night committed great ravages there. A glorious day throughout. Five natives at work on road, one at work laying floor of school, rest level-

ling land round about the school. Surface of the land here is very irregular, even on the open plains. Half holiday. Visited another sick woman who has been ailing some time. All goes on peaceably.

"*Sunday, March 29th.*—A fine day, very calm, but cloudy and mild. Held our morning service *out in the field*, when I endeavoured to set forth our Lord Jesus as the second Adam, who can, and will, deliver all who seek Him from sin and death which we inherit and deserve as the sinful children of Adam. This *afternoon had our service in the unfinished school*, sang at different times three hymns, prayed twice, and discoursed three times; natives repeated *the Commandments* in Yahgan, which I endeavoured to enforce *as the laws* of the infinitely holy and Almighty God, who will not suffer sin in His people, and will by no means pardon the impenitent. Pointed out to the people that we must not approach God with our lips only but in our hearts, and illustrated this fact by examples of human life. Gave them the option of God's holy happy service, and the natural service of self-pleasing with the wrath of our Maker as its end. Earnestly strove to speak with effect both of the mercy and judgments of God, and to rouse these slumberers in sin and death, to real life and vigour in heart and mind for God and His kingdom. Took a very pleasant walk with wife and children, and witnessed pleasing examples of *Indian* life.

"*Monday, March 30th.*—Yesterday took a walk through natives' garden with my dear wife and children, and called upon George in his new house, where we were greatly pleased to see him and his family comfortably settled, and himself hopeful for, and desirous to strive after, by his own energy, improvement in his house, and in the manners and mind of himself and family. Gave him some advice on various important subjects, especially the kindly leading on of his family in united efforts for improvement by constant cheerful industry, order, cleanliness, and family love. Among other things, he remarked that he had observed the desire for employment of our little girl, and her busy ways, and had related this as a story to incite his own children to willing efforts for family improvement. Some time ago also, when George had the care of the cattle, on one of us remarking that we did not go to bed so early as they, remarked he also did not go to bed early, because the boys were in the habit of coming to his room every evening to practice hymn-singing. In several conversations he has certainly *discovered real Christian feeling as regards confession of his sinfulness, and his humble endeavours to oppose his sins*. Reproved the natives publicly of the sinful, hurtful, prevalent habit of exaggeration, and told them how contrary it was to the God of Truth. A stormy day, wind W., and frequent rain squalls. At work with Stephen Lucia on the *schoolroom*, four natives levelling out the land, and cutting a 5ft. path to the school from the main road. The soil will be removed, and the cutting filled with clay, and slightly shingled over. It will be bordered with logs, which will make a very good approach. Five natives at work on the main road. The poor old invalid, Muloagtan's *mother, died this morning*.

"*Tuesday, March 31st.*—Yesterday's weather continues. Last night and to-day it blew fiercely from the W.S.W., and rain and sleet fell incessantly. Weather is now, 8 p.m., moderating. Weather prevented outdoor work this morning. This afternoon a *native sawing out from a log shafts for cart*, four at work on approach to school, and levelling adjoining land, four at work on road. Visited an invalid, who is evidently on the mend. Present a *hungry time for natives*.

"*Good Friday, April 3rd.*—A day of frequent squalls of rain, sleet, and snow. Place very dirty. Through the long continuance of bad weather have been sorely delayed in completing the school, which is not yet fit to hold service in. This being the case I have, notwithstanding the very

trying weather, pressed on the important works now on hand. Self making sash for school window, 2 by 1½ ft. Stephen sawing out shafts for cart, and repairing fence; two men digging ground; rest at work on the road, which it is very necessary we should get done. This evening drove the goats in, as the lad whose duty it is do so was frightened by the bad weather.

“Saturday, April 4th.—A rainy, sleety, windy day, throughout. The land everywhere reeking with wet; only one native at work. He was sawing out a shaft in the cellar. Self hard at work all day, making a window, which I completed. Oh! how I desire skill and strength, that I might do much more and better than I do and hasten on the preparatory but necessary work of this station; but more earnestly do I desire the mind and heart of Jesus, to fit me well to labour abundantly and successfully in proclaiming His love and power. Have been much disheartened by the long continuance of bad weather, which makes our present works tedious and unpleasant.

“Sunday (Easter), April 5th.—A continuance of yesterday's weather, stormy and wet; wind W. Spoke to the natives earnestly for Christ; pressed them to come unto Him, to give up their sins, to receive all the blessings of His love and power. Pressed them to earnestly follow Him, and so be delivered from the power and curse of their sins. Showed them briefly what the acceptation of Christ by the islanders of Polynesia had done for them. Told them what these people were before they knew God, what they are since; told them how it sanctifies and blesses men in their various relationships and duties, how it lessens their fears and evils, and multiplies and enhances their blessings and joys. Warned them of the fearful consequences of continued neglect and rebellion. Much enjoyed our own service among ourselves, and also my private reading. Do wholly and earnestly desire to serve the Lord, and to make His grace and truth known. ‘They that seek me shall find me.’

“Friday, April 10th.—On Monday afternoon it rained heavily; work interrupted. To-day it rained much, with a strong breeze from the E.N.E. Since Tuesday we have daily had prayers in the schoolroom. Had a good time with the natives this morning over the spirit of the First Commandment. Have been very busy this week, principally on the school. Five men daily employed, weather permitting, on the road. Now is the penguin and loggerhead duck season. The latter are now in the height of moulting, and many are chased and taken. It is wonderful that any should be still in these waters. Hunters of elephants, lions and tigers, &c., in the tropics would not be more alive to the excitement of these hunts, and the recital and hearing accounts of such, than these natives are in speaking of the capture of these birds in their canoes.

“Saturday, April 11th.—A cloudy, dull day, and very calm. Some natives went out to spear penguins and loggerhead ducks. Mateen left. Several canoes came yesterday and to-day. They have brought news of whale at Hgja. Half-holiday.

“Sunday, April 12th.—Calm and dull for the most part, and very mild. Had a good time this morning with the natives; endeavoured with all earnestness and love to arouse them to spiritual and mental life. Spoke to them first of a pilot and his duties, and the necessity of a pilot; then applied this description to our Lord as the only safe pilot, whose laws if we will follow, and whom if we trust in, will bring us safely into the haven of eternal rest and peace. In a second address, spoke to the people of the record that God hath given of His Son, that through Him and in Him God has given us eternal life. I endeavoured to explain what this eternal life was by picturing the sullied life of man—especially impenitent man

here—without the favour of God, or the respect or love of his fellows or himself, surrounded by fears and distress, never satisfied, ever craving, offended, and offending, &c., and then drawing a picture of heavenly life which Jesus will give to those who love and trust Him, and further contrasted the unhappy lot of those whom He will justly denounce and punish with eternal banishment from His presence. Spoke of God as the Author and Giver of our every blessing, and especially of life. Endeavoured to bring my hearers to repentance towards God and faith in our Lord Jesus Christ. We repeated and sang three hymns, and prayed twice. This afternoon spoke to the women and children who assembled (18) of the happiness of hearing of, knowing, and obeying God, and trusting in His mercy as penitent sinners through His blessed Son, of whose gracious work on our and their behalf I endeavoured to impress their hearts, and warned them of the dreadful danger of delay and carelessness; that He would be no Saviour to any who would not for Him give up their sins. I feel very painfully the want of power of the native language to convey effectively and interestingly moral and religious instruction; but sufficient is declared to bring sinners to Jesus, and deliver them from sin and make them fruitful unto God, if only the blessed Spirit of Jesus gave His unction and blessing. Had our own service and happy evening meeting as usual.

Monday, April 13th.—A very splendid day, calm, bright, and warm. Slight frost this morning. Prayers between 7 and 8 p.m. Subject of instruction, the nature and spread of Christianity, and our Lord's command to His people to preach Him everywhere. Three men brought the remnant of their garden produce to me to bury it for safety in my garden. They had free permission. They feared to let their swedes remain longer, lest through constant stealing they should have none at all. The swedes are still small, as the time for pulling them is not till the middle or end of May. Several departures to-day. Much occupied with Elizabeth Marsh, who was indisposed. Mary gladly assisted and visited her repeatedly. She is very weak, and complains of great pain in the chest. Had our potatoes partly dug. Four perches of the choicest portion of my garden, and better soil could not be. Yielded not more than 38lbs. of eatable potatoes. The really small potatoes are so numerous as to fully equal in bulk those fit for seed and the table, and the seed is not fine. Occupied on the school.

Tuesday, April 14th.—Another fine day. Five arrivals, three departures. Work same as yesterday. Subject of instruction at 7 a.m., prayers, the last six of the Commandments. Heavy rain last night, frost this morning. The whale makes those who use it smell offensively. Another man, Yqcrpoo, brought his swedes to bury in my garden. They are not half grown, but he cannot venture to leave them longer on account of the stealing.

Wednesday, April 15th.—A fine day. Twelve men employed to-day. Superintending and directing them occupied me much. Put up school entrance gate, levelled out path, and fixed a step at school door. This evening there has been a great dispute here between Agjanjis and his wife's relatives, as he had been cruel to her. As there is here no law, and no judicial officers to punish evil-doers, and these turmoils are the necessary periodical rising and setting of the heats of human passion, and the effects of human infirmity and wickedness, everybody rushes to these scenes of excitement, ready, if need be, to join their friends. It is well that a great fuss should be made when persons behave injuriously to one another, as the only restraining motive is fear, fear of consequences, fear of man. Mrcuygaz had an angry oration about the stealing of his garden produce, and acted as though he was possessed, and fighting a ghost, dancing about

and throwing out his arms, and speaking very vociferously, but to no one specially were his angry words directed.

“Thursday, April 16th.—A cold, squally, disagreeable day. Wind S.W., sky overcast. Finished a place to keep our young fowls in, which I commenced on Saturday afternoon. Had the assistance of two men to-day. Have given notice to the native workpeople that only three of them will be employed till I can make a cart, as we have not, without it, the means of profitably employing more at the present time, as the principal work now on hand is the road, and we have only two lame wheelbarrows. Hope to commence on the cart to-morrow. The people took the news very well. Two of the men have been whitewashing the school, four have been moving into one fresh heap the scattered manure in the barton, and four have been at work on the road. All quiet to-day. It is now seven weeks since Mr. Lawrence so seriously injured his hand. It is now nearly healed, but we fear it will be long before he is able to use it well again. It was a very serious wound, and we are right thankful to our Divine Protector that it has given us so little anxiety.

“Friday, April 17th.—Heavy rain last night, everything coated with ice and snow this morning. Day calm and warm, and partly bright; very pleasant. This evening heavy squalls of wind and sleet. Three more men have their small store of turnips and swedes buried in our garden. Very variously occupied, doing odds and ends here and there. Only three men employed.

“Saturday, April 18th.—A thoroughly stormy day, ground completely saturated; pools and mud everywhere. Employed much in cooking for natives and the fowls; put up a shoot to fowl-house; emptied overflowing puncheons of water into empty ones; prepared sewing for natives, and occupied at home variously. Gave the calves a feed of turnips, as they have been able to get but little to-day. Present very hungry times for the poor natives, many of whom come to us for a morsel.

“Sunday, April 19th.—A calm, dull, cold day, which reminded us all of similar days common in November at home. Temperature near the freezing point all day; early it was freezing sharply. Some eleven men here at present. Women occupied as well as the men getting food. The late bad weather forces them to use the day of rest to satisfy their necessities. Had small attendance this morning and afternoon. Endeavoured to set forth the law and the Gospel, our sinfulness and danger, and God's sovereign mercy to those who repent and believe in Jesus. This afternoon catechised on the early history of mankind, aiming to lead the people to a knowledge of sin, and penitence for sin, and a thankful, hearty acceptance of Jesus as their Saviour and Lord. Much enjoyed our own morning service and evening meeting. Was much struck with the beauty of the mountains as reflected in the very still waters of the inlet; the scene is indeed beautiful, and specially adapted for a pencil drawing. How often I wish for the artist's skill that you might share with us the glorious scenery of this really romantic land. The hanis and cuturan, our only deciduous trees, are fast losing their foliage, and the forest commences its sombre winter aspect. Fungus, last autumn and winter very scarce, is now abundant.

“Monday, April 20th.—A dull cold day. Strong steady winds from S.W., and cloudy. Had Stephen and John to spend the evening with us for sewing and conversation; this we purpose doing on Mondays, Wednesdays, and Fridays for same purpose; self occupied preparing work for them. Have on hand three pairs of trousers and a cord jacket. Stephen and John are our best sewers, they are evidently well pleased to come. John, when he went to *Lennox* Island, felt the cold very much, weather having been bad.

“Wednesday, April 22nd.—Strong S.W. wind, very cold, and much rain. Employed at home with three natives making clothes, which we have finished off this evening. John and Stephen spent some three hours very happily and profitably, I trust, with us. We were sewing and talking. Hungry trying times for the natives. Many came to get a scrap or two of food, but of necessity we refuse many.

“Thursday, April 23rd.—A fine day. Strong wind from W. this evening, fine clear sky, reminding me of the Falklands. Employed preparing framing wood for cart. Reproved at different times several natives for stealing turnips, and requested others earnestly not to steal. One of these, Wsiahgoo by name, said in reply, he did not steal since I had taken him in hand and taught him, referring to a time when I reprovved him for theft and warned him. The natives respect our things much more than their own people's, and we oftentimes wonder that with so little power to repress or punish, we are so little troubled by the audacity, stealing, or vice of the people. We realize in our happy, peaceful, circumstances the good hand of our God.

“Friday, April 24th.—A glorious day. Turnip stealing continues, and these people must smart before they will stir themselves to restrain thieves and other rogues. John tells me that the people here used to be very quarrelsome, and were frequently fighting; that comparatively they are now peaceful and kind. Also they gave a free rein to their passions in a way they no longer do, and Yicamooshes when here are like other men, they are ashamed to carry on their very ridiculous practices. The place is now drying up nicely. The sky at sunset this evening was strikingly beautiful.

“Saturday, April 25th.—A very fine day. Almost every native man and woman in the place is away after a whale, which they have been attempting to kill yesterday and to-day. They are a long way eastward, and are still out on the water. Only one man is in the place, and about eight women. Self employed principally framing the bottom of the cart.

“Sunday, April 26th.—A very glorious day, calm, bright, and warm. Scarcely a cloud in the sky all day, and scarcely a breath of wind. The sea, a mirror of brightness, in which was an inverted picture of the glorious scenery around and above, and a beautiful tint of red from the forests of hanis, now about to shed its bright red foliage, which a short time since was beautifully green. How much beauty and variety has our ever blessed and infinite Creator spread over and infused into all His works, in which beauty and ever-changing variety and perfectness it is specially ours to enjoy and find out. Thus the shell of the humble limpet, hidden during life under rocks, and incapable of appreciating the beauty and perfectness of its habitation, yet when life has departed, and its shell is cast up on the beach, and the bright sun casts its rays upon it, what richness of colour and beauty in shape is by us perceived in this infinitesimal part of the infinite Maker's creation. Most of the natives away; in fact, this afternoon there was not a native man left, and only eight women and a few children. Held two services for these, and with earnest desire set before them our Lord's full and accepted atonement of our sins, and the nature of our redemption by His suffering in our stead the just anger of our justly and most deeply offended God. Endeavoured to set before them the blessed way of salvation, through turning to our Lord Jesus in faith and love. Catechized them on the history of our Lord, but as usual find them very backward in giving answers. This evening some ten or more canoes came, each having a share of the poor whale, which literally was killed by inches, having received into its body

somewhere about a hundred spears, and from first to last was being followed and wounded from Friday, four p.m., till last evening, at ten p.m. The meat looks very good, and has not the least smell. It was a young female about eighteen feet long. This is the first instance I have heard of since we have been here of the natives killing a whale when free in its own element. They, the natives, were thoroughly fagged out, and we are most heartily glad they have some wholesome meat to repay them for their long-continued efforts.

"Tuesday, April 28th.—A very fine day. Morticed eleven holes in bottom plates of cart to receive the uprights. Sent four men in dingey to north shore to cut dry wood for fuel. Mr. Lawrence and I, assisted by two natives (Stephen and Philip), kept watch over the gardens to catch thieves, but none came, though they have lately been stealing much. Strongly I warned the people against the most pernicious habit of stealing, telling them it was of no use whatever to pray to God and seek His favour and grace whilst we willingly lived in sin. Jesus only saves those from death and hell whom He saves from sin; that He cannot look with favour upon us if we give not up our sins.

"Wednesday, April 29th.—A very fine day throughout, and quite warm. To-day have commenced to hold evening prayers in the schoolroom. I purpose giving some general instruction in the shape of lectures, &c. The fire will be lit some little time before, and I doubt not we shall have a good attendance. Subject of instruction this morning 'Religion,' specially the only true one, its source, the nature of its promulgation, its obligations, &c. Subject of instruction this evening, 'Heaven,' its inhabitants (divine, angelic, and human), the character and nature of the angels, and the character of the people, and the nature of their heavenly life, all which I sought to elicit by questions. Mr. Lawrence instructed a good number of children and adults. After religious instruction this evening gave the natives an account of the elephant, which was very acceptable.

"Thursday, April 30th.—A wet calm day. Light air from the west. Put the frame of cart together to-day. Recapitulated the account of our Lord's commission to His Apostles to be witnesses of Himself to all people, and His Ascension. This evening endeavoured to set forth Jesus Christ as the Author and Giver of eternal life, and spoke of God's dealings with mankind here, where all, whether His or not, are treated much alike externally, but that He will make a great difference at the Judgment Day. I pictured the judgment scene, and warned them to come to Jesus, to love and serve Him. Afterwards gave them a geographical lesson on Africa, especially dwelling on Egypt and the Nile. The natives have suffered much temporary pain from eating the whale, and I hear that this is usual at first, but passes off with the continued use of whale-meat.

"Friday, May 1st.—A cold wet day; rained hard this afternoon. Gave the two men, now employed, sewing to do. Self, at work part of the day at the cart. Subject of instruction this morning, the selection of Matthias to be an Apostle, and the account in connexion with it. This evening related the early history of man, and the heinousness of sin, as being against so holy, wise, good, and properly our Lord, as the God of heaven and earth.

"Saturday, May 2nd.—A calm, damp, cold day; frost last night. To-day seventeen canoes arrived, with people from many places. There was a little commotion made by the new comers on landing, which was feared by some would prove serious. I must describe it. Last night, unknown to any of the people here, the above arrived and put up at Hamucueler. Some of the people here heard the voices of many from Hamucueler, Shadattoo, *i.e.*, make a loud tremulous shouting, as is the manner of those

who have blood to avenge. Not knowing what might have occurred elsewhere, and who might unhappily find themselves deeply concerned, many were anxious, and two men came to me to ask for hoes wherewith to defend themselves; I kindly refused them, and besought them to be slow to anger and fight, and only to take slender rods. However, before the people landed, we learned from a fishing canoe which came in before them, that there was nothing serious to fear. The canoes kept together, and the men landed at Entrance Point, and were all disguised with paint and charcoal, so that I could not readily recognise many whom I knew well. The women and children remained in the canoes, and put out a little from the shore, and moved very slowly forward. The men came along, many armed with clubs. One man, Lasapowloom, a vigorous, active, young fellow, acted the champion and challenger, and stood prominently forward to meet the foremost and most excited of the opposite party. Like the man who confronted him, he had a broad band of white from his chin downward, and his head was bound with the skin of a kelp gander with the white down on it, and his hair was also whitened. He had a white stone in either hand. His antagonist, who came leaping along making much noise, was armed with a club. He kept on demanding what Facasi (a term for seals, penguins, mollemauks, and other sea birds, and deep water fish) would let him kill some one, as though he thirsted for blood. He held his club ready to use it, and they both spoke excitedly and loudly to each other. Presently Lasapa threw one of his stones a full yard behind his opponent's heels, and ran after his stone to pick it up again. Presently looking to where I heard much noise I saw two other highly painted fellows engaged in loud vociferations and earnest gestures, each with an arm round the other's neck, and bobbing their heads each to the other. The rest stood quietly looking on, and presently the people dispersed to the various quarters they had been meanwhile invited to. I was highly amused to hear that Lasapa acting the part he did was according to custom, called Tsworoo, or the storm of wind; the man who met him was called Tumootsworm, or the one who invites the storm to rage against him. Now we learn that there has been an accident, but the parties interested have been and are still a little suspicious of foul play. A month or more ago we had news of a canoe upsetting and all being lost. Then we heard a rumour of one of the men in the canoe, with the connivance of his sister, the ill-treated wife of his companion in the canoe, killing him and then sinking him and the canoe in deep water. We now hear that the skeleton of the woman has been found, and nothing yet discovered of the canoe or the men. We also hear that Yicifi's relatives are alive, who were long since given up as drowned, through venturing to come here in a canoe too fully occupied. All is, thanks to our most gracious Father, peace and quietness. Held prayers this evening, but not many came. The new visitors are attractive; they brought much whale from Agia, where we hear three whales have lately been supplied to the people by a bountiful God, through the instrumentality of sword fish and whale beaters. Another whale is reported at Canagoosh. Two women, Annie and Hester, have made each for themselves a quilt of patchwork, one of which is also lined with patchwork, in which they have shown skill and industry, and some three others will attempt to do the same, and have received odds and ends wherewith to do so. Have been occupied with the cart, and in converse with the natives who are most friendly to us; for which we are mindful to praise Him, in whose hands are the hearts of the children of men. This evening described the Deluge, its causes, the sins of men, and the hatefulness of sin in the sight of God, and then dwelt on the lessons it so powerfully teaches us.

"Sunday, May 3rd. —Though many people are here, few came to our

services morning, afternoon, and evening ; some being tired, others without clothes, others busy about their whale flesh, which they have now in abundance, and of which every person and place smells ; and their skins and garments are reeking with oil, and their hair plentifully plastered. Subjects of instruction—the history of David, specially his faith in God and zeal for God, and the special blessing of God ; the Deluge, its solemn lessons and the future judgment and destruction of the wicked ; the great events of the day of Pentecost, and the work of the Holy Spirit upon the heart of man, and the necessity of our having the Holy Spirit to teach and make us good and happy.

“Monday, May 4th.—A very fine day ; frost last night and very heavy dew. Twenty-five canoes left to-day to get whale from Agia, some forty miles from here. There are now eight men only here. Very much occupied with one and another of the natives. One came, saying he was going to get whale, and he wanted a knife to eat it with, and very persistently and audaciously asked me to give him one. Stephen and Philip left with the rest. Had evening prayers, but only four boys came. One man brought a skin for sale, but could not wait two hours till we could finish a smock, as we had none wholly made. They are in a great hurry and scurry to be off when there is a general departure.

“Tuesday, May 5th.—A very fine day ; sharp frost last night and freezing all day in the shade, but very pleasant in the sun. Work much same as yesterday. Two canoes arrived.

“Wednesday, May 6th.—Strong N. breeze ; sky cloudy, and at times a little drizzle. Assisted by John, hard at work on cart. Twenty-one canoes arrived from the west. Have not seen the visitors yet.

“Thursday, May 7th.—A calm, fine, warm day. Had a very large attendance at morning prayers of men and children, when I laboured to set before them the character and will of God, and the condition and hopes of men. The people were very attentive. After prayers Mr. Lawrence and I spent a long time talking with the people. I heard from them a rather confused report of the wreck of a vessel in the far West on one of the outer islands. As far as I can learn, it must have been a whaler or sealer, from the fact of barrels of oil being washed ashore. The persons from the ship are reported as being on an island, keeping the natives aloof by the firing of their guns. They are said to be ten, and the wreck is reported to have taken place when the Westerns were here—at Christmastide. None here have seen them, but have heard only these things. However, I purpose doing what I can, and as soon as possible, for the relief of these men, and their coming to us. I trust I may be able to induce some of the Lushoopans to depart on Saturday, and to send John and Hani with the dingy, supplies, and a note, to bring them here. May our good Lord help us and them.

“Friday, May 8th.—A fine day and a very busy one, almost every one employed ; some grass-cutting, others assisting in hauling up gravel, others carrying ditto in bags to cover road with, others wheeling clay, and in the afternoon carting and digging clay to make a road. Had a good time this morning with the natives, 36 of whom were present at prayers, which extended (as yesterday) over an hour, and I trust heard and felt the influence of the Gospel. Subjects : ‘God’s mercy, through His Son, to Penitent and Believing Sinners ;’ ‘A Summary of our Saviour’s Life, an Account of His Resurrection, Ascension, and Second Advent ;’ ‘Our Resurrection to Life, either of Blessedness or Woe,’ &c. Natives very cheerful ; very happy indeed to be employed.

“Saturday, May 9th.—A fine day, after a stormy and wet night. Sent two men (John and Harnaca) in dingy to fetch some wretched men from the West. The Westerns were not desirous of going away yet, and were

somewhat displeased at our independence in not waiting their time, and putting the matter more in their hands. Sent a note of cheer and kind invitation, but could not induce any natives to go in search of the other reported mariners (2), who are said to be very far off, and great danger is apprehended by the natives, in going so far, from hostile tribes. Dealings and converse with the natives occupied me a great part of to-day. The Westerns, on finding the boat was leaving without them, soon made up their minds, and left to the number of nine. Three fresh canoes came from the East."

(To be continued.)

The Argentine Republic.



HE Rev. W. T. Coombe writes:—

"Rosario, Sept. 30, 1874.

"I hope you have received my last, though I fear not. We are cut off by revolution, and as I do not know when we may have another chance of writing I drop a line. My wife is unfortunately in Buenos Ayres, and cannot return. Telegrams prohibited by Government. 3,500 men under arms in this town. The rebels have torn up the rails of the Rio Cuarto Railway, and cut the wires. They are said to be marching towards this. You have no idea of the excitement. A friend's carriage was stopped in the street yesterday and his horses taken out for Government. The coachman remonstrated, but was threatened with a revolver. Two men were killed for refusing to spare their horses. Personally, we are quite safe, and I pray God it may not last long, but we do not know. I will write again by first opportunity."

"October 8, 1874.

"I wrote a few days ago to say we were cut off by revolution. Communication is again open between this and Buenos Ayres, but we do not know how long it may continue. Matters are still looking very bad, though the excitement of seizing men and horses for Government service has passed away.

"In this province they have made the Central Argentine Railway the field of operation, the Government 'forces' having taken possession of the line from Rosario to Fort Muerti, and the Revolutionists that from 'Villa Maria' to Cordova, where they are at present. The party in favour of General Mitre seems to be very numerous, and I hear that 'Avellaneda,' the President Elect, is going to resign, and have another election on *honest principles*! The sooner they set about it the better, for business is utterly paralyzed. One of our principal banks closed on Saturday last, which caused great excitement.

"I must congratulate Bishop Stirling on his success with the new Government in securing the spiritual superintendence of the ministers and congregations of the Church of England in South America. This is certainly a very important step, and I am sure will lead to great results. I received a letter from the Hon. S. West, H.M.'s Minister Plenipotentiary for this country, and another from the Foreign Office signed by Earl Derby, which I read to the congregation on Sunday morning last.

"WM. T. COOMBE."

We add a few extracts from his journal:—

"Rosario, Sept. 22nd, 1874.

"On Sunday, the 30th of August, I left by afternoon train for Canada de Gomez, where I had service at 7.30 p.m., which was well attended, considering how few English people are left in the settlement. Preached from 2 Kings xix. 4.

"Monday evening left by early train for Cordova, and had service on Tuesday evening at the Telegraph Office, which was attended by forty English people, the

largest congregation I have ever had in Cordova ; the singing and responses were very hearty. The next day an opportunity presented itself of visiting the Tucuman Railway, of which I gladly availed myself. This line, which is narrow gauge, is being constructed for the Government, and will be of immense advantage to the interior provinces. We went from Cordova to Quilino, a distance of 150 miles, through a densely wooded and mountainous country ; the principal tree seemed to be the 'alga roba,' a species of crab-tree. There are a great many English and Germans employed along the line. At Quilino we passed the night in the railway car. Early the following morning a young German called me to baptize his child. We had a pleasant drive to the town, about a league distant, and started for Cordova at 8 a.m., arriving about 7 p.m.

"Sunday, Sept. 6th.—Preached from Exodus xx. 25 ; 11 a.m. 8 Communicants ; offertory, 7*l.* 6*s.* 8*d.* Afternoon Sunday-school—34 children, 4 teachers. Evening service fairly attended.

"Monday, 7th.—Visited hospital. Spent some time with H——, who came in yesterday, and appeared to be very ill. There were two other Englishmen, a German, and a Swede, to all of whom I gave tracts, and entreated them to make the present a profitable season.

"Tuesday left for Buenos Ayres, returning on Friday at 10 a.m.

"Sunday, 13th.—A bright day and a good congregation. Morning sermon on 2 Kings ii. 9. Afternoon, Sunday-school and baptisms. Evening, congregation small ; preached from St. John iv. 24.

"Monday morning went to the hospital. Finding H—— much worse, remained with him a long while, speaking at intervals as I saw he could bear it. He seemed conscious of his state, and spoke earnestly of his past life, but seemed unable to find as much comfort as I could wish in the assurance of Christ's pardoning love.

"Wednesday, 16th.—At 8 a.m. buried H—— in the Protestant cemetery. Spent two hours in day-school.

"Sunday, 20th.—Preached a charity sermon for the relief of the poor and needy from James i. 27—'Pure and undefiled Religion.' My appeal was responded to very heartily, the offertory amounting to 8*l.* 6*s.* 6*d.* from an unusually small congregation, many being prevented from attending on account of bad weather. Evening sermon from Luke vii. 13."

Brazil.

THE AMAZONS.



E supply extracts from Dr. Lee's and Mr. Resyek's interesting correspondence :—

"Verá Cruz Station, Purús River, Brazil, August 25th, 1874.

"I closed the former letter a few moments before the steamer reached Hyutan-aham, which place we found to be one deserted, half-fallen cabin ! Here, I was led to believe, was a small village. The captain of the 'Andira' kindly landed us at a place three miles further up the river, called after its owner's name, Vera Cruz, who received us kindly to his meagre accommodation and his many musquitos and piums (piums are a small black gnat, whose sting, or rather bite, leaves an irritable spot of coagulated poisoned blood just under the cuticle ; my hands are swollen like cushions from their bite and that of the much worse musquitos). I had hardly reached the top of the bank and sat down before a little Indian child, of the Hypurinha tribe, came and leaned upon my knee in a most affectionate manner, and stroked my beard. He won me at once by his bright countenance, his happy sparkling eye, and his confidence in 'Blanco'—i.e. white man—that he called me. I hope his tribe, when we reach them, may have many such little prattlers as this three-year-old orphan is. He has been given to Senor Vera Cruz. We have been compelled to wait here nine days for the little tug to go and return with part of the freight that had preceded us. We are 'learning to wait' before

we 'learn to labour.' The week has, however, taught us important lessons, and is fitting us for the hard life which awaits us. I have finished a small net, which will, I hope, be of service to us, and Mr. Resyek has been fishing and turtle-hunting several nights, so we are being prepared for what is before us. I have been much misled both concerning the Indians on the Purús and as to the river itself. In all our trips up the river I did not see the slightest indication of Indian habitations: if ever there were such, they have entirely disappeared before the cruel, lawless parties who come hither to force them to gather rubber for them. They have doubtless retreated into the trackless wilds and higher grounds between this river and the Madeira on the east, and the Jurua on the west."

" *San Francisco, Rio Purús, Brazil, Sept. 10th, 1874.*

"After a most tedious and uncomfortable voyage of ten days, we arrived yesterday at this 'situ' of Senor Pinheiro, 150 miles from Vera Cruz's 'situ.' The steamer was in a miserable condition of repair, and the stoppages very frequent. We could have made the voyage in a canoe with good boatmen in five days. Here we find there is more terra firma than anywhere thus far on this river. It is the third terrace back, which is peculiar to this region, as the banks are not usually terraced. The gnats (piums) are a terror almost unendurable, but at eventide they disappear, and we are not much annoyed by musquitos at night. Food has to be procured by personal effort, consisting at present of turtle, game (rather scarce), fish, and manioc, with such articles as we bring hither. We are accommodated for the present in Senor Pinheiro's 'cassa,' and, so far, can make life passable. The steamer will not probably visit us again before the 25th of October, but a short trip further up the river on this occasion gives me the unexpected opportunity of writing this letter. There are in this immediate vicinity about twenty Indians, eight of whom we saw yesterday. The Hypurinas, to which tribe they belong, are scattered along the Purús in a straight line of about 200 miles, and on both sides of the river, in groups of about twenty-five in number. They cannot be at present induced to coalesce into greater numbers, as these hordes are often at war with each other. Those in this vicinity are at peace, and perhaps three of these groups might be brought together for a 'palaver,' which we shall try to do. I am by no means satisfied that we should be justified, in the opinion of the Committee, in settling down among twenty-five Indians, but the absolute impossibility of procuring reliable information without personal inspection has led us thus far. Now the want of a canoe, or men to paddle it, will prevent our getting further up the river; the steamer has but once before gone above this, and yesterday I did not know that it was going until too late to travel by it; however, we shall do our best until it returns in October, and by that time decide if best to remain or to return and try the Trombetus.

"We here met Senor Pinheiro, who has a 'situ' at Panynim, eight days' journey up the Purús from here by steamer, who told me that there was a village of five huts of Indians within a walk of his place; that there were twenty-five people living there, but that many Indians came to his place from the 'inside,' and that they were very numerous inside; that the land about him for a great distance is high land; the Indians near the Hypuranas friendly, are a noble race, &c., &c. Several agreed to the same story. The captain of the little S.S. 'Colibri' has agreed to take us up to this place, which is the extreme head of steam navigation of the Purús, for fifty milreis, with our baggage; that is reasonable enough, so we shall go. And if we find no Indians we shall return to Manaos, for if they are not now on the banks of the Purús they never are, for this is the dry season, when they can travel overland; the turtle season, when they come for oil making; the fishing season, when they can dry their fish; and the season when goods are cheapest for them to trade in; and food is most plentiful at this season.

"If we settle at Panynim, I cannot at present tell when letters will reach us, or if we shall have regular communication with the world or not. I think not. Should we, however, fail, and be compelled for want of finding any tribes of Indians to return to Manaos, I shall strongly beset the President to permit us to take up the tribes around the falls of St. Anthony, on the Madeira, as I at first wished to do.

"My attention is drawn to the Rio Trombetus, which empties into the Amazon from the north, a few miles above Obidos. I will think and examine further con-

cerning it as a Mission-field if compelled to put back. Remembering two important things, it will readily be understood how difficult a matter it is to select any Mission-field and location here whatever. First, that the Brazilian Government has for many years back selected and maintained among the most eligible tribes for civilization rather extensive Mission establishments, after their kind, with the object of replenishing their army and navy from among the young men brought within the influence of the different Missions. This has been carried on to the extent of depopulating the river banks of several of these large tributaries ; e.g., the Abacaxis had once a very extensive Mission, now, the young having been taken, the old have died or retreated into the forest depths ; the Murrissore another instance ; the Missions on the Tapijas are further illustrations. This system has been carried on till the wary Indians retreat at the very mention of the establishment of Missions among them, as seen on the Madeira and Rio Negro. I am writing in a cloud of musquitos and piums, annoying me dreadfully. A second thing which is not to be forgotten, is that with some religious zeal, for which we will give Rome credit in this matter of Missions in this land—though, be it remembered, not enough of that in these latter days, to undertake any such effort without Government appointment, pay, protection, and troops of soldiers as servants—there is and was a still more tangible object in these padres occupying every available field. Worldly gain has been a great temptation to the padres. The canoe cargoes of Indian-rubber, &c., which are constantly arriving at the ports from the Missions, to be sold for the benefit of the padres, are evidences of this. It is notorious that on some rivers the missionary padres have succeeded in keeping out all other traders, which has caused Legislative examinations into the matter. In the meantime the wise missionaries are locating and improving the best cacao plantations, so that when they are turned out they have the valuable cacao orchards in their own right upon which to fall back. These resources of wealth go on increasing after once being planted, so that in many cases they need only pay a percentage for gathering the fruit, and can disregard the ecclesiastical authorities when degraded for conduct not to be further referred to.”

Mr. Resyek observes :—

“ *Rio Purús, Terruham, Sept. 10th, 1874.*

“ It was twelve months yesterday since I sailed from Liverpool. It is very remarkable that the anniversary of my departure from England I should about arrive at the place where I had hoped to be about three months from the date of sailing. I have long and hopefully looked for the present time, and if there be any who feel entitled to rejoice at this, no one could be more so than I am. It is hardly conceivable or credible what we have had to put up with during the time of our waiting to come hither, but I feel thankful that this difficulty has at last been overcome. We left Manáos on the 8th of August, and arrived at Canacahám, the last point where the Amaronian Company's steamer touches, on the 17th of the same ; there we waited the return from up river of a little steamer, which appeared on the 1st of September. On the 2nd, at one a.m., we left Canacahám, and arrived here yesterday. The peculiarities of the Purús, from what I have seen, are low and ordinarily high land, very rarely high enough to resist the inundations which are very common in the winter months, March, April, and May, when the waters begin to subside. During these months the people are not able to manufacture india-rubber, which constitutes the commerce of this noted river. The people then travel, as I have seen in Holland, by means of canoes, from their doors to whithersoever they wish to go. The Purús at present is at its lowest level, and the rainy season is not far from setting in. It is very dangerous to navigate, even for the little boat, the ‘ Colibri,’ in which we have come to this place, and which draws about five feet of water. Birds of various species abound on its banks, as well as turtles, of which I have seen three different kinds. Just at this time they frequent the beaches at night to lay their eggs, when they are caught by the people for food. I have had several times to go with them to catch some for our own sustenance. The river margins consist of high and low beaches, and plenty of forest.

“ The name of the person in whose house I write this is Senor Francisco de Souza Pinheiro. We met him below at Canacahám, and, knowing our object, he

kindly offered us part of his house, acquainting us meanwhile of the advantages we may expect at his place. It was a timely offer, which I now highly appreciate. From here upwards the Indians are said to be found in greater numbers at the river banks than elsewhere, though, I think, they are rather scattered, and we may experience much difficulty in finding a suitable number to begin with. The Roman Catholic priest who annually visits the people of this river for the purpose of baptizing and marrying does not come as far as here. It appears that, bating one or two huts above, we are at the last settlement on the Purús. I have already seen some of the few Indians who are settled not far from our host's house; they are called Hypurinás, and are reputed to be superior to a neighbouring tribe called Pammrays. They are also more numerous, but not so hard-labouring as the other. This is the tribe among whom, I think, we shall labour, at least, at present. I have listened to their conversations with one another, and I have noticed the low tone which I have found prevalent among the Fuégians; it requires great tact to catch the sounds of their language, and to imitate them in speaking. I have no doubt there is a deal of difficulty before me in commencing to learn their tongue. There is a natural backwardness in Indians when asked by a stranger to tell him anything in their tongues, especially when there are two or more together. The following is a small collection of words in the Hypuriná language, which I have acquired from an Indian lad since my arrival. I do not mean to say I have caught the correct sound of every one, but I send them as a specimen of the language:—

Camatsitú, Pium (Gen-Simulium ?)
 Pengkerúna—forehead
 Cartatsí—nose
 Carapanántsí—nostrils
 Kitsí—eye
 Sirintsí—tooth
 Yacuntsí—hair
 Kipitatsí—ear
 Napintsí—neck
 Priricuntántú—back of head
 Macuntsí—hand
 Kutsikí—fingers
 Soutansí—finger-nail
 Caníú—mosquitos
 Kinintsí—crown of head
 Sirintatsí—chin
 Ninintsí—tongue
 Macununtantsí—wrist
 Macuntsí puricuntúra — back of
 hand

Turutsantí—breast
 Tecacuntsí—belly
 Tutaritsí—back
 Kakuntsauká—the sides
 Pukintsí—buttock
 Oturutsáka—thigh
 Patarikitsí—knee
 Tapikitsí—leg
 Simutá—shin-bone
 Pisúna, or otutsukúa—ankle-bone
 Kitintsí—foot or sole
 Kemí—corn-cob
 Aminarí—tree-trunk
 Kainkirí—alligator
 Kuikirurá—paraquito
 Nikatsí panikaté—to eat
 Angkití—cat

“JACOB E. RESYEK.”

SÃO PAULO.



HE Rev. J. I. Lee writes:—

“São Paulo, Brazil, October 19, 1874.

“I think that the following paragraph, taken from a Brazilian periodical published in the United States, may be of no slight interest to some of our readers.

“ ‘ But the Government, acknowledging that the situation of affairs could not be worse, and admitting that it is with much pain that it sees the Bishop fulfilling his sentence, has nothing, absolutely nothing to propose to the Legislature of the nation. Now this amounts to a confession that the Government knows not how to proceed, and furthermore, it establishes the precedent, that when a Government is interrogated upon its future policy in reference to the greatest subject of the day, it may avoid a reply by stating that it has no measure to propose, and that the Opposition also is incapable of framing one. A Member of the Parliament says, “ On entering a church in France we see the priest explaining the Gospel or accom-

panying the people in hymns of praise to God." This is the custom where the Protestant religion is found side by side with the Catholic (Roman Catholic), and emulation being thus excited, one vies with the other, so that the State, instead of losing, is rather the gainer. On the contrary, where there is but one religion in a country, the adherents are less zealous than where there is a variety of religions; but for the existence of various religions as permitted by the Constitution, it is necessary that the greatest protection be afforded them, in order to avoid the scenes of which we have been witnesses.

" 'Must we not continue to pass for a people disloyal and of bad faith whilst we are acting in contradiction to the very principles of our own Constitution? For if everyone is permitted to follow the religion of his choice, what reason have we to consent to a continuance of the treatment which has been experienced by some of the Protestants?'

" 'It is not many years since that in Nitheohy, if the Viscount Souza Franco had not been President of the Province, Dr. Kallay would have been stoned to death by the joint action of *two priests* who set the people on to stone him when he disembarked in Nitheohy. The history of Dr. Kallay's noble work in the Island of Madeira may be read in the Memoir of Rev. W. H. Hewitson, published by Nisbet and Co., London.'

" Dr. Kallay is now in Rio de Janeiro, gathering in converts to the Gospel, and many of his flock who fled from the persecution in the Island of Madeira, are settled in the United States, having churches and ministers of their own there. To illustrate the impression given by the practice of some members of Dr. Kallay's Church, I may mention the remarks made to me by one of our own countrymen who commenced to attend our Church some months since, and has been a constant worshipper there. He said, 'Dr. Kallay's members of the Church would never be persuaded to do any business on a Sunday.' This fact alone speaks volumes.

" I quote a few lines from the valuable record of Dr. Kallay's labours, by his own pen, in the Island of Madeira. 'In 1842, people came in large numbers to hear the Scriptures read and explained. Many walked ten or twelve hours, and climbed over mountains three thousand feet high, in coming and returning to their homes. The meetings were solemn—the hearers listened with unwearied attention—a hand was observed stealing up to remove a tear, and sometimes there was a general audible expression of wonder. This was especially the case when the subject of remark was the love of God in not sparing His own Son, or the love of Christ in voluntarily taking upon Himself the wrath and curse which we deserved. For several months I believe that there were not fewer than one thousand persons each Sabbath; generally they exceeded two thousand, occasionally reached three thousand, and once were reckoned at five thousand.'

" We have received the handsome donation of the Service Books for our Church from the 'Christian Knowledge Society,' for which, in the name of our Committee and congregation, I beg to thank that Society.

" We are very much in need of a *Harmonium* and a *Baptismal Font* for the Church; but the debt which is still remaining upon the building forbids any fresh expenditure for these so necessary requirements. It is, above all things, important that the Church should be free from debt, owing to the very precarious tenure of land in this country, and until the Church is properly secured we have no pledge that our Church of England services will be continued there in time to come.

" May the Lord direct our hearts into the love of God, and into the patient waiting for Christ.

" JOHN I. LEE."

" *São Paulo, Brazil, October 31st, 1874.*

"The perpetual and implacable conspiracy, gradually revealed by the Jesuits, against the principles and institutions of present society, with the view to establish the absolute control of the Church over the State, is manifested in Brazil in such a way that the internal peace of the whole realm is at stake.

" Ultramontanism, or Jesuitism, with the pretext of defending the Christian religion (which no one attacks) excites and provokes fanaticism to civil war, recording its victories with the blood and with the tears of countless victims, as is the

case in the R—— of Para. In regard to this question we meet with a sensible article published in a patriotic journal of the north of the Empire, which we transcribe below :—

“ ‘Evstalega, September 29th, 1874.—It appears that the dark days are returning of the wars of a religion which borders upon the intermittent mania of massacring mankind while disputing the power of God. And why ! is there a want of questions of immediate utility in real life with which we might be occupied ! It was the Council of the Vatican which at length created a situation of a nature so unfavourable to the progress of the conquests of human reason. It was waiting in weariness to witness its efforts and successs, whilst the edifice was crumbling to dust which prejudice had erected, in support of a theocracy the most foolish that ever existed.

“ ‘Before the Christian world comes to order, great and mournful will be the transitions through which it has to pass. Thanks be to God that our turn has not arrived of paying a heavy contribution to Christian insanity. Not that their spirit has escaped being wrought upon with much earnestness, and by every method capable of leading the reason astray.

“ ‘There never was a “Propaganda” more pertinacious or more treacherous ; no superstition ever exhibited such audacity. The law, and all the Constitutional powers, were attacked in the front, but public order has not yet been altered. No country, thanks to the disposition of its people or to the accomplished good of its institutions, resisted for so long such great pressure.

“ ‘The abolition of slavery was passed in peace, and we are going forward in a religious crisis of two years without any grave occurrence, notwithstanding every endeavour on the part of the Roman Catholic clergy to disturb the existing order.

“ ‘Will there be weakness in the public spirit of Brazil ? It appears that it was not so in view of the energy displayed in the Paraguayan war. The fact is that the Brazilian is now sufficiently advanced in education not to allow himself to be over excited by circumstances which merit an everlasting contempt. To state the Pope to be some divinity is a thing which is heard of, but to which there is no response. The religious mania has somewhat of contagion in it ; the struggle spreads itself like the flames. If the whole of Europe is arming in the expectation of an approaching contest, it would be the height of imprudence not to guard against the perils which thence might reach us here.’

“ I think that this quotation will represent the present condition of the affairs of this Empire. Doubtless we must make much allowance for many of the sentiments expressed here, proceeding as they do from a purely Brazilian point of view.

“ It truly appears that we are not far distant from ‘the battle of that great day of God Almighty.’ May we be found clothed in the whole armour of God !

“ J. I. LEE.”

Chili.

UR Chaplain at Santiago writes as follows :—

“ Santiago, Sept. 29th, 1874.

“ We had a most dreadful shock of earthquake here on Saturday night last. Through the mercy of God there have been no lives lost, so far as we know. The papers say that it was stronger than the one on the 7th of July last year. If it had continued a few seconds longer the city would have been in ruins, but it only lasted ten seconds ; but what a time it seemed ! I was awake at 12.10 by the terrific shock ; I thought it impossible for the house to stand. It was awful ! The house seemed to swing to and fro, and every moment I expected it to be crushed together. The ten seconds appeared like an age. I rushed to the door nearest the stairs, but found it locked, and no key ! At this point the screaming of women in the street was dreadful. I then rushed to another door, which led out to the balcony, and from thence to the stairs, but when I reached the bottom I found the street door locked. In a moment I went through the court-yard and out into the street, where I found plenty of company with nothing on but their night dresses.

I remained shivering in the street for some minutes, afraid to go back, lest another shock might come. At last I summoned up courage and went back, with the full intention of dressing and stopping up all night. But reason prevailed over my fears, and I returned to bed, but with the resolution of keeping awake. When I got into the warm bed I began to calculate the probabilities of another severe shock. Well there may be a shock, but most likely it will not be so bad as the last! If so bad, yet it may not throw down the house. I continued reasoning that way for a few minutes until, strange to say, sleep overcame reason and fear and in less than half-an-hour after having had such a fright, I was fast asleep again. It is astonishing how soon the alarm passes over. Women, who were screaming and calling on Mary to help them one minute, will be joking and laughing the next minute at the ridiculous things they did a few moments before.

"At one, another came which awoke me, but I did not leave the bed as it was slight. Two others took place before morning. It was not nearly so bad at Valparaiso. Not much damage was done here, beyond some cracks in the cathedral, the grand hotel, the theatre, and a little injury to the new exhibition.

"I send by this mail a paper, the official organ of the Government, containing a sermon in it by Mr. Ibanez; you will see and understand the importance of it. The priests have made a great noise about it, but it is very weak. The Vice-President of the House of Congress met him to-day, and almost embraced him and thanked him in the name of a large party for this sermon. The priests are preaching terribly against the Government and have publicly threatened, in a letter to the President, to resist the new laws by force. They will find that the President is more than a match for them.

"Several of my people are ill just now, as the weather is very changeable. We had snow last week, a thing scarcely ever known here.

"JOHN ROE."


"Santiago, October 13th, 1874.

"I hasten to inform you of the religious and political crisis close at hand. The President and a large number of deputies have been excommunicated by the Romish Church in this country. Although it has been treated with the greatest contempt and ridicule by the press and the House of Congress, yet it has a very serious side, and has a very important bearing on our work in this country. It is causing much ill-feeling, and many divisions in families; it is rumoured that in none more so than the President's. His wife is what is known as a 'Beata,' or fanatic, and it is said that she has gone so far as to threaten to leave him. I have it on very good authority that the President has prohibited priests and sisters from entering his house, and also stopped the numerous letters that were being sent to inflame his wife and daughters. A Member of Congress went the other day to stand godfather to his own grandchild, but the priest refused to accept him as such, he being one of the excommunicated. The feeling is sure to grow, and there is scarcely any doubt but that it will end in a revolution; but I feel confident that God will overrule all for His glory. As a sign of the times I may mention that the chief singer here, in the principal theatre, dedicated his benefit to the excommunicated the other night. The priests worked might and main to prevent the public from going there. They succeeded to some extent with the women, but the young men went in thousands, and the papers say that the excitement was great and that the singer received over 500 dollars in presents. The press is very strong against the priests. Murphy never used stronger language against the priests than is now used by nearly all the papers of the country. A sensible man in the House of Congress said the other day that England and the States were the two most religious nations in the world. Another M.P. observed last week in the House that he had no fear of the excommunication for he did not want to confess to a priest, and that he could confess to God alone! This is a very old man, and has always been considered very pious. As events occur I shall inform you.

"Last month there were 37 Testaments and 12 Bibles in Spanish sold, and 2,203 'British Workman' in Spanish. This month so far 17 Testaments, 3 Bibles, and over 1,000 'British Workman' in Spanish, and many other books have been disposed of.

"JOHN ROE."

HOME PROCEEDINGS.

“ATHER up the fragments that remain that nothing be lost,” would seem to be the thought connected with the close of the year, and this will describe our Society's Home-work during December. Besides the Meetings and Sermons in places which have always been accustomed to receive us in that month, there are generally a few which have deferred their help from time to time. These fragments have to be gathered up in December, or they would be lost, so far as appearing in our Report goes. North Berwick comes under this category, and with it went Dolphinton, where, through the kindness of a lady, a missionary address was delivered one Sunday evening in the large hall of a private house, and, though the snow lay thick on the ground, people came from great distances to hear about South American Missionary work. York had her Annual Meeting, and gave nearly £11. Mr. Adams kindly came over from Leeds to help at so important a meeting. Mr. Scott has now been provided with a magic lantern, and a series of beautiful slides, illustrating South America. These bid fair to becoming very popular in the North, and he has already had good meetings at St. Paul's School, York, Waltham, and certain places in Cumberland; Holm Eden among the number. Waltham is a very old friend, and did for us as much, or nearly so, as when we have sermons. We hope many of the Northern clergy will avail themselves of this means of interesting their people in South America. Mr. Scott will be glad to make arrangements for such magic lantern lectures during the current year.

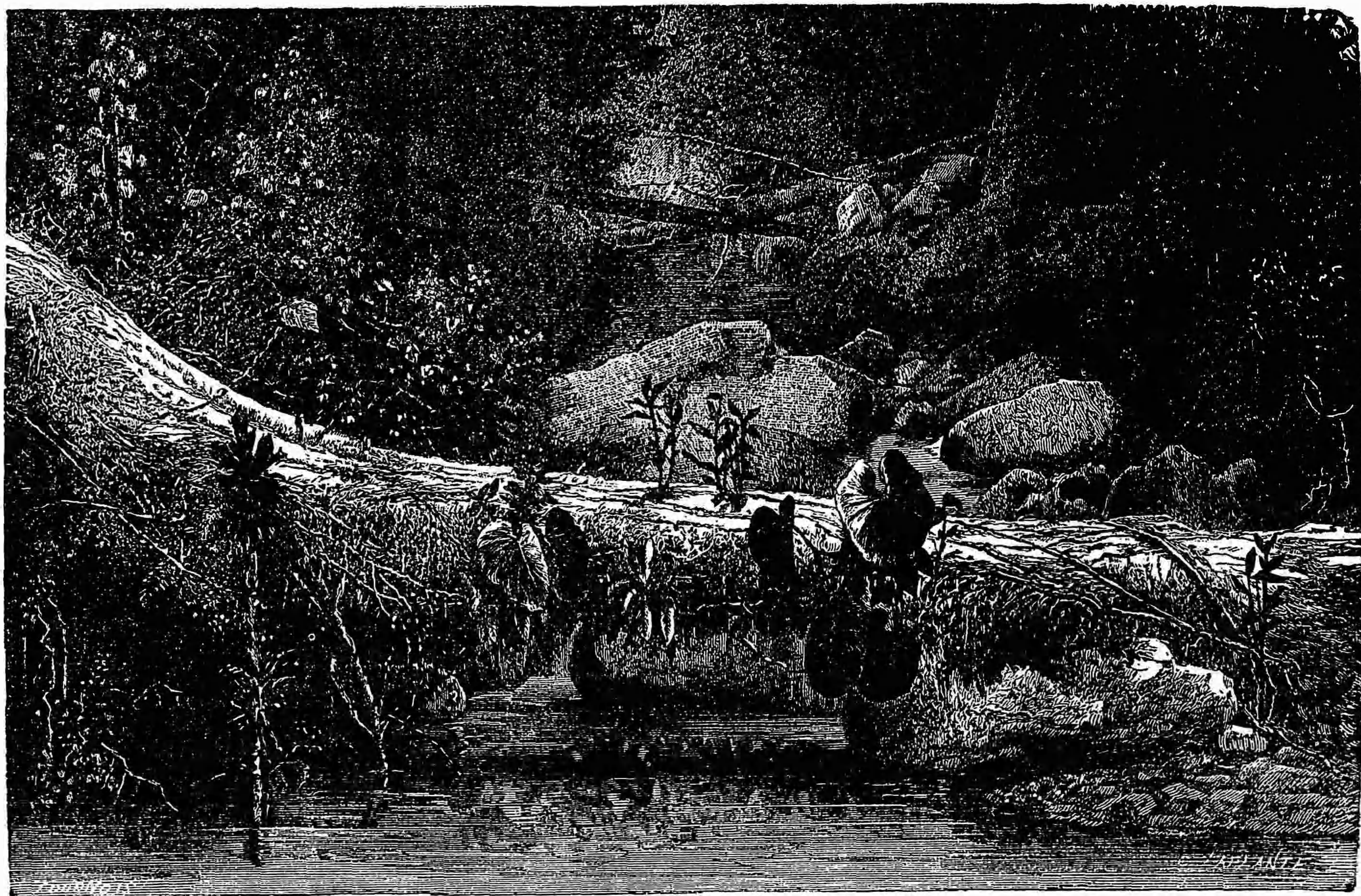
Mr. Windle has gathered up a good many fragments in the Midland Counties, of which particulars, as to collections, may be gleaned from the receipt page. He has gained two very valuable openings, viz., St. Michael's, Coventry, and Stanton, Salop.

Dissolving View lectures were delivered at Streatham and Forest Hill on the 7th and 21st, and new openings secured at Dorking, Surrey, and Buckland, Herts. on the 10th and 31st. The Anniversary Sermons or Meetings, or both combined, took place at Cheltenham, Wimbledon, Clevedon, Weston-super-Mare, and Nottingham. At the first of these Mr. Barlow was the Society's representative, and we regret that, in spite of all that our indefatigable Hon. Sec. had done to secure a good audience, only about fifty persons were present. However, we are glad to find that Cheltenham is likely to do more for us this year than it did last, and we trust some of the clergy will open their pulpits to us. Clevedon shows an advance on last year, but there is a falling off at Weston—our Meeting there was sadly interfered with by the weather. We regret to say that we have had to let slip a few places where we have usually had meetings towards the close of the year. This has been the case with Sherborne, Leicester, Southsea, and Canterbury. The last two of these are to be visited this month. We have spoken of England and Scotland, and we may conclude with a word on Ireland. We were much encouraged to find that Mr. Scott's meetings in the county of Armagh were more than ordinarily successful. After the meeting in the city of Armagh, a lady engaged to support a Fuégian child at Ushuwia. Two new openings were secured at Tanderagee and Stewartstown, so we hope to receive an increased and increasing sum from our Armagh Association.

And now to leave dry details of deputation work, we would ask all our readers to remember South America, and her missionary workers both at home and abroad, during those days set apart at the threshold of the year for united prayer throughout the world. Let us all, dear friends, make use of the open door in heaven at the same time that we are striving to enter in at the open door the Lord has set before us on earth.

H. S. A.

[The further publication of Mr. Clough's diary is temporarily postponed.]




FALLEN TREE, WITH PARASITES, ON THE BANKS OF THE AMAZON, BRAZIL.

THE SOUTH AMERICAN

Missionary Magazine.

FEBRUARY ■, 1875.

“Ye know not what shall be on the morrow.”—*James iv. 14.*

“NE soweth and another reapeth” is the Divine axiom of missionary life which solves some of its most mysterious problems. It is the law of the “kingdom of Christ.” The sower, often taken before he has practically commenced sowing—another and another filling the gap—then, after patient waiting, “the full corn in the ear”—such is the Christian’s comment on missionary biography. It was so in the history of the Fuégian work, and now appears repeated in that of the Amazonian. We have to announce the sad tidings of the death, by drowning, of the Rev. David J. Lee, M.D., Superintendent of the Society’s Amazonian Mission. Our own deep sorrow at the event will be shared by many of our readers who knew him personally. But “he being dead yet speaketh”—speaketh to all of the need of preparedness for an instantaneous call to the Presence-Chamber of our Lord.

We refer for particulars to Mr. Resyek’s report of the distressing circumstances under which Dr. Lee passed from an earthly slumber, on board of the steam-launch in which he had lain down to rest, to that more blissful “sleep in Jesus,” which is the guerdon of those who work and live for Him. Dr. Lee was a man of undaunted energy and devoted zeal; and in the short time that he had been engaged in the cause he had undertaken, had secured the support and countenance of the authorities for the evangelization of the heathen Indians, and has familiarized us with its difficulties as well as indicated the lines of operation it might be desirable to adopt.

His removal, in the mysterious dispensation of One who is

all-wise and “seeth not as man seeth,” will not deter the Committee from continuing the work that has been commenced; but they seek more fervently for guidance from above, and solicit the prayers of the Lord’s people that a faithful, zealous soul-winner to Christ shall be stirred up to offer himself for this very important post.

The Bishop and party reached Pernambuco, Brazil, December 11th, on board the “Britannia,” but after spending a few hours on shore, proceeded in the same steamer to Rio de Janeiro. There the Bishop held his first confirmation of twenty-two candidates, who had been prepared for his arrival. The Revs. W. H. Shimield and W. H. Elkin, with their families, continued their journey to their respective stations, the former at Salto, Uruguay, and the latter at Lota, Chili. The passage from England had been favourable and pleasant. Meetings for daily prayer during the week were held in the ladies’ cabin; on Sundays in the main cabin for the morning, and in the evening on deck.

The “Allen Gardiner” has been detained by the obstacles to her completion arising from the inclement weather, but as the trial trip has satisfactorily taken place under the eye of Admiral Sir B. J. Sullivan, K.C.B., and Captain A. B. Usborne, R.N., we fully trust that she has already sailed from Plymouth for her destination.

We rejoice to find, by a letter from the Rev. W. T. Coombe, that the insurrection in the Argentine Republic is entirely at an end, and tranquillity restored.

C. R. DE HAVILLAND.

Brazil.

THE AMAZONS.



R. J. RESYEK, the Society’s Lay Missionary on the Amazons, writes as follows :—

“Pará, 28th November, 1874.

“Presuming that you are already well acquainted with all our movements up to the time of our leaving Manaus for the Purús in search of a suitable place to establish a mission, both for the satisfaction of the Committee and all the friends of the Amazon Mission, and particularly considering it my duty at this juncture, I forward you the following Report on the voyage from Manaus to the Rio Purús and back :—

“The President of Alta Amazonas residing in Manaus having heard of

our arrival there and of our object, kindly, of his own accord, offered us free passages either to the Madeira or the Purús, which were in due time granted to us after Dr. Lee had chosen the Purús as more favourable than the other. Having also supplied us with a large bundle of letters to be delivered to the several Subdelegados on the Purús, recommending us to their protection should we require it, and also requesting them to assist us when practicable in the furtherance of our object, Dr. Lee and I left Manaus in the steamer 'Andira' on the afternoon of the 8th of August last. On the 10th we entered the Purús. As is customary, we called at the several settlements on the river banks, taking in wood for the vessel's consumption, discharging cargo, landing or receiving passengers till the morning of the 17th of August, when we arrived at Hyntanaham, the last point the steamers touch at. It was here that Dr. Lee had intended to locate the Mission, but on our arrival there we were beyond measure disappointed, for not only were no Indians there, but no living soul whatever. There was nothing but an old hut belonging to one Braz Urbano, of whom Mr. Chandless has made mention in his pamphlet on the Purús. The captain, therefore, kindly steamed three miles higher up to a settlement by name Canacaham, whose owner is one Vera Cruz, a native of Pará, and a dealer in india-rubber, to whom we made known our circumstances, as well as our object in coming thus far, at the same time intending, if necessary, to ascend higher up the river. He very kindly offered us shelter, and whatever food he could let us have. The 'Andira' then sped back towards Manaus, leaving us in our strange and temporary home.

"We soon found the very great difference in the way of living. I had, in Manaus, heard a great deal of the hard life the people lead, the scarcity of food, and the abundance of mosquitos and piums, which indeed are, after all, the most to be dreaded; but we had now to realize by experience all we had heard. We found there was not the slightest exaggeration in all the statements which had been made to us, as sometimes was the case, and we found that the higher up the river one went, the more scarce food became, the harder the life, and the more the plague of piums.

"In the Purús people have not stated periods for eating, but they eat only when there is something to eat, or when some one had been fortunate enough to obtain some wild fowls or fish. Food really is not so scarce—*i.e.*, flesh—but the people being so bewitched with the apparent lucre from the india-rubber, are almost entirely occupied in gathering and manufacturing rubber, so that while they seem to be making money, they live upon very little food, and almost starve from the want of it. It is the employés who are most subject to these sufferings. These poor fellows go out at 5.30 or 6 in the morning to gather the rubber-milk till 2 p.m.; then they sit in a hovel roughly constructed and covered with palm leaves, and convert the milk into rubber by means of an incessant and voluminous strong-smelling smoke, created by the kernel of a palm fruit called *uricurú*. By the time they have hardened all the milk it is 4 p.m., or more; they then either go to the chase, or remain in their palm-leaf huts ready for a repetition of the former day's work on the morrow. And so they spend their valuable lives till the expiration of the term agreed for their service, when they return to their several homes at the employer's expense, not seldom with broken-down health and sorrowful reflections. Living in this manner, they are obliged to buy whatever food can be had from the employers, some of whom keep a good stock on hand (others, again, hardly anything), such as farinha, rice, biscuits, sugar, &c., which, owing to the heavy freightage paid from Pará or Manaus, the employers cannot afford to sell except at very high rates, to the detriment of the buyers.

“ We soon began to make inquiries regarding the neighbourhood, the way of obtaining food, and the Indians particularly. On our landing, we thought we had arrived at our journey's end, but from what we could plainly see before us, and from answers obtained from the settlers to our numerous questions, we discovered that we were much disappointed in almost everything we had reckoned upon. In the first place food was scarce, people could not be got *ad libitum* to go in search of the daily necessities, for the food principally is fish, turtles when in season, which is from about the end of August to the end of October, whatever wild beasts and birds can be shot, and farinha ; our money we found did not avail us much ; I was therefore obliged for many nights successively to go with the rubber men to some distance up the river in search of turtles and their eggs till midnight or later for our sustenance. The scarcity of food was to us, indeed, a great privation, for we found that it would take us almost the whole of our time to go in search of it. In the second place, the land all about Canacaham is low, and during the rainy seasons lies under water. There is, the people say, *terra firma*, but further in the forest. From my own personal observations, with the exception of two or three places from Hyntanaham to Terruham, the place we finally stopped at, I had not the least indication of *terra firma* near the river. To have built houses on low land subject to annual inundation, would not at all have been a wise plan, though such a thing is very common on the Purús, notwithstanding the dire experience it has cost some of the settlers there. In March last, in the Upper Purús, a house being partly in the water as usual at the rising of the river, belonging to a person I know, was by the force of the current ruthlessly swept away, there being at the time people inside, who fortunately escaped unhurt by means of canoes ; but the owner, who then had several hundred pounds of property in it, has lost considerably thereby. In the third place, the want of a sufficient number of Indians among whom to commence operations. I have been inland to the lake which they are said to inhabit, but I have not seen over a dozen together of men, women, and children. These Indians, who are of the Panumary tribe, a very low one, are short, thick-set, and full of whitish natural spots on the body, having their lower and upper lips bored. They live on rafts, constructed by themselves, and fastened to long poles stuck into the bed of the lake far from land, and come ashore in their canoes to fish or hunt ; they do not permanently live ashore on account of the mosquitos and piums, which, strange to say, but happily for the naked Indian, are very scarce about the middle of the lake. It is with difficulty that the settlers can get any service from them ; they are naturally indolent ; besides, they shun the whites, having from experience found that hitherto when it was in their power to subjugate the poor red man, they did not fail to do so. But in the summer time they frequent the several extensive beaches of the Purús in search of turtles, their eggs, fish, etc., and as the winter approaches they retire to their forest home. In this vicinity, in fact all along the Purús, the Brazilians say there are plenty of Indians ; but they are very far inland on *terra firma*, but if at any time you ask them, ‘ Did you see them, or, have you been there ? ’ the invariable reply is ‘ No ; but such or such a person has seen them and spoken with them.’

“ We met at Canacaham a young man, Senhor Francisco de Souza Pinheiro, a trader in india-rubber, who has a settlement near the River Panynim, in the Upper Purús, and who, knowing how we were disappointed, kindly invited us to his house where he was shortly to go offering us shelter and accommodation, telling us that at his place there were more Indians than at Canacaham, and also *terra firma*, a thing we

considered of great importance. We accepted the offer, and remained at Vera Cruz's awaiting the arrival of the only steamer, a little boat which plies between Hyntanaham and Terruham. On the 8th of August it arrived, but learning from the captain that he had already sufficient cargo, and could not then take our baggage, but would come back for us, we remained till the 1st of September, when he returned. On the 2nd, at 1 a.m., we left Canacaham for Terruham, the fare being, for us two, fifty milreis. After much delay on the way, occasioned through taking in fuel, landing and receiving passengers, we arrived there on the 9th of September, being now some 1,070 miles from the entrance of the Purús, and 2,120 from the mouth of the Amazon. Our host kindly received us, and tried to make us comfortable. However, here we found that in regard to food we were not better off than lower down the river. Now we thought we had at last arrived at our intended destination. Dr. Lee was accordingly contemplating what was best to be done for the formation of a station. We found Terruham the most favourable of all the places we had been in, though I have since learned from Mr. Piper, an American employed under the auspices of the Peruvian Government, that higher up still it is more favourable, there being there more Indians of two tribes. We met with a larger number of Indians than we did below ; about twenty-five altogether, among whom not half-a-dozen children. These Indians are called Hypurinàs ; they are far superior in appearance to the Pammarys, but inferior in industry. Adjoining the house of Senhor Pinheiro is *terra firma*, which extends for many miles into the forest, on which these Indians have a fixed habitation, constructed of mud and covered with palm leaves, a small farm of plantains, bananas, pine apples, and mandioca, to which they resort in the winter ; but during the summer they live scattered on the low-lands in rudely-constructed wigwams. Enclosed I send a vocabulary of some words and phrases I have acquired from them. We were told that there were plenty of Indians in the neighbourhood, but that they were separated far apart. It was deemed advisable to have together all the Indians of those parts, if possible, in order to acquaint them with our object ; accordingly, we asked Senhor Pinheiro to invite as many as could come. We both went into the forest to the Chief, to ask him and his people to come on the appointed Sunday ; he readily promised, but when Sunday came we saw nothing of them. We saw at once that, in order to accomplish our object, we should have to travel into the depth of the forest, as well as by canoe, which we had not. This, however, we might have done, could we always rely upon obtaining food. A Brazilian who spoke the Hypuriná tongue, came to the settlement one day ; there were at the time some Indians present, also one of the chiefs ; we seized the opportunity, and asked him to interpret for us, which he did. We asked the chief if he would like us to settle among his people and teach them ; he could not give us a favourable answer before consulting the old chief, who came a few days after, and to whom we opened the subject. The Indians not being accustomed to this kind of conversation, having but very recently had a few Brazilian settlers near them, could not at once take in all we said, though they seemed to have an idea of what we wanted. The old chief consented to our living among his people, and said we might build a house on his *terra firma*, but that there were some of his people who did not like our proposition to teach them.

"These Indians led an easy life ; they do not seem to feel concerned about the future, and though they know how to appreciate the reward of their labours, it is with the greatest difficulty and with much coaxing that one can get them to do the slightest manual labour ; even for themselves they will do no more than is really necessary. All this, however, would

have been comparatively a trifle ; but on inquiring the prices of things, and after Dr. Lee had computed what the annual cost in food only of each of us would be, as well as of *employés*, and Indian children under our continual protection, he found that the expenses would be more than the Committee probably would be able to sustain, or would allow him to incur. If I remember aright, I think he told me that the annual expenses of each of us *in food only*, would be 150*l*. Amongst his papers which I have saved, I think I saw a report he had made on this subject, and which he intended to forward to the Committee. If they should reach England the Committee will be more perfectly informed. He had, therefore, made up his mind to return to Pará *viâ* Manaus, to write to the Committee about this, and if his statements had been favourably received, and he authorized to incur the expenses, to return about January or February, and without delay, to begin the formation of the station. Having sold off some of the Mission's property so as to avoid the encumbrance and freightage, he packed up the rest ready to leave in the little steamer which arrived on the 6th of October. On the morning of the 8th of October, after having thanked our host and hostess for their kind treatment of us, we left Terruham for Hyntanaham, having with us all that belonged to ourselves and the Mission.

"The name of the steamer is Colibri, captain and proprietor Luiz Robert ; it is 37 feet long, 8 feet 6 inches broad, and 5 feet deep, built by Yarrow and Hedley of Poplar. At the time of our leaving Terruham there were on board four passengers, the boat's crew (five persons), some india-rubber, and passengers' luggage. We travelled on, calling occasionally at the several settlements for rubber and passengers, until late in the afternoon, when we arrived at São Sebastião, the captain's settlement. It is the custom when the boat is benighted at a settlement for nearly all to go and pass the night ashore, when there is sufficient accommodation, on account of the very great number of mosquitos on board, which render sleeping impossible, as also the smallness of the boat. On this night nearly all, inclusive of Dr. Lee, went ashore. The next day, after having taken in more rubber, we again proceeded on our voyage till late in the afternoon, when we arrived at a bank in mid-river, where we were held fast in the loose sand ; all effort to liberate the boat proved futile ; a deal of the rubber was then cast overboard, and secured with ropes, and as many as could swim jumped out to push it off, but without effect ; we were therefore obliged to pass the night in this precarious condition. The next morning, without any food (for even on board every passenger has to supply himself with this), a similar trial to that of the previous day was made ; now all the rubber was cast out ; this soon scattered into several directions, and, with hard labour, was pursued and secured ; finally, with the help of the engine, we again floated and resumed our voyage till late at night, when we arrived at the settlement of one Captain Augustino, who kindly provided us with something to eat. I doubt not but we were all very hungry, yet Dr. Lee did not partake of any food with us except a small bit of beef, and then, having spread his blanket on the floor, retired for the night. Except the boat's crew, we all went ashore to sleep under mosquito nets. The next morning, Oct. 11th, we left, the boat being now deeply laden, there being on board 350 arrobas (11,200*lbs*.) of rubber, and fourteen persons, besides cases and trunks, its gunwales being now only about ten inches above water. After an hour or two we arrived at a place called Saccado, the scene of the catastrophe which I will shortly relate, the property of a Lieut.-Colonel Mansel Antonio de Miranda Neves. Here we were to remain till the next morning, when we should resume our voyage down river. The host kindly received us, and did his best to make

us happy ; indeed in this he went to extremes, for the whole of the Sabbath was kept up with continual dancing and drinking, from which Dr. Lee and I kept at a distance, though *he* had been pressed upon to join ! Here, as in other places, as many as had chosen could have passed the night ashore ; the greater part of us, therefore, took our hammocks and mosquito nets ashore, which we tied in the house, ready to retire when it was time, for not only was there not room enough for all to sleep on board, but the mosquitos would have annoyed us too much. The boat, as usual, was fastened to the shore with a rope, about a little more than a fathom distance, in deep water. Unfortunately, Dr. Lee on *this* night remained on board to sleep ; he never used a mosquito net, but simply covered his face with a thin white gauze, and his whole body with his blanket. He turned into the captain's hammock, which was fastened at the prow, under the 'toldo,' or fine awning ; and near the little cabin aft lay the fireman, an able-bodied negro, the property of the captain ; on the toldo were three boys : altogether there were five persons on board. There was no wind, no rain, and no current where the boat was. About one a.m. Oct. 12th, while I was in my hammock ashore sleeping, all being quiet, everybody being more or less sound asleep, the dead silence of the night was suddenly interrupted by a faint voice calling out to the captain, who was asleep in the same room with me, 'Commandante, a lancha está no fundo !'—the boat has gone down ! We were all startled at such unwelcome and unhappy news at such a time of night. We all jumped out of our hammocks, hastened to the beach to see how things were, I to see if Dr. Lee was all right, but I was exceedingly bewildered, and I may say terrified, when I saw nothing of the boat, but more so when calling out at the top of my voice, 'Dr. Lee,' several times, without the slightest answer. I then cast in my mind what the consequences may have been, the boat and its contents lost. The voice that had cried out to the captain was that of one of the three who were asleep on the toldo, who fortunately were able to escape to the shore when the water reached them on the toldo. Dr. Lee and the fireman, who were below, were supposed to be lost. No one could give any account whatever as to how the boat had gone down, but by-and-bye, on the recovery of it, it was discovered that the fireman, previous to his retiring, neglected to shut the lower cock through which the water freely entered. The way I think Dr. Lee got drowned was this :—Having covered himself securely as he generally had done, he was soundly asleep, as well as the fireman ; the water passed gradually through, and when it had reached a certain height in the vessel, which is iron, and was so deeply laden with rubber, the boat went down instantaneously, and with its heavy weight parted the rope where-with it had been made fast to the shore, so giving no warning and no time whatever to the sleepers to awake and discover their perilous condition, and Dr. Lee especially being so wrapped up in his hammock could not possibly have escaped ; moreover, the india-rubber on which they were lying, being a buoyant substance, immediately floated on the water reaching it, and actually hemmed in the two sufferers. This is, in my opinion, the only possible explanation.

"Nothing could be done at this time of night, for not only was it dark, but the boat was entirely out of sight, and it was supposed that the current had taken it lower down. In the morning early we went down again in search of the boat, which was discovered about sixteen yards from where it had been fastened towards the middle of the river, with the toldo about four or five feet under water. Messengers were despatched to several parts of the vicinity requesting the neighbours to come and assist. Within a few hours about thirty persons were present, among whom were a few good divers, who went down to save, if possible, some things. The two

corpses were said to have been touched, but after a while they were lost. By degrees some of the lost articles were brought up, among them some trunks belonging to the passengers, three boxes of the Mission, and some of Dr. Lee's clothes, also the cheque-book and some money he had in a travelling-bag. But it is very remarkable that a large case with valuable carpenter's tools, &c., belonging to the Mission, which was under the india-rubber in the boat, has entirely disappeared. I estimate the value of my own property lost, without any exaggeration, to be 20%. Luckily, my trunk, with clothes, was saved.

"The people now began to construct a stage in the following manner :— From the beach to almost the spot where the boat was lying stout stakes were driven into the ground, and these were kept in their positions by means of lianas ; on these stakes poles were laid upon which to stand ; a kind of wooden winch was made of stout wood, to which on both ends were fastened handles, cross-wise at the last pair of stakes near the boat ; one end of the boat's anchor-chain was then passed round the cylinder of the winch and the other end attached to the bow of the steamer, and by this means, with very hard labour from early morning till late at night, having had very little food for about a week, they gradually drew up the boat, which sustained little or no damage.

"Early on the morning of the 13th of October the people went down to try to find the corpses, which, after a while, were recovered. A box 2ft. 5in. by 1ft. 7in. and 1ft. 6in. deep, covered with zinc outside, was prepared, and Dr. Lee's bones were put thereinto. At the suggestion of the host, I wrote a declaration to the effect that the remains were Dr. Lee's, which was put into a bottle, tightly corked, and laid in the coffin. The remains were taken to a hole prepared, some of the people following. Having explained to them our custom, and my obligations to all Christians, but particularly to God, to perform the last act of regard to the deceased, I read some of the most important parts of the Burial Service, the people quietly listening, though they understood not, and the coffin was lowered down and covered. But as all the land goes under water during the rainy season, which had already set in, the host has promised by-and-bye to remove the coffin to *terra firma*, so that if at any time it should be sent for, either from England or America, it may readily be found.

"The only thing I could now do was to gather as much as I could of the lost property, dry it, pack it up, and take it directly to Pará. I was doing so—intending to go down, acquaint the British Consul with the event, telegraph to the secretary in London, and await the result—when, to my great surprise, the Subdelegado of Police, who happily was present, told me that it was the law of Brazil and his duty to take possession of what I had saved belonging to the Mission and to Dr. Lee, write thereof to the authority in Manaus, and await its pleasure. The things were taken from me—some very much damaged, and will be worth little or nothing—and out of the cash I have saved, barely 200 milreis were given me to pay my passages and all expenses back to Pará. The President of Manaus having given me a free passage to Pará on application, I have thereby been able to save 59m. I have paid 10m. in Manaus as a tax imposed on free passages by Government, 25m. for food on board, and 4m. for landing and carriage.

"An inventory of the things saved has been taken, of which I have two copies, one of which I enclose.

"Not being able immediately to descend from the Purús, I wrote and sent without delay three letters : one to the President in Manaus, requesting him, if he could, to order the saved property to be delivered to me ; the second to the colonists in Santarem, informing them of what had happened ; and the third to the Consul in Pará to the same purport, but

praying him immediately to telegraph to the secretary, asking what I should do, also to take in hand the whole of this matter, and claim all the property. But, unfortunately, on my arrival at these places, I learned that the letters had not been delivered. On inquiring about them in the several post-offices I could obtain no information whatever, and yet I had paid postage.

"The boat being all right again, we left Saccado early on the 19th of October, and arrived at Canacaham on the same night. On our way down we stopped at the settlement of a gentleman I had known in Manaos. From Canacaham I started on the 28th October by the first boat going to Manaos, where I arrived on the 9th of November. On my arrival I called on the several persons we had known to inform them of what had taken place; among these the President, who appeared much moved with sympathy. I inquired at once about letters. Six were given to me, all addressed to Dr. Lee; also one dozen newspapers and three magazines. Except the letter you have sent, and the magazines (two of which I have left for the colonists in Santarem), on my arrival in Pará I delivered all to the American Consul, to whose care they are directed, and who sent them to Manaos.

"While in Manaos I went to the police authority to inquire if the saved goods could not be delivered to me; the secretary told me that they could not, but that they would be sent for by the first boat, and on their arriving in Manaos the British Consul, or the heirs of Dr. Lee, could claim them within five years, at the expiration of which they would be irreclaimable.

"On the 17th inst. I left Manaos in the steamer 'Marago.' On the 19th we arrived at Santarem. I went and stayed ashore a couple of hours, for the steamer took in there only the mail. We left the port at 3 p.m. and arrived at Pará on the 21st instant. On my arrival I went immediately to the British Consul, to whom I communicated the whole story of the accident. Some slight intimation thereof had already reached Pará, but people were very doubtful as to the authenticity of it until I had confirmed the whole. My primary object all along had been speedily to descend to Pará, telegraph, and then write out this report; of this I informed the British Consul, but he did not think it absolutely necessary, besides the message would have cost about £8. Both he and the American Consul have already written to the Police authority in Manaos, requesting them not to sell anything whatever of the saved goods, but to send them to Pará. And now it appears that when they arrive here the American Consul will take possession of Dr. Lee's effects, and the British Consul those of the Mission, or he will deliver them to Mr. Clough, who, of course, now represents the Mission; therefore, as things now stand, except that I may be required to prove that the effects saved are correct, the receiving and disposing of them are entirely in the hands of the two Consuls and the Committee.

"Enclosed I send a newspaper of Manaos, in which there is an account of the event on the Purus, on page 2; it heads first 'A perdido,' which is from the host, and, second, 'Protesto,' which is from the captain, whose duty it was to send in this declaration; also, the 'Report of the Sub-delegado,' an 'Inventory of things saved,' and another of the 'Mission Library, etc., left in charge of Miss Mary Mendenhall and Dr. Stroope, in Santarem.'

"JACOB E. RESYEK."

In Memory of
 THE REV. DAVID J. LEE, M.D.,
 Superintendent of the Amazon Mission, in connexion with the
 South American Missionary Society,
 Who, whilst sleeping on board a steam-launch, was drowned in the
 River Purús,
 OCTOBER 12, 1874.

"He giveth to His beloved sleeping."—Psalm cxxvii. 2.

(Literal translation of German version.)

The lengthening shadows speak the closing day,
 The cool, soft breeze of gentle balmy eve
 Whispers,—as he pursues his lonely way,—
 Of rest and sleep, the weary to relieve.

With child-like trust in God, his Master, Friend,
 Confiding in his Father's tender care,
 As now another day has reach'd its end,
 Resting, he seeks the labourer's sleep to share.

No harsh, exacting lord that toiler serves,
 Nay, He is Master, Friend, and Father all ;
 The motive and the wage is love ; he nought reserves
 Who all receives, nor would he aught recall.

Sweet is the labourer's sleep ; and sweet the sleep
 Of child, who leans upon a father's breast ;
 Labourer and child ! no dangers of the deep
 Disturb thy peace, no fears thy sleep molest !

Strength for fresh service art thou seeking now ?
 In weakness hast thou laid thy body down ?
 To-morrow brings no sweat for that calm brow,
 Thou shalt rise in strength, to wear a crown !

Ah ! is it rest thou seekest, weary one ?
 For thee, thy watchful Keeper rest has found ;
 Rest on ! thy work is o'er ! thy labour done !
 Rest, sweetly rest ! till the last trumpet sound !

Sleep ! sweetly sleep ! angels are guarding thee !
 He watches, who His own doth safely keep ;
 Men call it *Death* ; 'tis *Life* He bringeth thee,
 His gift to His beloved, in his sleep !

A. C. W.

Tierra del Fuego.

USHUWIA.



WE continue the Journal of the Rev. T. Bridges :—

“Sunday, May 10th.—A fair day, wind W. Good attendance morning and afternoon. Subjects of instruction : ‘Our Lord, as sent of the Father to teach Mankind,’ and ‘The Solemn Duty of everyone to Know and Obey Jesus Christ.’ Spoke this afternoon on confession of sin to God as necessary to forgiveness, and the necessity of our yielding ourselves to serve God notwithstanding our sins, and striving to do God’s holy will. Natives not specially attentive ; had to reprove several, and call them by name. They are interested in the illustrations I give them, in native life, of our duty to God, to self, and to each other.

“Monday, May 11th.—A cloudy, cold, windy day (wind S.), occasionally sleet. Prayers at 9 a.m. till 10, and further instruction by Mr. Lawrence till 10.30. Subject of instruction at prayers : ‘Peter’s witness to our Lord’s Resurrection and Glory on the Day of Pentecost.’ Work, dressing two goats, carting clay to a road and shingle from beach. Some ten natives employed.

“Tuesday, May 12th.—A cold day ; steady S.E. wind and cloudy. Cleared off splendidly towards evening, which was frosty and cloudless. Prayers at 9 a.m. Subject of instruction : ‘Repentance, and faith in Jesus Christ as necessary to Eternal Life.’ Good attendance. After prayers employed some 16 men for the rest of the day, in which we have done well. Work—cutting out the earth and removing it, filling in with clay and covering with shingle. This is our way of making our roads.

“Wednesday, May 13th.—A prince of days ! Cloudless and splendid, calm, but very cold. The inlet almost covered with ice, and the soil (yesterday quite free from frost) is to-day frozen to the depth of three inches, and water one and a half inches. The frost has hindered our work very much, as it made the soil we were moving from the road very difficult to cut, and when the surface thawed in the sun’s rays at noon it was very disagreeable. It also caked together the shingle on the beach, and rendered the gathering it into the bags very tedious. However, we have done a good winter day’s work, and been happy over it. Subject of instruction : ‘The Latter Part of Acts ii., especially the Subjects of Conversion and Baptism, a Rite of Public Dedication to Jesus Christ.’ To-night there is every prospect of a continuance, with increased severity, of last night’s frost. The sky is cloudless and glittering with stars, the air perfectly calm and very clear, with a heavy dew converted into hoar frost.

“Thursday, May 14th.—A very fine day ; slight thaw all day. Those who left for Hgja some ten days ago in order to get whale are returning. Three canoes have already arrived. In order to bring as much as possible the men leave their children and other wives at home. Thus George went with his wife and three youngest children ; Maten left with two wives and their children in arms, leaving one wife and four children at home ; Philip went alone, leaving his wife and three children ; Wopanunnacan went with two of his wives, leaving the third and a child. Had a good attendance at prayers, when I endeavoured to make very real to the people the existence, the power, the goodness, the holiness of God, and also their sinfulness in His sight, and certain danger unless by repentance and faith in Christ they escape. Have been occupied very miscellaneously about the house and the natives. We spent a happy evening with our pleasant

neighbours and fellow-workers Mr. and Mrs. Lawrence, in honour of Mrs. L.'s 25th birthday.

"*Friday, May 15th.*—A perfectly calm and dull day, cloudy and mild; slight thaw. Spoke seriously to the natives on the early part of Acts iii. Good attendance. Employed eight men on different works. Had remainder of turnips, about two tons; a noble sample, finer than has grown here before.

"*Saturday, May 16th.*—A dull, calm, mild day. Frost remains in the soil. Had good attendance at prayers, when I endeavoured to set before the natives our Lord as 'the Holy One, and the Just, and the Prince of Life,' in connection with Peter's address to the Jews in the Temple. Work gathering in the swedes, which we finished at 4 p.m. The swedes are small but good, and we have, I should guess, about three tons.

"*Sunday, May 17th.*—A fine day, calm, but chilly. Sharp frost last night. The people much occupied getting necessary food and fuel. Poor attendance at our morning meeting, that in the afternoon was better attended. Subjects of instruction, Repentance and Conversion.

"Many have been complaining of pains in the stomach; I doubt not from the whale food on which they have chiefly subsisted. All goes on peaceably.

"*Monday, May 18th.*—A stormy disagreeable day, cold wind and frequent snow. Last night it rained, and the land is crusted over with ice. Prayers and instruction 1½ hours. Subjects, Repentance and Conversion.

"*Tuesday, May 19th.*—Four canoes arrived to-day, and three left, Stephen and Philip among them. Weather cold. Windy and snowy all day. Wind west. Self employed sewing, and in intercourse with divers natives at front door. Prayers and instruction as usual. Attendance very small, two women, three men, and three boys. Bad weather keeps the people at home, and also want of clothes. Endeavoured among other things to impress upon the minds and hearts of those present the happiness of serving God, and of acting towards one another as Jesus Christ has instructed us.

"*Wednesday, May 20th.*—Wind variable from E. to W. South about. Snowy. Ground thickly covered with snow. Prayers and instruction well attended. Subjects, Repentance and Forgiveness of Sin, and the nature of Sin, and its evilness as against God. People very cheerful. Little else done than attending to cattle. Mr. Lawrence has been confined to the house since Thursday.

"*Thursday, May 21st.*—A very glorious day, cloudless, whilst sun shone pleasantly. Warm in the sunshine; sharp frost elsewhere, and very sharp directly sun went behind mountains at 3.7 p.m. It came to sight above them at 9.30. Spent 1½ hours instructing natives this morning concerning our Lord Jesus Christ. This evening the dingy returned, John and Ham not having been able to get further westward than Lashwf.

"*Saturday, May 23rd.*—Had large attendance at prayers yesterday and to-day, and was enabled to speak pointedly to the people of the necessity of a real change of heart. Yesterday clothes were given to women and children. Have yet to make for the men. Employed variously. To-day Charley Mecungez came to our door and knocked; I went to learn his errand. Showing a small spear, he said, 'I love your son, who was born here, and is called Ooshovian, and wish to be kind to him, and give him this spear.' I received it with a smile, and took it into Despard, who gave the hungry little Charley some biscuit, for something to eat was what he sought in this winsome way. Charley is a native of this place, and, like many, professes to have a special interest in Despard because he also was born here. Charley is an active, well-formed, intelligent boy, about eleven

years old, a regular little codger. This morning heard with very much pleasure a long and lively conversation by several natives of some wrestling they were asked to join in by the people of Aldovia, who were the most numerous. Our party, however, were the stronger, and their strength was attributed to their being fed by me, and that my teaching had made them strong. I remarked that regular living, plenty of hard work, and active regular exercise, tended to make the body vigorous and active. Thus physically, as well as morally and spiritually, there is manifest improvement among some of these people. I must also mention that John and Ham brought some skins back at the earnest request of the Westerns. They had sold them the biscuit we sent for the lost mariners they were directed to bring back. An old man whom we took a great liking to sent a skin to my dear wife as a return present for one of my shirts she sent him by his brother. Thus these Westerns show gratitude and honesty in liberally paying for the biscuit, which they the more wanted being out of sorts through using too exclusively whale flesh as food. They showed gratitude by returning kindness with kindness.

"Sunday, May 24th.—A very fine day, and the temperature decidedly milder. Slight thaw all day. We have $5\frac{1}{2}$ hours sunshine. Gave all the natives, men, women, and children, a good mess of sweetened rice to-day. Attendance this morning at service was fifty-two, being nearly every person in the place. Was happily enabled earnestly to set before them their hopelessness in themselves to attain any improvement or real happiness, and their hopefulness in Jesus Christ, who is waiting to be gracious to all who truly turn to Him. People very attentive.

"Monday, May 25th.—A very fine day. Slight frost last night. Much snow which fell last Tuesday still on the ground. Sun rose to sight at 9.45 to the North of Mount Olivia. There are about sixty persons here. Good attendance at morning prayers. Subjects, Government, its necessity, nature, and blessings, Government of the Jews, the opposition of their rulers to the Lord and His kingdom, the Resurrection of the Lord as a sample and proof of our own resurrection by Him. Occupied cooking, sewing, and intercourse with the people, which daily occupies much time.

"Tuesday, May 26th.—Heavy colds and sore throats are now prevalent, especially among the natives. Visited Wuhyasimrlcepa, whose little one, Lucy by name, has a very bad ankle indeed.

"Wednesday, May 27th.—A fine mild day. Wind variable, principally from the North. Had an interesting season this morning with the natives, when I was enabled to plead with them for Christ, to set before them His claims upon their hearts and lives as their first and most necessary duty and happy privilege. I believe they feel my words, or rather God's words, which I endeavour to speak, and that more and more they realize that to continue in their sins, to continue impenitent, careless, selfish, and unbelieving, is to give up all hope of happiness and holiness, and to oppose God, and to be rejected by Jesus, who would have saved us, but we would not, and who will then judge, and condemn, and punish. I endeavoured to set before them the unspeakable blessedness of having as our friend and Saviour, the Lord Jesus Christ. I invited all who wished to serve Him sincerely, and to give up their sins, to apply to me for baptism; they were reminded of the nature, meaning, and duty of baptism. Twenty-seven natives were present. Eight women came. The division of time into years, months, weeks, days, &c., was explained, and explicitly dwelt upon. Went over to North Shore with the workmen to cut down and bring over a load of firewood. Most of the snow gone in the low lands, soil still frozen very hard.

"Thursday, May 28th.—A fine day; wind north, and very fickle. The

thaw still goes on, but very slowly; soil but slightly affected. Had a large attendance, and profitable and interesting season from 9.30 to 11.10. Then went over to north shore with four men, and returned at two p.m. with a fine load of firewood, which we cut, carried, boated, and brought up to Stirling-house. Matthew's little girl has a very bad ankle; her parents are afraid for her life, she has so much pain. My dear wife daily attends the dear little sufferer. Her father said that he should be very grieved to lose her, as he has no other daughter. Twenty-six children greatly enjoyed a treat kindly provided by Mr. and Mrs. Lawrence this afternoon, to-day being the anniversary of a treat given to the ragged-school children with whom they were at home in connexion.

"Friday, May 29th.—Had a large attendance at prayers from 9.30 to 10.45—twelve women, thirteen men, and seventeen children, in all forty-two; subject of instruction the Ten Commandments, which the people repeated, and I endeavoured to explain and enforce. People very attentive. We have been gladdened by a sight of our long-expected vessel, and I have just sent four men to Yggia Urilacihr to light the beacon fire. People very happy to see again the 'Allen Gardiner,' to them a greater event than the Great Exhibition to the people at home. Several natives at different times to-day have been to our house asking to be made glad for the coming of our vessel by a gift of some food, which we cannot give, as when some receive all expect. Another asked for clothes, saying he was naked, and was ashamed to show himself to the sailors. Several fresh arrivals to-day. Thick fog all day. Fog is very rare in the lowlands, very frequent in the highlands.

"Saturday, May 30th.—A fine day, calm and mild. Fog quite cleared away. Beautifully clear frosty evening. The 'Allen Gardiner' cast anchor about nine a.m. Have been busily occupied reading letters, hearing news, intercourse with the natives, attentions to our visitors. Self all astir with present excitement, but most thankful to my Heavenly Father for the many kind friends He has given to me.

"Sunday, May 31st, Trinity Sunday.—A very chilly, dull, calm day. Three services here. Preached in English from 2 Cor. v., part of v. 20, 'Be ye reconciled to God,' in speaking of which I endeavoured to impress upon those present the knowledge of the Triune God, our duties as His creatures, His subjects, His redeemed ones, and open up the way of reconciliation through repentance and faith, and the necessity of seeking reconciliation. A large number of natives present. Two of the three services specially for them.

"Monday, June 1st.—Weather bad, snowy, and very cold, steady light S.W. wind, very cloudy, snow frequently falling, and making our work of carrying up the goods both tedious and disagreeable. However, we spent every muscle, and got up the greater part of the goods. Self stowing the goods in cellar, and made a fresh shaft for cart. Captain Nicholas gave me much help. Mr. Lawrence occupied on the beach lading the natives with the goods. When the Captain kindly took my place I went down to assist Mr. Lawrence. One large cask whilst rolling was falling apart, so I took out the contents and sent them up loose. Mrcuygaz took up some axes, with some other things. At dusk, after we had finished, I happened to count the axes. One was missing. George, Fispinjzi, and Mrcuygaz alone carried up the axes. Of the honesty of the first I felt confident, and publicly said so, and also that I could not trust either of the other two. As all were now assembled to receive bread as payment for their work, and the women and children to receive a present of some also, I stood on a barrel and stated the loss of the axe, and accused Mrcuygaz or Fispinjzi. I told the people how wrong it is to steal, against

God's holy law, and man's welfare ; how happy a thing to trust each other. I reminded them that God saw, and asked all to let me know which of the two was guilty when they might hear. I told them I should soon hear, and that the thief had better return the axe. Half an hour afterwards, when we had just sat down to tea, we heard a voice below in the yard calling my name. When we opened the door Mrcuygaz was there, and was very excited, and looked, with his thick hair completely crusted over with snow, a laughable object. His manner also was so excited and demonstrative, his words so fast and plentiful and loud, as to make us all laugh heartily. He brought back the axe, with a false account of its disappearance.

"*Tuesday, June 2nd.*—Weather a repetition of yesterday. This morning all our goods and stores were landed and brought up, save the cement. Visited Maten's family. His only daughter is very ill. He asked me to pray, which I gladly did, and besought our God and Father to make this sorrow a blessing to the little one's parents. I told them that to such little ones our Saviour would of His great mercy be very kind, and receive them into His kingdom.

"*Wednesday, June 3rd.*—A calm mildish day. The 'Allen Gardiner' left for Stewart Island, *via* Wayman Channel, to search for a party of seamen (sealers or whalers) reported as being wrecked there. Four natives have been sent with our own ship's complement to assist in intercourse with the natives, and as guides to the place. They will also assist in the work of the vessel. They are Matthew, George, Fellamolaz, and Hamaca. This evening little Lucy Maten died. I was summoned, but arrived too late. I endeavoured to speak comfortingly and profitably to the mourners, who ceased their mourning during my stay. The poor little body was wrapped up and taken to the school-room to be interred to-morrow. Had much trouble with many natives to-day, who very persistently would thrust themselves into our yard, hoping to get something. I had to use much firmness in clearing the yard again and again. An explanation of the necessity appeared, however, to satisfy many. All goes on well. Had two boat-loads of wood brought across to Boat Point ready for shipment. The men worked well. Had to refuse many beggars. Yesterday, in consideration of the bad weather, gave all the people here a second lot of bread.

"*Thursday, June 4th.*—A fine day. Our vessel cannot have got far. We commend her to the blessing of God in this endeavour to save life. Had a special opportunity to draw the people by faithful instruction into the kingdom of God. Earnestly sought to use it well. Some seventy persons, men, women, and children, present. After service we adjourned to the burial ground, and little Lucy, baptized a year ago, was committed to her grave, her spirit far away happy in the presence and favour of her Lord and Saviour. She was suitably interred as a Christian, and all present were reminded of the future resurrection of the righteous unto life, and of the wicked unto death. We had a suitable and impressive service in the school, subject of instruction, the raising of Jairus's daughter, and the great fact of Jesus Christ being the Lord of Life, yea, the Life. I told them also how those who knew not, nor loved God, were dead spiritually, and pressed all earnestly to come to Jesus for life and light.

"*Friday, June 5th.*—Dull, calm, chilly weather. Had a good time with the natives this morning, teaching them the blessedness of the knowledge of God, when accompanied with love and obedience ; briefly detailed to them the times and the manner of the revelation of this knowledge, and the urgency of the duty of knowing the Lord, and searching after Him

prayerfully and diligently. Warned the people of the way they should behave towards foreigners visiting them. I perceive the natives to be somewhat dissatisfied towards me for not giving them more generously of clothes and food, &c. ; but I give them as much as I feel justifiable and prudent. This feeling on their part is very wrong, yet very natural. Seeing large supplies come, the desire for possession is strong. I have asked the people generally to help me in carrying on the work here, passively in not hindering me by begging, and not showing discontent, and actively by discouraging these things in others. I have given public notice that during the winter I shall employ very few, but that with the return of working weather I shall (D.V) employ more.

*“Saturday, June 6th.—*Fine calm day, and mild. Good attendance at morning prayers and instruction, and a profitable season. Subjects of instruction : The duty of praising God in word and deed ; Our Saviour’s willingness and power to save all who truly come to Him. Superintending and assisting in the general work. Clearing up, which we hope to finish on Monday. There is only the salted beef to take out of three barrels, fill these barrels with sawn and chopped firewood, and rehead them. Headed up four puncheons and filled them with firewood, sawn and chopped. In one of these packed fifty-six pieces of hard wood fit for axe-handles for sale in Stanley to Mr. Cobb. All is well.

*“Sunday, June 7th.—*Steady breeze from the west all day. Very cold, but bracing cheerful weather. Had a very satisfactory meeting this morning, and feel really thankful for the grace of God given me, which led me to speak faithfully and zealously as an ambassador of Christ. Subjects of instruction our Lord’s words, ‘Take up my yoke,’ &c., which the natives first repeated several times. I sincerely hope and believe that the time of the outpouring of the Holy Spirit is nigh, when the truth of God shall set many free from the love and dominion of sin. All the people very friendly. When taking a walk this afternoon a man from one of the beach wigwams called out to know whether he might accompany me. I replied, ‘Yes.’ We walked together some little time talking, and presently sat down. I asked him whether he understood what he heard this morning. He answered, ‘Yes.’ I exhorted him to know and do the Lord’s will, to serve Jesus Christ and oppose his sins, to love and trust in Jesus. I told him I was only happy for the future because I knew Jesus Christ loved me, and would for ever take care of me, and that I wished for him the same happiness.

*“Saturday, June 13th.—*Through the week the weather has been very fine, calm, cheerful, and very frosty. This weather has been very acceptable, and we have felt very thankful for the same. The ‘Allen Gardiner’ has not yet returned. Our principal work has been making a hut for storing away our salt meat, which will not keep in our cellar. The native workers have been sawing fuel, bringing over logs to Boat Point, and cutting them right lengths ready for shipment.

*“Sunday, June 14th.—*Strong north wind. Large attendance at morning and afternoon services. Had grace given me to speak to and pray earnestly for the natives, aiming to rouse them to earnestness and sincerity in loving, serving and learning the Lord their God. In fact, I held up to them clearly the light of life, and besought them to come unto it, and walk in it. People becoming more intelligent hearers, and I sincerely believe more conscious hearers of the Word. Gave all the people who came to the two services, about 110, a feed of boiled rice, as the weather has been very cold.”

KEPPEL ISLAND.

“ Keppel Island, October 2, 1874.

“ We have an unexpected opportunity of sending a few lines. We have received the rest of the goods sent per ‘ Sea Witch,’ with the exception of some books forwarded by your agent to me. Our spring hitherto has presented a very unfavourable contrast to the previous (winter) season. Continuous inclement weather has considerably retarded our out-door work, and induced violent colds upon all here.

“ Our Indian community continue to give us much encouragement. Their hearty attendance at the appointed means of grace ; their fervent prayers for spiritual health ; the very manifest subduing of their innate propensities and besetting sins, with apparent and openly expressed contrition for any wrong doing, lead us to hope that in several of them the Holy Spirit is effectually working. During the last twelve months they have very regularly attended their Sunday morning prayer-meeting and afternoon service, and the Tuesday and Friday evening meetings for prayer and exposition. On the other evenings we often hear from our cottage their hymns of praise in S. Maycole’s house hard by, and his voice endeavouring to lead them in the way everlasting.

“ As you are aware, with the present limited number of labourers, we can do but little for them in the way of schooling. There is an unending succession of work which must be done in the course of every year, the amount of which cannot be estimated by those who have not witnessed it. The cultivation of the gardens, erecting of new, and repairing of old fences and corrals, the quarrying and stone-hauling, draining and building, daily attendance on the milch cattle, sheep-shearing, on this and the two smaller islands ; wool pressing, and the ever necessary repairs of all descriptions, call for the constant use of a pair of hands from each one here capable of work.

“ They (the Indians) appear to have made a little progress in acquiring a knowledge of Scripture history. His Excellency Governor d’Arcy, when here, was pleased to remark that he thought some of them knew more of the Scriptures than the generality of boys in Stanley. We should find much assistance when inculcating this branch of knowledge, if some kind friend would make this Station a present of a book of coloured illustrations of Scripture history, similar to ‘ Aunt Louisa’s Sunday Book for Children.’ We have, thanks to Miss Stirling, found the book mentioned very useful in imparting to our dull-witted friends some idea of the heretofore unheard-of manners, customs, &c., of former generations.

[Some illustrated books were sent, but doubtless more would be welcome.—ED.]

“ A young man who for some months lived alone on the nearest island to Keppel, and who frequently paid us a visit, a sailor by profession, but when on shore occupied in sheep farming, having become tired of shore life, engaged himself for the trip in a schooner then lying at Saunders’ Island, but about to proceed to Santa Cruz (Straits of Magellan), with a charter party then on board. They were on their way from Stanley, to join their own vessel, stationed at Santa Cruz, surveying in the service of the Argentine Confederation. A day or two previous to their leaving Saunders’ Island, ‘ Peter Rose ’ (the young man) brought Lieutenant Barnes and his man (of the charter party) round to Keppel in the cutter, to purchase some vegetables. Finding, on inquiry, that among the numerous crew, without a chaplain in the Argentine vessel, there were some pious Englishmen and foreigners, we took the opportunity of sending them some English, Portuguese,

and Spanish copies of the Scriptures, Prayer-books, and assorted tracts. While proceeding on their voyage, and about half-way between the Falklands and the Magellans, running at the rate of nine knots an hour before a stiff N.N. West wind, our friend Peter, who was acting as mate, while replacing the patent log after the reckoning had been taken, and leaning over the low taffrail for this purpose, slipped on the snow-covered deck, and, with the sudden lurch of the vessel, was precipitated headlong into the foaming billows and seen no more.

“The man at the wheel heard him shout twice, the helm was put hard up, but as the night was very dark, a heavy sea, and their boat lashed on deck, they could do nothing to save him; he was not to be seen when the captain and all hands rushed on deck. Being heavily accoutred with clothing and sea boots, though an excellent swimmer, the general opinion is that he could have held out but a few moments.

“ ‘A moment’s time, a moment’s space,
Removes us to yon heavenly place
Or shuts us up in hell.’

“His good nature and kind manner had made him liked by all here. His sudden death, as did the recent deaths of Ucatella and Jack, made a deep impression on the minds of our Indian brethren. On going to Cwisenasen’s house this evening, while waiting for admission, I heard several of them praying earnestly that theirs might not be a sudden death, and that time might be given them ere called away to become reconciled to God.

“While standing at the door unseen, I was much pleased to hear in the next apartment (the two doors are in close proximity) the little lad Ooawnispe praying with his sister-in-law, Louisa Stirling (the husband being in Cwisenasen’s room) in his own language, and both of them afterwards joining in the Lord’s Prayer.

“Two Greeks in the late crew of the ‘Allen Gardiner,’ neither of whom could read English, but who both understood Spanish and Portuguese, which languages one of them could also read, were very grateful to the South American Missionary Society for a Bible, Prayer-book, pocket copies of the Gospels, and a bundle of assorted tracts in those languages. According to the testimony of the rest of the crew, they made good use of them, the one reading to the other at every available opportunity. I am in receipt for the Society of the contents of Miss Ellen Bartlett’s missionary box, amounting for the past year to 3*l.* 6*s.* 9½*d.* Visitors who give a trifle when here, will perhaps be glad to see it acknowledged in your list of collections.

“*October 4th.*—The ‘Jucutugu’ schooner has not yet gone, but the wind having become fair, will leave this morning.

“At 5½ a.m. we were joyfully surprised at seeing Mr. Holmstead’s dingy from Shallow Bay with the mail. The man ‘Gilchrist,’ who brought it, had left Saunders Bay the previous forenoon, but having been befogged and benighted on the way, had to bivouac on a small islet till daylight, and finish the remainder of the journey with a hole in his boat. He volunteered to bring the mail, and it would have been at his own risk and loss had he been delayed for days, for he was working by contract at peat-cutting. We receive much kindness in this respect from our neighbours at Shallow Bay on the West Falklands.

“*October 5th.*—I missed the opportunity yesterday of sending the above by the schooner. We fear that the winter at Firland has not been so favourable as ours

at the Falklands. We hear that the crew of the 'Jucutugu' were prevented working for a whole month in consequence of the very deep snow at Staten land, whither they had gone for a cargo of poles. It will, therefore, afford no small satisfaction to our friends at Stanley who, last autumn, so readily responded to a call for special contributions towards obtaining food and clothing ('to be dispensed gratis to Indians at Tierra del Fuégo during the winter months'), to consider that they have done much towards alleviating the sufferings of some of the hungry, half-naked, and snowed-up Firelanders.

"A remark was made by a gentleman in Stanley when asked to contribute, to the effect that he did not believe that the Fuegians, if they choose to exert themselves, need ever be hungry.

"Now, were such a remark limited to the summer months, it would be feasible enough, for then if they keep on the move from creek to creek they can, and do, most of them, obtain by constant exertion a sufficiency of food of one sort and another, but not in such quantities as to provide for winter use. In winter they have to depend for food on their daily exertion under very different circumstances.

"Compare the case of the Indian with that of the crew of the 'Jucutugu,' the latter of which might not be accused of want of energy, for the owner himself was on board, worked as one of the crew; the trip was at his own expense, and therefore would not have suffered himself to be defrauded.

"We have, then, on the one hand, a ship's crew with plenty of substantial animal and farinaceous food, warm clothing, sea-boots, &c., with everything for their use, warm and comfortable quarters when not at work in which to recover from any evil result caused by exposure to the weather, prevented for a whole month from the invigorating occupation of felling trees, because the snow was lying on the ground 'everywhere three feet deep.'

"On the other hand, we have the wretched axeless Firelander who has with his hands to dig out of the snow, or break off from the trees, the dead wood (the smoke from green wood is insufferable), wherewith night and day to replenish the fire that must never be allowed to go out if the spark of life is to be kept in.

"Most of the sea-birds and fish which might, had they remained, have helped him to eke out an existence, have migrated to more congenial haunts. Guanaco-hunting might be carried on by famished hunters for weeks without success, even when the ground is *not* everywhere covered three feet deep in snow. Now and again a party may fall in with some, but where one party succeeds four or five parties fail, and that not for lack of fortitude in braving fatigue, cold, and hunger.

"The dilapidated sides, ends, and bottom of the clumsy and frail bark canoe—which towards winter gets in its worst condition, and which cannot be replaced till spring, at which time only the bark is loose and pliant, *sewn* together as they are by wood fibre or slips of whale-fin—have in all probability parted company, constrained by the weight of snow, or the sudden fury of the elements, or with having been cut to pieces by the ice through which they have to break their way in and out of the sheltered creeks when such travelling is practicable.

"He has then naught to depend upon for food save the limpets and rock-mussels, which, in shallow water, are almost invariably acrid and full of seed-pearls (when dredged for in deep water they are both wholesome and nutritious), with the few scattered and unsatisfying fungi, to be obtained only by laborious tramp-

ing with naked bodies through snow three feet deep under foot, not to mention the superincumbent and treacherous masses in the trees overhead, which every now and again descend and deluge the poor naked wretch as he stalks on his way.

"On his exertions in gathering these miserable substitutes for human food depends his own life and that of his family ; and such food, when obtained, is not to be mentioned in the same category as that which warms and stimulates and fits the system to combat with the evils which must be encountered to obtain a fresh supply.

"If you consider also the Indian habitation in which he should recover his exhausted strength, and become nerved and braced for more fatigue and exposure, the wretched wigwam with every interstice save one blocked up to keep out the piercing blast and the fine drifting snow, its wretched inmates half suffocated with smoke and reeking odours from bodies besmeared with filth to exclude cold, and crowding together for warmth, you will need no more of the many details which might be mentioned to enable you to perceive the poor Fuegian in winter to be as wretched and destitute as it is possible to be.

"Having painfully witnessed their sufferings during the winter months, we cannot help feeling grateful to our home and Stanley friends who have exerted themselves on behalf of our Indian brothers and sisters whom they have relieved.

"JAMES LEWIS."

HOME PROCEEDINGS.



WE had hoped to have been able this month to give our readers some details of our receipts for 1874, but at present we can only note, what is a somewhat melancholy fact, that our last year's income seems likely to fall below that of 1873. It is true that in the previous year we received a donation of 300%, but as a set off against that we collected in 1874 more than 250% for the fittings of our new Mission Ship. Moreover our cause was pleaded in nearly a hundred fresh places, so if our old Associations had *in every case* maintained their efficiency, we must have seen a considerable enlargement in our total income. However it is useless to grieve over what is irrevocable. Let us rather increase our exertions for South America, and be more instant in prayer that God would incline the hearts of those, who now stand aloof, to lend our Mission a helping hand. The sad tidings we have received from Mr. Resyek of Dr. Lee's sudden death, must remind us all, dear friends, how short and uncertain our time is, how slender the thread on which hang all earthly things. With our departed missionary "the image of death was changed into the reality," for if he wakened at all he only wakened to sleep the sleep of death. Many of our friends will remember the visits he paid to some of our Associations just this time last year.

We have just heard of another sad accident, viz., a fall from a tree, which has deprived our Society of an earnest little collector in Donegal. All who knew the little boy can indeed say, "It is well with the child," but for the parents the trial is a sore one. May she who has so often cheered others by her articles in our Magazine find the consolations of God abound towards herself in this time of bereavement and sorrow.

The growth of work among our young friends for the South American Mission has not been so vigorous during the past year as we could have desired. If each

of the three thousand "Gifts" which have been distributed quarter by quarter had been met by a collection even of 1s. a year, or 1d. a month, we should have received 150l. from the readers of our small periodical. We hope to see earnest efforts made to establish "Juvenile Associations" in the present year. One such Association we heard of a few days since which raises 120l. per annum for the Church Missionary Society. We will gladly do our best to help any who are anxious to set on foot such Associations.

There is not much to claim our special notice in the work of the past month. Perhaps the most important places visited were Swansea, Bath, Canterbury, and Brighton. At the first of these, which is so closely connected with Chili by the copper trade, we had six sermons followed by a meeting, the pecuniary result of which can be gathered from the receipt page. The meeting at Canterbury was well attended, and was presided over by the Bishop of Dover. The Dean also at the close of the meeting testified to his deep interest in South America. At Brighton, in addition to the Annual Meeting, at which Mr. Scott was assisted by Dr. Winslow and Mr. Wilkinson, our late Chaplain at Santiago, there was a Dissolving View Lecture, given under the auspices of the Young Men's Society in All Souls' Lecture Room, and between 600 and 700 were present, and many were unable to get in for want of accommodation. We always feel that our income from Brighton should be far larger than it is, considering our Society was cradled there in 1844. With so many churches, the most wealthy watering-place in the kingdom might surely give us two or three sermons a year. Whereas we are not aware that we have had a single Sunday sermon since 1870. Without such help from the parochial clergy the work of a Local Secretary must be peculiarly difficult.

Worthing, Putney, Blandford, Southsea, Stroud, Trowbridge, Forest Hill, Monmouth, Knottingley, Doncaster, and several smaller places have been reached by sermons, lectures, or meetings.

We are glad to hear from Mr. Windle of four new openings in the West, viz., Stonehouse (where nothing had been done since Mr. Gardiner's visit six or seven years ago), Minchinhampton, Selsley, and Longhope. Two of these new places we owe to the untiring zeal of a lady who has a brother in the Frayle Muerto Camps.

The sermons at Cheshunt were taken by Rev. Preb. C. Mackenzie and the Vicar, and resulted in collections nearly amounting to £11. H. S. A.

[The further publication of Mr. Clough's diary is temporarily postponed.]

Contributions thankfully received from Dec 28th, 1874, to Jan. 23rd, 1875.

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

1874.				£ s. d.			
ANNUAL SUBSCRIPTIONS.							
	£	s.	d.				
Acworth, Rev. H. S.....	1	1	0	Francis, Mrs.....	0	10	6
Acworth, Rev. W. P.....	1	1	0	Forbes, J. G., Esq.....	1	1	0
Auriol, Rev. Prebendary.....	1	1	0	Fyres, Miss E. C.	0	10	6
Brassey, T., Esq., M.P.	10	0	0	Gordon, Rev. J. B.	1	1	0
Brooks, Rev. Harvey W.	1	1	0	Lawrence, Rev. C. D.	2	2	0
Canterbury, the Dean of.....	1	1	0	Mathieson, J. E., Esq.	2	2	0
Charley, W. T., Esq., M.P.	1	1	0	Morris, Miss	0	5	0
Doolan, Rev. A (2 years)	4	4	0	Oldham, Miss	1	1	0
Francis, C. S., Esq.	1	1	0	Power, Mrs.....	0	5	0
				Smith-Bosanquet, H. J., Esq.	2	0	0
				Tucker, Joseph, Esq.	1	1	0

	£	s.	d.
Vizard, William, Esq.	1	1	0
Walker, Mr. H.	0	10	0
Weymouth, Miss	0	5	0
Wyse, Miss.	0	10	0

DONATIONS.

Archibald, W. F. A., Esq.	1	0	0
Madden, Miss.	0	10	0
Rowbotham, G. A., Esq.	5	0	0
The Sabbath Morning Offerings of a Working Man's Family	0	10	6

SPECIAL DONATIONS FOR NEW ALLEN GARDINER.

Bousfield, C. H., Esq., for storm try- sail	5	10	0
Usborne, Captain A. B., R.N., coll., per	14	5	0

SPECIAL DONATIONS FOR AMAZON MISSION.

Rowbotham, G. A., Esq.	5	0	0
Sumner, Miss (coll.)	1	10	0

SPECIAL DONATIONS FOR ROSARIO CHURCH.

Bousfield, C. H., Esq.	2	0	0
Carden, Mrs.	1	0	0
Darbyshire, B., Esq.	10	0	0
Lewis, Miss	1	0	0
Lyon, Miss, St. Andrew's (coll.)	1	18	0
Rowe, C., Esq.	5	0	0

DITTO FOR SAN PAULO CHURCH.

Huntley, Rev. B. C., Chaplain- Elect of Sao Paulo, per	30	7	4
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COLLECTION.

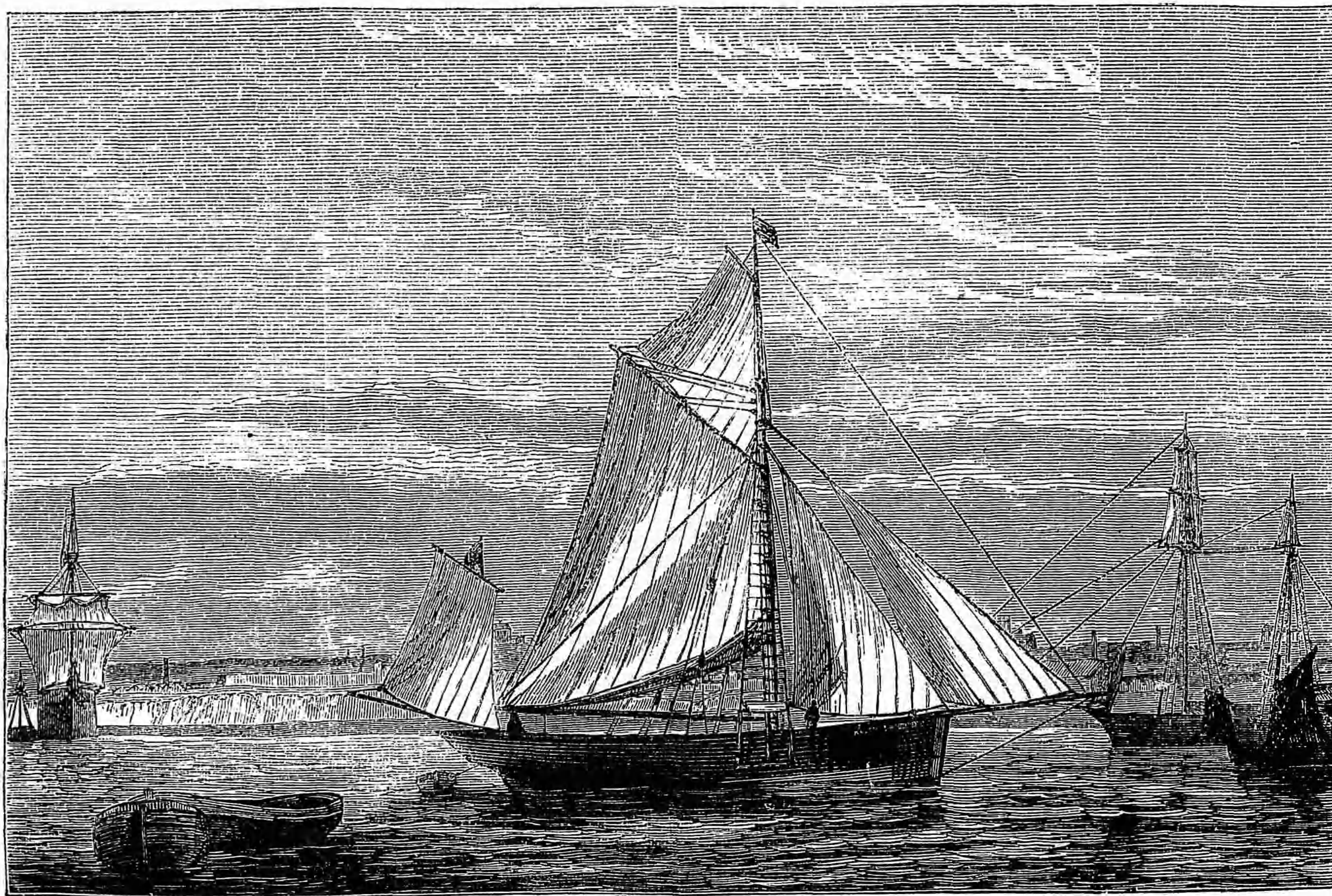
Birks, Miss.	1	14	0
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ASSOCIATIONS.

Alford, per Rev. J. H. Oldrid	2	4	7
Amberley, Rev. C. E. Blackwell (sub.)	1	0	0
Amersham, per Mrs. Cresswell	2	6	8
Ashbourne, per Miss G. Webb.	0	17	6
Atherstone, per Mrs. Power	1	0	0
Bayswater, per Miss Lloyd	3	11	6
Parnet, per Mrs. Dowe	2	0	0
Bath, per Rev. R. Gascoyne.	38	10	6
Belsize-park, per W. J. Harton, Esq.	1	1	0
Bickley, per Miss E. H. Randall	5	4	6
Biggleswade, per A. E. Wright, Esq.	0	15	3
Birmingham, per J. W. Browne, Esq.	150	0	0
Ditto, per Miss M. P. Naish	0	4	6
Blackheath, per Miss Sweetland	1	0	0
Brentwood, per Miss A. Vincent	0	3	0
Brighton, per W. Darch, Esq.	57	17	2
Buckenham, Rev. G. Elwin (sub.) ...	0	10	0
Buckland, per Rev. H. Burnaby.	3	2	6
Burton-on-Trent, per Rev. C. Guest	0	5	0
Calne, per Miss Henly.	2	5	0
Cambridge University, per A. E. Humphries, Esq.	10	0	0
Canterbury, per Colonel Horsley	4	18	0
Cardiff, per G. F. Webb, Esq.	14	0	8
Chelsea, per Mrs. Grautoff.	1	19	0
Cheltenham, per R. H. G. Wilson, Esq.	33	19	2
Cheshunt, per Rev. W. W. Kirby ...	3	5	1
Christ Chapel, Maida-hill, per Miss Allcard	36	14	10
Clifton and Bristol, per E. W. Bird, Esq.	72	0	0
Colchester, Mrs. E. Smith (sub.)	0	10	6
Croydon, per Miss E. Ditmas	8	15	0
Ditto, per Mrs. Joseph	0	7	0

	£	s.	d.
Darsham, Master A. H. Thorp's box	0	4	0
Partmouth, per Miss Eales	2	5	0
Donnington, per Miss Revell	1	1	0
Ealing, per W. P. Phillips, Esq.	1	3	11
Eastbourne, per Mrs. Jones	2	4	0
Ditto, Miss Lampery	0	2	6
Elmton, per Rev. T. Hill	1	4	9
Exeter, per Rev. W. Hockin.	44	0	0
Fareham, per Rev. S. Dumergue.	1	18	0
Flushing, per Mrs. Punnett	13	10	6
Folkestone, per Rev. C. J. Taylor ...	13	16	9
Guernsey, per Mrs. Harrison	3	2	8
Hastings, per Mrs. Allen Gardiner ...	11	0	0
Hethe, per Rev. J. Smith	1	6	0
Highbury, Miss Hughes-Hughes (coll.)	1	0	0
Holt, per Miss A. Skrimshire	0	19	6
Hyde Park, per Mr. Maidment.	2	3	6
Ingham, Miss K. P. Bassett.	0	10	0
Jersey, per Mrs. Hughes	9	10	0
Kensington, per Miss Litchfield	12	0	0
Leamington, per Miss Mandell (addl)	0	2	6
Lincoln, per Mrs. Moss	43	17	0
Litfield, per Mrs. T. H. Edwards ...	5	0	0
Loose, per Mrs. E. H. Mannering ...	7	11	6
Long Critchell, per Rev. C. P. Phinn	3	13	6
Maidstone, per Miss M. Hills	6	18	6
Milford Haven, per Rev. J. Bowden	0	11	0
Nailsworth, per Miss Shakespear.	13	1	6
Northampton, per Mrs. Gale	1	15	2
Nottingham, per Rev. G. Edgcome ...	107	17	10
Notts, per Rev. J. W. Marsh	9	5	8
Ditto, per Rev. A. A. Welby.	58	2	0
Poole, per Miss Boddington	7	7	9
Putney, per Miss E. S. Robertson ...	0	5	0
Reading, per Miss Harris	15	14	6
Red Hill, per W. D. Paine, Esq., Addl.	1	1	0
Richmond, per Rev. J. D. Hales.	5	10	6
Sandgate, per Rev. S. Morley	1	3	0
St. Mark's, Hamilton-terrace, per Rev. R. Duckworth	1	16	8
St. John's Wood, per Miss E. Sharp. ...	1	0	0
St. Gwinear, per Mrs. H. T. Rodd, 1873-4	2	17	0
St. Giles's, per Miss Smart	0	12	2
Sherborne, per T. H. Bentley, Esq.	5	9	6
Shrewsbury, per T. F. Poole, Esq.	24	18	0
Southampton, per Rev. F. E. Wigram	13	14	1
Southborough, per Miss Hooper	7	7	8
Southsea, per Miss Morphey, L. by Rev. H. S. Acworth, and subs.	10	10	4
South Stoke, Miss Crouch (coll.)	1	0	3
Ditto, A. O. Acworth, Esq. (coll.) ...	0	7	6
Sydenham, per Rev. B. C. Huntly.	4	14	0
Ditto, per Rev. W. T. Jones	3	15	2
Streatham, per Mrs. Cow	82	13	4
Thrapstone, per Rev. W. G. Bagshaw, (box)	0	6	0
Tonbridge Wells, per Mrs Snell	22	10	9
Ditto, per Miss Urmston	11	10	0
Ditto, per Miss Yarborough	0	10	0
Torquay, per Rev. J. Sawyer	21	5	6
Warrington, per L. W. Reynolds, Esq.	8	0	3
Westley Waterless, per Miss Burridge	3	10	0
Weston-super-Mare, per Miss E. C. A. Fosboy	42	10	6
Wimbledon, per Miss M. Alexander	2	0	0
Wimborne, per Mrs. H. Chislett	0	19	0
Winchester, per Miss Thring	9	9	7
Worthing, per Miss Rope	1	12	0
Wymyn-wold, per Rev. W. Dymock	1	0	0
Sale of Magazines	9	3	11
Ditto, "First Fruits"	2	14	6
Ditto, "Story of Commander Allen Gardiner"	0	6	6
Ditto, "Photographs"	0	7	0

(Contributions continued on 3rd page of Wrapper.)




NEW MISSION YAWL, "THE ALLEN GARDINER:"
Sailed from Plymouth Feb. 6, 1875.

THE SOUTH AMERICAN

Missionary Magazine.

MARCH 1, 1875.

“He stayeth His rough wind in the day of the east wind.”—*Isaiah* xxvii. 8.

UR Frontispiece represents the Society's new Mission yawl, “The Allen Gardiner,” as she lay at Plymouth the day before her departure for the Falkland Islands and Tierra del Fuégo, February 6th, 1875. Many will be the prayers that the Lord may graciously guide her in safety to her destination, and make the vessel an efficient substitute for her predecessor in carrying to and fro the heralds of the Gospel of the Lord Jesus Christ upon Fuégian waters.

Captain Willis having had occasion to put into Scilly reported the vessel to be an admirable sailer, and all that could be desired. He and his crew daily met for prayer. May a rich blessing rest upon them!

We have heard from the Bishop of the Falklands (Rio de Janeiro, Jan. 11th ult.), stating that he had visited San Paulo, and was about to proceed to Minas Geraes in order to confirm between thirty and forty young persons. The manager of the mines, an Englishman, has kept up public worship, and exerted himself, as far as he is able, to promote the interests of religion there.

The Rev. B. C. Huntly sailed by the Royal Mail steamer from Southampton for Rio de Janeiro, Feb. 24th ult., whence he proceeds to San Paulo to succeed the Rev. J. I. Lee in that chaplaincy. The Bishop, when recently visiting San Paulo, requested Mr. Lee (upon Mr. Huntly's arrival) to make a journey to the province of Parana, and ascertain the position and prospects of the English settlers in it. The Brazilian Government have promised to build a place of worship for them; and

there are both persons to be married and children to be baptized, whilst it is to be hoped that Mr. Lee will be enabled to preach the Word of life to those thus totally destitute of all religious ministrations.

The Rev. W. H. Shimield arrived at Salto, Uruguay, Dec. 18th, and received a cordial welcome from the residents, which has been equally the case with the Rev. W. H. Elkin, who has reached Lota, Chili.

The Rev. W. T. Coombe writes hopefully as to the early commencement of the Rosario Church, and expresses great thankfulness at the cessation of the disturbances which had agitated the Argentine Republic. With regard to the revolution there, we give an extract from the *Brazil and River Plate Mail*, describing the present position of matters in that Republic:—

“From the Argentine Republic our news is confirmatory of that previously received. Though the state of siege was still maintained, the Republic was settling down into perfect tranquillity, no more, let us hope, to be rudely shocked by the clang of arms. The evil consequences of the revolution, which collapsed so suddenly and unexpectedly, are not likely to be so great as was at one time anticipated, but it is, of course, impossible to suppose that it has not been productive of serious injury, both to private and public fortunes. The National Guards had been disbanded, and the soldiers sent to their homes, and industry and commerce were resuming their benignant supremacy.


“Now that civil war is at an end, President Avellaneda is able to give his attention to the fruitful triumph of industrial enterprise. The Tucuman Railway, it is stated, is making satisfactory progress, and his Excellency was about to inaugurate the first 100 miles of that important line, and subsequently to formally open several sections of the Mercedes and Rio Cuarto Railway. This is a healthy indication, and we are pleased to learn that in the capital city of the Republic, the suspended works of city improvement were again in motion. The railways were all very busy, the traffic in wool very great, and the tramways are also said to have been doing a large business. The immigration for the past year is stated to be 70,000. Of commercial affairs our accounts are depressing. The commercial position of the Plate, we regret to say, shows no present improvement; we have had numerous suspensions and failures within the fortnight, and the stringency of the money market is such that we are led to believe this state of things must continue for some time longer.

“The gigantic development of enterprises, schemes, import trade, and speculation, so remarkable a year ago, has come to a deadlock, and, 'great as were the profits of the year 1872, the losses of 1874 are immensely superior.'”

C. R. DE HAVILLAND.

Brazil.

SAO PAULO.

HE Rev. J. I. Lee is anticipating the arrival of the Rev. B. C. Huntly, which will enable himself to visit the province of Parana and certain districts where there are English settlers. We give his last letter:—

“Sao Paulo, January 5th, 1875.

“The arrival of the Bishop amongst us at the opening of a new year has occurred most opportunely.

“To a Church in her early planting, as that in Sao Paulo, we can hardly calculate the advantages which may accrue at this season; and we are confident that by giving attentive heed to the stirring truths which we have heard the hearts of God’s people will be renewed and refreshed, and that they will thus be enabled to testify to a still higher appreciation of the treasures of the Gospel, holding forth the Word of Life in a higher and holier conversation.

“Considering that our usual congregation has largely decreased for so small a community by the departure of some to other parts and some to their own country, the attendance on Sunday last was good; and for those lately come amongst us we can but quietly wait, and by kindly persuasion and gentle treatment endeavour to win them to seek the blessing to be found in those privileges which are now fully and freely open to them.

“The more I study the circumstances of our English workmen, especially our mechanics abroad, the more am I convinced of the imperative necessity of the Christian minister coming in closer contact with this portion of his people, if he ever expects to rescue them from falling into the awful abyss of moral degradation to which they appear to be goaded madly onward.

“And this feature of our work is surrounded by greater difficulties in a foreign land. As the prophet, who could not raise the Shunamite’s son by simply sending his staff, came and, after earnest supplication, stretching himself upon the lifeless corpse revived the dead to life, so in like manner must the man of God in these days come hand to hand and mouth to mouth with those who frequently misunderstand him at a distance, and give no heed to his longings for their spiritual good.

“We have our church here, which is an honour to our nation, though with a debt upon it which we trust may soon be wiped away. But what is required is a suitable room where innocent recreation and useful information can be provided for our mechanics, and where they can be made comfortable for a few hours on any evening on which they may think fit to attend.

“Many of the men leave their wives and families in England, and the rooms in which they live are, for the most part, only suitable as sleeping apartments, owing to the close confinement in a tropical country.

“Thus the vendes, or drinking taverns, are frequented, and we witness the growing evil of the larger number of our working community given up to habits of intemperance. It is highly necessary, therefore, that in this respect some provision should be made, which I think can only be done at present by erecting a building on the church land which might be adapted to this end. “J. I. LEE,”

"In Pernambuco the President has, by order of the Government, arrested and deported six Italian Jesuits, against whom strong presumptions exist of being not only the abettors of the insubordination of the Bishops of Olinda and Pará and of the resistance still opposed to the Imperial order, to raise the interdicts, but of being likewise the inciters of the seditious troubles in the Northern Provinces. Two Italian Jesuits at Villa do Triumpho refused to surrender, and, as a mob supported their resistance, sixty soldiers were sent from Pernambuco to enforce their arrest prior to immediate deportation."

THE AMAZONS.



R. CLOUGH furnishes some interesting details of his work, from which we make the following extracts:—

"Santarem, Rio Tapajoz, December 11, 1874.

"I received your favour, dated September 28, and a note from Mr. Resyek, left by him on his way down to Pará, towards the close of last month, during my stay at Ipanema. I would have written earlier but have had such a terrible attack of fever, I could not do anything. Just now the climate of Santarem is very sickly. Day after day we scarcely have any breeze, and what there is comes from the west, bringing malaria from the interior. The colonists decline to visit the town during this season of the year any more than they can help, and thus are far healthier than those residing here and who have to drink the water of the now almost poisonous Tapajoz. While I write, Dr. Stroope (in whose house I am living) is down with dysentery, and his wife with fever also, so we are pretty well at zero as far as cheerfulness is concerned. I had a chance of being carried to Diamantina yesterday, but could not go as I was too weak.

"My labours here have tended to remove impressions which otherwise would probably have become strengthened, and proved a source of annoyance. From responsible authorities the Mission meets with no opposition as far as the Athenians are concerned; but irresponsible negroes, half-breeds, and semi-civilized Indians, are highly impressionable, and easily worked upon by agencies not to be ignored. Many who at first manifested open and covert hostility, now cordially welcome my visits and appear to hear the Word gladly. An important step has been gained by the acquisition of the good-will of those whose alarm was founded upon impressions effected by persons entertaining, or professing to do so, the wildest and most extravagant notions of our most holy faith. To expect the Church of Rome to welcome Evangelical Christianity where her sway has never been disputed since the discovery of Brazil, or that the fact of our presence is unnoticed by her, would be a grave misapprehension, hence the dictates of prudence and experience elsewhere has, as far as practicable and the brevity of our stay permitted, led to a provision against unfavourable contingencies.

"Every Lord's-day (excepting last Sunday, when I was too ill to hold up my head) I hold Divine Service either in Santarem or at Ipanema, reading all duly appointed (as far as a layman can) and preaching a short sermon. Frank Pilditch, Esq., has kindly placed his house at my disposal.

“As occasion offers I engage in domiciliary visitation among distant colonists, reading and expounding the Word, and engaging in prayer. At the end of this month our regular services will be discontinued by the setting in of the rainy season, heavy thunderstorms and drenching downpours preventing travelling through the forest and across the campos, especially by the female portion of the community, so I shall have to visit the settlements between the storms. I have just finished the erection of a hut 24 feet by 20 feet, at Ipanema, on a piece of ground placed at my disposal by Mr. Pilditch, during my residence here; it is thatched with curuá palm leaves, and 19 feet by 9 feet will be boarded, the planks resting upon logs about a foot from the ground. It is situated near the house of the above-mentioned gentleman, on a clearing about a hundred feet above the valley, has a fine view of the Tapajoz and Amazon for about fifty miles, and is below the line where the malaria strikes at sunrise. Colonists and others can now meet me privately for Christian communion.

“Shortly after my arrival I held a public service at Diamantina, in the house of Dr. Pitts, which was attended by most of the leading men of Santarem, including persons of high position, merchants, and others, almost forty in all. I preached from the Gospel according to St. John iii. 6, and from beginning to end was listened to with every mark of attention and respect. I was subsequently informed by several of my hearers that, however much they desired to attend public meetings, they feared the consequences might result to the prejudice of their temporal welfare, they having taken oaths to maintain and defend the Roman Catholic faith as a condition of their holding Government appointments. Others apprehended a loss of trade should they be suspected of heresy.

“In Pará, I was cheered by a circumstance showing how bread cast upon the waters may be found after many days. While conversing with Mr. Henderson in his store, a young man politely inquired my name, and then asked if I remembered him. I had a faint recollection of his features, but having seen so many people in different parts of the world, could not call to mind where we had met. ‘If you will wait here a few minutes,’ said he, ‘your own handwriting will doubtless assist in refreshing your memory,’ and away he ran, soon returning with a book, which I opened, and on the fly-leaf read, ‘Elias Israel, de su Afmo. Amigo y Profesor,’ with my signature. Elias was one of my pupils at Gibraltar in 1866, and observing his aptitude and disposition to learn, I bestowed special attention upon his studies.

“In a store I met a young man who was at school in Paris in 1867. He tells me he received a Gospel portion from some one in the kiosk near the Grande Porte of the Exposition which took place that year; believes I was the donor, and that he conversed with me in Portuguese. ‘I delight to read the Gospel of St. Matthew,’ he observed, ‘it is so beautiful and instructive.’ Like Elias, he is a Hebrew, and when pressed regarding faith in Christ, politely, though firmly, declines to express anything definite; perhaps this may be out of consideration for myself, but the heaven is there, and God sees it.

“‘My daughter is anxious to possess a New Testament,’ said a gentleman about six months ago. The other day he remarked, ‘My daughter reads a great deal of the Bible you presented her, and likes to converse with her companions and myself regarding events recorded in it. She says she skips the Prophets, because she does not understand them, and they make her sleepy, but she is never tired of the

Psalms, the historical books of the Old, and all the New Testament. She thinks Haman was a contemptible character. St. Luke is her favourite Gospel, it is so full of narrative relating to Christ. I think I enjoy it most, too. She reads it to me of an afternoon while resting during the heat of the day. Yes, I believe it all. As you observe, we never read of Christ turning anyone away who went to Him for succour. He could and did heal the worst diseases, raised the dead, and saved the dying thief. Yes, I believe He can, and will save me.' There is the leaven. God grant that the whole may be leavened.

"All the Indians in this neighbourhood are civilized. About a thousand live in the western suburb of the town, their fragile dwellings usually standing a few feet above high-water mark. At daybreak the women and children crowd down to the beach to bathe, and return home with a round calabash of water in each hand and one upon the head; if driven by hunger, the males will go fishing in a canoe, and use the harpoon, net, line and hook, or bow and arrow, as the case may be. Shooting fish with the arrow is exciting sport, demanding the closest attention, a keen eye, and steady hand. I have tried it. The Indians almost wept with laughter at my wide shots. Both sexes are very idle, and will not work any more than is absolutely necessary to supply the barest necessities of life. There is not a man who would be offered less than half-a-crown a-day, working till four p.m., but he will rarely condescend, as a favour, to labour more than a week together. On my tramps through the campos to the distant mountains, I always meet several parties of Indians going to and returning from their *Roginhas*, or small plantations. The whole land is before them, and anybody may take as much as he can cultivate, never mind how large the quantity. The Indian is too lazy to go to the rich black tableland, so he chooses the belt of forest at the foot of the hills, clears and burns off a few acres, erects a hut, and plants enough maniva, yams, and carás (a large white and purple tuber, an excellent substitute for the potato) to supply his family. He constructs a clay forno, or oven—which, by the way, he does not like anybody to see before it is baked, for fear of the 'evil eye,' and that it will crack—and when his squaw and daughters have manufactured a couple of baskets of farinha, he returns to his town shanty, carrying his *trasada*, or sabre-knife, while the females of his household stagger over the burning sands with burdens on their backs, supported by a band passed across the forehead. Sometimes I converse with the Indians, and we walk several miles together.

"Piedade is a married negress. Her husband is a lunatic, confined in the common gaol among thieves and assassins, there being no other public institution where unfortunate individuals bereft of reason can be kept in security. Born and bred a slave, she was compelled to perform the drudgery of her class, but her ambition was to be free, and for many years she laboured extra time both early and late, for which she received remuneration. By dint of saving every penny, and denying herself many a little comfort and luxury she would otherwise have indulged in, she managed to gather *sufficient to purchase her freedom*, and now she says, 'Si Senhor! I am a free woman, thank God. No one now can order me about like a dog, and make me jump at his bidding. But my poor husband is a slave, and his master will not give him his freedom, but punishes him because he says he is shamming madness. I try to make him as comfortable as I can, and cook and carry the food to him myself; very often, however, the prisoners take it away by force and eat it. He is pining away, and I am sure he will die. I

cannot purchase his liberty, or I would. Oh, why do white Christians make slaves of black Christians ! Why has God given you whites such beautiful faces, but such hard, pitiless hearts !' and Piedade sat in my room, and resting her elbows on her knees, buried her face in her hands, the big tears dropping through her fingers on to the floor, and she wept bitterly. 'Never mind me,' I said, as I saw she made an effort to restrain herself, 'have a good cry, and may be you will feel the better for it. I know your heart is distressed and full of sorrow, and well it may be, poor thing !' I don't know how it is, but my sight grew dim, and I felt something sticking in my throat, though I tried to speak cheerily. Poor Piedade, just look at her. She is about thirty-four years of age, of middle height, well featured, has a crop of short wool, and a black skin of the finest texture. She wears a necklace composed of coloured seeds, and tufts of hair and wool in memory of friends and relatives ; small earrings, and a short-sleeved low white dress, with lace edging round the top part of it, the pattern of which stands clearly in relief upon her plump ebon shoulders. Her dot of a handkerchief is sopped with tears, but she wipes her streaming eyes with it and says, 'My heart is so soft, Meu Patron, that when I think of my dear husband I almost give way to despair. If he is mad, it is all through fretting, and the hopelessness of his ever being able to call himself a free man. He is ashamed to be a slave while I am a free woman. If he were free, how happily we would live together on a little place of our own which we would soon make by our united labour. We would have our own hut, grow our own produce, be independent of everybody, and while our crops were growing, I could keep things going by washing, sewing, and doing little things as at present !' and Piedade's eyes brightened as she built her castle in the air, but the reaction soon came as she remembered her husband was hopelessly doomed to slavery, and pining away in prison, and she again burst into tears.

"Before entering my room, I saw a boy, dressed in a red cloak, pull a small image out of a scarlet bag and hand it to Piedade, who knelt down, placed the shrine upon her head, against her bosom and lips, and then returned it with a copper coin. 'May this bring good luck to my husband !' said she. The boy then walked away, and meeting a negress carrying a pot of mingau de pacobal there was another halt, the olla was placed upon the ground and the performance repeated as described, 'for the good luck of somebody !' (somebody understood, perhaps her mother, or some one sick, &c.).

"What were you doing just now, Piedade ?'

"Meu Patron, I was seeking the blessing of the Holy Virgin ! The Mother of God is the consolation of the afflicted !' 'Do you know who Jesus is ?' 'Yes, Jesus is the Son of the Virgin !' 'Do you think Jesus can hear us this very moment ?' 'I think so.'

"Well, are you aware that Jesus desires to be your sole comfort in your great sorrow, and wills that you should go to Him *only*, and make known your requests, that you may receive wisdom, guidance, blessing, and salvation ? Jesus sees all your struggles, knows what it has cost you to obtain your own liberty, all your desires regarding the welfare of your husband, all your thoughts and his thoughts, and every thing which has happened and will happen from eternity to eternity. 'How much does Jesus care for me, for I am only a poor black woman ?' 'He loves you so much that He laid down His life for you. God loves you so much that He will accept of you for Jesus Christ's sake, make you one of His children, and an heir of everlasting salvation !'

"We have had many conversations since the above, and Piedade says, 'I like to hear you speak of Jesus, of peace here, and glory hereafter.' She brought me a fowl the other day, and I put my hand in my pocket to pay for it. 'Não, Senhor Clück!' said she; 'you will offend me if you offer me money, or refuse my present. Your words are such a comfort to me, I must beg permission to give you some token of my esteem and respect!' The *leaven* is in the heart of this simple-minded self-denying negress. May the Lord watch over it and bless it according to His promise for Jesus' sake!

"Such is the nature of my work as an Evangelist. Day by day the Lord makes a plain path for my feet and enables me to carry the good news to some poor souls sitting in darkness, to some benighted white, Indian, or negro.


"Saviour, lo! the isles are waiting,
 Stretched the hand, and strained the sight,
 For thy Spirit, new creating
 Love's pure flame and wisdom's light;
 Give the word, and of the preacher
 Speed the foot, and touch the tongue,
 Till on earth by every creature
 Glory to the Lamb be sung."

"R. STEWART CLOUGH."

[Mr. Clough's recent illness has probably prevented his sending the closing pages of his Diary, which will be appended to a subsequent number.—ED.]

Chili.

LOTA. SANTIAGO.

HE Rev. W. H. Elkin has safely arrived with his family at Lota, and had a congregation of eighty-one at his first service.

The Rev. J. Roe writes very hopefully of the circulation of the Scriptures, and the progress of the native religious movement in Chili. The following fact, stated in the "Valparaiso Record," speaks volumes:—

"A female member of the Reformed Church in this city has just been married to a countryman who for some years past has been a resident at Tahiti. She is the same person whose school was denounced and nearly broken up by the parish priest nearly a year ago.

"It was thought that she would experience difficulty in obtaining the necessary license for marriage as a Protestant, but the ecclesiastical authorities seem to have changed their tactics in such cases—probably with the view of calming the popular cry for *matrimonio civil*.

"Two years ago, in a similar case, permission for marriage as a Dissenter was absolutely refused by the ecclesiastical governor of this city. His argument was that the woman having been baptized as a Roman Catholic, could never be recognised by his Church as a Protestant. It was only until after the matter was appealed to the President that Senor Cassanova was obliged to act in accordance with the law. In the present instance, after the woman had presented a certificate of membership from her pastor, no objection was made to her marriage, and no attempt was offered, as on former occasions, to win her back to the Romish faith.


"Sales at the S.A.M.S. Santiago Bible depôt during the month of November:—

9 Spanish Bibles.
60 " Testaments.
420 Obreros.
15 Culto de Maria.
25 Almacen de la Infancia.
14 Religion del dinero.
6 Celibato.

"Total amount of sales, 154,30 dols."

Uruguay.

SALTO.

 HE Rev. W. H. Shimield has entered on his duties as Chaplain at Salto, to the gratification of the residents.

The Rev. T. R. Hoskin writes from Monte Video that there is a good opening for Mr. Fernandez. He will be glad of his help in a Spanish school-room service.

We sincerely regret to read the latest tidings from Monte Video, given by the *Brazil and River Plate Mail*, Feb. 23rd:—


We have very melancholy intelligence from Monte Video. A revolution is regarded as imminent. The existing Government is most unpopular, and cannot hold its ground long. What is in the future, however, is yet to be born. "Sufficient for the day is the evil thereof." What has actually happened is bad enough. On last Sunday the elections for the Mayor of Monte Video took place; and, party spirit running high, fighting soon began, followed by a free exchange of musket shots. In fact, a perfect fusilade was kept up from all parts of the public square, and thirteen persons are returned as killed and sixty as wounded. Many are dangerously wounded, and the list of killed is expected to be augmented. Several respectable citizens have lost their lives in this disgraceful conflict. Some of the scenes are said to have been most heart-rending.

Some of the episodes of the battle are dreadful to relate, although the excited feeling on both sides makes it difficult for a stranger to distinguish truth from fiction. It is said the firing began on the church steps, and was taken up from different points of the Plaza, as well as from the roofs of houses around. Some of the English naval officers had narrow escapes, as the firing was to them utterly unexpected, and they were horrified at the sights that presented themselves in a few moments. Men began falling on all sides, and one wounded man was put on a marble seat to rest, when the opposite party came up and killed him.

A few Englishmen, who happened to be at the English Club, in the Plaza, were scared by stray shots coming into the billiard-room. One told me he saw a native with a Spencer rifle deliberately taking aim and knocking over one or other of his opponents.

The Argentine Republic.

PATAGONES.

 R. HUMBLE has forwarded his journal to December last, from which we give some extracts:—

"Sunday, July 19th.—Held Divine service; preached on the parable of the lost

sheep. To-day we commenced the Sunday-school. With our own two children there were ten present. We admit girls and little boys, and teach them all together. Hereafter we shall, perhaps, form separate classes. Mrs. Humble taught them, and exerted herself very much in this labour of love.

"*Thursday, 23rd.*—A few Indians arrived here with feathers, &c., to sell. It seems there is an Indian higher up the river with some 600 or 700 men, and that he is offended because the commandant did not go out to receive him, as is often done.

"*Friday, 24th.*—Some Indians came to the dispensary. Amongst them was the son of a celebrated chief, whose name I know but cannot spell. He had been wounded in the head some weeks ago, and blood had continued to flow from the wound ever since. I applied the cautery, or red-hot iron; it must have given him considerable pain, but he bore it with true Indian fortitude. The Indians are very hardy and tough, and their nervous system seems anything but sensitive. A German sailor also came to the dispensary.

"*Tuesday, 28th.*—Visited some sick persons, and crossed the river to the other side. Had some religious conversation with a native gentleman.

"*Friday, 31st.*—An Indian came to the dispensary for medicine. In answer to my inquiries, he said there were some Indian children up the river unbaptized, and they were going to bring down one or more to me for baptism in our Church.

"*Sunday, August 9th.*—Held Divine service as usual. Preached from the words, 'Not slothful in business, fervent in spirit, serving the Lord.' An English captain now here invited the English to an entertainment on board ship, which sadly diminished our congregation. Had the Sunday-school as usual, two new Spanish children came for the first time. There are now twelve in attendance.

"*Wednesday, September 2nd.*—To-day a lady asked me if Mrs. Humble taught embroidery in her Sunday-school; probably she had never heard of a Sunday-school before, and was ignorant of the object of such a valuable institution.

"*Tuesday, 8th.*—Feast-day and public holiday. Went on board the Argentine man-of-war, and gave the captain some books for the Rev. Mr. Matthews, of Chupat; here is a small cutter going down in a few days. I am told that this cutter will continue to run between here and Chupat to carry the mail.

"*Tuesday, 22nd.*—Another ship from the Falklands came up the river; there are now two ships in the river from those islands. I had the pleasure of receiving a letter from Mr. Bartlett. The ship has come for horses; unfortunately the Indians have lately stolen very many horses, so I fear they will have to pay a rather high price.

"*Wednesday, 23rd.*—Crossed the river, and there I met the captain of the ship from the Falklands. A brother-in-law of Mr. Henziker, who was formerly connected with our Society, has come in the ship; he says the Falklands are very dull at present, although the sheep-farmers are doing well.

"*Sunday, October 4th.*—Held Divine service; good attendance. Capt. Hunson and Mr. Felton from the Falklands were present, also the Indian chief from St. Xavier. Preached from the words, 'Come unto me all ye that labour and are heavy laden, and I will give you rest.'

"*Monday, 5th.*—Received a present of some butter and potatoes from Mr. Bartlett, Keppel Island. A ship has come from the Falklands to take some horses from here.

"*Tuesday, 6th.*—Mrs. Humble received a letter from her brothers up the river; it seems the Indians have been troubling them, stealing their cattle and horses, and sometimes they were afraid for their lives.

"*Wednesday, 7th.*—Visited a young Indian, a relation of a very powerful chief, commanding six or seven hundred Indians.

"*Sunday, 11th.*—Held Divine service; the weather was very tempestuous, but nevertheless we had a fair congregation, more than I expected, considering how fearful the people are even of coming out when the weather is bad. Preached from the words, 'Peace I leave with you, my peace I give unto you.'

"*Friday, 16th.*—Two young Spanish ladies paid Mrs. Humble a visit. Visited a sick child on the other side of the river, where I met the Romish priest; we were quite civil.

"*Monday, 26th.*—Received a visit from the doctor's wife and daughter on the other side of the river. He seems friendly to me now, but at one time he manifested considerable antagonism. Two Indians came to the dispensary. Visited a few sick persons, and crossed the river to the dispensary on the other side.

"*Sunday, November 1st.*—Weather wet and tempestuous; so much so that I deemed it useless to attempt to have service, not thinking that any one would come. Gave away an English Prayer-book and hymn-book to a sailor belonging to the small steamer now in the river.

"*Tuesday, 3rd.*—Several Indians came to the dispensary.

"*Thursday, 5th.*—Two Indians came to the dispensary. The commandant has just returned from his expedition to the river Colorado; the only result was that they saw some three or four Indians and killed one. Two of the English accompanied the expedition—Mr. A. Truser and Mr. Buckland.

"*Saturday, 7th.*—Gave away a Danish Testament, and also a German Prayer-book and Spanish tracts.

"*Sunday, 8th.*—Was pleased to see a good congregation; indeed, the church was so full that some who came in late could scarcely find seats. Preached on the parable of the unforgiving servant. Admitted a new scholar into the Sunday-school, the daughter of a German who is married to a native.

"*Saturday, 14th.*—A ship bound for Callao has been wrecked between here and Chupat, and they picked up some eight or nine persons in a boat and have brought them here.

"*Sunday, 22nd.*—Held Divine service; had a very good congregation, indeed, the church seemed full. The captain of the North American ship wrecked between here and Chupat was present, with his wife and another lady and child, passengers. Preached from the words, 'How shall we escape if we neglect so great salvation?' Had Sunday-school in the afternoon as usual."

COLPORTAGE.

IN connection with the work of the Valparaiso Bible Society, during the month of December last, we quote the following interesting items from the *Valparaiso Record*:—

"Several persons purchased copies of Holy Scripture to give away. A Chilean woman bought a Bible to present to a friend; an Englishman and a German purchased copies of the same book for their wives (Chilians); a young man bought fifty copies of the New Testament for gratuitous distribution in Peru.

"Incidents showing the good results of former labours are not wanting. Three Chilians to whom the colporteur had formerly given tracts, met him in the street asked for books, and purchased several volumes. A Chilean who had been ordered by his priest to give up a Bible in his possession regretted having done so, and purchased another copy for personal use. In ten families visited by the colporteur in one day, the Scriptures and other religious volumes from the Society were found, and their value seemed to be duly appreciated. A German woman, to whom a Testament was sold some months ago, stated that since she had begun to read it carefully many of her prejudices had vanished. Another German, who has frequently purchased books, said that no profane word passes his lips now, and he is desirous of living according to the precepts of Christ. A Frenchman, who bought a Bible seven years ago, says that he never retires at night without reading a passage from the Word of God. A Chilean, who has learned to prize the Scriptures, asked the colporteur to point out passages suitable to be read to a friend who is dangerously ill. Four Chilean women, now somewhat enlightened through the

publications of the Society, were overheard on several occasions defending the truths of the Gospel and recommending them to their friends and relatives. An elderly, man to whom a Testament had been sold, was earnestly occupied in reading the same when the colporteur entered his room.

"Difficulties and prejudices were encountered as usual in the effort to circulate the Scriptures. A Chilian woman said she would have nothing to do with a religion which did not advocate the worship of the Virgin Mary. A man who was about to purchase a religious volume was dissuaded from doing so by some acquaintances, who affirmed that the books of the Bible Society always contained something contrary to the honour of the Virgin Mary. A Chilian said that he did not believe in the truths of Scripture, but was at last induced to purchase a New Testament. Another, who had become interested in studying the Gospel, had recently gone to confession, and in pursuance to orders from the priest, would never purchase nor read any book offered him by the colporteur. His wife, however, regretted the change in her husband, and expressed her determination to persevere in reading the words of our Saviour."

SOUTH AMERICAN MISSIONARY SOCIETY.

(From the *Western Daily Press*.)



THE Annual Meeting of this Society was held on Monday night, Feb. 15, in the lesser Victoria Room, Clifton, Major Giberne presiding. The Rev. C. J. Senior having offered prayers,

Rev. C. W. HICKSON read the Report, which, after giving accounts of the progress of Mission work at Keppel Island, Ushuwia, Patagones, Rosario, Frayle-Muerto, Cañada de Gomez, Monte Video, Cordova, San Paulo, in Brazil, Lota and Santiago, in Chili, and on the banks of the Amazon, referred to the local Associations as follows:—The receipts, in what may be considered as the staple sources of income, show a slight increase. The presence of Bishop Stirling and the lamented Dr. Lee at our Annual Meeting drew a large audience, who contributed 11*l.* 18*s.*, as against 5*l.* 4*s.* on the previous occasion. The congregational collections show an excess of 23*l.* 4*s.* 11*d.* over the amount received from this source in 1873. The Associations have yielded 8*l.* 17*s.* 7*d.* more than in the previous year, the Clifton Ladies' showing an increase of 10*l.*, and Henbury a slight advance; but the others (excepting Wrighton) have fallen off somewhat. A special donation of 50*l.* from an unknown friend also helps to swell the past year's income, which from all sources, including 37*l.* 4*s.* 2*d.* from a sale of work, amounts to 319*l.* 12*s.* 10*d.*, being 40*l.* more than for 1873. Of this, 302*l.* has been remitted to the Parent Society.

Mr. E. W. BIRD read the financial statement.

The CHAIRMAN moved the adoption of the Report and accounts and the officers for the ensuing year. He said it was very interesting to mark the progress of the Society since its foundation in this city, which might be called the cradle of the Association. A few years ago the total receipts of this Society were only a few hundred pounds, but he found in the year 1873 that there were no less than 12,000*l.* raised. While there were only one or two stations occupied not long ago, there were now twenty-two stations from Tierra del Fuégo up to Panama, a distance of between four and five thousand miles.

Rev. T. H. CLARK seconded the Motion, which was unanimously carried.

Rev. H. S. ACWORTH, Organising Secretary, moved—"That this Meeting, while it deeply deplores the sudden and premature death of the Rev. Dr. Lee, the late head of the Amazonian Mission, yet recognises with thankfulness to Almighty God the steady development of the Society's work in South America, and the satisfactory reports from Tierra del Fuégo, and from all the other stations and chaplaincies on that continent." He narrated how it was that Dr. Lee was lost at the outset of his labour among the Indians on the banks of the Amazon. Last

year Dr. Lee sailed not more than ten days after his visit to Clifton, and went up the Amazon, having found that the Brazilian Government was thoroughly in favour of Missions. One night, instead of going on shore, he remained on board the boat. During the night those on shore heard loud cries from three boys who had been on board the boat, that she had gone down. The alarm was too true, the boat had gone down, and the next morning she was hauled up, and on the following evening the remains of Dr. Lee were committed to the dust on the bank of that distant river. A graduate of Cambridge had offered to go out to conduct the Amazonian work. (Hear, hear.)

Rev. W. ELIOT seconded the Motion, which was carried, and the proceedings soon after terminated.

A FAREWELL MEETING.



THE Rev. Benjamin Corke Huntly, M.A., St. John's College, Cambridge, Head Master of the Lower School, Dulwich, and Curate of Holy Trinity, Sydenham, having been appointed to the Chaplaincy of San Paulo, Brazil, was invited, with Mrs. Huntly, to meet some friends of the South American Mission, on Thursday evening, Feb. 11th, at the residence of the Rev. Wm. Taylor Jones, Principal of Sydenham College, one of the Committee of the Society.

The Rev. W. T. Jones having stated that he had called his friends together to bid God-speed to one who had been for four years their most respected friend as well as Hon. Secretary of their Local Association, read the 97th Psalm, and called on the Rev. Henry Stevens, Vicar of Holy Trinity, to offer prayer.

The Rev. W. W. Kirby, Vicar of Cheshunt, then spoke as to the general work of the Society, and also as to the need of men of piety and ability to work among the English-speaking population. In Mr. Huntly the Society had met with such an agent. He remembered, ten years ago, at a meeting in Cambridge, when a Fellow of King's College offered himself as Hon. Secretary, Mr. Huntly, then reading for his degree, which he shortly afterwards took as a Wrangler, became interested in this Society, since which time he had been a regular collector. Would that more men of his stamp offered themselves for the work.

The Rev. J. M. Clark, Vicar of Christ Church, Forest Hill, and the Rev. Dr. Rosenthal, Vicar of St. Saviour's, Brockley, then bore testimony to the great respect in which Mr. Huntly was held in the neighbourhood, and expressed their intention of not only remembering him and his wife in their prayers, but of endeavouring to do more for the Society to which he had (and in which their host, Mr. Jones, felt such a deep interest) allied himself so intimately.

The Rev. T. C. Griffith felt assured that Mr. Huntly would remember that, as the only minister of the Reformed Church in San Paulo, he would feel the great responsibility of preaching fully the Gospel of Christ, so that those—few or many—committed to his charge, might have the opportunity of hearing more and more that Jesus was "the way, the truth, and the life." He thanked Mr. and Mrs. Jones for the opportunity of attending so interesting a gathering.

Mr. Jones then called upon Mr. Huntly, who was very warmly received, and who, in an earnest, heartfelt manner, expressed his great obligation for all the kindnesses he had received since his residence at Sydenham. He remembered well the meeting at Cambridge, and offered himself now to the South American Mission because he believed that out of the thousands of clergy in England it was the duty of some to devote their energies to the few "scattered sheep" in such places as San Paulo. He felt it was a great privilege to work under such a Bishop as the Right Rev. Dr. Stirling, and he only prayed that all friends at Sydenham would never forget him or the work to which he had now, in dependence on God's blessing, put his hands.

After a few affectionate words of farewell from the Rev. W. T. Jones, the blessing was pronounced by the Rev. Henry Stevens.

Among those present were also Dr. E. Jones (Mrs. Huntly's father) and Mrs. Jones, Rev. W. T. Jones, jun. (of St. Mary Magdalene, Addiscombe), W. Anasta-

sius Jones, Esq., and Mrs. Jones, Messrs. A. Baker, G. Burbey, G. Raboteau, Miss Haggard, &c., &c.

It is very gratifying to state that Mr. Huntly had received the same day two testimonials, one of 100*l.* from the Governors of Dulwich College, and a purse of 100*l.* from the congregation of Holy Trinity, as parting tokens of their great esteem.

HOME PROCEEDINGS.



HE Clifton Association is the most important which has been visited during the past month, and accordingly we have given a short report of the meeting, &c. From this our readers will see how successful have been the efforts of our Clifton friends during the year 1874.

The most encouraging meeting held at a new place was that at Stourport, where the Town Hall was quite full, a thing unprecedented, we were assured, in the history of Stourport Missionary Meetings. The Vicar presided, and several collectors were enrolled. We mainly owe our success to the zealous assistance of Mr. Lloyd, of Areley. At St. Mary's, Leicester, and St. Mark's, New Brompton, lectures were also delivered for the first time. The Vicar of the former is an old friend of the Society's, the late Dean of Cashel, and will do what he can to assist us in Leicester. At the latter the illness of the Vicar spoiled our attendance so far as grown people were concerned, but we were glad to see a large number of children present. Blakeney, Ryde, and Southboro' had their usual meetings, and Shanklin its sermon at each of the two churches. Dissolving view lectures were delivered at Richmond, Lee, and Harefield, all with encouraging results. Mr. Windle has been working for us in Buckinghamshire and Suffolk, and has had several interesting meetings; especially was this the case at Long Melford, which is a new and valuable opening. The pecuniary results can be gathered from the receipt page. Mr. Scott, in addition to his work in the Northern District, which has, during the past month, consisted chiefly in canvassing for new places, has taken the meeting at Lincoln, and gained access to some neighbouring villages. He was much encouraged by the welcome he received.

Admiral Sir B. J. Sullivan kindly spoke for us at Hastings, where the attendance was considerably lessened by the weather. The Rev. A. A. Welby paid a visit to certain places in Norfolk, obtained through the good offices of Mr. Hamond.

An interesting farewell meeting was held at Sydenham to take leave of Mr. Huntly, who sailed for South America on the 24th to undertake the chaplaincy of Sao Paulo and Santos. Particulars of it will be found after the Clifton report.

In conclusion, we would remind our readers that the Annual Meeting of our Society is to be held (D.V.) on Wednesday, April 21st, at Freemasons' Hall. Sir John Kennaway, M.P., Sir Arthur Cotton, and the Rev. R. C. Billing will be among the speakers. We can hardly expect our friends to come long distances to be present, but we do hope that those who live in London and its suburbs will make a point of attending, and that those who intend to come to town will try to time their visit so as to be present. Last year's attendance showed an improvement, but still we desire to see a stronger muster of our friends at the London Annual Meeting.





BRIDGE, LOWER PERU.

THE SOUTH AMERICAN

Missionary Magazine.

APRIL 1, 1875.



THE items of intelligence from South America are unimportant for the past month. The "Pacific Mail" (March 17) observes:—

"It is satisfactory to announce that the survey for a canal route across the Isthmus of Panama, now being carried on by Captain Lull, is progressing favourably, and that the result, so far, is that a route has been discovered much more favourable than was expected, in which the summit level, it is said, is far below that of the Panama Railroad, which is only 262 feet."

"The Western and Brazilian Telegraph Company (Limited) announce that telegraphic communication between Para and Pernambuco has been restored."

"A telegram, dated Monte Video, March 1, states that during the anti-religious disturbances at Buenos Ayres, the Archbishop's palace was sacked, and the houses of the Jesuit Fathers were set on fire."

"A private telegram from Peru states that the Chambers have authorized the Government to enter into the new guano contract, and that the country is 'perfectly tranquil.'"

Captain Willis has telegraphed the safe arrival of the "Allen Gardiner" at Cape St. Vincent, March 12th.

Mr. Resyek writes under date Para:—

"Para, February 2, 1875.

"Your telegram reached me a few days ago, and I am now preparing to leave for Santarem. I hope to sail in the steamer 'Obidos' from here at midnight, and to be in Santarem on the 6th inst. Mr. Clough wrote to me a while ago informing me that it would be better to wait for instructions from home before joining him; having now received your instructions I shall proceed forthwith."

The Editor, whilst announcing his retirement from the Secretaryship of the South American Missionary Society, takes

this opportunity of cordially thanking the Hon. Secretaries and other friends of the Society for the support he has received from them during his five years' tenure of office, and solicits the same for his successor, Captain P. W. Stephens, R.N., to whom all communications are requested henceforth to be addressed.

The Argentine Republic.

ROSARIO.



HE Rev. W. T. Coombe writes as follows :—

“ Rosario, Dec. 10th, 1874.

“Thank God the Revolution, which has hung like a dark cloud over the country for the last three months, has come to a close, and I pray that we may now enjoy a season of peace and prosperity. You request me to write an account of what has been done at this station during the past year. It will not look much on paper, I could wish it had been more, and yet, notwithstanding neglected opportunities and manifold shortcomings, I trust something has been done to the glory of God. If asked, I should say that the improvement in the children of the working people has been our great encouragement for the year. There are twenty-three in the day-school, and forty-five who attend Sunday-school, divided between four teachers, and no one can see them assembled on Sunday, neatly clad, with bright and sunny faces, without feeling that an influence for good is at work both with them and their parents. Were there no other fruits of the year's labour we should not feel discouraged.

“Divine Service on Sunday is also well attended, and not the least encouraging part is, that a large portion of the worshippers are young men who take a lively interest in the services, and a few assist me in the Sunday-school and in visiting the sick. Next year I hope to induce two or three to visit the shipping, which is now very considerable, and for which I really have not time. I have been careful to visit the hospital, where I have frequently met with sailors of different nationalities, English, American, German, and Swedish, to whom my visits have been very welcome, and I have endeavoured to make the time they have spent in the hospital profitable by reading with them, and keeping them supplied with interesting and instructive books.

“Since January last there have been twenty-one deaths, of which eleven were children, and thirty-seven have received the rite of Christian baptism.

“I am sorry that the circulation of the Scriptures has not received more attention ; but though I have not been able to attend to it, the work has been prosecuted by the agents of the British and American Bible Societies. Mr. Milne, who represents the American Society at Monte Video, is most indefatigable, and from Mr. Juñor, who represents the British and Foreign Society, I heard that 3,000 copies of the Scriptures had been sold this year in the northern provinces up to August ; probably few have been sold since.

“As I told you last December, the work that would more immediately

claim my attention this year, would be obtaining funds for the erection of the permanent church, and I am thankful to say that the effort has been so far successful as to raise the fund from 140*l.* to 875*l.*, of which 3,625 silver dollars are deposited in the London and River Plate Bank, and I have no doubt that the close of another year will see the church built, for which I shall be very thankful, as I believe it will tend to increase the congregation, and when finished, will afford me more time for work in other directions.

"I am glad to hear that we may expect a visit from Bishop Stirling shortly. May the coming year be a successful one both at home and abroad."

"W. T. COOMBE."

CHUPAT.



THE following extract is from a letter addressed to Mr. Bartlett, Keppel Island, last year :—

"Trerawson, Valley of Chupat, Patagonia."

"I believe Bishop Stirling wished to know how our school prospered the last six months, but I do not know where to send a letter for him.

"My scholars numbered a little more than the previous season, and while being mostly the same children, I had greater satisfaction and pleasure as they advanced. The slates and copy-books his Lordship sent me proved of great benefit. I had latterly a number of good readers, capital spellers, several good writers from dictation, and commencing with arithmetic, and a few writing a very fair hand on paper. These are small things, yet quite an advance, while it is known that I had to commence with them at the alphabet. Music being a lesson for the school as one class, most of the children read plain music with ease. The Council have lately appointed a Board of Education to augment the teachers' salary, and I understand that many have given liberal contributions. This, I consider, indicates satisfaction on the people's part as to the children's progress.

"Our harvest is just commencing, and we have very good crops, so it is likely wheat will be cheap here this year.

"From some newspapers (of which only five were received, and no letters), per the 'Irene,' we see that Mr. Matthews is to start from Wales, in the course of the year, with a large party of emigrants, so we are in good humour at present.

"R. J. BERWYN, Schoolmaster."

PATAGONES.



THE Rev. Dr. Humble, in a letter recently received, states that the emigrant party referred to above have safely arrived.

"Patagones, January 20th, 1875."

"The annual subscriptions are in advance of any preceding year, a proof that the English and other Protestants are not insensible to the advantages of a clergyman living among them. Some Germans and Danes have subscribed liberally, and some English have subscribed this year who never subscribed before, and this with-

out pressing from me, for I do not pretend to be a good beggar. Probably a much larger sum would be collected from the English here if they were in prosperous circumstances, but, as a rule, they are not doing very well in the valley of the Rio Negro ; I hardly know the reason. The Italians seem to me the most prosperous colonists in this country.

“The town is comparatively deserted just now, the people being in the camp for the harvest. The Revolution, of which you have doubtless heard, is concluded and peace restored. We have felt but little of it here. At Bahia Blanca they have suffered much. In a few weeks I purpose visiting the English up the river ; I will send you an account of my visit afterwards.

“The news from the Welsh colony is satisfactory. Many new emigrants from Wales and the States have lately arrived. I am told they number about 500 altogether, among whom are two or three Dissenting ministers. Some of the Welsh here talk of emigrating to Chupat.

“I should be glad to receive two or three dozen Spanish Prayer-books and a like number of hymn-books of the Christian Knowledge Society, respecting which I have written before.

“GEO. A. HUMBLE.”

Uruguay.

SALTO.



WE are glad to find that this Chaplaincy is again supplied by the arrival of the Rev. W. H. Shimield.

Salto, Uruguay, December 22, 1874.

“By the mercy of God I am able to announce to you our safe arrival at Salto last Friday evening, December 18, after a very pleasant voyage.

“Our services on board the ‘Britannia’ have been very delightful. The first Sunday was spent in port at Santander, and as they were busy taking in cargo and passengers the usual service in the saloon could not be held, so the Bishop arranged a private service in the ladies’ cabin on deck. In the evening he gave us an address on the words, ‘Cleanse thou me from my secret faults,’ Ps. xix. 12. On Sunday, November 29, we had service at 10.30 a.m. in the saloon, when the Bishop preached a strikingly appropriate sermon from Ps. cxxxvii. 40. In the evening the captain kindly fitted up part of the after deck for service, and the Bishop again preached ; this time on the miracle of the centurion’s servant. The following Sunday we were again in port at Pernambuco, but before we cast anchor we had a short service on deck, and after we left in the evening we again assembled, and I preached on the miracle of the draught of fishes, Luke v.

“The Bishop and Miss Stirling left us at Rio, and we felt quite lonely without them. Their absence was much regretted by all on board.

“The following Sunday we had the usual service at 10.30 a.m. in the saloon, when Mr. Elkin preached.

“Besides our Sunday services we have had daily morning prayer for our party in the ladies’ cabin.

“The Rev. T. W. Hoskin, the chaplain at Monte Video, kindly invited us to

stay a few days with him, but as the 'Rio de la Plata' steamship started that evening for Salto, we decided to take our passages on board of her and get to our destination as soon as possible.

"On our arrival at Salto we were met by a deputation of six gentlemen of the congregation to welcome us, headed by Mr. J. Williams.

"A congregation of about thirty-five persons assembled for service at our chapel, on Sunday morning last. These were of divers religious persuasions, for besides members of the Church of England, they comprised Lutherans, Presbyterians, Wesleyan Methodists, and one Roman Catholic. All joined heartily in the service, and I trust they will continue to sink minor differences, and join with us in the public service of our common object of worship. The sober piety, and the pure spirit of sound Primitive Christianity which characterize our Liturgy, cannot fail, I think, in time, to gain their admiration and esteem.

"I have spent some part of each day this week in visiting the members of my congregation, Mr. J. Williams very kindly acting as my guide to their houses.

"I hope very soon to establish a Sunday afternoon service at Concordia, across the river, where I hear there are some English people engaged on the railway, and as soon as I have gained a sufficient knowledge of Spanish, I hope to begin a Sunday-school in Salto.

"W. H. SHIMIELD."

Brazil.

"Rio de Janeiro, Feb. 23rd, 1875.

"Since my last writing yellow fever has become more prevalent, and the deaths caused by this scourge average about eight daily. By order of the Minister of Agriculture all immigrants arriving at this port are at once forwarded to the highlands, where they enjoy a safe and salubrious climate. It has become more than ever evident that an abundant supply of water for the flushing and cleansing of the sewers is absolutely necessary, if the public health of this capital is to be placed on a satisfactory footing. His Excellency the Minister of the Empire has resolved to appoint a special commission for the carrying out of this important matter. Amongst the more distinguished victims of yellow fever must be included Monsignor Ferrini, the Papal pro-delegate, who died on the 13th inst. The *Apostolo*, the clerical organ, insists, however, that his decease is the calamitous result of persecution of the iniquitous Masonic Government of Brazil.

"Before dismissing the *Apostolo*, I may state that that journal asserts that the Government have resolved on the deportation of the imprisoned Bishops of Olinda and Para. Either this measure, or that of rendering the incarceration of these rebellious Bishops incommunicable, is a necessary proceeding in view of the use made of the privileges they enjoy in directing and fomenting clerical opposition to the authority of the State. As your English contemporary here justly observes, 'to allow them unlimited liberty of receiving visits and of issuing pastorals, and of suspending and ruining the native priests who are willing to remember their citizenship and its obligations, is a veritable farce which, while exciting the laughter of the recusant clergy of Rome, enables the Bishops to be shown off as "martyrs of the faith."'"

"From the Argentine Republic we have no news of stirring interest. The dis-

cordant sounds of civil turmoil have ceased to even faintly reverberate in the most distant provinces, and all classes have returned to the ordinary and fruitful avocations of industry and commerce. At Buenos Ayres city, however, the mercantile body still suffered from the effects of a monetary crisis, and we have to regret the occurrence of numerous suspensions and failures, the result of over-sanguine and imprudent speculation in land and excessive importation. We have a most satisfactory indication of future increased prosperity for the Republic in the fact that European emigrants are stated to be finding their way to Cordova, Tucuman, and the upper country generally. Hitherto, the Italian emigrants scarcely ventured beyond the Metropolitan Province, save to settle in the colonies of Santa Fé; but the reduction of wages caused in Buenos Ayres in consequence of the unfavourable state of mercantile business there had compelled many of them to go more afield, or to return to their native land. One steamer had on board 700 passengers on their way back to Europe. This partial reflux is, for the reasons stated, sufficiently intelligible, and will doubtless cease when commerce has become more prosperous. A contemporary, on this subject, remarks:—‘There is plenty of room in the Argentine Republic for 300,000 immigrants yearly, as shown by the success of the Santa Fé colonies and the Irish sheep-farmers in Buenos Ayres. The colonies of Santa Fé are, for the most part, formed of settlers not ten years in the country, who landed in the River Plate penniless, and are now worth on an average 820*l.* per family—some as much as 10,000*l.* The Irish sheep-farmers are mostly 20 years in the country, and over 300 of them are landed proprietors, not uncommonly worth 5,000*l.* sterling. The Irish population exceed 25,000. Surely these facts are sufficient proof that the country is good for immigrants. Any man can earn a hard dollar per day, and beef is only five cents. per pound.’ President Avellaneda, we are assured, is determined to do all in his power to promote immigration, and we are convinced that his enlightened efforts will be productive of much permanent good to the nation whose destinies have been for a term confided to his charge. The contractors of the Tucuman Railway are said to be making satisfactory progress with the construction of the line.”—*Brazil and River Plate Mail*, 23rd March, 1875.

C h i l i.

SANTIAGO.



WE subjoin further interesting correspondence from the Rev. J. Roe.—

“*Santiago*, Nov. 3, 1874.

“Very important and very interesting are the events now taking place in this country. There never was a time better suited for missionary and reformatory work. The whole Romish system is being tested, in fact, I may say, condemned by the majority of this country. They say (and truly say) that its principles and claims are inconsistent with a free State. They say (and truly say) that such being the case, it can neither be *true* nor divine. But the worst of it is, they confound Romanism with Christianity, and in condemning one they condemn the other. It is for us Protestants to show them that Christianity and Romanism are quite distinct, and that they have nothing in common except the

name. It is for us to prove to them that Christianity is not only compatible with free institutions, but that it actually fosters them—that they go together.

“One is very much struck with the Antichristian character of Romanism in this country. Their supreme being is the Virgin, their saviour is the Virgin, the Virgin is the object of almost all their worship. The God of the Bible is not the God of their system! The Jesus of the New Testament is not their Jesus; they are two totally distinct characters! The Virgin Mary of the Gospels is not the Queen of Heaven of Romanism!

“Take one after another of the different characters portrayed in the sacred Volume and you will find them *totally distinct persons*, under the same name, in the Romish system. Take, likewise, the doctrines, and you will find a similar result. ‘The Word of God is made void through their traditions.’ Each truth of Scripture is completely neutralized by their additions!

“The men (speaking in a general way) ignore all revealed religion; the women have a great amount of religion, which is not vital Christianity, and does not *produce godliness*, nor ‘the fruits of the Spirit.’ The upholders of the Confessional at home say that it promotes virtue, truth, and honesty—that is part of the theory. What is the practice? Exactly the opposite. It is found to be an incentive to immorality, untruthfulness, and dishonesty! And yet this is the beautiful ideal to which many in England are leaning.

“There were long debates in the House of Congress on different matters affecting us Protestants. The Government were obliged to have a majority of two-thirds in order to carry their Bill against the vote of the higher House of Parliament. This they had, and the Bill went through the Lower House, 59 voting for it, and 28 against it. It then had to pass the Upper House again, when the article that affects us passed; but other important articles of the Government were rejected for the present. The article which affected us especially had regard to the law of sacrilege. The priests tried to exclude our Church from the protection of the law, but I am glad to say that it has passed. There have been great demonstrations in favour of the Government and religious liberty. Yesterday immense meetings were held both here and at Valparaiso.

“We have got a reply to our application for a stall at the Exhibition! The letter is full of gratitude for our proposal. I shall send a copy of it next week. I hope you will do all you can to make it a success.”

“Santiago, Dec. 1st, 1874.

“I heard the other day of a very remarkable circumstance in the south of Chili. In an out-of-the-way place, far below Lota, there lives a family who have become Protestants, no one knows how. It is supposed that the Word of God must have fallen into their hands by some means. At first they suffered much, but their upright and Christian conduct gradually subdued prejudice, and now they have become the best liked people in the place. An account of the death of one of them has been forwarded here, and will appear in the papers in a few days which I will send you. They always had service in their house, and their worship was of the most simple kind, and when death snatched one of them away the other day, the same simplicity was observed, but it produced a wonderful impression on the numbers who attended the funeral. Strange to say, the parish priest showed no opposition.”

“ *Santiago, Dec. 15th, 1874.*

“ I have this morning sent in an application for a *second stall*, in order that we may be able to offer for sale not only Bibles, but also other books that you may send, or that we may be able to procure from the ‘States.’ Amongst this selection I think it very advisable that we should have several *specimens* of educational courses, such as ‘Chambers’s,’ ‘Nelson’s,’ Collins’s,’ ‘The Irish Course,’ &c., &c. I have no doubt but that the publishers of these several courses will be glad to send them for exhibition. Mr. Ibanez intends to make a similar application to the ‘States.’ Such a display of educational works must produce a great impression in favour of Protestantism and pure Christianity. The English schools here are doing well. Thirst for an English education is increasing, and is becoming an important branch now, even in the schools under the power of the priest. You see, therefore, how advisable my suggestion is.

“ My great desire and prayer now is that God will put it into the hearts of Christians to make special efforts now for this country. We are just passing through the same stage here at present, as that which ushered in the Reformation in England. The educated classes are being aroused from their indifferentism and are wild in their rage against the superstition and tyranny of Romanism. Day after day the Press is teeming with articles against its pretensions. Unfortunately, many confound Romanism with Christianity, and make sweeping charges against all religion. But the controversy is looking better in that way. Many contend that while Popery is incompatible with freedom and progress, Protestantism is not so. One of the most influential men in the country said the other day, ‘What a pity it was that Spain did not embrace the principles of the Reformation 300 years ago ; what a different history both she and her colonies would have to-day.’ That man is a near relation of the President’s, and a leader in the country. These are about the sentiments of nearly all the intelligent classes of the country. How true they are ! Might not Spain equal England, might not South America equal the North ? Race had nothing to do with it, it was the Bible and its Saviour. Could you procure any of the publications of the two Societies connected with Christian work in Spain ? I see by the papers that there are two such in England.

“ In reference to the balance-sheet, I have sent one for the Bible Depôt. I forgot to mention that the value of our stock in hand is about 250 dollars or more. It is now free from debt. There was between five and six hundred dollars debt on it when I came here.

“ The congregation has been very good lately, and I hope it will continue to be so.

“ One or two priests have been making great efforts lately to pervert several Protestants here ; of course, in their favourite method, secretly and Jesuitically. My only course was to make a representation in the public press. My efforts were *thoroughly successful*, although, of course, some did not like it.

“ As the women are still ruled by the priests, it is very difficult for a Protestant governess to get a situation.

“ A case came not long ago to my knowledge when a lady tried in vain, till ultimately, by promising to see a priest in reference to her religion, she got a situation, and enters it to-day. She said the priest will have no influence with her, but sad experience teaches us the contrary. She told me about her first interview with the priest.

“ J. ROE.”

“ Santiago, January 5th.

“ I have had a letter from the Rev. Mr. Jackson (Secretary B. and F.B.S.), enquiring about the Bible depôt, &c., here. In my reply, I repeated my application for the grant of the Scriptures in different versions, and I further referred him to the communication I enclosed to you. I found that I could not offer for sale the Scriptures in the place of exhibition, so I had to make a second application for another stall, where we can offer for sale any publication we wish. This has also been granted, but we shall have to pay the usual license, which is 100 dollars. The exhibition of ‘ school series ’ will be very important, especially now, as there is every likelihood of two additional very large English schools being established in the city. The promoters are men occupying the foremost position in the country, amongst them are members of the Government. A strong feeling has set in against the schools in the hands of the Jesuits and French priests, and I have no doubt but that the schools about to be established will almost empty them.

“ The breach between the Government and the priests is increasing every day, and doubtless next session of Congress will bring things to a crisis.

“ There is a movement now beginning in the University which is very encouraging, and which I hope, with God’s blessing, will bring forth good fruit. I was conversing with a very serious-minded young man, who I hope will be a blessing. He and three others were in the Bible depôt last night, and my conversation with them was most interesting. One of them had been in the college for priests for over two years, but left it in disgust, and entered the University. He gave a painful description of it. He says that many of the students publicly talk atheism, and ridicule some of the Romish dogmas. He is now becoming very serious, and looks very favourably on Bible Christianity. Last night I directed his attention to several chapters in the Bible, among which were the 4th of 1 Timothy, also the 3rd ; the 2nd of 2 Thess., the 5th of Rom., the 23rd of Matt., &c. He seemed delighted with them. He read them aloud, making comments on the striking passages as he went along, ‘ How like them ! ’ ‘ How exactly the same ! ’ ‘ How true ! ’ Such were some of his exclamations as he read. I pointed out that these predictions were doubly important, inasmuch that they not only disproved Romanism, but that also (inasmuch as they were fulfilled in that system) they went to prove the truth of Christianity. He exclaimed, ‘ exactimenti.’

“ All this time there was a Jesuit in the store opposite, watching all. There were six or seven students in the depôt at the time. I am quite sure that he did not relish it. I gave each of them presents of suitable books as they went away, for which they seemed grateful. I hope that the Society will remember these students specially at the throne of grace, that they may be rescued not only from Romanism, but also from atheism, and led to embrace the truth as it is in Jesus.

“ The priests are very active. There is a book sold here in all the Romish book-shops that is far worse than Dens, and yet it is in the hands of the young ladies of Chili. An inspector of schools told me the other day that he had been the means of getting it out of the schools thirty years ago. The book is sold at a very low price, and within reach of all.

“ Our congregation keeps much the same, the average about sixty-five. The Bible depôt improved a little last month ; the total sales were 203 dollars, about 40%.

"I trust that you will do all you can for the Exhibition ; I consider it to be of the greatest importance at this crisis. The influx of foreigners will accelerate the downfall of the Romish system. May the influence of Bible truth hasten the uprising of pure Christianity.

"Do not forget about the school series ; each of the publishers will be glad to send them to you to forward. I shall make an application to the Government to give a premium to what the judges may consider the best.

"The Exhibition building will be very large, and is to be built of brick. I shall send you a photo of it as soon as it is taken. The building is as large if not larger than the Dublin Exhibition of 1864. I hope that we shall have many visitors and friends here during the year ; it will give me the greatest pleasure to do all I can for any that may come here.

"J. ROE."

Total sales of Bibles and Testaments, &c., &c., during the months of April, May, June, July, August, September, and October, 1874, in the English Bible and Book Depôt, Santiago, Chili, South America :— 87 Spanish Bibles, 204 Spanish Testaments, 7,057 "Obreros," "British Workmen in Spain," 1,319 Almacenes de la Infancia (Children's Friend), 87 Celibâlos Forzosos (Enforced Celibacy), 27 copies of the "Religion del Dinero" (Religion of Money), 12 English Bibles and 6 Testaments, 8 copies of Scripture in other languages. Very few English Bibles are sold, on account of the English people that reside in Santiago having nearly all Bibles. Total cash sales for the above months 1,662.48 dols., being equal to about 332%.

LOTA.



HE Rev. W. H. Elkin has entered upon his duties as Chaplain at Lota, and writes :—

"*Lota, Chili, Feb. 3rd, 1875.*

"We arrived in Lota December 28th, and during the week we made it known that service would be held in the church on the following Sunday, so on Sunday, Jan. 3rd, held morning service, at eleven o'clock, and our congregation numbered seventy. We sang the good old hymns, 'Oh, for a thousand tongues to sing !' and 'Stand up and bless the Lord.' Text, 'Whom having not seen we love,' &c.' Invited them to join us in celebrating our dear Master's death, but only five remained. Afternoon service at three, attendance good. Subject, 23rd Psalm.

"Lota is divided into two parts, i.e., Lota Abaco (pronounced Vaco, and signifies 'down'), and Lota Arriba (pronounced Reeva, meaning 'up'). This week I visited the families in Lota Vaco. Most of the men are miners from Scotland, Wales, and Cornwall. Alas ! too many are regardless of God and their precious souls ; working in the mines all days of the week, and spending their Sundays in a thoughtless, frivolous manner.

"The houses of the poorer classes of the natives contain only one room, in which father, mother, and as many as six children, eat, drink, sleep, &c. A fire is made generally in the middle of the floor, and the whole family, besides fowls, pigs, cat, and dog, sleep and sit upon the floor, the only difference being that the parents are sometimes provided with a mattress, the rest have to sleep on the bare floor ; and a gentleman assured me that often when he has gone into their houses the only pillow the poor Chilian has had was the pig laying

beside him, and his head resting on the pig. The houses of the English are more comfortable, generally very clean, and with at least two rooms, quite a contrast to the home of a native. Oh, that God may soften their hearts, that in other respects they may show these natives a better example, as well as they do about their houses.

"Sunday, 10th.—Morning service well attended, eighty present. Several from Lota Vaco were here.

"Sunday, 17th.—Morning service as usual, and attendance good. Singing better. Text—Rev. v. 9. Evening service at half-past six on account of some of the nurses who cannot attend in the afternoon. Subject—Pharisee and Publican. Visited the families in Lota Arriba, and made arrangements for a Bible-class.

"Sunday, 24th.—Morning service as usual, but concluded earlier, as I had a service at Puchoco. Text—Luke xii. 20, 'The rich fool.' Afternoon, hired a horse and went to Puchoco, about twelve English miles each way. Found the church, but only ten attended, as most of the English have left and are leaving the place for other parts. Text—Psalm xxii. 4. The few who were there thanked me, and wished I could come every Sunday, but by doing so I should neglect Lota, which is the most populated. I invited them to come over here as often as possible, and they promised to do so. Got back at a quarter past six, in time for my evening service, but riding so long in the hot sun made me feel very weary. Attendance at church very good. Text—Col. iii. 1, 2. This week I induced the parents to promise to send their children to Sunday-school. Some complained they wanted this and that, but after a little talk they consented, so on Sunday, 31st, I held morning service at the usual hour. Attendance not quite so good, about fifty-three present. Text—Gen. iii. 15, 'I will put enmity,' &c. Afternoon Sunday-school twenty-five girls and fourteen boys. They all joined nicely in the hymn, 'We sing of the realms of the blest,' and were very good and attentive. Evening service at half-past six. Text—Matt. xxv. 34, 'Then shall the king say.'"

The following extract faithfully describes the present position of matters in Chile :—

"At one of the meetings in this city during the recent 'week of prayer,' the subject of religious liberty came up for consideration ; fervent petitions were offered that such liberty, secured for us at great cost by our fathers, might be enjoyed to its fullest extent in this and other countries.

"A gentleman, for many years a resident in Chile, spoke of the progress already made in this respect. On his arrival in the country, the only Protestant Church edifice was, by an order from the civil authorities, hidden from public view by a broad fence of huge dimensions ; the edifice itself had been built without permission from the Government, and in direct opposition to the protestations of the clerical party. At that time the distribution of evangelical tracts and books could not be openly carried on. Now, he remarked, we are free to worship God in buildings erected on the principal streets and exposed to the view of all ; colporteurs are

engaged in the circulation of the Scriptures, and those who preach the Gospel to the inhabitants of the land are protected by law.

“While, however, there is cause for gratitude in view of our religious privileges, much remains to be done ere it can be affirmed that full religious liberty is enjoyed in this country. There are Protestant Chilians who are obliged to spend many of their Sabbaths in military exercises, and are thus deprived of precious rights and privileges of a religious nature. Worse still, some of these Christian men are forced to take part in public processions on Romish feast days, and to kneel before an idol consecrated by Romish priests. While the rights of a few are thus wantonly disregarded, earnest prayer and effort are needed to secure the blessings of complete religious freedom.

“Some foreign Protestants in our midst may ask, What is the use of troubling ourselves about the legislation of the country? Are we not untrammelled in the exercise of our religious rights? The following fact throws light on this question: Some of us have sons born in Chile, from whom service in the civil guard may be lawfully exacted. Under the present circumstances, the nature of this service seriously interferes with the performance of duties toward God, which we conceive to be of the highest importance. Our children, who have been carefully reared with respect for the Lord’s-day, may be obliged to absent themselves from public worship three-fourths of the year to take part in military exercises; they may be unwillingly removed from influences which tend to strengthen and elevate the character, and placed amid influences which serve to deteriorate moral earnestness and deaden the aspirations of their spiritual nature. Some, it is true, avoid this difficulty by sending their sons abroad before they become of age; but many others are unwilling or unable to do this, and, as a consequence, the religious liberty of their families is restricted. As a Protestant community, then, we are *not* free to worship God according to the dictates of our conscience, while the rights of our families, in connection with the day of rest and worship, are not fully recognised by civil law.

“A petition from foreigners resident in Chile, supplicating that our young men may be exempted from Sunday drill, would, without doubt, receive the respectful consideration of the enlightened rulers of this country. Such a petition might be presented at the same time with one from Protestant Chilians. A movement thus inaugurated for the diminution of the evils of Sabbath desecration would surely meet with Divine favour, and eventually prove of lasting benefit to the inhabitants of this land.

“The voice of our fathers, and of our fathers’ God, cry to us to spare no effort to secure for ourselves and others the priceless blessings of perfect religious liberty.”—*Valparaiso Record*, Jan. 16, 1875.

BRAZIL AND THE BRAZILIANS.



ESSRS. FLETCHER and KIDDER give the following account, in "Brazil and the Brazilians," of the origin of that appellation to the country:—

The bay and city of Rio de Janeiro, Brazil, are fraught with interesting associations to the general student of history, and still more to the Protestant Christian, as that portion of the New World where the banner of the Reformed religion was first unfurled.

"Guanihani—that outpost of the New World—was beheld by European eyes six years before the discovery of South America. In 1498 Columbus landed near the mouth of the Orinoco. He recorded, in enthusiastic language, 'the beauty of the new land,' and declared that he felt as if 'he could never leave so charming a spot.' The honour, however, of discovering the Western hemisphere south of the equator must be awarded to Vincent Yanez Pinzon, who was a companion of Columbus, and had commanded the 'Niña' in that first glorious voyage which made known to the Old World the existence of the New. Pinzon sailed from Palos in December, 1499, and, crossing the equator, his eyes were gladdened, on the 26th of January, 1500, by a green promontory, which he called Cape Consolation. This is now known as Cape St. Augustine, the headland just south of the city of Pernambuco. He sailed thence northward, discovering the vast mouths of the Amazon, and touched at various points until he reached the Orinoco.

"When Pinzon beheld the palm-groves and densely-foliaged forests, and had scented the spicy breezes which were wafted from the shore, he supposed that he was visiting India-beyond-the-Ganges, and believed that he had already sailed past the renowned Cathay. In the name of Castile he took possession of the goodly land; but before he reached Spain Pedro Alvares Cabral, a distinguished Portuguese navigator, had claimed the territory for his own monarch. The command of a Portuguese expedition was intrusted to Cabral; and on the 9th of March the large fleet, with its 1,500 soldiers and mariners, sailed, amid grand military and religious ceremonies, the King himself honouring the occasion by his august presence.

"On Easter Sunday mass was celebrated; and on the 1st of May this solemnity was repeated, and, in the presence of thousands of the aborigines, a huge cross was erected bearing the insignia of Dom Emanuel, and the land, to which they gave the name of Vera Cruz (*True Cross*), was solemnly taken possession of in the name of the King of Portugal. (*Historia do Brazil*, by Gen. J. I. de Abreu Lima. Rio de Janeiro, 1843.)

"As the most valuable part of the cargo which Americus Vesputius carried back to Europe in 1503 was the well-known dyewood *Cæsalpinia Braziliensis*—called in the Portuguese language *pau brazil*, on account of its resemblance to *brazas*, 'coals of fire,'—the land whence it came was termed the 'land of the brazil-wood.' And finally, this appellation was shortened to Brazil, and completely usurped the names Vera Cruz or Santa Cruz. This change was not effected without protestations on the part of some—not because their taste for euphony was shocked, but on the ground that the cause of religion required a sacred title to the fairest possession of faithful Lusitania in the New World. One of the *reverendissimos* declared that it was through the express interposition of the devil that such a choice and lovely land should be called Brazil instead of the pious cognomen given to it by Cabral."

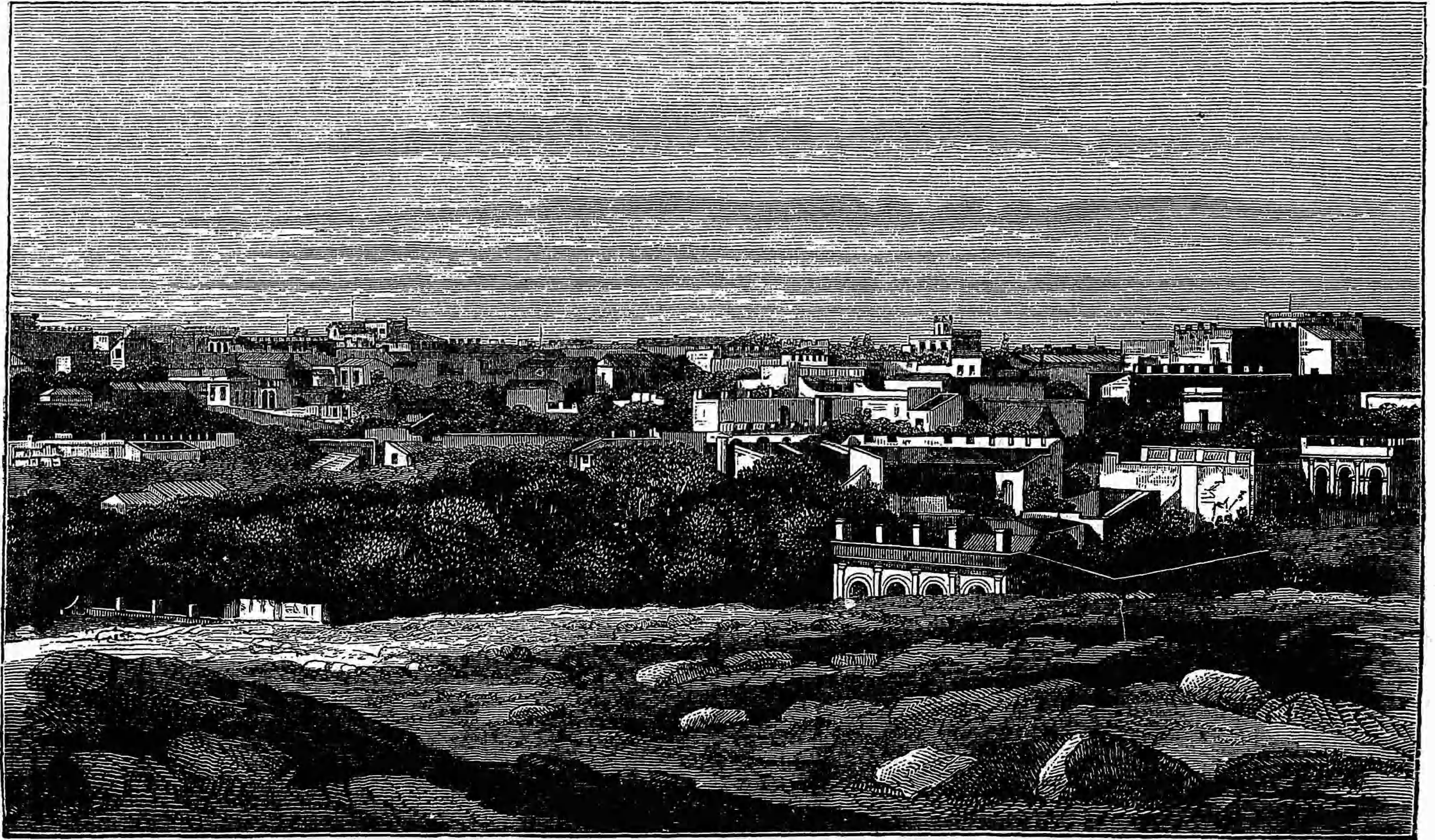
HOME PROCEEDINGS.



THE severity of the weather during the past month, and the early occurrence of Easter, have together tended to limit the extent of our Society's deputation work. By far the most important meeting of the month was that held at Bournemouth on the 8th. The Bishop of Cashel presided, and the speakers were the Revs. J. W. Marsh and C. P. Phinn, and Admiral Sir B. J. Sullivan. The collection amounted to 22*l*. Mr. Marsh, who has become Hon. Sec. for Winchester, is arranging a meeting there for the 19th of the current month, under the presidency of the Dean. The remaining places in Hants were taken early in the month. At Fareham and Southampton lectures were delivered, and at Bishop's Waltham and Highfield sermons were preached. Our best London Association, Immanuel Church, Streatham, had its Annual sermons on the 21st, the collections amounting to 34*l*. 1*s*. 9*d*. The Annual sermons at Castleton, Sherborne, were preached on the 7th, and on the 8th our usual meeting was held in the Town-hall. Our Hon. Sec., E. H. Bentley, Esq., supported by the Vicar, presided, and expressed the warmest interest in our work. Salisbury is a valuable new opening; here a lecture was delivered in the Council Chamber, under the presidency of the Rev. E. N. Thwaites, the new rector of Fisherton. The attendance was good, and a number of persons, old and young, were enlisted as collectors. Mr. Windle has been at work among our Devon Associations. He seems to have had good success at Exeter, Plymouth, and Torquay. At the first of these we trust we shall find fresh interest felt in our work, from the fact of our new Mission ship having been built there. The Association for 1874 contributed 60*l*. as against 24*l*. for the preceding year. Tavistock and Northam are two new openings which promise well. Mr. Scott has not been without encouragement in the North. He had a most enthusiastic meeting at Waterloo, and had the pleasure of hearing a valuable testimony borne to our work by a great ship-owner who was present. He has also given magic lantern addresses at Heckmondwike, Litherland, Bebington, Ashton-under-Lyne, and St. Saviour's, Everton.

In conclusion we would remind our readers of two things. The first is that our Annual Meeting draws near, and we can only secure a good attendance by bringing our personal influence to bear on our friends. Many of our best supporters are placed where attendance at a London meeting is impossible. Let such try to find substitutes by persuading their friends in London and its suburbs to put in an appearance on the 21st inst. at Freemasons' Hall. To do this may gain us new friends for years to come, as well as increase the heartiness of the forthcoming meeting. We shall be glad to send our friends small notices for them to pass on. The other matter we desire to mention is that the "Gift" which is designed for all children collectors should be asked for by those who can make use of it, as it is not distributed with the magazines through the booksellers unless specially ordered. We have just discovered two cases where friends much interested in juvenile helpers of mission work had never seen the "Gift," simply because they had their magazines through a bookseller, and had not happened to notice any mention of the children's publication. We desire to see this better distributed and more operative in its circulation.

H. S. A.



SALTO, URUGUAY.

THE SOUTH AMERICAN

Missionary Magazine.

MAY 1, 1875.

TO OUR READERS.

THE Friends of our Society are probably aware that the Editorship of the Magazine has now passed into other hands.

In undertaking so responsible a task, the new Editor not only asks for the indulgence and sympathy of all interested in the important work of the Society, but for their earnest prayers that wisdom, ability, and every other needed grace may be abundantly vouchsafed unto him by the "Giver of every good and perfect gift," to enable him to discharge faithfully and successfully the duties of the post he has been called to. To be useful in the Lord's service we must have His blessing, and this can only be attained by a patient waiting on Him. The promise is "if two of you agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

As a Naval Officer he feels the work of the Society is one of the deepest personal interest to himself, and he counts it an honour indeed that his name is in any way associated with that of Allen Gardiner.

LETTERS.

Letters during the past month have been received from the Bishop of the Falklands, Rev. W. H. Shimield, Rev. W. T. Coombe, Mr. James Lewis, Mr. Jacob Resyek, Mr. Fernandez, and Captain Willis, master of the "Allen Gardiner."

BUSINESS.

The General Committee assembled for their usual monthly meeting on the 13th ult. Arrangements were made for the Annual Meeting just held. Organizing Secretary furnished statistics of deputation work for the month of March. The next meeting will be held (D.V.) on the 11th inst.

FINANCE.

The Finance Committee held a meeting on the 8th ult. Total receipts reported for the month of March was 759l. 3s. 4d. Next meetings will take place (D.V.) on the 6th and 20th insts.

SOUTHERN MISSION.

"ALLEN GARDINER."

Those of our friends who are watching with interest the progress of the new "Allen Gardiner" on her voyage out, will be rejoiced to hear of her safe passage through the much dreaded "Bay," and arrival at St. Vincent, Cape de Verde.

The following extract from Captain Willis's letter will be read with interest, the latter clause of which is especially brought to their notice:—

"Allen Gardiner, St. Vincent, March 19, 1875.

"I arrived here on the 12th of this month, after a fair passage of twenty-five days. After leaving Scilly we had a stiff breeze which carried us clear of land and also the Bay of Biscay, so that nothing was seen until the Light on Teneriffe was sighted at 11 p.m. on the 1st of March. From the latitude of the South of Europe we had very light winds and calms, so that we were ten days from Teneriffe here.

"The 'Allen Gardiner' has proved herself to be a good seaboat, although we have not yet had any very severe weather. You will be glad to know we are very comfortable on board. The mail has just arrived from home, and we are now about leaving for Stanley, and hope to have as quick a passage as hitherto Captain Nicholas was here before us and so we were expected. There is much need of a missionary here to the English; there are about forty residents besides the shipping. There is a law here that Protestants must not preach to the Portuguese. I trust that the friends connected with the Mission work will earnestly pray that we may be guided by God's unerring hand in safety to our destination, and be permitted to labour in His cause to the glory and honour of our Heavenly Father and His Son Jesus Christ.

"J. C. T. WILLIS."

KEPPEL.

MR. LEWIS has written three interesting letters, detailing the work going on at Keppel. The mention he makes of the misconduct of a hopeful convert, whose name we regret is not given, is in a measure counterbalanced by the cheering report of the steadfastness of another one, S. Maycole.

“Keppel, Nov., 1874.

“Hoping to forward my accounts in time for the mail leaving Stanley on the 15th of November, I took them over to Shallow Bay on the 3rd inst., but found that there was no possibility of their reaching Stanley until such time as the mail would have left.

“On our way to Shallow Bay we landed the mason and some material at Dry Island, to enable him to finish the chimney there, and build in the fire grate.

“At Shallow Bay we received an order for 54*l.* 9*s.* for the Society, and next morning at 6 a.m. proceeded to Saunders Island for a similar purpose, but there found that the proprietor and his man were out riding, and did not return until night. Next day it blew so hard that we could not get away; there were but two hands (Indians) in the large boat with Willie Bartlett and self. On the afternoon of the 6th, during a lull, we scudded back to Shallow Bay. Before we had got up the harbour there the wind shifted, and increased to a gale, consequently we were detained until the 9th. On the 7th we received the overland mail from Stanley, which our friends on the West Falkland very kindly forwarded to us from Port Howard.

“Early on the 9th, having obtained some tar and other necessities, we left Shallow Bay and went to Dry Island, where we breakfasted. Finding some alterations still necessary in the smoky chimney, we worked there that day, and in the evening pulled to Keppel, against a strong north-west wind, which gave us two and a half hours' pulling.

“By the sale of surplus live stock during the past year your funds have been considerably augmented, and the remaining animals benefited. The feed on Keppel is vastly different to what it was; the succulent tussac grass, which four or five years ago was so abundant, is now entirely demolished. The now large flocks of sheep feed so close as to deprive the horned cattle, which yield, in comparison of numbers, far less butter and flesh than they were wont to.

“A hundred head of cattle shipped to Tierra del Fuego would be of incalculable advantage to the carrying out of your work there, and make room at Keppel for sheep, which are more profitable. Cattle are sold in our neighbourhood for 30*s.* a head, said to be as good and tame as ours. This fact leads me to remark that the price of beef, as entered in our books, causes the real expense of working your stations to be much exaggerated.

“My time is daily cut up with so many and various duties, the station is sadly in need of so many repairs, home-made articles, and tools for use, in addition to the alterations and building at present carried on, that I have little time for book-

keeping or correspondence. School duties occupy me four and a half hours a day, and during the light days I generally manage to get four hours a day for carpentering and other work ; the remainder of the day is spent in book-keeping, store-keeping, and study of the language. My evenings are occupied in Indian schools and gardening.

"As regards our real work here, I am persuaded that, by God's blessing, there has been during the past year much moral and spiritual improvement ; and though we have been grievously disappointed in one of our most hopeful converts, who during the prolonged stay (twelve weeks) of the 'Allen Gardiner' in Stanley, and his absence from the restraining and constraining influence of the appointed means of grace in his own tongue, living and working among sailors, misconducted himself so as to make it appear necessary to send him back to Terra del Fuego, if only for a time ; yet the earnest endeavours, example, and influence of another (S. Maycole), with the conduct and manifest desire for spiritual things of many of the others here, give us much cause for thankfulness and encouragement.

"JAMES LEWIS."

"*Shallow Bay, Dec. 31st, 1874.*

"We reached this place last night with great difficulty, and are sorry to find our friends cannot oblige us with wood for roof or cart-shaft. They have agreed to lend us some spike nails and a barrel of cement, for which we are grateful.

"I hope to return to Keppel to-night or to-morrow morning in Mr. Holmstead's dinghey. The captain cannot begin his journey to Stanley until to-morrow, as the guide is now in the camp. We received the mail on our arrival, and are glad to hear of the launch of the new 'Allen Gardiner' and departure of the Bishop for his diocese, hoping soon to see him.

"We should much rejoice to hear of your sanction for the erection of a new building at Cranmer for Indians, so that the working-party and their home comforts might be increased ; and a few little boys, if only four or six, be brought over from Tierra del Fuego, principally for instruction. You can feed such boys at Cranmer far cheaper than at the coast ; they could live almost solely on the potatoes, and beef, and geese ; their clothing would not cost much. They would be much more under restraint here, and unable to betake themselves off when they choose, to the detriment of their improvement ; and they would be away from those pernicious and immoral sights so common to the wigwam.

"A rough stone building, from thirty to forty feet in length, by sixteen or eighteen feet wide, well lighted and ventilated, having a ground-floor only, and containing a few partitions, and tables, and benches (the less inflammable material the safer), would be most convenient for single men. Their sleeping berths should be made so that one only could sleep in them, and should be ranged against the walls.

"A lavatory, or bath-room, conveniently fitted with an apparatus for heating water and affording a good bath (to be periodically enforced if necessary), would tend greatly to promote health of body and mind, and check the diseases common to them. By obtaining all material, save stone, from England direct, such a building would not cost more than the new cowhouse, and would greatly advance your work.

"Mr. Bartlett thinks that sufficient stone might be quarried during the winter by the Indians, as was that of the cowhouse.

"JAMES LEWIS."

"Port Stanley, February 2nd, 1875.

"I rejoice to hear that the materials, &c., are on their way to this place.

"It will give us the greatest satisfaction to welcome dear Mr. Whaits and family, and we are sure that their stay at Keppel will yield much pleasure to themselves and us. We trust that in God's hands an increase of agents may result in an increased ingathering of the sheaves in this part of the field, which is white unto the harvest.

"You will perceive, by my former letters, that the walls of the cowhouse were completed on the 24th December. The gable of Mr. Bartlett's house has been pulled down and rebuilt, as have also two chimneys at Sullivan House. The new dairy and wing at Bellvue Cottage are progressing. One of the masons was discharged on the 19th of January.

"Mr. Bartlett deemed it expedient that one of us should come to Stanley to obtain lime, cement, wood, and shingle, &c., absolutely necessary to carry on the present work (for which we had written, but without effect), and as he thought my services could be better spared than his own, and that I should be better able to secure what we need, he desired me to come, hence my presence here. Captain Hansen kindly gave me a passage, and we are further indebted to Mrs. Hansen for a nice backed seat for our service room at Keppel Island. I have been here over a week, but hope to leave on the 4th.

"The potato crop is doing well. When I left Keppel Mr. Bartlett observed that three or four days' work would finish the shearing on that Island. The wool is in good condition, and if freighted home this year would realise a good price. Your arrangement that the 'Sparrowhawk' should convey Mr. Whaits and goods to Keppel is a good one, and we will do all we can to expedite her departure from Cranmer. I shall leave a letter here for Mr. Whaits, advising him as to his purchase of stores, furniture, &c.

"The side-saddle ordered may strike you as being an unnecessary expense. You may not be aware that an occasional ride is the only recreation the women have. The rugged, roadless land does not permit of walking with any degree of pleasure.

"Feb. 4th.—Mr. Dean has, in accordance with your instructions, chartered a schooner to take provisions to Ooshooia. He would have sent her direct from Stanley to that place, but, on taking me into his counsel, it was arranged that she should first go to Keppel, and there take in beef and vegetables, barrels of barley, and cases (per the 'Sea-Witch,' last trip), and, if room, either cattle or goats, as the new 'Allen Gardiner' will not carry much. From Ooshooia she is to bring a load of poles (needed) to Keppel, and from Keppel ship wool or potatoes to Stanley. The stay at Keppel is limited to three days, that at Ooshooia five days.

"The 'Allen Gardiner' cannot sail until the Flying Squadron leaves Stanley, as the captain cannot obtain a crew. I shall try and get to Keppel before she does, to get things (beef salted, &c.) in readiness. The captain of the 'Allen Gardiner' is doing his utmost to get a crew.

"Feb. 13th.—Since my writing the foregoing the 'Sea-Witch' has arrived (on the 9th), which has, of course, altered my plans. As the 'Allen Gardiner' has hitherto been delayed for want of a crew, and the 'Sea-Witch' is discharging her cargo, we shall take all we can of the Mission goods (sent per 'Sea-Witch') to Keppel with us in the old 'Allen Gardiner,' which will save warehousing and probable misplacement in Stanley.

"The three cases addressed to Mr. Bridges per 'Black-hawk' are in safe keep-

ing, and will be taken to Ooshooia this trip. If it will not occasion detention, we have arranged to take 5,000 bricks from the 'Sea-Witch' for Ooshooia.

"We are having very bad weather at present. The Flying Squadron could not leave to-day. I have had the pleasure of interesting the Rev. G. H. MacDowall, Chaplain of H.M.S. 'Topaze,' a few of the officers of which frigate contributed 20s. to the Society. I also had the pleasure of meeting on board that vessel a former honorary secretary of the Society, Lieut. Orlebar.

"As I have been living close to the married Indian families, I have been able to join their evening praise and prayer much oftener than before, besides which, Beach Cottage being close to the workshop and stores, much time is saved by my living near them. I have, out of working hours, expended much trouble and expense on the garden adjoining it, which hitherto has been little more than waste ground.


"If Captain McLauchlin can obtain a crew he will most probably leave here the 16th or 17th inst."

"JAMES LEWIS."

NORTHERN MISSION.

The Argentine Confederation.

ROSARIO.

HE following extracts from Rev. W. T. Coombe's journal will be read with peculiar interest by many friends at home. The first Sunday-school treat in the Argentine Republic is a beautiful omen, bright with promise: where the lambs of the flock are tended so carefully, one of the chief essentials of Christian life is met by the opportunities for service afforded. The wilderness thus becoming a fruitful field is a matter for thankful praise and earnest prayer to all who desire the extension of Christ's Kingdom on earth.

"*Friday, Jan. 1st, 1875.*—The first day of another year. Oh, for wisdom and grace to use its golden opportunities aright! At 7 a.m. a man called to ask for an order for the burial of his child. Made several visits in town, wishing my parishioners 'A Happy New Year.' Funeral at 4 p.m.

"*Saturday, 2nd.*—One of the workmen called to ask me to go and get his child from a native family with whom she had been living for some months, and now refused to give her up; finding reasoning of no good, obtained an order from the judge. Continued my visiting of yesterday. Received 10*l.* for new church.

"*Sunday, 3rd.*—A beautiful morning; good congregation; preached from Exodus xxxiii. 15, a motto text for the year. After service, was called to visit a distressing case of insanity. Thirty-eight children at afternoon Sunday-school.

"*Monday, 4th.*—After breakfast, went to Emigration Depôt; finished my visiting. Received 5*l.* for new church. Went to hospital, found G. F—— much better, pronounced out of danger. Left for Roldan by 3.45 train.

"*Wednesday, 6th.*—Visited a man who had a sun-stroke yesterday. Drove to the Estancia of Messrs. R—— Brothers.

"*Thursday, 7th.*—Mr. E—— set out foundations of new church. How long this work has been in contemplation; thank God there is now some hope of its being accomplished. May it be the rallying-point of our people for many generations.

"*Sunday, 10th.*—Every appearance of a heavy storm up till 10 a.m.; small

congregation in consequence. For the first time had a children's special service, at which there were forty-three present, and some of the parents. The children were remarkably attentive, and appeared to enjoy the service. Oh, that the Word of Life may find a fruitful place in their young hearts!

"*Monday, 11th.*—European mail arrived; several letters of inquiry from anxious friends respecting sons and brothers. Received 6*l.* for new church. A lady called with a letter of introduction from Mrs. Tregelles. Sorry to hear of Dr. Tregelles's declining health.

"*Tuesday, 12th.*—Thank God rain has come at last; feel quite overcome with the heat of yesterday. Took advantage of the weather to get a few hours' quiet reading.

"*Sunday, 17th.*—A beautiful morning, not a cloud to be seen; heat 95 deg. in the shade at 10 a.m. Preached from Matt. x. 7, 8, to a large congregation. Attendance at Sunday-school very good.

"*Monday, 18th.*—At 7 a.m. started to visit the Estancia of Mr. —, whose wife I heard was very ill; found her better than I expected. After breakfast assembled the family, and read Ps. ciii. and John xv., after which I offered prayer for the partial recovery of the mistress of the house. Reached home at 12.30 a.m., after a drive of thirty miles; the heat on the return journey was not less than 125 deg. Fahrenheit. On my return found a letter waiting for me, requesting that I would attend the funeral of poor L—, who died of apoplexy at 8 a.m.

"*Thursday, 21st.*—Our Sunday-school treat; through the kindness of the manager of the Central Argentine Railway, was enabled to take forty-nine children and the teachers, by special train, to Carcarana, where a good tea was provided by the liberality of our congregation. It was the first time anything of the kind had been attempted here, and will not soon be forgotten by our young people, who enjoyed themselves most thoroughly.

"*Friday, 22nd.*—At 8 a.m. was called to attend the funeral of T. A—, who had died somewhat suddenly at San Nicholas. Went to the hospital and read with F— and three other men; I never see the former but I learn a lesson of patience; during four months' suffering and pain, I have never heard a complaint. Even the 'sisters,' who as a rule are not particularly kind to our Protestant patients, said to me, in reference to him, 'Es un Santo.'

"*Sunday, 24th.*—A good congregation, but the heat was intense. Preached from Matt. viii. 13. Relieved a family of French Protestants, who were in great distress. Baptized a German child.

"*Wednesday, 27th.*—Received about 5*l.* 10*s.* for new church.

"*Sunday, 31st.*—Morning service well attended. Preached from John v. 40, 'Refusing life.' After Sunday-school, went by 3.45 train to Canada de Gomez for evening service, but was disappointed, as no one came. Three years ago I have frequently had thirty-five people at service, there are now only eight or ten English people remaining, and these so scattered that it is almost impossible to get them together for an evening service, and I do not feel justified to give up a whole Sunday for so few.

" W. T. COOMBE."

MONTE VIDEO.

MR. FERNANDEZ.

MR. FERNANDEZ had held his first service in the English church, at which 120 people were present. He had been much rejoiced in spirit and encouraged in his work at finding some of the Lord's people among the French, Italian, and Spaniards, with whom he had had private conversation.

In a letter just received he writes:—

"The Mission to this place in Spanish was a necessity, and in supplying it

your Society has rendered good service in the propagation of the Gospel in South America."

As an illustration of the benefit of such a mission to a certain class of our fellow-countrymen, he further writes :—

"Already three English gentlemen married to native ladies have preferred that the baptismal service should be performed in Spanish, seeing that the mothers and sponsors are thus enabled to understand it. One of the mothers was delighted with the evangelical simplicity and purity of the service.


"The establishment of our Mission has been, without doubt, providential, seeing that after three years' preaching by the American Methodists to the sound of furious and ardent controversy with the priests of the Romish Church, the moment has come to reap the fruits by preaching Jesus Christ alone and His doctrine—not with harsh words, but with love and charity, by persuasion and gentleness, which are the divine weapons of the Gospel, and the only path which our Saviour commanded the apostles to walk in.

"On the three Sabbaths that I have held services in the English Church, 118, 68, and 92 persons, all very respectable, attended. Although at the Bible classes which I hold on Tuesdays and Thursdays the attendance is small, owing to the inconvenient situation of the church, I believe these will prove very profitable and useful later on.

"LUIS A. FERNANDEZ."

Uruguay.

SALTO.

HE Rev. W. H. Shimield is steadily pursuing his duties, and has received from the residents many proofs of kindness, sympathy, and a readiness to forward him in his work, which is highly gratifying and encouraging.

Those of our readers who are acquainted with a tropical climate will appreciate the boon conferred by Mr. Human on those living at a distance, in providing an omnibus to convey them to and from the church.

"Salto, Uruguay, S. A., February 18th, 1875.

"Since I last wrote to you, I am glad to report a continued increase in our congregations here, the church being several times full on Sundays, and the offertories also larger than they have been before. The churchwardens contemplate the addition of a few more sittings.

"The weather has been so intensely hot, the thermometer ranging from 90 deg. to 100 deg. in the shade, that I readily complied with the wish of the congregation that the time of service should be changed from 11 o'clock a.m. to 8 o'clock, which is a much cooler part of the day. This change was made on the first Sunday in the new year, and has had the effect, I think, of increasing the congregations.

As soon as the cold weather sets in we shall probably have the service again at 11 o'clock. There is great difficulty in arranging the times for service which shall best suit all the congregation, for the coolest hours of the day are generally the meal times. In the cool months of the year this difficulty will not, I hope, be so great. The heat is often a great impediment to much active work, and after a few hours spent in visiting during the morning, I find myself sufficiently fatigued to render rest in-doors imperative until the evening. The natives never go out in the heat of the day, and they have a saying that none but Englishmen and dogs are guilty of such folly! The members of our congregation also being scattered in different parts of the town, causes a good deal of time to be taken up in visiting them, considering their small number, compared with the population of an English parish.

"A few Englishmen, with their families, reside at the Railway workshops, about two miles from the town. Some of these, I found, had been accustomed to attend church regularly in England. One young married man had been a Sunday-school teacher, and another had for some years regularly attended the ministry of the Rev. J. Angell James, in Birmingham. They were anxious to attend our service here, but found the distance to the church and back too great during the intense heat. This difficulty, however, was removed by the kindness of Mr. Human, the chief engineer of the line, who is a prominent member of the congregation. He generously sends up an omnibus every Sunday to bring them to church and to take them back home after service. Our congregation has thus been augmented by this act of liberality.

"I think I mentioned that one pleasing feature of our worship here was the way in which the congregation joined audibly in the service. In order to increase its devotional rendering and to improve the singing, I have invited all who can sing, or who take an interest in church music, to meet every Thursday evening at my house to practise the hymns and chants for the following Sunday. The young Englishmen here have few resources in the way of amusement, and I trust they will find a pleasure in the practice of church music.

"I have been up the railway as far as it is completed, viz., to the Arapey River, visiting the English people connected with the Company. There are very few English workmen employed on the line, the majority being Italians and Basques. The camp up in the region of the Arapey is in a very lawless state. The day before I visited it, a young man, the son of a Brazilian gentleman, who has an estancia in the neighbourhood, was found murdered. The night before, the Director of the Works told me he saw two men firing at each other for an hour from opposite sides of the river. Fortunately, however, they were not good marksmen, and no harm was done. A short time ago a band of ruffians assembled there and threatened to murder the railway operatives, and burn their dwellings. Mr. Human instantly telegraphed for soldiers from Salto, and had the ringleaders arrested. They were brought before the Gafé (the head of the department), who instantly set them at liberty, and it was only by threatening to abandon the works that Mr. Human got the men convicted.

"I must now give some account of my work on the other side of the Uruguay—at Concordia, in Entre Rios. The English and Scotch people in this town are almost all connected with the East Argentine Railway, which begins here, and the manager of the line and some of his staff reside in the station, which is a spacious, handsome building. They all gave me a cordial welcome, and the manager willingly offered the use of the large first-class waiting-room for a Sunday

afternoon service. No clergyman of the Church of England had ever visited the place to their knowledge.

"On Sunday, January 3, at 5.30, I held my first service there, the congregation numbering 24, some of whom were Scotch Presbyterians. Several who were present told me, after the service, that, owing to their residence in foreign lands, they had not had an opportunity of attending public worship for many years. All seemed glad that a service was begun amongst them, 'for without it,' they remarked, 'Sunday was not like a Sunday.' The Superintendent of the Locomotive Department had interested himself in the erection of a very neat reading-desk, and I accompanied the chants and hymns on a small harmonium, so that we made our arrangements as church-like as possible. I am told, however, that I must not count on being able to cross the river to Concordia every Sunday—a severe storm, quarantine regulations (or revolutions) may sometimes prevent it. I could not go there on the last two Sundays, the congregation being unable to assemble on account of the carnival.

"I have only to add that we have been blessed with good health here, and have received much kindness from the congregation, for which I thank God and take courage.

"W. H. SHIMIELI."

Brazil.

SAN PAULO.

THE Rev. B. C. Huntly had arrived at Rio, and would proceed to San Paulo on the 25th March.

THE AMAZONS.

MR. RESYEK writes from Santarem, where he and Mr. Clough continue their labours. Mr. Resyek was actively engaged in distributing Portuguese tracts, and had been received, in many instances, with favour by the people.

"River Amazon, Santarem, March 9th, 1875.


"I generally go out in the afternoon with my little bundle of tracts for gratuitous distribution, for I have no more Bibles to sell; just then it is cooler than the former part of the day, and the people are more at leisure to receive a stranger. Having now a large number of tracts at hand, I hope to be able to supply almost every house in the town and in the suburb with one or more tracts. It takes me a good while to get rid of my little bundle, sometimes till 7 p.m., when it is quite dark. Generally, I try to see the master or the mistress of the house, in order that I might speak to them on the object of my errand; I am very rarely disappointed in this. When such an opportunity is offered I set to work, and, as well as I can, I tell my auditor of the considerateness and love of those in England towards them in sending them these pamphlets in which they who have no Bible and cannot afford to buy one can read in a limited space the will of God their Creator concerning them. At such a time I feel that every moment is precious, and that my hearer may want to leave, therefore I try to say as much as I can in a condensed form. This, however, is not always the case; sometimes I have a nice opportunity of explaining, as well as my knowledge of Portuguese will allow me, the faith as it was once delivered to the saints. I especially make mention of the probably speedy dissolution of body and soul. On such occasions I cannot but observe the vivid interest and apparent conviction manifested, nor can my hearers help agreeing with me in what I say. There has come under my observation but

recently a particularly interesting case, which I feel justified in mentioning, as it will present a faint image of the state of things generally here.

"About a week ago, whilst walking on the beach towards a place called Boa Vista, with a bundle of tracts for distribution as usual, I called at a fisher's hut. The man, a tall mulatto between forty and fifty, was at home. We had seen each other before, for I had given him some tracts. Now he was exceedingly glad to see me. I again gave him some tracts, after having had a long conversation with him upon various subjects, and finally upon religion. As I was a long way from home, and it was becoming dark, I got up to leave, but, to my agreeable surprise, he asked me to wait a little. Having run to a neighbouring hut, he called out to his relative, an aged man of Indian cast, whom he introduced to me. I was still more surprised when I felt myself almost dragged into his sleeping-room, under a palm-thatched roof, where was gathered a company of men, women, and children. The poor little ones evidently had already turned into their hammocks, but as there were neither chairs nor other seats, they were turned out to make room for me particularly. I dare say the mistress of the house, an Indian woman, did not exhibit during the day such energetic movements as she was then doing in search of an insignificant oil-lamp which finally appeared, was trimmed, and lighted. The door was carefully closed so as to prevent the intrusion of mosquitos; and now, everything being ready and everybody on the tiptoe of expectation, what did my kind host require of me? I was to read to him some of the tracts I had given him and tell him what I knew of Christianity, for nobody except one young man who was absent could read. I was comfortably seated in a hammock among these simple folks; I felt that there was indeed a way opened for me, and I could not be better employed. I therefore began with the beginning of the Creation, as recorded in the Bible, and continued down to the days of the Apostles, telling them how sin entered the world, and how it is that it still exists, how the Saviour was promised immediately after the Fall, how He appeared on earth in due time, how through the sacrifice once offered to God for *our* sins, we are accepted, pardoned, sanctified, and finally received up to glory through faith in Christ, which faith must be succeeded by a permanent, exemplary, Christian life. I became so interested myself that, in my desire to speak to the utmost of my ability, my Portuguese betrayed me, and I had sometimes to repeat my words so as to say them properly. I noticed all the while a look of inquiry in the countenances around me, and I could at once discover that they had hitherto lived in ignorance of these momentous, precious, yet common truths. I soon found that, in order to speak effectually, I had to use the greatest simplicity of speech, and address them as if they were all little children just beginning to learn their A B C. I then read a little tract, 'A menina que morreo e viveo outra vez,' in which is contained a succinct account of the death and resuscitation of Jairus' daughter. They could not help admiring and acknowledging the Almighty power of the Saviour in doing this, and the magnitude of the miracle. I knew well how highly they esteemed, almost to distraction, their 'Santissima Virgem Maria;' I therefore made no mention of her except that she was simply the blessed mother of the Lord. On inquiring afterwards how they liked the little meeting, they said, 'We could never be tired of hearing such things.' I need hardly mention that I was prayed to return whenever I liked. How I wish such an abundant entrance might be ministered unto me into many of the houses here!"

"J. E. RESYEK."

The Bishop of the Falklands.

HE Bishop, writing from Rio de Janeiro, March 23, announces his intention to leave for Monte Video on 3rd April; he was, therefore, unable to accompany the Rev. B. C. Huntly to Sao Paulo. He had lately returned from an eight weeks' visit to the province of Minas Geraes, particulars of which he will furnish at a later date. He intended giving the Rev. J. I. Lee a commission to visit the Southern Provinces.

THE TWENTY-FOURTH ANNUAL MEETING.



THE Twenty-fourth Annual Meeting was held on Wednesday afternoon, April 21, at Freemasons' Hall. In the unavoidable absence of the Lord Bishop of Guildford, who had been previously announced as the Chairman for the occasion, the Lord Bishop of Melbourne presided. Among those present were Sir John H. Kennaway, Bart., M.P.; Lieut.-General Sir Arthur Cotton, K.C.S.I.; the Ven. Archdeacon Mathias; Colonel Channer; Mr. R. N. Hamond; Mr. George Eyre; Mr. A. R. Pite; Mr. D. Couty; Mr. J. Fair; Mr. G. M. Dean; Mr. W. Macandrew; Mr. J. West; Dr. McClinton; the Revs. Dr. O. Winslow, R. C. Billing, W. W. Kirby, G. S. Fitzgerald, W. Windle, W. Acworth, H. S. Acworth, H. G. Cutler, &c.

The Rev. G. S. FITZGERALD having offered prayer,

The Right Rev. CHAIRMAN, in opening the proceedings, said he had been requested to take the chair in consequence of the unavoidable absence of the Bishop of Guildford, and he trusted that he would be rewarded for his acceptance of the office of Chairman by learning a great deal more than he knew at present respecting the South American Mission. It was a Mission in which he had always felt deep interest on account of its connexion with the late noble Capt. Allen Gardiner, who, as all present must remember, together with some brethren who accompanied him, fell a sacrifice to his efforts many years ago; and founded as it was he might almost say in remembrance and memorial of that excellent man, it had received, and he hoped would in future receive in a larger measure, a blessing from God. He was sorry to say that during his long absence in Australia, he had very little acquaintance with the proceedings of the Society; but a few weeks ago his attention was directed to it by a rather singular incident. He was present at a Meeting of the Society for the Propagation of the Gospel at which a letter was read from a French gentleman who called himself "the King of Araucania and Patagonia." None of those present had ever heard of such a king before; but the writer told them that he was elected to the sovereignty by the native chiefs, and although he was a Roman Catholic he professed a strong desire to benefit his people by the establishment of a Mission among them. This naturally directed the attention of the Committee to the South American Mission. He was sorry to say that on that occasion he was unable to give any account of the Society's operations, having only a general notion of what the Society was doing, and none of those who happened to be present seemed to be better informed on the subject. On the preceding evening a copy of the Report for the past year was kindly furnished him by the Secretary, and his mind had in consequence been more enlightened. He had in that way learnt that the Society occupied a much more important position than he had supposed. He had been under the impression that it was simply carrying on the Mission which Capt. Allen Gardiner initiated, and which was in itself very interesting, among the inhabitants of Patagonia, Tierra del Fuego, and the extreme southern parts of South America; but it appeared that its operations extended to the superior native races of Spanish or Portuguese descent on each side of the continent. He had found, too, to his surprise, that that Society occupied a position somewhat analogous to that of the Colonial and Continental Church Society among English settlers, and that the Bishop of the Falkland Islands had been invested, through the medium

of the British Government, with episcopal jurisdiction and authority which embraced the whole of South America, except that portion of it that belonged to British Guiana, which had a Bishop of its own. To this he might add that the Society had recently made itself responsible to a large extent for the salaries of the British chaplains in the different provinces of the South American continent. Thus it occupied a position of immense importance, and it was carrying on, under the superintendence of the Bishop of the Falkland Islands, a great missionary work in that part of the world. (Cheers.)

The ORGANIZING SECRETARY (the Rev. H. S. Acworth), in the absence of the Secretary from illness, then read the Report of the Committee for the past year.

The Committee said the Report for 1873 represented the Society as passing through a state of transition. The force of circumstances had prolonged that period through the greater part of the year which has now expired. Its leading incidents were the visit of the Bishop of the Falklands to England; the lamented death of the Society's first Chaplain upon the Amazons; the construction of the new "Allen Gardiner;" the additions to the staff of the Southern Mission; the return of several chaplains and despatch of others with lay agents; and the increased dissemination of the Scriptures in the native tongue. The receipts for last year were about equal to those of the preceding year, notwithstanding that the receipts of 1873 were exceptionally high. The total of home and foreign receipts (including special funds) amounted to 11,827*l.* 16*s.* 6*d.* The total expenditure for the year had been 13,466*l.* 8*s.* 4*d.*, being 1,638*l.* 11*s.* 10*d.* more than the receipts. Of this sum, however, 1,219*l.* 7*s.* 6*d.* was expended for the new "Allen Gardiner," which was partly met by the 900*l.* received for the old vessel, whilst the special contributions of zealous Associations supplied the remainder.

Sir JOHN KENNAWAY moved the adoption of the Report and the re-appointment of the Committee for the present year. The Report, he said, told its own tale so well and so completely that nothing was required on his part to insure its hearty adoption by the meeting. As a rule, it was very difficult to invest reports of missionary societies with any very great or thrilling interest. A large part of the missionary's daily work was of a quiet and unassuming character, and there was generally very little to be observed at first sight in the form of results. The missionary had to suffer privations, while labouring in the cause to which he was devoted, which made his life to a great extent wearisome; and, moreover, home-sickness told in some degree upon those who had been engaged for a long period in the mission field. In spite of all this, however, the reports of the Society always presented features of great interest. During its short existence the Committee had had to record many striking incidents, and the South American Mission was so rich in the blood of martyrs, there had in its brief history been so many thrilling tales of suffering for the cause of Christ to narrate, that one naturally expected to find in any report that was issued something of more than common interest. The Report now presented formed no exception to the rule. The account of the circumstances connected with the death of Dr. Lee was indeed a most interesting narrative. When they read the story of his penetrating so far into the interior on a tributary of the Amazon which was frequented by few persons except those who were urged on by their energy in connection with the india-rubber trade—when they saw what difficulties he went through in order to reach the Indians of Tapajoz and Rio Negro—and then learned how he met with his death on his return, while sleeping in a boat which, through the carelessness of an engineer, was allowed to sink in the night—while they wondered at his fate, they could not help glorying that in connection with that Society one more name had been added to the roll of "the noble army of martyrs." (Cheers.) At last year's anniversary they had amongst them the bishop of the vast and enormous diocese with which that Society had to deal. They must not regret his absence that day. Much as they would have liked to see his face and hear his voice, they must all feel that his proper sphere was his own diocese; and whilst they rejoiced to hear of him and the work which he was doing so well, they must not expect to see him often in their midst. The work of that Society might be classed under three divisions: first, the work among the Fuégians and other natives; secondly, that among the nominally-Christian inhabitants of South America of Spanish descent; and thirdly, that

among our own countrymen who had gone out there to trade or get gain. So far as they could judge, the work at Keppel Island and that at Ushuwia among the Fuégians were being carried on with great success. There was decisive evidence that the missionaries had exercised indirectly a beneficial influence over the natives inhabiting the extreme southern coast. This was shown by the fact that there was no longer the same danger of outrage and murder which used to hang over any unhappy sailors who had the misfortune to be shipwrecked in that distant part of the world. It appeared, too, that the mission work had led to greater self-respect among many of the poor natives, and a desire on their part to rise in the scale of humanity. Farm work had been carried on among them successfully with the assistance of the agents of that Society, and they had shown a wish to obtain better dwellings. Thus social improvement was going on in South America, as it always had done elsewhere, side by side, as it were, with the spread of Christianity. A work more worthy of the best energies of man than the work of that Society it would not be easy to find. When they heard of the loss which the Society had sustained in the death of Dr. Lee, it was hard for them to understand why, when they had such difficulties in finding fit and proper instruments to carry on that very difficult and special work, God, in His inscrutable providence, should have taken away one who appeared to be on the very threshold of remarkable usefulness. But God's ways were not as their ways, and He who raised up Dr. Lee could stir up the hearts of others to come forward, and perhaps would enable them to carry on the work in a more effectual manner than Dr. Lee had done. One of the most important parts of the Report was that which related to Consular Chaplaincies. The Society had felt very much the action of the English Government about two years ago in reference to the abolition of those Chaplaincies. The meeting was doubtless aware that a large sum of public money had been paid every year through the Foreign Office for the support of chaplaincies at places where British Consuls resided for the protection of the interests of British subjects in different parts of the world. It was, perhaps, necessary that there should be some revision based on the circumstances of each case, but the Committee of that Society felt, as he could testify that a large number of Members of the House of Commons also felt, that it was very much to be regretted that the late Government should have considered it necessary to withdraw support from the English chaplains all over the world, especially as many of them could not have their vacant places filled by others. This year an agitation was set on foot to induce the present Government to rescind what had been done, but it was extremely difficult to get anything of that kind reversed. There was an *esprit de corps* in public offices which tended to prevent that, and a new Foreign Secretary did not like to undo the work of his predecessor. All that could be obtained was a promise that one or two out of every seven Consular Chaplains should continue to receive Government pay. Under these circumstances, the Committee of that Society had come forward to do what it could in the matter so far as South America was concerned, feeling that if the chaplaincies were abolished many of their countrymen settled in that part of the world would be deprived of the ordinances of religion. The fact that 332*l.* was received at the Bible depôt in Santiago in seven months of last year, chiefly through the sale of Bibles and Testaments in the Spanish language, was gratifying, as showing the desire which prevailed among many persons of Spanish descent for Scriptural literature; and it afforded reason to hope that many might in consequence be released from the bondage of Romish superstition under which the people had groaned so long. In conclusion, the Hon. Baronet expressed his strong desire that the income of the Society might be largely increased, so that its agency might be proportionately extended.

The Rev. Dr. O. WINSLOW, of Brighton, in seconding the Resolution, said he felt the mission of that Society to be a most important and interesting one, and he would earnestly urge its claims to liberal contributions and fervent prayers on its behalf. The mention of the name of Captain Allen Gardiner had brought back to his memory the fact that it was at Brighton, where he (Dr. Winslow) resided, that the first germ of that Society appeared. It was a grand thing when God inspired their minds with such a holy thought, and let them cherish it, pray over it, and seek by God's guidance and grace to develop and carry it out. Who would

have supposed when the thought of that mission first entered the mind of Captain Gardiner that it would lead to such great results as had been already obtained by the blessing of God through the agency of that Society, and much greater results might be hoped for? He knew scarcely any Society which presented so many of the principal features which marked the earliest era of Christianity. What was the religion of the cross? It was a religion of suffering, a religion of blood, a religion of martyrdom. That Society was cradled in adversity, and no doubt many present could testify from personal experience to the great hallowed and precious blessing which flowed from God's sanctified discipline of sorrow and trial. Again, the Society had a strong claim to the assistance of the Christian Church. He believed the time was coming when, in carrying on the great work of Christian missions, they would rely less upon distinct organizations, and more upon the piety, the spirituality, the faith, and the love of the members of the Church of God. The work of Christian Missions was not the work of secretaries or of Committees—it was the work of God's Church. God's Church was essentially a missionary Church. (Cheers.) She was the light of the world, and until she rose to a sense of her high dignity and her solemn obligation, to "go forth into all the world," and to "preach the Gospel to every creature," the grand, the sublime, the Godlike work of Missions would languish. He thought they might now look forward to a grand revival of the missionary spirit growing out of the tidal wave of the revived spirituality which was now flowing throughout the land. The Committee of that Society deserved most cordial support. (Cheers.) They were engaged in diffusing evangelical truths, not only among the native heathen of South America, but also among Europeans who, but for the agents of that Society, might never hear the sound of the Gospel. Such a Society as that was entitled to their warmest sympathies, and should have a constant place in their fervent prayers. Most cordially did he second the Motion for the adoption of the Report.

The Motion was then put and carried.

The Rev. R. C. BILLING, Vicar of Holy Trinity, Islington, moved the following Resolution:—

"That this meeting, while it deeply deplores the sudden and premature death of the Rev. Dr. Lee, by which the Amazonian Mission has received a temporary check, yet recognises with thankfulness to Almighty God the development of the Society's work in South America, especially in Tierra del Fuego, the Argentine Republic, and Chili."

He said it must be confessed that some of the Reports presented on occasions of that kind were rather dull; but certainly no such charge could be made with regard to the one which had just been adopted, and even when a Report was dull, and speeches were dull, the mind of the listener could always escape such influence by going forth in the power of Christian faith, and contemplating the grand consummation of all things to which the Mission-work was contributing. He had often thought of a little incident which was recorded in connexion with the life of the sainted Raglan, who was for a long period a zealous missionary in India. One day that excellent man was standing with some of his brethren on the roof of a house while a long heathen procession, which was in view, was winding its way towards the waters of the Ganges. He and his friends were for a moment naturally cast down as they contemplated the scene; but when the procession had quite passed out of sight, the good man turned to his companions and said, "Now, then, let us sing a hymn," and thereupon they sang a hymn, by means of which they were enabled to contemplate in faith a period when numbers of the natives of India would have become followers of Jesus Christ. Let none present be disheartened with regard to the future of the missionary cause, and especially with regard to the work of that Society, which was so actively engaged in propagating the Gospel on the vast continent of South America. For his own part, he felt that he owed a debt of personal gratitude to the South American Missionary Society, because it was the history of the adventures and death of Captain Allen Gardiner, which first led him to take a deep interest in missionary work generally. He thought that, as Churchmen, they all owed a deep debt of gratitude to that Society. They were sometimes told that the Church of England was on her trial. He supposed that all institutions were, and always had been, on their trial. As regarded the Church of England, the great question was, whether she would be able to solve the great

problem how the Gospel was to be carried to the masses of the population both at home and abroad; he believed that their Church owed a deep debt of gratitude to that Society for having done so much towards enabling her to solve that problem so far as their countrymen in South America were concerned. How was the Church to evangelize the world? Why, by "lengthening her cords, and strengthening her stakes," and so long as the dear old Church of England was imbued with a thoroughly missionary spirit, so long would God give her His blessing. (Cheers.) Sir John Kennaway had glanced at the conflict which was going on between the missionaries of that Society and those who were still endeavouring to keep bound with the claims of Ultramontaniam the people of Spanish descent living on the vast continent of South America. It was a great thing to be engaged, however humbly, in liberating from the chains of Romish superstition those who were now suffering under its bondage, and in that point of view the Society deserved their gratitude. But if, as Churchmen, they owed the Society a deep debt of gratitude for the reasons which he had mentioned, as Christians they were equally indebted to it for the efforts which it had made for the propagation of the Gospel among the heathen races in South America. Societies of that kind had sometimes been spoken of as if they were interlopers among the older societies. He must say that he had never taken that view, and as regarded the Committee of the Church Missionary Society, he believed he was justified in affirming that there was no feeling of jealousy on their part. They had, he believed, never supposed that their Society would be able to undertake the evangelization of the whole world, and he had no doubt that they were very glad to have such assistance as was rendered by the South American Missionary Society in the prosecution of their great and holy enterprise. In speaking on behalf of that Society, one was sometimes met with the objection, "Why are you multiplying agencies?" He was quite willing to admit that it was very undesirable to multiply agencies if it were not required, seeing that every additional agency involved additional expenditure; but, at the same time, he must confess that his experience had shown that to a certain extent the multiplication of agencies was a great advantage, inasmuch as it enabled committees to reach portions of the mission field which would otherwise be left without provision, and, he might add, create an increased interest in the work of the old societies. At a period when he himself was engaged in the formation of a new missionary agency he had to encounter the objection to which he alluded, but the sainted and venerated Henry Venn said to him, in his quaint and homely way, "Never you mind; don't heed what is said about your drawing off something from the funds of the Church Missionary Society; go on with your work, the more you prick people the more they will bleed." (Laughter.) He (Mr. Billing) believed that the South American Missionary Society, instead of hindering the Church Missionary Society, would benefit it and create increased interest in its work. There was not yet nearly money enough subscribed for missionary purposes. People would subscribe liberally enough for other purposes and connected with what they could see, but they buttoned up their pockets, comparatively speaking, when they were asked to contribute liberally for missionary objects. The South American Society certainly was not to be condemned because it was not as old as some others. As regarded the talk about "multiplying agencies," he might observe that it appeared to him in relation to South America to be like the Church Missionary Society and the Colonial and Continental Church Society, as it were, rolled into one. Men might call its formation "multiplying," but he called it an economization of effort. So far as its means permitted, it was doing a great work, not only among the heathen population of South America, but also among their own countrymen, and, he might add, amongst natives of France, Germany, Sweden, Norway, Denmark, Italy, Holland, and other countries, who were to be found among the sailors, or who visited the different ports, some of whom were occasionally found lying sick in hospital. Surely, then, they were perfectly justified in maintaining such a Society. He might add, that it rendered important assistance to some of the older Societies, such as the British and Foreign Bible Society, the Christian Knowledge Society, and the Religious Tract Society, by helping to enable them to carry out the purposes for which they were established; and he therefore thought that, instead of complaining of the existence of such an in-

stitution, the friends and supporters of those three Societies should acknowledge that they were greatly indebted to it for having enabled them to extend their operations. (Cheers.) The Report contained ample testimony that a work of grace had been going on among the natives. It showed that many, having been brought under the influence of Christianity, had led lives in which they had "adorned the doctrine of God their Saviour in all things," and that some who had done that had departed from this life in well-founded hope of a joyful resurrection hereafter. He thought he had said quite enough in vindication of the work of the Society, if, indeed, it were not presumption in him to suppose that it had needed any vindication from himself. The Resolution which he had to propose referred to the death of Dr. Lee. They thanked God—yes, they did really thank God—that another Christian brother had been added to "the noble army of martyrs." Like the venerated and sainted Captain Allen Gardiner, another labourer in the Mission field had been taken away through an inscrutable Providence. Often had it been found in the early history of Christian Missions that what were supposed for the moment to be hindrances or obstacles in the way, were only necessary steps in advance and led onward to the victory which was sure ultimately to be obtained. So might it be in the present case. Much as they might have regretted the sudden and for the moment painful removal of Dr. Lee, they must all feel that God can easily raise up other men to go and do the work which he was prevented from accomplishing. When he read of the death of Dr. Lee by drowning, his recollection went back to the death from the same cause of one whose name would, he was sure, never be mentioned on a missionary platform without feelings of affection and reverence—he meant the late Bishop Cotton, who presided over the diocese of Calcutta. The following lines were composed in reference to the death of that excellent prelate, and he thought that they might well be applied to the death of Dr. Lee :—

"A sound of a surging flood !
He thought to step on the strand ;
That wave was the angel of death,
That shore the Eternal Land !

"Yes, by the doom of God,
On the Indian sands no more !
But, by the grace of God,
On heaven's blissful shore !

"Death, we call it, and weep ;
Not so those hosts on high ;
Translation to dwell with God—
With God everlastingly !

"We know it, and yet we weep—
We who are pilgrims still ;
Weep—forgive us, Lord !—
For the 'void we cannot fill.'"

He trusted that God would, in His mercy and goodness, raise up some one to fill the void which had been created by the death of one whom he might now call the sainted martyr, Dr. Lee. It had well been said that "the blood of the martyrs is the seed of the Church," and he could not doubt that it would still prove so in the case of that Society. (Cheers.)

Lieut.-General Sir ARTHUR COTTON, in seconding the Resolution, said he had taken great interest in Mission-work in South America ever since he first read of the death of Captain Allen Gardiner ; and he wished to make a few remarks on that subject, and at the same time to allude incidentally to what he knew respecting missionary-work in India, where he had long resided. It seemed, indeed,

almost astonishing that one Society should have contemplated extending its operations over such a vast field as the South American continent. He wished to speak of the three or four chief races with which it dealt. First, there were the poor native Indians, trampled under foot and treated like dirt by the conquerors of South America, and left by them in ignorance of Christianity. There were, he believed, six or seven millions of these people scattered over different parts of the continent. There were very great difficulties in reaching them by any efforts in consequence of the vast area that had to be traversed; but it was very remarkable how God had opened up the country by means of natural highways. Great rivers pursued their course for thousands of miles, and steam navigation had rendered them available to a large extent for carrying on communication with very remote parts of the interior. The other day a river-boat was sent out from this country which would travel at the rate of twenty-five miles an hour, and in such a boat it was possible to travel from the mouth of the Amazon almost to the Andes in about four days. Thus the country was being wonderfully opened for access by means of steamers, and that was a very important fact when they were dealing with the scattered races of natives and endeavouring to influence them by missionary-work. He was glad to find that many of the Fuegians had received great benefits through the agency of the Society. Besides the Indians they had to deal with the ruling races, descendants of the Spanish conquerors, still in a measure, though happily only in a measure, under the dominion of a false Christianity. It was, indeed, an immense advantage with regard to the operations of that Society that the power of the Pope had so much diminished in South America as elsewhere. It was, he found, the opinion of the Bishop of the Falkland Islands that the way was now open for the establishment of institutions for primary education in some of the great cities. That was a most important thing to be kept in mind. When Dr. Duff commenced a movement of that kind in India, people asked how it could be supposed that leading Mohammedans and Hindoos, men of wealth and rank, would send their sons to places where they would be under the influence of Christian instruction. When, however, educational institutions had been established, they were soon overflowing with pupils; in some there were as many as from a thousand to twelve hundred pupils, and there were now tens of thousands of natives belonging to the upper and middle classes of India who—he was ashamed to say it—were far better instructed than almost any youths in England. (Hear, hear.) Young men calling themselves Hindoos or Mohammedans were for three, five, in some cases even ten, years, receiving Scriptural instruction every day of their lives, and a large proportion of them could answer questions from Genesis to Revelations in a manner in which few persons in England could answer them. If the persons thus educated were generally not Christians they were at all events totally different people from what they otherwise would have been. Twenty or thirty years ago the work of education in India had to go through a tremendous ordeal, but that ordeal had been passed through successfully. Moreover, many natives belonging to the higher classes had been baptized, and the work of Christian education showed excellent results. That was a great encouragement to them to proceed energetically with a similar work in South America; and he had not the smallest doubt, from all he had heard, that if first-class colleges were established, and thorough uncompromising Christian instruction were given, in the great cities of South America, they would soon be filled with pupils. The Resolution referred to the death of Dr. Lee. His (Sir Arthur Cotton's) profession was that of an engineer, and when he was called upon to inspect a building, the first thing he did was to examine the foundation. In the case of this South American Mission, he found that it had a true Scriptural foundation. The foundation was laid in death, that being the true Scriptural foundation in spiritual things. The motto which that Society had adopted, "Except a grain of wheat die it remaineth alone, but if it die it bringeth forth much fruit," was the true motto for a missionary society. The Society's foundation was first laid in death at Tierra del Fuego, and now that foundation had been strengthened in the Amazon. It was a great mystery; but they knew from the Word of God that that was the true foundation, and the Society had in that respect made a sound beginning. What a wonderful thing it seemed that such a man as the Bishop of the Falkland Islands should have been raised up—a man who was

evidently capable of comprehending and taking in the vast extent of the work over which he was presiding. (Cheers.) Not long since they had a similar Bishop at Calcutta, Bishop Cotton. He lived in India in close intimacy with that excellent man, and observed that his Christian spirit seemed, as it were, to be expanding every day, until at last God saw fit suddenly to take him away from them. What was wanted in Societies like that was expansion like that of Bishop Cotton. A word or two, in conclusion, about the three or four hundred thousand of their own countrymen who had settled in South America. These were to a large extent among the élite of the nation; for, generally speaking, it was only persons of the most active and energetic disposition who were inclined to encounter the difficulties of such a position. How important was it that they should be supplied with the ordinances of religion, and what a blessing to South America it would be if they were so pervaded by Christian principles as to become *points d'appuis* for mission work among the heathens around them. In conclusion, the speaker expressed his conviction that South America would ultimately, like North America, be filled with people belonging to the English race, and that hardly any bounds could be set to the capabilities of that Society for usefulness, adding that he hoped to hear of its funds being very greatly increased. (Cheers.)

The Resolution was then put and carried; after which the assembly sang the hymn commencing "Thou whose Almighty Word," during which the collection was made.

The Rev. W. W. KIRBY, Vicar of Cheshunt, in proposing a vote of thanks to the Bishop of Melbourne for occupying the chair, and for the manner in which he had conducted the proceedings, observed that his Lordship had proved himself a friend indeed, having, on very short notice, consented to take the chair in the unavoidable absence of the Bishop of Guildford. He well remembered his Lordship as Mr. Perry at Cambridge University, and he also remembered how gratified a large number of the undergraduates there always were to meet him. He was most delighted to see him now that he was Bishop of Melbourne filling the chair on that occasion. (Cheers.) He was also glad that they had had some entirely new speakers on that occasion. They ought all to be thankful, too, to see a man like Sir Arthur Cotton, who had spent upwards of fifty years of active and useful public life in India, now manifesting such an interest in a Society like the South American Missionary Society. Sir Arthur was a man of great distinction in connexion with civil employments, and from the position which he had so long occupied in India his presence and powerful advocacy on that occasion could not but be most valuable to the cause. (Cheers.)

The Rev. W. ACWORTH, Vicar of South Stoke, in seconding the Motion, said, whatever might be the case as regarded any of themselves, there was certainly no sign of decrepitude or decay in that great Institution whose anniversary they were then celebrating. He felt great pleasure in seconding the Motion.

The Motion having been put and carried by acclamation,

The CHAIRMAN said he had been fully recompensed by what he had heard, and by the faces which he had seen, for having consented to occupy the chair on that occasion. It was a great pleasure at all times to meet old friends unexpectedly. He had himself felt the utmost pleasure in seeing on the platform that afternoon Sir Arthur Cotton, whom he met in Melbourne five-and-twenty years ago. He was delighted to find that his old friend's heart was still devoted to the cause of Missions, and that he was still using every opportunity that presented itself to him of uniting with others in efforts to make known the Gospel of salvation in all parts of the world.

The RIGHT REV. PRELATE then closed the proceedings with the Benediction.

Gleanings.

“LOVE NOT THE WORLD.”—John ii. 15.

“It is not the ship being in the water, but the water in the ship, that sinks her—not our being in the world, but the world in us, that is so fatal.”—S. R.

“BE PATIENT.”—1 Thess. v. 14.

“With respect to the multitude of ignorant men, you must expect their ridicule and censure, which should by no means gall or irritate your mind. You could not be a servant of Christ were you approved by them. ‘If ye were of the world the world would love its own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.’ No one can believe there are such ‘things prepared for them that love God,’ as you know, till the eyes of their understanding are opened, as yours have been, and their incomparable excellence felt, as it has been in your soul. Yet in this case love hopeth all things, and endureth all things—hopeth the time will come when they who think you mad will worship with you in spirit and in truth. Meanwhile, love will enable you meekly to receive contemptuous treatment and hard speeches against your faith, your conduct, and your friends. Wait patiently, and, by irreproachable conduct, stop the mouth of prejudice, and win over some to come forth and live a Christian life, as you do.”—H. VENN.

“GROW UP INTO HIM.”—Eph. iv. 15.

“The more a believer grows out of himself he grows into Christ; the more he hates himself he loves Christ ; and the more he distrusts himself he trusts Christ. As one scale rises the other falls.”—ROMAINE.

“BEAR MUCH FRUIT.”—John xv. 8.

“‘Faith without works is dead, being alone.’ Do you bear fruit ? Are you going forth from the follies, sins, fashions, pleasures of a perishing world, and following Jesus on earth ? If so, you are led by the Spirit of God. ‘And as many as are led by the Spirit of God, they are the Sons of God.’ The Father loved you before time, the Son bought you with His blood ; the Holy Ghost will carry on the work begun, and yours shall be the victor’s palm and the conquerer’s crown.”—SEEDS OF TRUTH.

“MY BELOVED.”—Cant. v. 10.

“Life is compared well to a voyage—sometimes sunshine and calm ; at others, storms and fearful tempests. But what an excellent Captain we have—our Lord Jesus Christ—who can at any moment, when the storm is at the highest, say unto the waves, ‘Peace, be still!’ and pour into the soul a heavenly calm. I hope you are leaning on the ‘Beloved,’ who unto us that believe is precious and altogether lovely. Are you looking to Him by faith for the garment of salvation, and the robe of His righteousness ? Trust in Him for all you need, and you will *never*, oh ! *never*, find you have trusted *too much* or in vain. Ask great things of Him for yourself, for me, and for all dear unto us. The more you ask, the more He will give. He delights in giving out of His fulness. He needs empty vessels, into which to pour the water of life.”—GARLAND PHILIPS (Memoir).

HOME PROCEEDINGS.

THE Annual Meeting was the most interesting event during the last month, and a full report of the speeches will be found in another part of this number. It was a disappointment that the audience was so small, as many of the speakers had made great personal sacrifice to be present; not more than a hundred people assembled to hear the interesting particulars of the Society's work. We can only hope that the printed statement may meet the eye and touch the heart of many of those who were absent.

The Deputation work has gone forward in the provinces with considerable activity; more than thirty sermons have been preached, and about the same number of meetings held. Winchester, under the fostering care of the Rev. J. W. Marsh, has done more for us than it ever did before. Four churches, and the cathedral, were opened to us on the 18th; at the latter the sermon was preached by the Bishop of Guildford. The Meeting was held the following evening; the deputation consisting of Admiral Sir B. J. Sullivan and the Rev. Prebendary Mackenzie.

Sermons were also preached and the Annual Meeting held at Eastbourne, Mr. Windle representing the Society. Much interest was expressed in our work, and more than 20*l.* collected. Sermons were also preached at West Wickham, Woodhouse, Stanton St. Bernard, South Stoke, and St. Clement Danes, London. A great many new openings have been gained, among them the following are of great importance:—Devizes, Horsham, Shepton Mallet, and Wells, where well-attended meetings were held, and the help of several collectors ensured. Among the churches opened to us for the first time we may name Curzon Chapel, Mayfair, where sermons were preached by Mr. Windle on the 18th. He also introduced our Society by a lecture at Sharnbrook, at Pelsall, and at Horsted-Keynes.

Scotland has been visited by Mr. Scott, who was encouraged by the reception he met with. He preached sermons at Coupar, Aberdeen, and Glasgow; and delivered lectures with a magic lantern at Moffat, Paisley, Johnstone, Huntly, Aberdeen, Dollar, West Linton, and Galashiels. Of these Johnstone and the two last mentioned are new openings.

At Huntly such interest was manifested that Mr. Scott found it necessary to give two nights. Of Aberdeen he says: "Quite a new start has been given to the Society here." At Moffat also his meeting was very successful, and we are the more glad of this as it seems questionable whether we shall be able to have the usual sermons in the Episcopal Church in September next.

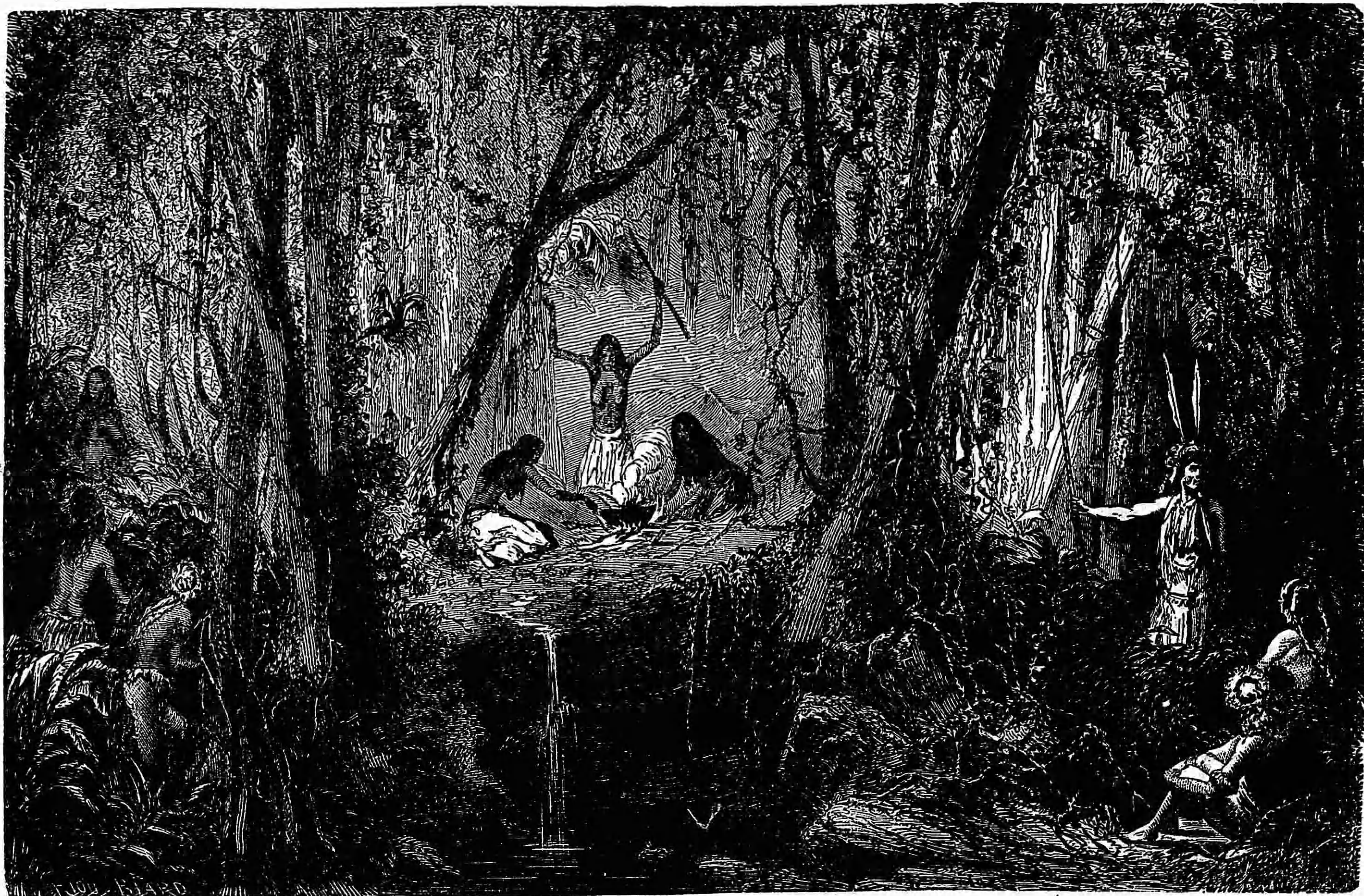
As the work of the year in England and Scotland progresses, our thoughts naturally turn to the sister isle, and we are endeavouring to arrange a scheme for visiting our numerous associations there. The counties of Dublin and Wicklow are on the list for this month; the other parts of the country will be visited in the late summer and early autumn. In conclusion, we would invite as many of our friends as possible to attend service at St. Paul's, Onslow-square, on Ascension Day morning, May 6th, when the Annual Sermon will be preached by the Rev. S. Adams, who has had, as many of our readers know, 14 years' experience of South American life.

H. S. A.

Contributions thankfully received from March 24th, 1875, to April 26th, 1875.

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

SUBSCRIPTIONS.							
	£	s.	d.		£	s.	d.
Bishop of Antigua for 1874	1	1	0	Haverford West, per Miss M. E. Williams, 1874	7	4	3
B., per Record	0	10	0	Horsham, per Rev. J. F. Hodson, L. by Rev. H. S. Acworth	3	13	0
Caldbeck, Capt.....	1	1	0	Kersal, per Rev. Preb. T. W. MacDonald, 1874	26	17	4
Charlesworth, Miss	1	0	0	Lindfield, per Mrs. T. H. Edwards, M.L. L. by Rev. H. E. Windle ...	2	2	6
Eyre, George, Esq.	2	2	0	Lock Chapel, per Ed. Woods, Esq., coll. by Miss Woods, for Rosario...	30	8	6
Fox, Rev. Archibald	1	0	0	Louth, per T. F. Allison, Esq., 1874	10	17	6
Fox, Mrs. Archibald	1	0	0	Notts, per Rev. A. A. Welby.....	12	18	6
Hunt, Miss.....	1	10	0	Shanklin, per Miss Unwin	2	0	0
Lancaster, Rev. R. T.....	2	2	0	Sharnbrook, per A. W. Stileman, Esq., L. by Rev. H. E. Windle.....	2	3	0
Longmire, Rev. T. L.	0	10	6	South Stoke, Mrs. Forsyth (don.) ...	1	0	0
Luck, Mrs. and Miss	1	10	0	Ditto, Children's Entertainment	0	6	0
Martin, Rev. Wm.....	0	10	0	Sparkbrook, Children's M., per Rev. H. S. Acworth	4	12	6
Treacher, Henry, Esq.....	1	1	0	St. Paul's, Harrow-road, per Rev. H. V. Cowell, Dis. Vs. L., by Rev. H. E. Windle	1	8	2
Trotter, Mrs.	2	2	0	St. Paul's, Y. M. M. Soc., per the Hon. Sec., 1874	9	7	9
Von der Heyden, Madlle.	1	0	0	Stanton St. Bernard, per Rev. C. T. Ward, SS. and L. by Rev. H. S. Acworth	5	5	1
Webb, R. T., Esq.....	2	2	0	Torquay, Miss Mansfield, per Capt. Stephens	1	1	0
DONATIONS.				Ditto, Miss H. V. Mansfield, per Capt. Stephens	2	2	0
Badcock, Rev. Dr.	2	2	0	Wells, per Rev. J. G. Breay, L. by Rev. H. S. Acworth.....	1	17	0
Cardale, Rev. E. W... ..	1	1	0	Wennington, per Miss Rogers	0	11	0
Chance, Henry, Esq.....	10	0	0	West Wickham, per Rev. J. T. Austin, SS. by Revs. E. F. Dyke and H. S. Acworth	10	11	7
Warner, Ed., Esq.....	5	0	0	Winchester, per Rev. J. W. Marsh...	28	0	0
Wearing, Miss, per Capt. Caldbeck...	0	2	6	Woodhouse, per Rev. R. Hayes, SS. by Rev. H. S. Acworth	5	10	0
COLLECTIONS.				Sale of Magazines	4	8	11
Annual Meeting, Freemasons' Tavern	20	0	0	Ditto, "First Fruits"	1	1	4
ASSOCIATIONS.				Ditto, "Story of Commander Allen Gardiner"	1	10	0
Alcester, per Miss Anne Silvester ...	1	0	0	Ditto, Photos. of "A. G."	0	2	0
Blandford, per Mrs. Groves	5	0	0	SCOTLAND.			
Bracebridge, per Miss Clarke	0	10	0	SS. and Ms. by Rev. A. Scott	30	0	0
Brighton, per Rev. Dr. Winslow	1	0	0	Edinburgh, per H. S. A. L. Hay, Esq.....	3	1	0
Brixham, per Rev. A. F. Carey, Ch. Coll.	3	1	7½	Glasgow, per Mrs. Orr, 1874	11	10	0
Churston, per Rev. A. F. Carey, Ch. Coll.	1	7	1½	Ditto, Mrs. J. Blackie, Jun. (sub.)	0	10	0
Cloughton, per C. Harraden, Esq., 1874	2	5	0	Ditto, per Mrs. Mitchell, 1874	7	0	0
Clifton and Bristol, per E. W. Bird, Esq.	25	0	0	Portobello, Thos. Gibson, Esq. (sub.)	4	0	0
Coleford, per Rev. T. P. L. Yewens, L. by Rev. H. S. Acworth	1	16	0	IRELAND.			
Curzon Chapel, per Rev. W. Haslam, SS. by Rev. H. E. Windle.....	13	13	3	Down and Antrim, per Rev. G. R. Wynne, "Anon, per Rev. R. Han-nay, D.D."	10	0	0
Deal, per A. C. Woodruff, Esq., 1874	2	0	0	Tuam, per Mrs. Seymour	0	10	0
Eastbourne, per Rev. R. W. Pier-point, SS. and M. by Rev. H. E. Windle	24	5	9				
Folkestone, per Mrs. Alfred Tasker, 1874	0	3	0				
Hampstead, per E. H. Paterson, Esq.	1	5	0				
Harrold, per Rev. J. Steel, L. by Rev. H. E. Windle.....	2	15	0				
Horsted Keynes, per Rev. C. B. Rodwell, M. L. L. by Rev. H. E. Windle.....	1	3	0				
Hastings, per Mrs. Allen Gardiner...	20	0	6				



A FOREST SCENE ON THE AMAZONS.

THE SOUTH AMERICAN

Missionary Magazine.

JUNE 1, 1875.

LETTERS.

DURING the past month letters have been received from the Bishop of the Falklands, Rev. B. C. Huntly, Rev. J. I. Lee, Rev. J. Roe, Rev. W. H. Elkin, and Mr. Clough, the latter forwarding the concluding portion of his journal.

BUSINESS.

THE General Committee assembled for their usual monthly meeting on the 11th ult. The Rev. C. R. de Havilland (late Foreign Secretary) was unanimously elected a member of the General Committee. Votes of thanks to the Bishop of Melbourne for presiding at the Annual Meeting, and the Rev. S. Adams for preaching the Annual Sermon at St. Paul's, Onslow-square, were unanimously passed.

It was decided to issue an Appeal Circular to all the different stations, calling the attention of the respective communities to the necessity of their giving supplemental aid towards the stipends of the Society's chaplains.

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

FINANCE.

THE Finance Committee held Meetings on the 6th and 20th inst. Total receipts reported for the month of April was 393*l.* 18*s.* Next Meetings will take place (D.V.) on the 3rd and 17th inst.

GENERAL INTELLIGENCE.



THE Report of the Annual Meeting occupied so much of our space last month we were unable to furnish any detailed account of the progress of our work, further

than what was supplied by extracts from the various letters received during the month. The poor attendance at the Annual Meeting is much to be deplored. It is always encouraging to those actively engaged, when on a special occasion like the one referred to, they find a large gathering of friends and well-wishers met to hear all that is new, and to give fresh impetus by their sympathy and prayers. Compared with the older Societies, and with the work yet to be undertaken, the South American Missionary Society may be said to be almost in its infancy. Little of its operations and aims are known beyond a very limited circle. Few can be really alive to the fact that 300,000 of their fellow-countrymen are living in South America, the vast majority of whom are without any religious opportunities whatever, or that the field of operations on that continent extends over an area of 7,400,000 square miles with a population of twenty-one millions of people.

With a work of such magnitude, is it not the duty of every one interested in the great undertaking the Society has in view, to seek to make known its name and scope to the utmost of their ability? We feel assured that, if our friends would make this matter of extended knowledge a subject of their earnest prayers and endeavours, the name of the South American Missionary Society would become in God's own time as familiar in our homes as that of the older institutions.

It is in no complaining spirit that we pen these remarks; we have far too much cause for the deepest thankfulness in the innumerable blessings vouchsafed to the Society both at home and abroad since the death of its sainted founder, to allow of one word of complaint. But being deeply impressed with the vastness of the field and of the magnitude of the work, and in view of the many opening doors calling for the most strenuous efforts to be put forth, we plead for the Society that its name may be widely known, and its funds largely increased, in order that its labours amongst the heathen tribes, the native populations, our fellow countrymen and other foreigners, may be indefinitely extended.

The news received from our various stations is generally of a cheerful character. It was with much satisfaction and thankful-

ness we received a letter from Messrs. Dean and Son, informing us they had chartered the old "Allen Gardiner," to take stores, &c., to Mr. Bridges, at Ushuwia. They had arranged for Captain McLauchlin to go to Keppel, take in any stores Mr. Bartlett might have in readiness for Ushuwia, and proceed thither immediately. The "Allen Gardiner" was expected to leave Stanley on Feb. 15. We are now anxiously looking forward to letters from Mr. Bridges, which will be of a deeply interesting character. Mr. Lewis writes word, the work at Keppel is progressing satisfactorily. He and Mr. Bartlett suggest a new building for Indians, and the sending over a few boys, if only four or five, from Ushuwia for instruction. The Committee look favourably on this proposal.


The Bishop, who by this time is probably at the Falklands, will doubtless communicate his opinion on the subject, and they await his letter before coming to a final decision.

From Lota the Rev. W. H. Elkin writes most cheerily. "The folks," he says, "seem more interested in the Church, and never since Mr. Gardiner's time was there such good feeling existing between all parties."

Passing from the Southern to the Northern extreme, we have received a few lines from Mr. R. S. Clough, forwarding the concluding part of his journal. This we hope to bring out in each Magazine until it is completed. He and Mr. Resyek, since the death of Dr. Lee, have been labouring at Santarem. The Amazonian Mission having attracted so much additional interest since the lamented death by drowning of its Medical Superintendent, the late D. J. Lee, we have selected for our engraving a forest scene among some of the tribes to whom he was endeavouring to carry the good news of the Gospel.

NORTHERN MISSION.

THE AMAZONS.

 THE following is the conclusion of Mr. Resyek's letter, part of which appeared in last month's Magazine:—

"Santarem, March 9th, 1875.

"I am generally well received in the houses where I call to give tracts. Among those to whom I have distributed is the Baron and Governor

of this district. I made up a nice little package of assorted tracts the other day, which I took to his house as a present to him, and gave also several little books and leaflets to the Baroness and her daughters. A few days ago he called upon Mr. Clough to return his gratitude for them, and appeared quite pleased with the gift. I am thankful that we are thus far countenanced. But sometimes, though very rarely, I meet with some tough customers who will by no means take things as they are, but must know why they should. Some look suspiciously at me, wanting to know if I entered their houses to sell tracts to them ; others asked whether my tracts are Protestant. On giving some away the other day to a young woman, she almost disdained the reception of them, telling me that among those I had given before there were some scandalous things. I assured her, however, that in giving her them we merely desired her welfare, and told her that in those I was now giving her I hoped she would not find like things. The tract in question is called 'O Grande Jantar.' On reading it afterwards I found that the saying of mass and the paying for the same were therein exposed as futile. I knew then what the reason of her objection was.

After that I had some sharp talk with an old man at whose hut I had called in order to give him some tracts. He was rather doubtful of my integrity. He appeared—at least, he pretended—to know all about my design. At last he coolly fell into conversation with me, and began to call into question the genuineness of my tracts. The old gentleman then informed me deliberately, and I imagine for my edification, that there were two kinds of Bible, the one right and the other wrong. Of course, I felt it unnecessary to inquire further upon the subject, for I had some idea which, according to his mind, was right and which wrong. However, he told me that some years ago there came here an American minister who had brought with him a number of Bibles and tracts, the former of which he at first sold, but latterly gave away ; that these Bibles were found to be false ; and that finally the Government had to interfere, and orders were received from Pará to gather them up for destruction. I told the old gentleman that I considered the Government very liberal, and that I rather thought it was some private individuals who were opposed to the pure truths of the Bible who sent to destroy the books. I told him, moreover, that until he had read my tracts through very attentively, so as to be able to form some judgment of their worth, he could not feel entitled to pronounce judgment upon them ; and that without hearing or reading of God's Word we cannot possibly know His pleasure in regard to us, nor what we must do to be saved. The old gentleman then concurred, and indicated his desire to know the truth.

"I have been to the gaol and have spent some time talking to the prisoners, who give indubitable proofs of their recklessness and little prospect of amendment. I have also endeavoured to set before them the heinousness of sin in the sight of a Just and Holy God, and have spoken to them of the Saviour as the only name given under heaven whereby we

must be saved. Poor fellows ! it is deplorable to see them thus situated, heedless themselves and not cared for by their spiritual instructor. I gave them several tracts, which they gladly accepted. It is remarkable that nearly all the prisoners are murderers. Here they do not hang, but simply commit the homicide to a term of years' imprisonment. Not a single woman is in prison.

"JACOB E. RESYEK."

Brazil.

SAN PAULO.



THE following letters from the Rev. B. C. Huntly, and Rev. J. I. Lee, will be read with interest:—

"Tijuca, Rio Janeiro, March 29, 1875.

"We have got thus far on our journey, after a very fair passage, though we were delayed at the end as well as the beginning of it. The day that we left Southampton it snowed so heavily that the ship had to come to anchor after making three miles. It was very bright next morning, and we started at sunrise. We reached Carril on Sunday morning, but it turned out to be very different from a Sunday on shore. In the morning, all was bustle and confusion, taking in cargo and disembarking passengers; in the afternoon the vessel rolled so much that I did not think it wise to attempt a service; but I am glad to say that on the following Sundays I was permitted to hold two services, which I find is very unusual, as in most cases they will not allow more than one service to be held. This was the first time for three years that a clergyman had sailed on board the Minho, and, consequently, the first time that the crew had been spoken to about the truths which concern their salvation, and it has brought home to me the importance of my work in visiting the sailors in Santos harbour. However, I must not forget to mention that the Morning Service is read on board the ships of the R. M. S. P. Co. on Sundays, unless the vessels happen to be in harbour, and, consequently, the men hard at work.

"One of the most interesting places we visited was St. Vincent, Cape De Verd Islands; there is a total absence of vegetation, but the rich colour of the sandhills, backed by a mountain ridge of more sober colour, forms a scene which is very striking from its being so rarely met with.

"As soon as we arrived in harbour this morning, I received a letter from the Bishop, asking me to meet him in the town. I have arranged to spend Tuesday with him, at the house of Mr. Landon, previous to going to Sao Paulo on Wednesday.

"At present we are staying at Tijuca, some nine miles out of Rio. I have offered to hold service on Sunday, and hope that my offer will be accepted.

"I find that I have forgotten to tell you the cause of our delay; yesterday, such a heavy fog came on, we could not enter the harbour.

"B. C. HUNTLY."

“Sao Paulo, Brazil, March 31, 1875.

“I write a few lines on the eve of my departure for the province of Parana, in order to visit the English residents in that district, and carry out the wishes of the Bishop, whom I trust to be present with in Rio de Janeiro in the course of two days.

“Mr. and Mrs. Huntly arrived here safe and sound on the afternoon of ‘Good Friday,’ and, in conjunction with Mr. Fox, I met them, and arranged for Mr. Huntly’s introduction to the congregation on Sunday last and for his becoming acquainted with some members of the church.

“I listened with much satisfaction to his discourse on Sunday evening, preaching myself in the morning at his request, and I am confident that I shall leave one who will ‘hold forth the Word of Life,’ both in his ministry and life, and I pray may prove a blessing to many wanderers in this far-off land.

“I write this to meet the mail of to-morrow the 1st inst., prior to my departure for the south.

“JOHN IRWIN LEE.”

“Sao Paulo, Brazil, March 30, 1875.

“We have at last reached our destination, and are very glad to be on land once more.


“I have heard of the hospitality of persons in foreign lands, and have now experienced it. On our arrival at Rio, Mr. S. Youle, to whom I had letters of introduction, sent off a boat to fetch us, and asked us to spend a few days with him at Tijuca, till the steamship Paulista left for Santos, on the following Thursday. Acting upon the advice of the Bishop, I offered to hold service in ‘the Establishment,’ a kind of boarding-house kept by Mr. Whyte, and my offer was gladly accepted by some of the residents; about twenty attended in the morning, and in the evening four of them came to my rooms and joined us in partaking of the Lord’s Supper, a privilege which was fully appreciated by them, as they are about nine miles from the English Church at Rio.

“On our arrival at Santos on Friday, March 26, Mr. Ellis and Mr. Bloem came off to meet us; the former took us to his house and entertained us till the train started, the latter relieved us of all trouble about our luggage. The train left at 11.15 a.m., and the day being fine we had a good opportunity for seeing the beautiful scenery through which the line winds. At Sao Paulo we were received by Mr. Lee and Mr. Fox; the latter took us to his hotel, where we are still stopping, although we hope to get into our house in a few days. The expenses here are something enormous. The smallest house Mr. Fox could find for us comes to 80%. per annum; even workmen have to pay 30%. for three-roomed houses; negroes can get from 30%. to 50%. wages as servants, and every article of food and clothing costs in proportion. We are told that it is cheaper to get things from England, although we pay heavy customs duty in addition to the freight.

“B. C. HUNTLY.”

Chili.

SANTIAGO.

HE Rev. J. Roe writes :—

“Santiago, March 2nd, 1875.

“Since I last wrote to you I have been on a tour to the South, the particulars of which I shall give further on.

“Our congregation remains about the same, the average attendance about sixty. A Committee has been elected. Mr. Ford remains Secretary ; Mr. McFaggen, Treasurer ; Messrs. Baird, Applegarth, and Radford on the Committee.

“The Bible depôt has fallen off considerably ; this has been owing to two causes, one the dull season of the year, and the other (the chief one) because the Bible depôt in Valparaiso has refused to give us any more stock without immediate payment. They assign as reasons the liberality of their terms, and their pressing demands for funds. I find it impossible to accede to their demands, owing to the efforts I had to make to pay off the old debt of 300 dollars, and the increased salary I have to pay to the man in the depôt. We have long been out of our best selling Testament and Bible (sold at 25 cents. and 1 dollar), also the ‘British Workman’ in Spanish, and several useful books. I must now trouble you to make arrangements with Mr. Smithies to send us out about 2,000 copies of the ‘El Obrero’ every time it is published ; also 100 copies of each of the back numbers ; and if the portrait of the President appears during the year, to send 5,000 copies extra. I hope that you will make such terms with him as will enable us to sell the ‘Obrero’ at 2 cents. Now that the ‘Obrero’ is so popular here among the working-classes, I think it might be made more distinctive in its teachings ; and it would be well worth taking in hand by missionaries to Spanish-speaking people. I am sure that your Society and other societies in England and America could not spend a portion of their funds in a better way. By granting a subsidy to Mr. Smithies, I am sure the ‘Obrero’ could be made even more useful than at present. I shall also require the ‘Children’s Friend’ in Spanish. The Missionary Societies who work in Spain must have works and publications that would be useful here.

“There never was a time in the history of this country that offered such encouraging symptoms as the present. I think it incumbent on all Christian people to make special efforts now to advance the kingdom of God throughout Spanish America.

“There are now three very large English schools here. Mr. Knight is making his school large enough to accommodate 500 boys. Mr. Radford and Mr. Davis have found it necessary to change into a larger house, the number of pupils increased so much ; they can now accommodate from 150 to 200. Mr. Kerr has just opened his, which promises to be very successful. He has taken a beautiful place, and well suited for a school ; it

will accommodate 100 boarders and as many more day-boys. There is a splendid playground attached to the school. Mr. Kerr has the support of many of the principal men in the country, and there is no doubt but that his school will prosper. He and his family have been to church regularly since they came, and I feel sure they will be a great help to us. It is impossible to calculate the results that must flow from these schools. A few years ago the priests would not allow the people to learn English, now it bids fair to be spoken by all the rising generation. There are also a number of tutors and governesses who are occupied in teaching English.

“ My visit to the South was full of interest. I first went to Lota and saw Mr. Elkin; it was raining during my short stay there, which prevented my seeing much. Dr. Gittens has taken a great interest in the Church and schools.

“ I proceeded to Concepcion on the following day. Concepcion is a very fine town, and I have no doubt but that it will become of greater importance in the future of Chili. I found several English people there, and they received me very kindly. I had during my stay five baptisms, two services, two funerals (children). Mr. Lawrence and his family were very kind. I was surprised and pleased to see the Bible and several controversial books offered for sale in the principal bookshop. Mr. Ibanez and his wife joined me in Concepcion, and we spent a very pleasant, and I hope not an unprofitable, week. Mr. Ibanez held three services in the city in Spanish; his meetings were very well attended, and the greatest interest displayed.

“ I visited Pinco, the site of the city before it was destroyed by earthquake. It is situated about nine miles from the new city. Very little now remains of the old one.

“ I went from Concepcion to Chillian, a distance of about 115 miles. The route is very interesting. We followed the edge of the River Bio-Bio for about forty miles.

“ Arriving at Chillian, I found several English people, but not being able to get a place to hold service next day (Sunday), I determined to visit an American gentleman who lives on an estate about thirty-seven miles from Chillian. I heard that he had been waiting for a long time to have his children baptized. I started on Sunday morning at five o'clock on horseback, and rode the thirty-seven miles before breakfast, arriving at his house about eleven a.m. Mr. and Mrs. Price were very kind and very glad to see me. I baptized three children, and held a service in the evening. They had a number of visitors. Mrs. Price is an Irish lady. I rode back to Chillian next morning.

“ I must say that it was rather hard riding with the glass about 90 deg. in the shade, but one does in this country what is almost thought impossible at home in the way of riding.

“ On my return to Chillian I baptized two more children.

“On the following day (Wednesday) I started to visit the celebrated baths and volcano of Chillian ; they are about seventy miles from Chillian. I shall never forget my visit. The scenery by the way was splendid. What one misses in the North is timber, here in the South there is abundance. For about thirty miles we passed through very fine country, but it was very unpleasant on account of the dust. We then got to an immense forest of Chili oak. In order to see this beautiful sight, and to escape the dust, I exchanged with the outrider, I taking his horse, and he taking my seat in the coach. Although my saddle was nothing but a board, still I preferred it. For thirty or forty miles we passed through this mighty forest. Our way lay through a valley, with hills of volcanic formation on either side. The ‘roble,’ or Chili oak, is a beautiful tree, larger than ours, and giving the appearance of the cedars of Lebanon in the distance. Each of those hills, from their tops to their bases, were covered with this beautiful tree, and the effect was very fine as the hills rose higher and higher, until on the east the Andes rose up above them all with their snow-capped peaks. Very few birds except parrots. The dark green parrot abounds in the South, and annoys the farmers as the crow does at home. We did not get to the baths till 9.30 p.m. (sixteen hours on the road).

“The hot springs at the baths are, I believe, the most wonderful and the strongest in the world. About 200 yards above the building are the springs ; at first sight they generally frighten people ; they roar as if a hundred furnaces were at work just beneath you, and they send out water and steam like engines. An egg can be boiled in two minutes, the heat is so great. I stuck down my pole into the ground, and as soon as I withdrew it a volume of steam and dirt shot right into my face, and made me soon get out of the way. The baths are only opened for a short time, as they are covered with snow the greater part of the year. Time did not permit me to go up to the crater of the volcano, I had to leave to catch the train from Chillian to Concepcion. The volcano was in action during the years 1867, 1868, and 1869, and the forest for twenty miles is strewn with volcanic stone.

“I am glad to find Bibles, Testaments, and Protestant controversial works in the principal bookshops in Chillian as in Concepcion. Mr. Ibanez held two very large and successful meetings there, and made a great impression. Chillian is less priestly than any other city in Chili—the people laugh at the priests.

“I cannot finish without mentioning a very interesting case. In one of my services at Concepcion an old Chillian woman came in ; she was told that it was to be in English, but she said, ‘No matter ; that she desired to stay.’ I afterwards came to know the following most wonderful particulars, showing the power of Divine grace and God’s Word :—‘Some years ago this woman’s son was a sailor on board a steamer, where he became possessed of a Spanish Bible that was about

to be thrown away. He was deeply interested in the book ; and in the course of time took it home. His eldest sister took to reading it, and by it became converted—she gave up mass and the confessor. After a time the whole family became converted by the Bible, and the Bible alone ! One of the daughters got married, and her husband was converted ; so that in a short time ten adults and some children were brought to the truth without any human instrumentality.’

“In the course of the week Mr. Ibanez and I visited the family, about twenty miles up the Bio-Bio ; had service in their humble house ; visited the priest, who is a very liberal one, and, on the whole, spent such a day that I shall never forget. The same old Bible that did all this blessed work was on the table. They hold services for themselves every day. I shall send more particulars next letter. “ J. ROE.”

LOTA.



THE following from the Rev. W. H. Elkin is very encouraging :—

“*Lota, Feb. 3, 1875.*”

“I am very thankful to say things are going on very comfortably in Lota. In the short time I have been stationed here, there is a steady progress in everything. The day-school is slightly increasing. People in Lota having sent their elder children away to school on account of the harshness of the previous master, have now brought them home, and seem very grateful for the interest we take, not only in the children’s temporal requirements, but also in their spiritual wants. When we began the Sunday-school, we got the consent of the parents of the day scholars to send their children, and, with the exception of those who are Catholics, we have most of them. We have also got a little assistance from two of the elder girls in the Sunday-school, who seem very seriously inclined, and on two occasions one man, a member of the congregation, has helped me with the boys. I can assure you we have no idle time. In the day-school from half-past nine till twelve a.m., and from two till four p.m. Then I do a little visiting in the evening, and on the half-holiday, Wednesday and Saturday afternoons. Two services on Sunday, and Sunday-school in afternoon, and during the week the Bible-class. But now that we have winter approaching (and *candles* being exceedingly dear, 2s. 6d. per lb.), we shall be obliged to make a little alteration in our services. So we shall (D.V.) have the morning service at 11, Sunday-school from 2 till 3, and all the scholars remain to the evening service, till a quarter past 4, and then, as it is more convenient, the Bible-class held at our house will be on Sunday evening. We tried it for the first time last Sunday, all services were well attended, and twenty were at the Bible-class. I think we have gained the hearts of a few, for they see we will do anything for their good and comfort. Still, we have some difficulties.

"Mr. Raby has this week begun to repair the schoolroom; which a few days will make water-tight. That is a step in the right direction. My house is to be next repaired, for when it rains we are flooded.

"But to return to the Report:—

"*February 4th.*—Visited two sick people, one the wife of a captain on this coast; also visited Lota Vaca. Was called in to settle a dispute between husband and wife. The woman a great drunkard. We talked with them for some time. They have two sons and a daughter, most respectable persons, and Mrs. Elkin urged the mother for the sake of her children, to whom she is fondly attached, to give up drink. After praying with them, the wife said, 'Mrs. Elkin, with God's help I will give it up, it only makes me bad, and when I go to church I do nothing but cry, I am so sorry.' My wife then wrote on a slip of paper to the effect that by God's help she would not drink again; but whenever the inclination came, she should kneel before God and ask His grace and help to strive against it. Up to the present time she has not given way, and last Wednesday, March 17th, she came to see us, and said how thankful she was for our coming. Both the husband, wife, and children (who are grown up) now attend regularly. Thank God for *this one* encouragement. Baptized one child and buried one child.

"*Sunday, February 7th.*—Congregations good at both services. Being first Sunday in the month we had Sacrament. We numbered eight out of an attendance of eighty. I asked the question once in the Bible-class why so few remain with us at the Lord's table, and the usual answer was given, 'We are so unworthy.' May God still show them how unworthy they are, till they fall low at His feet and adore Him who alone is worthy. In the afternoon, preached from Romans viii., 'Ye have not received the spirit of bondage,' &c. Attendance at Sunday-school, twenty boys, twenty-six girls.

"During the week we have had heavy rain, such rain as is never seen in England. It falls in perfect clouds, and, as we express it, 'in torrents.' Umbrellas are of no use whatever, for the rain would beat them to pieces; but after it has passed away, the dry hard ground becomes green for a few days, when it is again burnt up.

"*Sunday, February 14th.*—Although very rainy, forty were at church in the morning; text, Gen. xxii. 14. Afternoon, thirty children at school, and in the evening about thirty-five present; text, Matt. xv., 'Lord, help me.' This week another family left for England. Baptized one child; visited two sick people, &c.

"*Sunday, 22nd.*—A most beautiful day. Church very comfortably full. Text, 'Silver and gold have I none.' Most earnest attention; singing good. Sunday-school attendance, forty. Evening service well attended. Parable of the Centurion and his servant. Nothing particular happened during this week. Visited families in Lota Elva and Lota Vaca.

"*Sunday, 28th.*—Fine morning, but very windy. Good congregation.

Subject, Parable of the Sower. Evening, St. John xiv., 'Peace I leave with you.' While preaching, I felt singularly blest, and am sure the Blessed Master owned His words. Sunday-school as usual. We generally sing in Sunday-school the tunes we shall sing during the service in church, and therefore our singing is greatly improved. During this month two captains' wives have been churched—a very unusual occurrence in Lota. The folks seem more interested in the church, and they say never since Mr. Gardiner's time was there such good feeling existing between all parties.

"*Sunday, March 7th.*—This morning had a baptism; the first in the church since I came, the others having been baptized at their homes. Being Sacrament Sunday, I preached from 'The place called Calvary.' It was a most impressive service. Eight communicants. Afternoon school, twenty boys, twenty-five girls. Evening service, 'The Lord God Omnipotent reigneth.' Had a letter from Lebu requesting me to go over, which I did, on Wednesday, by steamer. The people paid my expenses there and back, and were very kind. I returned on Saturday, and during my absence my wife took the day-school. I told the Lebu folk I would come when they required me; but I could not put the Society to any extra expense, so when they want me, they will defray the cost. Baptized three children there, and would have held service, but there was no place; but I spoke a word in season to those with whom I came in contact.

"*Sunday, March 14th.*—Morning service as usual. Very good congregation. Text, Phil., 'I am set for the defence of the Gospel.' To-day we began the Sunday-school at 2 p.m. until 3 o'clock. Thirty-five children present. We marched from the schoolroom to the church, two and two, and the children were very good during the whole service. Attendance at church very good. In the evening, at a quarter past seven, had our weekly Bible-class at my house; twenty present. We generally read a portion of God's Word after one of the members has engaged in prayer; then I explain it, and ask questions, and find the corresponding texts. Then two more members engage in prayer, and I conclude. I have a great deal to encourage me, and all the families are beginning to see it is better to 'serve the Lord.' I had almost forgotten to add that we have five Chilian children attending our schools. It is rather difficult to make them understand; but they are so willing to learn that it becomes a pleasure to teach. In the day-schools we are also checking the uncouth manners of the children, and now, instead of a gruff answer No, or Yes, it is 'Yes, if you please, Sir,' 'No, thank you, Sir.' They at first would burst out laughing at each other when they said please, but now that has disappeared. Mr. Raby came in the other day, and I examined the children before him, and he was very pleased with the slight improvement already.

"W. H. ELKIN."

Gleanings.

“PREACH THE WORD.”—2 Tim. iv. 2.

“Heart-searching preaching where it does not convince is sure to offend. Nothing is so cutting to the unrenewed heart, especially where there is a decent outside, as to have its rottenness exposed, its refuge of lies swept away, and the pillow of forms, whenever it was sleeping, removed from under the head.”—HILL'S DEEP THINGS OF GOD.

“GOD IS LOVE.”—1 John iv. 8.

“The love of God as manifested in Jesus Christ, is what I would wish to be the abiding object of my contemplation; not merely to speculate upon it as a doctrine, but so to feel it, and my own interest in it, as to have my heart filled with its effects and transformed into its resemblance.”—NEWTON.

“THE NEW COVENANT.”—Heb. xii. 24.

“Try to expand your views; look at the magnificent scheme of salvation, the contract between the Father and His eternal Son. How much better to look out of self, and see all perfected in Christ. You will never be happy and strong till you grasp the covenant plan of redemption. You live upon self too much. Live upon Christ; He has done all for you, if you could but believe it.”—LEGH RICHMOND.

“THE WAY.”—John xiv. 6.

“Scarcely two persons run the same road to destruction; but there is but one way to happiness: ‘I am the way,’ saith Christ.”—HILL'S DEEP THINGS.

“WHY ARE YE SO FEARFUL?”—Mark iv. 40.

“Perhaps you are ready to say, ‘I am afraid, I am not a child of God, because I am so dull and lifeless, my prayers are so cold and dead, and I am so heavy and careless under ordinances.’ This is the method God takes to make you discontented with yourself, your duties and performances, and to make you look at Christ as your all.”—ROMAINE.

“LET US NOT BE WEARY IN WELL DOING.”—Gal. vi. 9.

“The fruits of our individual prayers and labours, are not discernible amidst the accumulated results of the combined efforts of Christian benevolence. As, however, the Word of God gives us reason to believe that the distinct agency of every man's sin and its particular consequences in the baneful influence it has had on others, is distinctly known to God, and will be disclosed hereafter to the sinner's shame and condemnation; so have we equal reason to believe and hope, that the distinct efforts of the Christian, for the glory of God and the salvation of sinners, and the particular and happy results of those efforts, will be manifested hereafter to the joy and consolation of those who labour for God. Not only then will be seen the fruits of our exertions, within the sphere of our present localities, but the results also of pious solicitude and benevolence on the behalf of those dwelling in the uttermost parts of the earth, will appear in the particular objects whose salvation they have promoted.”—REV. ROBERT MEEK.

HOME PROCEEDINGS.



THE month of May is not a good one for meetings in the provinces, as so many of those interested in the work of the various societies are drawn to London to attend the "May Meetings." And even these latter have in most cases been thinly attended from the fact that many of the visitors to the metropolis have not unnaturally thronged to hear the special Evangelistic addresses which have for some weeks become quite a prominent feature in London life. All true Christians must thank God for the outpouring of His Spirit during the past few months, and believe that the revival at home will in due time re-act on the field abroad.

On Ascension-day the Society's Annual Sermon was, by the kind permission of the Rev. C. D. Marston, preached in St. Paul's, Onslow-square, by the Rev. S. Adams, formerly Consular Chaplain at Monte Video, and now Vicar of St. George's, Leeds. He selected as his text Phil. ii. 15, 16, and made a most earnest appeal on behalf of that continent in which he resided so long. The collection amounted to nearly 30%.

Sermons have also been preached at Brompton Parish Church and St. John's, Chatham, St. Paul's, Clapham, Tealby, Legsby, and Frodingham, Lincolnshire, St. George's, Deal, St. Paul's, and Sankey Chapel, Warrington, Thrappstone and Ringstead, Northants, Corfe Castle and Studland, Dorset, and Bishops Cannings, Wilts. The last four of these places are new openings for our Society. Lectures have been delivered at Doddington, Great Gidding, Studland, Warrington, and Ramsgate. The last of these is a very old friend, but it is six years since we have had a meeting there. The Church Institute was crowded, and there were no fewer than eight clergymen present. The Vicar presided, and spoke most warmly in favour of our work. The collection was a little over 3% 10s., and subscriptions were promised to the extent of 2%. We hope the interest aroused will not soon die away, and that at the close of the year our receipts from Ramsgate will be found greatly in excess of those for 1874.

Ireland, or, at least, the portion of it near Dublin, has been visited by the Rev. W. H. Redknap, Vicar of St. James's, Ryde. Sermons were preached in St. Patrick's Cathedral and St. Anne's, Dublin, at Christ Church, Bray, and at certain other places, of which we have not received particulars. A series of meetings were also held in the suburbs of Dublin, and in the county of Wicklow. The rest of our Irish Associations are to be visited in September or October.

Turning to Scotland, which Mr. Scott visited in April, we cannot but mention with deep regret the death of two of our best friends in Aberdeen, viz., Mrs. Brown and Miss M'Donnell. The former of these was for many years a collector, the latter frequently received the Deputations of our Society. Not less than 100 of our well-known friends have, during the last five years, been called away, and "rest from their labours." Let us, dear friends, live each day ready for our own summons, and, like good soldiers, step into the gaps which from time to time are made by death in God's great army.

H. S. A.

MR. CLOUGH'S DIARY.

Following this page is appended the continuation of Mr. Clough's Diary (page 199), which will be completed during the present year.



SCARLET-FACED AND PARAUACÚ MONKEYS.

[See p. 202 in *Mr. Clough's Diary*.]

THE SOUTH AMERICAN

Missionary Magazine.

JULY ■, 1875.

LETTERS.

DURING the past month letters have been received from the Rev. W. H. Elkin, Rev. W. T. Coombe, Mr. Jacob Resyek, the Bishop of the Falklands, and Mr. Fernandez.

BUSINESS.

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

The Organizing Secretary furnished statistics of deputation work for the month of May.

Admiral G. E. Fishbourne, C.B., Mark W. Collet, Esq., and Chas. Rowe, Esq., had kindly consented to become Vice-Presidents of the Society.

It was decided to appoint, forthwith, chaplains to Frayle Muerto and Fray Bentos.

The Appeal-Circular mentioned in the last Magazine was approved, and ordered to be printed.

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

FINANCE.

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

The total amount received during the month of May was 405*l.* 17*s.* 3*d.*

Next Meetings will take place (D.V.) on the 8th and 22nd inst.

GENERAL INTELLIGENCE.



OUR news from abroad was somewhat limited during the past month.

The Bishop had forwarded to the Society a bill for 50%, being amount collected after sermons preached by himself in Christ Church, Rio de Janeiro.

Mr. Ernest Landon, of that city, had advised us of the payment to Mr. D. M. Fox of the sum of 150% in favour of the San Paulo Church, being contributions to the building fund from some of the residents in Rio.

The Bishop, in a letter received about six weeks ago, alluded to a visit he had paid the St. John del Rey mining establishment at Morro Velho. He wrote in the highest terms of the order and regularity existing there under the able management of Mr. J. N. Gordon. We have just received from that gentleman, through the Managing Director of the Company in England, from himself and the members of that establishment, the sum of 50%. 16s., as contributions to the funds of the Society. We desire to receive these gifts with thankfulness from Him who has said, "The silver and the gold are mine." We are often perplexed as to where the necessary means for carrying on the work is to come from, unmindful of the promises of a faithful God. What need have we to cry continually, "Lord, increase our faith!"

In response to an application from the Rev. J. Roe, the Society's chaplain at Santiago, the British and Foreign Bible Society have made a special grant of the Holy Scriptures in various languages, to furnish a Bible stall at the forthcoming International Exhibition to be opened in September in that city. The Committee of this Society have also authorized the dispatch of 100% worth of Bibles and Testaments for sale, which the above-named Society have supplied on their usual liberal terms. We have much pleasure in recording a gift from T. B. Smithies, Esq., of 1,000 copies of the *British Workman Almanack* in Spanish.

The Bishop of Kingston, Dr. Courtenay, has also generously presented to the Society 1,100 copies of a little book,

entitled *Informe de la Iglesia de Inglaterra su Fé y Culto*. It will be observed that Mr. Coombe, in his letter, makes mention of this book, and bears tribute to the usefulness of its character. We hope, shortly, to send a supply to those of our Chaplains who are labouring amongst the Spanish populations.

Through the courtesy of Mr. F. Coleman, Secretary to the Falkland Islands Company, we learn (by telegram), with deep gratitude to Almighty God, the safe arrival at Stanley of the "Sparrow-hawk." It will be remembered that Mr. Whaites and family took passage in this vessel for Ushuwia. May He still continue to watch over them, take them in safety to their journey's end, and make them very useful in His service!

Mr. Coombe writes from Rosario that the contributions to the chaplaincy fund and offertory had considerably fallen off, in consequence of the departure of many of his congregation for England and other places. Canada de Gomez, he says, has hopelessly fallen through. On the other hand, at Cordova, a considerable population has sprung up, which may possibly become a settled one. He had held a service in that city, an account of which was published in the *Progreso*, a local paper. A translation is given further on. It is the first time notice has been taken of a Protestant service by the public journals there.

Those of our friends, specially interested in Frayle Muerto, and Fray Bentos, will be pleased to learn the Committee have decided to appoint chaplains to those places at once. They have long wished to do so, but from a variety of causes have been unable to carry out their intentions. Feeling deeply the importance of selecting duly qualified men in all respects to fill these important posts, we ask our friends to bring the matter earnestly and continuously before the Lord. Although He knows our wants and necessities, still He has said He will be inquired of; and we know that those who ask in faith shall not ask in vain.


Referring to the remarks we made in our last Magazine respecting the extension of the knowledge of the Society, its aims and efforts, we would suggest one way in which we think this might be advantageously carried out:—1st, by the

increased circulation of the Magazine ; 2nd, by the sale of the "Story of Allen Gardiner" and "Firstfruits." We think if our friends, instead of only taking one copy of the Magazine,* were to take two or more, and send the surplus ones to those of their friends who are not supporters of our Society, many more might be added to the number of its benefactors. Also, we cannot but think it would answer exceedingly well if they would undertake to dispose of so many copies each of the "Story of Allen Gardiner" and "Firstfruits." A perusal of these would stir up the hearts of many, who, up to this moment, know nothing whatever of the Society. We shall be glad to forward, carriage paid, as many copies as each person will undertake to dispose of. Friends favourably entertaining this proposition will please communicate with the Secretary.

P. W. S.

Argentine Republic.

ROSARIO.

HE Rev. W. T. Coombe's journal for the month of February tells the story of his pastoral work—visiting the sick and dying, and comforting the afflicted and bereaved. His visit to Cordova afforded a remarkable contrast to what was the case in the same city a few years ago, when a Protestant missionary was driven from the place. It is to be hoped the people who composed his congregation on the occasion of his recent visit will soon have a chaplain of their own:—

"*Monday, Feb. 1st.*—Returned from Canada de Gomez by early train ; had scarcely arrived when a poor woman sent to say her husband was dangerously ill with typhus fever, and requested I would come immediately, which I did, but was sorry to find him too delirious to speak with him. Went to post-office ; received English letters and papers, and made a few calls. A donation of twenty dollars for new church from a working man was very gratifying. I told him I thought it was more than he ought to give. 'No,' he said ; 'you have been here six years, and I never gave anything before. I am very pleased to give it if you will accept it.'

"*Tuesday, 2nd.*—My dear wife's birthday ; may she be spared for many years of future good and usefulness.

" Re-opened day-school ; regret that the health of my late school-

* The price of the Magazine for the year, free by post, is 1s. 3d.—ED.

mistress will not allow her to take part in this useful work for some time, but feel it is too important to be neglected. After school went to see another case of typhus fever, but found the poor woman quite insensible.

“ *Wednesday, 3rd.*—At 8 a.m. went with my wife to visit L—— N——, and as she seemed somewhat more collected, I spoke to her as well as I could of Jesus (Unser Hieland), and asked her if she knew anything of what He had done for sinners. She was unable to speak, but nodded assent. I then asked her if she thought she would recover; but she shook her head mournfully, and I felt she was right. We knelt down, and prayed that God would remember her in mercy for His dear Son’s sake; and having seen to her temporal wants, and spoken a kind word to her husband and little girl, left her in God’s keeping.

“ *Thursday, 4th.*—Went to visit E——, and found him much worse, and his poor wife, with five little children around her, in great grief; the doctor happening to come in at the moment told me there was no hope of recovery, and asked me to break the sad tidings to his wife. I longed to say a word to the dying man, but in vain.

“ *Friday, 5th.*—Early this morning received a note from N——, to say that his wife had just died, and asking me to come and see him. He being a stranger, and speaking very little Spanish, I made the necessary arrangements for the funeral. School from 10 a.m. to 1 p.m.; afternoon received several visitors; at 8 p.m. our usual weekly practice for Sunday.

“ *Saturday, 6th.*—At 7.30 buried L—— N—— in our Protestant cemetery; read the burial-service in Spanish. On my return, went to see E——, who was still sinking; came home and sat down to sermon. At 11 a.m. the heat was 98 degrees in the shade; at 5 p.m. a cloud of locusts appeared, darkening the air and settling down on every plant and shrub.

“ *Sunday, 7th.*—A fair congregation, considering the intense heat; only five communicants at Holy Communion, the smallest number I have ever seen. Sunday-school at 2 p.m., well attended.

“ *Monday, 8th.*—School from 10 a.m. to 1 p.m. Visited the bark ‘Annie Beal,’ and left a packet of assorted pamphlets for the sailors, the captain and his wife and some of the crew having attended Divine service every Sunday. Took farewell of two of our parishoners, who leave to-morrow for England; they kindly left 5*l.* for the new church as an expression of their good wishes and sympathy. After dinner went and spent an hour with poor E—— and his wife; with him I was unable to converse, but said what words of comfort I could to her.

“ *Thursday, 11th.*—Went to visit E——, and finding that the end was drawing near, knelt down with his wife and children and some other members of his family who were present, and prayed that, for the Saviour’s sake, the Father would be graciously pleased to pardon the sins of the past, and give him ‘a happy issue out of all his afflictions.’ His brother called a few hours later to say he was no more.

“ *Sunday, 14th.*—Morning congregation good; thirty-eight children at

Sunday-school. Evening service rendered impossible by a terrible thunder-storm.

"Monday, 15th.—Left for Cordova at 6 a.m.

"Tuesday, 16th.—Did a good day's visiting; received a hearty welcome, and arranged for service to-morrow.

"Wednesday, 17th.—Prepared sermon from Rev. iii. 2, on the necessity of maintaining personal religion and public worship; there were forty-five adults present; the singing and responses very hearty. After service I baptized two children, of English parents. I send an account of the service from a local native paper, the *Progreso*, the editor of which was present. Natives have frequently come in and witnessed the service, but this is the first time any public notice has been taken of the matter, and I am glad, as the people have the most erroneous ideas of our worship and belief. There is a little book published by Hatchard and Co., Piccadilly, entitled, 'Informe de la Iglesia de Inglaterra su Fé y Culto,'* which I think our chaplains would often find useful.

"Thursday, 18th.—Left for Rosario, having enjoyed my visit extremely, and feeling that something had been done for the good of others, and, I trust, the glory of God.

"Friday, 19th.—At 8 a.m. went to the hospital, and saw M——, who had lost his leg by an accident on the railway during my absence; found him extremely weak, and unable to bear much talking, but the doctor spoke hopefully. Visited five others, two English and three Germans; gave them some tracts, for which they were very thankful.

"Sunday, 21st.—A good congregation, but noticed that many were strangers from vessels in the port. Sunday-school good, and the children very attentive. Pleased to notice a growing interest on the part of the parents for books to read.

"Saturday 27th.—At 5 p.m. went to the hospital, and found M—— much better.

"Sunday, 28th.—Morning service well attended, about sixty or sixty-five adults; evening only twelve. I should feel very discouraged about the evening congregation had I not seen the same in Valparaiso and Buenos Ayres, and other towns of South America. The people do not attend the evening service as they ought." W. T. C.

The following is a translation from the *Progreso*, a local Spanish newspaper, published in Cordova:—

"PROTESTANT SERVICES AND SERMON.

"Last night, at eight o'clock, a service of prayer, with sermon, was held, attended by a numerous and select body of foreigners resident in Cordova.

* The author (Right Rev. the Bishop of Kingston) has just presented to the Society 1,170 copies of this valuable little book for use in South America.—ED.

The Rev. Mr. Coombe, a distinguished Protestant clergyman residing in Rosario, assisted by Messrs. Fisher and Perkins, read the services, and will continue to do so periodically, if his duties elsewhere permit him.

"The most distinguished of our foreign society, both ladies and gentlemen, attended the public ceremony last night.

"The house in which these services were held is that of Mr. Hanling, and is rented by the Central Argentine Railway.

"The room was occupied with chairs for the congregation, who followed the prayers each one with a book, and joined in the responses.

"The quiet solemnity with which each one of the congregation took part in the services was truly edifying.

"Not less so was the reverent attitude of the priest (or minister) who presided over (or conducted) the services. After the prayers and other ceremonies, the sermon was delivered, in which the Rev. Mr. Coombe fully sustained the name he has acquired as an excellent preacher, and highly-gifted man in all branches of his profession."

NORTHERN MISSION. AMAZONS.

Mr. Resyek writes :—

"Santarem, April 30, 1875.

"I have gained the confidence and goodwill of many of the inhabitants here, and for this I cannot feel too thankful, being such as I am amongst them—a stranger, of a different creed, which I do not hesitate to confess before them. In everything I trace the hand of the Eternal One.

"I am glad to find the Committee do not appear to be discouraged notwithstanding the late direful disaster,* but are determined to follow up this laudable undertaking. I feared the whole would come to a sudden halt, to the detriment of multitudes who may have already profited, and may yet profit thereby. God's work is sometimes slow, but in the end it is sure. Of this the Society has had abundant proofs, particularly in the conspicuous instance in Tierra del Fuego on the first attempt to plant a Mission there, when a catastrophe sadder by far than that upon the Purus took place."

Chili.

LOTA.


Rev. W. H. Elkin writes :—

"Lota, 21st April, 1875.


"I am happy to inform you that things are going on very comfortably here. Our services, Sunday-schools, day-schools, Bible and singing classes, are well attended. We greatly need a harmonium. Send us the best you can get for 10% ; one of Alexandre's. The people are expecting it, so be sure and send it out per next steamer."

* The death of Dr. Lee.—ED.

BISHOP OF THE FALKLANDS.

UR latest news from the Bishop is from Monte Video, May 12. He arrived there from Rio de Janeiro on May 2, and purposed remaining in that city some little time, visiting Buenos Ayres, Rosario, and Salto towards the end or middle of June. From thence we expect he will proceed to the Falklands and Tierra del Fuego, where his visit is being looked forward to with much eagerness. We trust that the same gracious Lord who has hitherto watched over him, will continue to vouchsafe unto him journeying mercies, and that in the many difficult questions relating to the work of the Society, he may be endued with wisdom and patience, and “have a right judgment in all things.”

THE APPEAL-CIRCULAR.

HE following is the Appeal-Circular referred to in p. 123. It is earnestly hoped the hearts of those, to whom it is addressed, may be influenced to respond to it liberally in support of their clergymen. And that they may also be led to realize the responsibility resting upon them of doing what lies in their power to make known the Gospel of our Lord and Saviour Jesus Christ, to those around them, who are sitting in darkness and in the shadow of death.

“11, *Serjeants'-inn, Fleet-street, June 8th, 1875.*

“To the Members of the English-speaking Communities Resident in South America to whom Chaplains have been sent by the South American Missionary Society.

“DEAR FRIENDS,

“Fourteen years have now elapsed since the South American Missionary Society commenced its labours amongst the English-speaking people in South America sojourning or settling in the various countries of that Continent.

“The hearts of numbers of your fellow-countrymen were touched at the thought that you had necessarily left behind you the means of grace, and the many channels of blessing with which you had been familiar from childhood, and were of necessity, in many cases, living without any religious opportunities whatever. Not only were you deprived of the communion of your Church, and of the sound of that Gospel which is so precious—to some of you at least—and in the truths of which you have been instructed

from your earliest youth, but the marriage rite could not be administered, your children could not receive the rite of baptism, nor could your dead be buried according to those formularies which are fraught with so much comfort and consolation to surviving relatives.

“For these, and many other reasons combined, this Society undertook to supply your need by sending out clergymen to minister to various communities as openings occurred. In some instances these labours have been crowned with success.

“In order to meet the necessary expenses of stipends, &c., for the clergymen thus sent, the Society adopted the plan of guaranteeing part only of the said stipends, leaving the remainder to be met by those who benefited by their ministrations. From the difficulty, however, experienced in obtaining suitable clergymen to undertake chaplaincies unless their stipends were fully guaranteed at home, several stations continued too long unoccupied ; and had not the Society come forward in a liberal manner, and made itself responsible for the same, in all probability they would have remained still vacant. Acting, therefore, on the representations of the Right Rev. the Bishop of the Falklands, the Society now, in some cases, guarantees whole stipends, but has only done so in the full hope that the communities will do as much, or more than ever, to relieve it of this *additional* burden upon its funds.

“The Committee recommend two courses for your consideration. First, the appointment of a Secretary and Treasurer only, whose office should be to gather contributions in aid of the Parent Society, by whom whole stipends have been guaranteed for the chaplains, and to remit these home yearly or half-yearly ; or, secondly, the plan which has been successfully adopted at several of the Society's stations, viz., the formation of a Church Committee, consisting of a Treasurer, Secretary, and Committee, by which the contributions of the community are collected and disbursed in the payment of the chaplain's stipend, and other church expenses, and a regular correspondence carried on with the Parent Society in London ; a financial statement being regularly transmitted to the Secretary of the Society on one of the forms furnished for this purpose.

“The Committee believe it is only necessary to remind you, that the field of the Society's operations is far greater than its limited means will enable it to cover ; and it is confident you will not only endeavour to do your utmost to support your own minister, but that you will also desire to contribute to the General Fund for carrying the Gospel to the heathen of South America.

“Signed on behalf of the Committee,

“ALFRED ROBT. PITE, *Chairman*.

“P. W. STEPHENS, Captain, Royal Navy, *Secretary*.

“P.S.—All official communications to be addressed to the Secretary, 11, Serjeants'-inn, Fleet-street, London, E.C.”

“WHO WILL GO FOR US?”—Isaiah vi. 8.

“SON, GO WORK TO-DAY IN MY VINEYARD.”—Matt. xxi. 28.



INETEENTH century Christians ! Raise your eyes and look around you ! “The fields are white already to harvest, and he that reapeth receiveth wages, and gathereth fruit unto life eternal.” The whole world, like one vast harvest field, lies at the feet of our Divine Master, waiting for labourers to go forth and put in the sickle ; but, as in the day of our Lord’s earthly ministry, so now, “the harvest truly is plenteous, but the labourers are few.”

Dear people of God, to whom it is not given to go yourselves to distant fields of toil, lift up your hearts, and “Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest.”

Like the “man of Macedonia” in St. Paul’s vision, multitudes on every shore are stretching out their hands towards enlightened England, and her sister countries, and crying to their highly favoured sons, “Come over and help us !” And, thank God, South America—that land of many nationalities, and tribes, and tongues—appeals to-day, as never before, from east west, north, and south, crying, “Send us light-bearers and bread-breakers, that we, too, may see and believe ; and eat and live.”

To the preachers of the everlasting Gospel, the way the revered Allen Gardiner longed to open up is now free, and already, as the result of faithful labours, blessed fruits abound, so that from the very scene of his triumphant death Fuégian eyes “behold the Lamb of God,” and Fuégian voices proclaim His praises, while joy and peace gladden and soften their once savage hearts and bosoms. If therefore in this, the most unpromising of all Mission-fields, the blessed fruits of the Spirit are thus sweetly manifested, may we not look hopefully for equally blessed results elsewhere ?

It is not credible that in this age of spiritual light and privilege Christian men, “upon whom the ends of the world are come,” can be looking with indifference on millions of their fellows perishing for lack of that Gospel which has brought them salvation. We must believe that the claims of the still dark and restless Patagonian, the unconquered Araucanian, the untamed Amazonian, and all the other many-tongued peoples of this great Continent, are still but very imperfectly known to the Christian Church at home. We therefore repeat, that, in the north, Brazil is open ; and on either coast, Peru, Chili, Uruguay, and the Argentine Republic, all are open, and waiting to be won for Jesus, but—“who will go for us ?”

In the Master’s name we have asked this question again and again for many months past, but there is a great holding back, which it is at once strange and sad to see. It is not so when our beloved Queen needs men. No matter where or what the service, volunteers press to the front and plead to be allowed to share the arduous undertaking, though death, amid

pestilential heat or icy cold, is much more probable than the coveted victory and honours. But to those who forsake all for His name's sake the reward is sure :—in His own blessed words, they “shall receive an hundred-fold, and shall inherit everlasting life.”

Are the servants of Christ sitting down to count the cost ? It is well so to do ; but let them not weigh home comforts, health and life, against immortal souls. Let not souls rejoicing in mercies and blessings, and a widely-diffused light that our fathers were ignorant of, count the sacrifice too great which they must make to win for Jesus this vast, dark, western land.

Centuries ago, brave and dauntless men crossed unknown oceans, to win these countries for earthly monarchs. In this age of blessed privilege, will not *redeemed* men go forth to discover the ransomed of the Lord among these benighted races ?

Last year saw a little band of five Christian men going out with wives, and little ones, to live to Christ, and to preach Him there. We thank God for them, and pray Him to keep them, and to bless their devotion, and their labours, to the everlasting salvation of many precious souls. Two more such labourers are immediately required to minister to the English families scattered abroad throughout Frayle Muerto in the Argentine Republic; and Fray Bentos and Paysandù, in Uruguay ; and when that need is supplied, many other places will be waiting only the right men to be found, and the means to be bestowed, when they, too, may become centres from whence the blessed light of the Gospel will radiate over the surrounding wastes, until—is it too much to hope ?—in the cities ; and out in the camp ; away upon the Pampas ; amid the countless Indian villages ; and in the heart of the boundless forests ; the voice of prayer and praise shall be heard, ascribing “salvation to our God which sitteth upon the throne, and unto the Lamb.”

Surely for the accomplishment of these, His gracious purposes of redeeming love in South America, the Lord is now saying, “Whom shall I send, and who will go for us ?” Oh, dear servants of Jesus, whose hearts are yearning for the salvation of perishing souls, will not some among you respond, “Here am I, send me” ?

“HARK the voice of Jesus crying,—
‘Who will go and work to-day?
Fields are white and harvest waiting ;
Who will bear the sheaves away ?’

Loud and strong the Master calleth,
Rich reward He offers thee ;
Who will answer, gladly saying,
‘Here am I ; send me, send me !’

Let none hear you idly saying,
‘There is nothing I can do,’
While the souls of men are dying,
And the Master calls for you.

Take the task He gives you gladly,
Let His work your pleasure be ;
Answer quickly when He calleth,
‘Here am I ; send me, send me !’”

F.

Gleanings.

“CHILDREN OF PROMISE.”—Gal. iv. 28.

“Brother, brother, strong evidences ; nothing but strong evidences will do at such an hour as this. I have looked here and looked there for them. All have failed me ; and so I cast myself on the sovereign, free, and full grace of God in the covenant by Jesus Christ. And there, brother, *there* I have found peace.”—LEGH RICHMOND.

“POOR AND NEEDY.”—Ps. xl. 17.

“Are you not amazed sometimes that you should have so much as a hope that, poor and needy as you are, the Lord thinketh of you? But let not all you feel discourage you ; for if our Physician is almighty, our disease cannot be desperate ; and if He casts none out that come to Him, why should you fear? Our sins are many, but His mercies are more : our sins are great, but His righteousness is greater : we are weak, but He is power. Most of our complaints are owing to unbelief, and the remainder of a legal spirit ; and these evils are not removed in a day. Wait on the Lord, and He will enable you to see more and more of the power and grace of our High Priest. The more you know Him, the better you will trust Him ; the more you trust Him, the better you will love Him ; the more you love Him, the better you will serve Him. This is God’s way ; you are not called to buy, but to beg ; not to be strong in yourself, but in the grace that is in Christ Jesus.”—NEWTON.

“THE FLESH LUSTETH AGAINST THE SPIRIT.”—Gal. v. 17.

“It is one of the first and clearest truths in the Bible, that a believer hates sin : and because he hates sin, he must love the Law.

“But it is no less true, that the most advanced believer knows, feels, and laments that he loves sin, and that he continually carries that about with him which is ‘not subject to the law of God, neither, indeed, can be.’

“It is not Scriptural to say that he hates sin so far as he is regenerate, though the phrase be a common one ; that expression, *so far*, seems rather to imply an amendment of the *old man*, than a *putting on of the new*. The truth is, that every believer has a perfect old nature, and a perfect new nature, both fighting together within him. When he commits sin, it is not because his new nature is not yet complete, nor because his old nature is but part destroyed, but because the old man is for ever restless, and striving to recover the entire mastery he once had over the believer. But in the end he must yield ; and even now, though he never ceases to fight, yet he never gains the dominion. The renewed will is an impregnable castle which Almighty grace enables to hold out against the combined assaults of sin, Satan, and the world.

“The believer, then, is always completely holy in his new nature ; for God’s workmanship must be perfect. He is completely unholy in his old nature ; for ‘in him, that is, in his flesh, dwelleth no good thing.’”—HILL’S “DEEP THINGS OF GOD.”

HOME PROCEEDINGS.



THE list of Sermons and Meetings for last month is not a long one. This is owing to various causes, one of which is that some places, usually visited in June, were taken earlier this year, while a few others were either unable to make arrangements for the advocacy of our cause, or desired to be visited later in the year.

Mr. Scott reports having preached twice in Derby on Sunday, June 13, and in the evening at Spondon, the Annual Meeting at the former place being held on the 14th. This, we are glad to hear, was well attended, and the collection was upwards of 10%. The Rev. G. Edgcome, of Nottingham, kindly advocated our cause. Lectures were also delivered by Mr. Scott, at Matlock Bath and Bradley.

A very successful Drawing-room Meeting was held on Thursday evening, June 17th, at the residence of our excellent friend, F. J. Ridsdale, Esq., Clapham Common. The Rev. Aubrey Price occupied the chair, and expressed his unabated interest in the work of the Society, a detailed account of which was given by the Association Secretary. The collection was upwards of 11l.; two or three new subscribers were secured, and a good sum invested in the purchase of books.

We wish meetings of this kind could be multiplied a hundred-fold, as we feel sure they are a very effectual, as well as pleasant means of interesting in our work, many whom it is most desirable to gain. Will our friends kindly act on this hint?

On Sunday, June 20, seven sermons were preached in our behalf, viz., two at Folkestone (Holy Trinity and Christ Church) by our old friend and late Secretary, the Rev. W. W. Kirby, M.A., Vicar of Cheshunt, Herts; three by the Rev. A. Scott, at St. James' and St. John's, Cheltenham; and two by the Association Secretary at Farnbro'. On Monday evening, 21st, a lecture was delivered in the Town Hall, Folkestone, by Mr. Kirby, and on Tuesday evening at Dover.

Sermons were preached on Sunday, 27th, at St. John's and St. James', Guernsey, by the Association Secretary; and next day Mrs. C. M. Harrison kindly opened her drawing-room for a meeting, which was well attended, and which, we trust, will be the means of gaining for us much additional support in this lovely isle.

A sermon, on 30th, at St. Michael's, Stockwell, by the Association Secretary, closes our list.

In conclusion, we would ask all who take an interest in our work to try to obtain for us new openings. If Christian friends, personally known to their respective clergymen, would put in a plea on behalf of poor South America, we believe that their appeal would in many cases be ultimately successful; while it would, at all events, carry more weight than an application from an unknown Secretary at head-quarters. There is no reason why the South American Missionary Society should not be an established institution in every parish where the faithful preaching of the Gospel is combined with a hearty attachment to the Reformed, Protestant Church of England, and with a fearless maintenance of its sober, Scriptural principles.

Will our kind friends pray and work—both are necessary—till this be accomplished?

H. E. W.

Contributions thankfully received from May 22nd, 1875, to June 24th, 1875.

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

ANNUAL SUBSCRIPTIONS.

Braithwaite, J., Esq.	5	0	0
Curme, Rev. Thomas	1	1	0
Edwards, Rev. T. H.	0	10	0
Fothergill, Miss	2	0	0
Hays, Mrs.	2	2	0
Knight, Miss Gertrude	2	0	0
Lawrence, W. F., Esq.	1	0	0
Norman, Mrs.	2	0	0
Parker, Mrs. C.	1	0	0
Fripp, Mrs.	0	10	0

DONATIONS.

Aldebert, Miss	1	0	0
Seaton, Miss, per Rev. J. D. Hales...	10	10	0
Tarner, Miss C. T. (box)	1	16	2

ASSOCIATIONS.

Burslem, per J. Malkin, Esq., coll. by Mrs. Cotton	9	17	0
Cheltenham, per R. H. G. Wilson, Esq. (including SS. by Rev. A. Scott, 25l. 13s. 3d.)	70	10	6
Clapham, per F. J. Ridsdale, Esq., D.R. Meeting, Rev. H. E. Windle, Deputation	11	13	0
Deal, per A. C. Woodruff, Esq., SS. at St. George's, by Rev. H. E. Windle.....	8	11	4
Doddington, per Rev. W. H. Briddon, L. by Rev. H. E. Windle	3	2	0
Douglas, per Mrs. Elliott, Addl.	1	0	0
Dover, per Mrs. Elwin, jun., M. by Rev. W. W. Kirby	1	2	7
Farnborough, per Rev. G. Hingston, SS. by Rev. H. E. Windle	5	9	4
Folkestone, per Miss H. C. Moore, SS. and M. by Rev. W. W. Kirby, less Ex.	17	19	9
Great Gidding, per Rev. W. S. Bagshaw, L. by Rev. H. E. Windle ...	2	2	0
Ramsgate, per Rev. J. T. Cooke, L. and Subs., per H. S. Acworth, Deputation	5	3	10
Ringstead, per Rev. E. Sandford, S. by Rev. H. E. Windle.....	0	13	3

Thrapstone, per Rev. W. S. Bagshaw, SS. by Rev. H. E. Windle.....	4	4	6
Warrington and Sankey, per L. W. Reynolds, Esq., SS. and M., by Rev. H. S. Acworth.....	8	17	9
Wareham, per Rev. S. R. Capel, coll. by Esther Gould	0	10	0
Weaverham, per Mrs. Burgess	1	16	0
Weymouth, per Miss Thring.....	11	7	6
Wimblington, per Rev. Chas. Allen, L. by Rev. H. E. Windle	0	10	2
Wimborne, per Mrs. H. Chislett, L. by Rev. C. P. Phinn, &c.	4	8	11

NORTHERN DISTRICT.

Liverpool, R. Theakstone, Esq., by Sub.	0	10	6
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SCOTLAND.

Edinburgh, Mrs. Cunningham.....	1	0	0
Paisley, per A. R. Pollock, Esq.....	10	0	0

IRELAND.

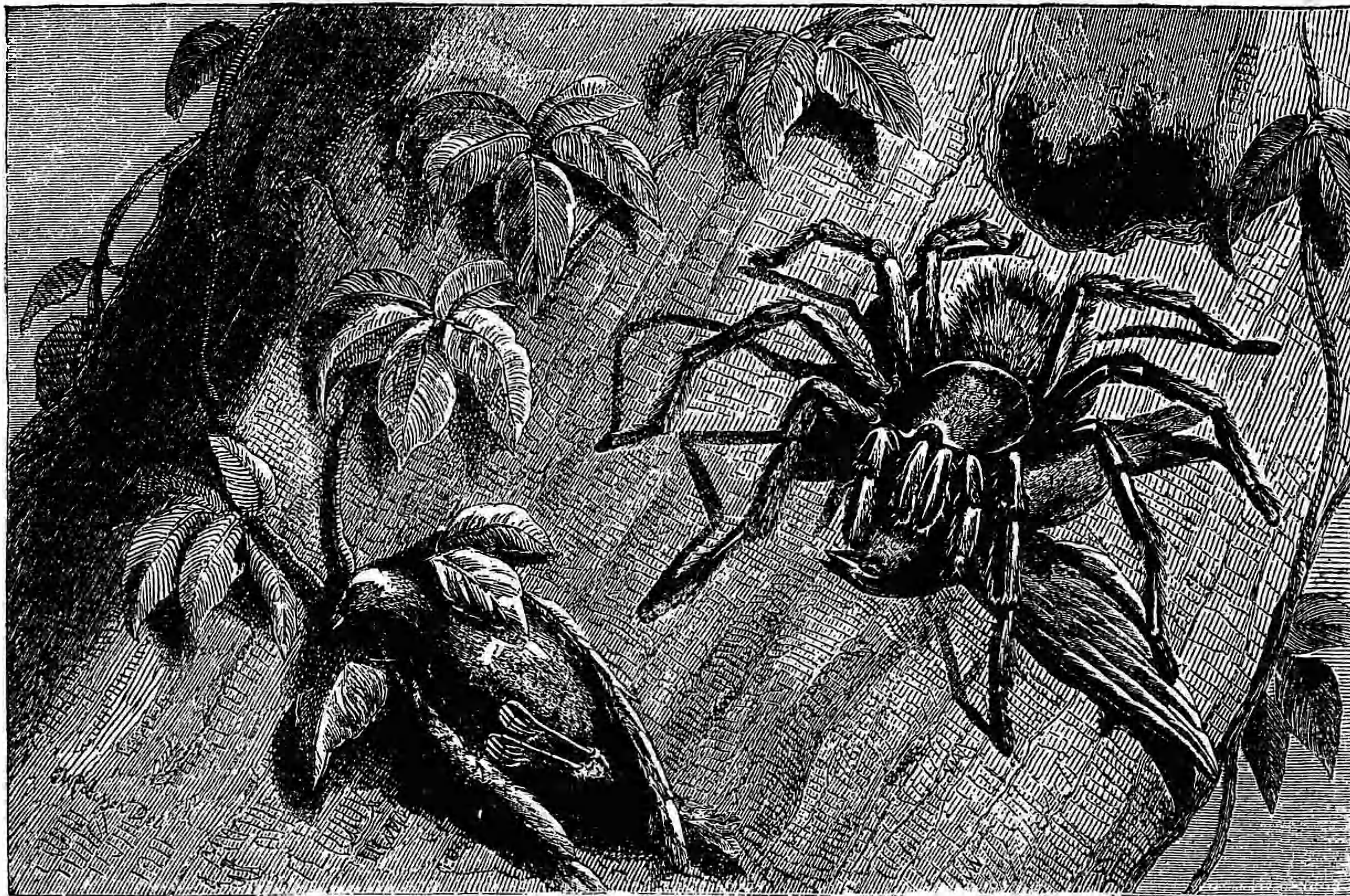
Deputation, Rev. W. H. Redknapp.			
Arklow, L.	0	10	0
Ballytore, L.	1	15	4
Delgany, L.	1	1	6
Dublin, L. at St. Matthias.....	3	9	11
Dublin, at S. St. Ann's	10	0	0
Bray, S.	5	5	0
Stillorgan, S.	4	4	2

FOREIGN.

Brazil, Morro Velho, per J. M. Gordon, Esq., contributed by Members of the Establishment of the St. John Del Rey Mining Company, on the occasion of the Visit of the Bishop of the Falklands	50	16	0
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Sale of "South American Magazine" ..	1	11	3
Ditto, "Story Com. A. G."	1	8	0
Ditto, "First Fruits"	1	2	10
Ditto, "Gifts"	0	12	0
Ditto, Photos.	0	1	6

MR. CLOUGH'S DIARY.

Following this page is appended the continuation of Mr. Clough's Diary (page 207), which will be completed during the present year.



BIRD-KILLING SPIDER (MYGALE AVICULARIA) ATTACKING FINCHES.

[See Mr. Clough's *Diary*, p. 205.]

THE SOUTH AMERICAN

Missionary Magazine.

AUGUST 2, 1875.

LETTERS.

During the past month letters have been received from the Bishop of the Falklands, the Rev. B. C. Huntley, Mr. Lewis, Mr. Bartlett, Mr. Whaits, Rev. T. Bridges, Rev. L. Fernandez, Mr. Resyek, Mr. Clough, Rev. Dr. Humble, and Rev. W. T. Coombe.

BUSINESS.

The General Committee assembled for their usual Monthly Meeting on the 13th ult.

Association Secretaries furnished Statistics of Deputation-work for the month of June.

Next Committee Meeting will be held (p.v.) on the 10th inst.

FINANCE.

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

The total amount received during the month of June was 213*l.* 2*s.* 1*d.*

Next Meeting will be held (p.v.) on the 5th and 19th inst.

GENERAL INTELLIGENCE.

We send out our Magazine this month with a joyful heart. For many weary months we have been eagerly looking for news from our dear labourers in Tierra del Fuego; and as months have rolled on faith has been put to the test. And how, dear friends, have we stood it? Have we been able to rest on

the faithfulness of an unchangeable God, assured in our hearts that, "as the mountains are round about Jerusalem," so the Lord was round about the dear ones at Ushuwia? If so our faith has, by grace, been triumphant; for we have received a long letter from the Rev. T. Bridges, conveying the joyful intelligence that not only have they all been kept in health and safety, but that during the nine months they were without any communication with the outer world, they themselves were permitted to feel "as safe as if they were at Keppel or elsewhere." But for particulars we must refer our readers to the letter itself, which will be found further on.

Another cause for joy and gratitude is, that satisfactory news has been received of the "Allen Gardiner." The Bishop, writing from Monte Video, May 21st, reports that she was spoken by an American vessel on the 15th May in latitude $37^{\circ} 41'$ S., and longitude 55 deg. W., "all well," so we may reasonably conclude she arrived a few days later at her destination.

From Keppel we have received ample and satisfactory news, including a letter from Mr. Whaits.

Our space is limited this month, but we insert as many of these communications as we can, retaining the remainder for another time.

We are indebted to the kindness of Mr. John Murray, Albemarle-street, for the interesting illustrations in this and the last number of our Magazine. They are taken from "The Naturalist on the Amazons," by Mr. Bates.

We are glad to report the safe return from the United States and Canada of our Organizing Secretary, the Rev. H. S. Acworth, where he had been on a month's holiday tour. He availed himself of the opportunity to plead the cause of the Society in several churches, we trust not without effect. On the other hand we are sorry to announce the retirement of the Rev. H. E. Windle from the post of Association Secretary which he has held now for a space of three years. Mr. Windle has been presented with a living in the North of England, and we are sure our friends will unite with us in wishing him every blessing in his new sphere, and that he may continue to be very useful in the Lord's vineyard.

P. W. S.

SOUTHERN MISSION.

Tierra del Fuego.

USHUWIA.



HE journal of the Rev. T. Bridges accompanied this letter. We have not space to present it to our readers now, but we hope to do so next month.

“ Fireland, March 19th, 1875.

“ At about 5 p.m. on the 15th inst. we were electrified by the announcement of a ship being in sight. Presently the clouds cleared away, and we all plainly saw the approaching vessel some seven miles to the east. We have not been in want or in any trouble through the long space of nine months since the ‘ Allen Gardiner ’ left us. We have been for some weeks daily expecting the new ‘ Allen Gardiner,’ and some of us were becoming anxious for her safety—not in any degree for our own, for we feel as safe here as at Keppel Island, or elsewhere. About 9 p.m. we learnt that the vessel was the former ‘ Allen Gardiner,’ now the ‘ Letitia.’ Sent William and John on board to get the letters. Should have gone myself, but was not well enough, as I had a bad back, and was otherwise indisposed. The two natives John and William returned with the letters, and we spent the greater part of the night reading them ; and thankfulness and hope filled our hearts for the abounding mercy of the Lord in sending us such cheering news from many dear friends. On going to bed we could not sleep for excitement till about 4 a.m., when we had two hours’ slumber. We lit a large signal fire on Yagia urilakihr, or Entrance Point, for which the vessel steered, and off which it anchored. I did not hasten to go on board, not being much up to it, but after prayers we (my wife and self) had determined to go off to show due courtesy, and welcome our visitors. I was startled to hear that the unloading was already commenced some distance on the further side of the Point, which is fully three times as far as the proper landing-place ; so I hastened down at once to stop the further landing there of the cargo, and to direct the captain (Mr. McLaughlan) where to anchor and unload. Having sent off every man and strong lad with a load, only three heavy things were left, which I asked the mate to re-ship. He kindly took me on board, where I found Mr. and Mrs. McLaughlan, who were both very kind. I presently learnt that Poppy and Cinnamon, two men who were here several times before, had mistaken this Entrance Point for the Inlet or Boat Point, and told the captain that this was the right place. Presently the ‘ Letitia ’ moved round to her former anchorage, and the unlading proceeded expeditiously. Mr. Law-

rence kept the cellars, I took the beach; he receiving, I forwarding. Employed every able man and boy, and used our cart on the Bishop's path, our new road not being yet done. This work occupied us till the afternoon of the second day (the 17th), after which we were busy comparing goods with invoices, and found that all had been landed. On Wednesday afternoon the 'Letitia' moved down to the wooding station, where are employed some twelve men and four boys preparing wood for shipment.

"*Saturday, 20th, 4.30 a.m.*—Sleep overtook me whilst writing the preceding, and after five and a half hours' rest I again address myself to this communication. Went down in a canoe to the wooding station, about a mile hence to the north-east, and took the men's day's supply of meal, bread, and turnips. Found all going on pleasantly, and the men working well, with a fair heap of logs lying ready. Encouraged the men to industry and mutual goodwill. Went up into the wood to see their booths. They were very happy, and their wives, who had brought many crabs and fish, part of which were then baking. Being asked to go on board I did so. Was afterwards landed by the ship's dingey. Sent some milk and a sack of hearted cabbage and lettuce by return of boat to the vessel.

"Yesterday I was very busy writing to various parties, also in settling, in part, accounts with Mr. Dean; I could not do so wholly, all the things not being priced. I require nothing further from Stanley by the 'Allen Gardiner.' I have packed one hundred choice skins for Mr. E. T. Smith, magistrate at Stanley, who will pay either Bishop Stirling or Mr. Dean 50% for them. He was, he writes, well pleased with the fifty he received in June.

"The goods were all landed in good order, and, as far as I know, we have cause to be pleased with the conduct of all. Have warned the natives not to frequent the vessel save for barter, or some other proper purpose, as hanging about the vessel to get scraps, &c., is demeaning to them, and apt to be risky to their best interests. Some have sold skins to the officers and crew, but only a few, and I hear they were dissatisfied.

"I must now enlighten you upon the skin question. In answer to the question, 'Could not the parents of the school children help towards the payment of the education and board of their children by giving a skin a month?' I unhesitatingly say 'No.' I do not think that over 800 skins are taken in all Fireland in a year, and not one man in twenty takes twelve skins a year, and very many have never killed a seal or otter in their lives. A large proportion of the skins taken for sixty miles round find their way into your store. You will see from the enclosed accounts the rate of purchase. Besides the skins McLaughlan buys a few other things, as per enclosed account. Cannot now make up the accounts for the quarter which ends to-morrow, but I enclose accounts from June to December 21st, 1874.

"The 'Letitia' will, perhaps, sail to-day, and I have yet much to do, so

I cannot write very fully. My dear wife has copied part of my journal for you. I hope to send the remainder by the 'Allen Gardiner,' which we are even now daily expecting. The delay, therefore, need not be great. Mr. McLaughlan is in a hurry, and I should not like to detain him an hour. The drafts for Messrs. Dean by myself and Mr. Lawrence will appear in next accounts.

"I must briefly answer your letters now received, five in number and three from Mr. Couty. They extend from April to December, and are dated as follows, April 4, May 7, July 3, September 18, and December 2. Mr. Couty's are April 4, June 14, and November 30. I also acknowledge Miss Couty's enclosure, and the bills, &c., of the goods now arrived, and on their way hither; also, with our best thanks, we acknowledge the receipt of sundry most valuable clothing, &c., from the following kind friends, which were much needed, as every item of clothing we had was spent, Mrs. Bruce, from Bristol, Miss Thring, Mrs. Mandell, and others. As winter is now coming on, and there is a great scarcity of clothing among the natives, these timely supplies will be doubly valuable for decency and needful use. This climate necessitates clothing, which is more earnestly sought for than either food or tools. The advice you give about the nature of the Dr. and Cr. account shall be attended to, but I cannot now alter the enclosed accounts settled some time since, and you will find them clear and sufficiently full.

"We are greatly rejoiced in anticipation of the speedy arrival of Mr. and Mrs. Whaits and family. To me it will be an immense relief to depute all work in wood and iron to him, and to entrust to him the charge of all such work, whether executed by himself or the natives. There has been and is a great pressure of such work, and in order to get work done by the natives you must join with them in it, and not only superintend. They are very indolent, and but for constant spurring would do very little, and they also need very minute directions and constant supervision. Though I have been so engrossed with secular matters it has truly not been from choice, but absolute necessity; I have longed for more time for preparation for teaching and worship, for perfecting myself in Yaghan, completing grammar and dictionary of same, and the commencement of translations of the Word of God, towards which my dearly revered friend, Rev. G. P. Despard, is constantly inciting me. I have thrown as large a share of the work on Mr. Lawrence as I justly could; he has the entire charge of the cattle and goats, and shares with me in the supervision of work of natives and their instruction. In September, Mrs. Lawrence was confined, and has a fine boy, who was baptized on November 1, at the same time with Fred Hamacana, his son Albert, and George and Sarah Oococoo's sixth child, a boy named Arthur; also, on December 31, we had an addition to our family of a fine boy, baptized on Jan. 31, by name of Stephen Lucas. Both mothers and children have been doing very well. In these and numberless other respects we realize the goodness of our Heavenly Father, for

whose holy will we have a growing appreciation, whose grace is more earnestly prized and sought, whose mercy, through our Lord Jesus Christ, is ever more and more precious to our souls, and this blessed state we labour to bring the natives into, by earnest and constant setting forth of our most blessed Lord in all his varied, perfect, and glorious characters, which is to poor sinners only attractive, not repellent. Oh ! that all were more ready to yield to His yearning love and inviting voice, 'Come unto me and be ye saved, all ye ends of the earth, for I am God.' To point out this salvation, to show the glory, grace, and goodness of this God and Saviour, and to enforce our warnings and exhortation by the terrors of the Lord, as well as to constrain by the Gospel of His love, these are the main objects of our daily life.

"For this great Saviour is the Lamb of God, yet also the Lion of the tribe of Judah. 'His name is love ; He is also a consuming fire.' The native mind is now solemnized by the diffusion of the knowledge of God, and the Gospel in its invitations and threatenings is no idle, meaningless tale, but glorious truth, which shall yet be the power of God, and the wisdom of God to many in these lands, and to the ends of the earth.

"But as yet, though there is among some acceptance and approval of the truth, yet it is not hearty, earnest, or confessed by the lips, nor greatly shown forth in the life.

"Our great impediment, putting aside man's naturally sinful nature, is the very insufficient medium of conveying to the native mind, and through the mind to the heart, the good news of our Lord and Saviour in the Yaghan language. Yet I unhesitatingly affirm, after much experience, that it is sufficient, and can be improved, and our knowledge of it, and power in speaking for Jesus in it, can yet be largely increased, and by the Almighty Spirit of God the Father, and of our Lord Jesus Christ, can, and we believe will, accomplish the bringing in of many Firelanders to the fold of Jesus.

"The principal works that have occupied our hands have been as follows :—1st, the cutting of dry trees for various purposes, and their transit to the beach, together with seasoned logs, cut two winters back ; the making of cord jackets and trousers, bags, &c., for the natives ; laying down a floor of planed board, tongued and grooved, in our loft, 28 by 32 feet. These boards were all planed by natives ; fitting the loft with divers shelves. Much work also has been done to the road, which will soon be carried right down to the beach. I will, D.V., speak more fully of it in my next. We have also enclosed a triangular piece of ground, a continuation of the piece enclosed last year, adjoining the road. A large piece of it has also been turfed and dug, and has now a flourishing crop of turnips ; last year's piece is also cropped with swedes, as is also the school garden, which has been fenced and dug. These works, together with the daily care of the cattle, and a great variety of miscellaneous work, have kept us going till now.

"I must refer you for details to the accompanying journal kindly copied by my wife. The rest of it will be forwarded, D.V., by the 'Allen Gardiner,' a short time hence, when we also promise to write letters of thanks to the various kind friends, donors of clothes, to whom we would have written now had it been possible. You have the ground plan of our settlement. The natives' square of four acres has been divided into six portions of two-thirds of an acre each, by good fences of posts, rails, and split palings, which the owners have done at their own charges, and principally by their own labour; though they also have largely employed other natives, paying them in the produce of their gardens, which their wives cooked, and at meal times served out to those employed. These fences, if in one line, make a total length of 420 yards. The nails only were supplied gratis. They are a great protection against thieves and intruders, and shelter and otherwise greatly enhance the value of the land. These natives and others also are about to erect goat houses. And now I must say a little about Orphan Lewis. She did not improve as Mrs. and Mr. Lawrence had hoped, and some little time before the birth of Martin Lawrence, Mrs. L. felt she must give her up. I put her with Stephen and Annie Lucia, our nearest neighbours, and most promising of the natives, who receive monthly to the value of 4s. for her lodging. She is supported and clothed, and thus her regular attendance is secured, and the little girl as well cared for as she could be out of our own house. We shall be rejoiced to put her and others into an orphanage under Mrs. Whaits.

"The principal works for the next three months will be, completion of road, repair of cow-shed (turfed-built and roofed places are always needing repair), the erection of further shelter for the cattle during winter, the present shed being too small, the turfing and roughly digging up remainder of triangular piece of ground before mentioned.

"All spare time I can command shall be devoted to writing letters, journal, completion of Yaghan Dictionary. There are now many people here. Gave all the natives a treat on Tuesday evening, when there were present as follows:—women, 42; boys, 28; men, 29; girls, 14—total 113. Since then many have come, principally from the East. Have just drawn up a little table of the native attendance at daily morning instruction and worship, and our Sabbath gatherings. These meetings last from one hour to one hour and three-quarters each. Could we only employ the people we might secure a large permanent population. The frequent distribution of rice (a gift from Stanley) secured the large attendance during winter and early spring. And, now promising to write more fully next time, I now close with expression of my earnest hope that our Mission in all its branches may be largely blessed.

"T. BRIDGES.


"P.S.— Please tell Mrs. Gahan and Captain King that I am very sorry I cannot answer their kind letters this time, but will do so fully by the 'Allen Gardiner.' "

TABLE OF SCHOOL ATTENDANCE, USHUWIA, 1875.

Month.	Total of Men.	Total of Women.	Boys.	Girls.	Sum Total.	Total Average.	Highest.	Lowest.	No. of Meetings
Part of									
June	106	27	116	32	281	20	37	11	14
July	217	104	391	200	912	25½	49	17	36
August	426	291	523	242	1482	43½	95	14	34
September	348	156	342	171	1017	30	76	9	34
October	356	83	328	129	896	25¾	38	16	35
November	275	64	250	94	673	19	36	5	35
December	262	62	271	115	710	19	36	12	37
January	145	25	199	95	464	11¾	22	3	39
February	256	51	275	72	654	19¼	40	7	34

Brazil.

SAN PAULO.

R. HUNTLY has settled down to his work, as the following letter will show. We trust he may be made very useful in this part of the Lord's vineyard :—

“ *São Paulo, Brazil, May 31, 1875.*

“ I fear the Committee will be getting anxious to hear from me, as I have rather delayed writing in order to get a good insight into my work, and learn somewhat of the disposition of the people. I am glad to say that I have been received very kindly, and it has been very gratifying to me to hear how much the services of my predecessor, the Rev. J. I. Lee, have been valued.

“ On my arrival I found that the English residents at Santos were anxious that the Society's chaplain should hold services for them. I therefore took the first opportunity of going down to call on them, and it resulted in my making arrangements to have services in the railway station at 10 a.m., on Sunday morning ; to enable me to do this, I go down by the train which reaches Santos at 2.20 p.m. on Saturday, and return by the 11.15 a.m. on Sunday, which arrives here at 2.30 p.m., so that I can

hold service in the evening. Mr. D. Beaver has consented to act as Secretary, and Mrs. H. Norton as Treasurer. The present time is rather unfortunate for asking for subscriptions, as the failure of the banks has somewhat paralyzed business, although the English generally do not seem to have suffered much from direct losses.

“During my absence in Santos on Sunday morning, Mr. Dunn, an American Episcopalian clergyman, holds service for me here, which relieves me of a great difficulty, for while I feel that the people at Santos ought not to be left without a clergyman, I did not like to break up my morning congregation at São Paulo. The services are on the whole fairly attended, and I think that we should have much larger congregations if it were not for the disregard of Sunday as a day of rest by the people of Brazil, which necessitates the doing of some work by many of the English; although, as a rule, the English close their offices on the Lord’s-day. At São Paulo our numbers vary from 30 to 45, and at Santos from 12 to 30, the higher numbers being due to presence of English ships in harbour, and this last feature makes it doubly important that there should be services at Santos. Last month the *Las Andes*, a new iron-clad for the Argentine Government, put in to get supplied with coals. Her crew were all English; they said that they had not had one Sunday in harbour since leaving England, and Captain Hallows, with several of the men, availed themselves of the opportunity of attending service.

“Last month some thieves broke into the church and stole the silk book-markers, a brush and comb, and smashed a basin and a photographic camera which had been used to take the church; at present we have no idea who the thieves were.

“The debt is gradually decreasing. The Bishop collected about 160%. for the ‘British Episcopal Church’ of São Paulo, when he was in Rio, so that only about 60% remains to be paid.


“I have received the magazines for April, but not for March. Will you send me 50 copies of the Liturgy for Sunday-schools, published by the Sunday-school Institute? Some texts for the Sunday-school, I should prefer the more difficult ones to be in the form of a question; 1 doz. each of Vere Foster’s copy-books, 1, 2, 3, 4, 5, 6; half-dozen shilling atlases; a good wall-map of England (I prefer Keith Johnston’s); 1 Cornwell’s Geography; half-dozen Chambers’s Spelling-books; half-dozen New Series, English History, published by S.P.C.K.; the 1874 vol. of the *Infant’s Magazine*, *Children’s Friend*, *Children’s Prize*, and *British Workman*. I hope the Committee will grant me these; anyway, please send them, as I will be responsible for the payment.

“Mr. Fox will (D.V.) reach England long before you receive this, and has promised to call upon you.

“B. C. HUNTLY.”

U r u g u a y.

SALTO.

UR readers are aware the Committee have decided to appoint a Chaplain to Fray Bentos. It is very encouraging to learn that he will be welcomed by the residents. We hope shortly to make a suitable appointment,

“ Salto, Uruguay, May 18, 1875.

“ You will see by the enclosed return that the number of our countrymen here has diminished during the last three months, and consequently, the average attendance at Church is also smaller. Owing to the stagnation of trade and the unsettled state of the country, the workmen at Messrs. Hardy and Ribe’s shipbuilding yard were all paid off in March last, with the exception of about a dozen, and among those who were obliged to go were several of our congregation. The greater part of the engineer’s staff engaged on the Salto Railway, and almost all the labourers, have also left, the Arapey bridge and the most important part of the works being completed. Others are preparing to go ; so that the English population will soon be the same as it was before the commencement of the railway.

“ As regards my ministerial work in Salto, I have not much to say of an interesting character. The usual routine of services and visiting the congregation has been maintained, and I am glad to say the number of our communicants has been somewhat increased, but there are by no means so many as there should be. We must, however, continue our work, and pray more earnestly that the Holy Spirit may infuse life into the dry bones, and in due time we shall reap, if we faint not.

“ My wife has commenced a Sunday class for the English children. The number at present is ten ; they attend very regularly, and evidently enjoy coming.

“ With regard to Concordia, I have also to report a great diminution of the number of English residents, owing to the completion of the railway from Concordia to Monte Caseros, in Corrientes. Large numbers of our countrymen who have been employed on the line have left, and are leaving.

“ I have been able to continue my Sunday afternoon services there, excepting on two Sundays before the inauguration of the line, when the room in which the service is held could not be used, owing to preparations for the inauguration ceremony.

“ I hope shortly to go some distance into the camp of Entre Rios, to hold services for the English and Scotch families which are scattered about the province of Gualaguaycito.

“ In accordance with the wish of the Bishop I have made a pastoral visit to Fray Bentos, and on my way there I seized the opportunity of calling at Paysandu and of visiting the English people. No service of the Church of England had ever been held there, and I arranged to visit the town once a quarter and conduct public worship. Mr. Ellis, the English

Vice-Consul, has kindly taken the matter up, and has promised to get the people together. I hope to go there shortly.

"At Fray Bentos, Mr. Croker, the new manager of Liebig's Extract of Meat Company, kindly invited me to stay with him, and did all he could to assist me. A good congregation assembled for service on the Sunday morning, and seemed to value the opportunity of attending public worship.


"I heard a few days ago that some Englishman had commenced a school there.

"We are looking forward with pleasure to a visit from the Bishop, whose presence and preaching always do good.

"W. H. SHIMIELD."

NORTHERN MISSION.

AMAZONS.

E can only give a portion of Mr. Clough's letter now. He and Mr. Resyek have started on a journey up the Purus in search of heathen Indians, to whom they may make known the glad tidings of the Gospel. Will our kind friends remember the Northern Mission in their prayers? There have been many difficulties and discouragements in the way, but the prayer of faith shall ever be answered.

"Santarem, Rio Tapajoz, River Amazons, May 28, 1875.

"In my diary I spoke of numerous tribes existing upon the Purus, and my statements have been generally borne out as far as my colleague has written. In Peru Roman Catholic priests are far more intolerant than in the Brazil. To reach Indians beyond the nominal pale of the Church we should have to ascend a long way up the Maranons tributaries, and be more shut out from the world than ever. Heathen Indians are accessible on the Purus; the river is close at hand; we have definite information regarding it; the climate is not more unhealthy than upon other tributaries of the Amazon; and means of communication are regular, safe, and tolerably rapid. Food is poor, dear, and scarce, and we shall have to depend upon our own exertions for fish.

"I am deeply thankful the Committee have been led to continue the Amazon mission. If the discouragements have been many, the encouragements are more. How many blancos, Indians, and negroes have, through your instrumentality, heard the Gospel of Christ for the first time! Who can tell how much of the precious seed, sown in faith and watered with prayer, shall be owned of God in His own time and appointed way? Here are intelligent half-breeds who, when their canoes are anchored for the night, or made fast to a tree upon the river bank, delight to read tracts illustrating evangelical truths—here are inquiring men that, with thick fingers, point out words they spell aloud to interested hearers; boys

and girls who have learned to read rejoice their parents with extracts from purchased copies of the Word of God, occasionally eliciting such expressions as ‘Olho, e muito verdade’ (Look, now, this is very true), or, ‘Sim duvida aquelle livro e a palavra de Deus!’ (Without doubt that book is the Word of God). Thoughtful, practical men, such as are found in all large communities, diligently peruse the sacred Scriptures and profess a desire to know more of the counsel of God, and frequently I have preached Christ privately to them which were of reputation, lest by any means I should run, or had run, in vain.

(To be continued.)

Gleanings.

The following letter from the Rev. J. Milner, the Church historian, came by accident into the Editor's hands some four or five years ago, when on a visit to some relatives in Lincolnshire. He inserts it as a “gleaning,” feeling assured it will prove a sweet morsel to many of God's children who are harassed and exercised by temptations from without and within:—

“Hull, February 2, 1795.

“DEAR SIR,

“I was very glad to hear from you from Leeds, and hope this will find you at Berwick in a better state of health, and rejoicing, or, at least, composedly trusting, hoping and waiting for the Lord Jesus Christ, for His enlivening and quickening influences by His Spirit here, and still more for His second glorious appearing. Sin is indeed the filth and curse of the soul; it is not to be expected, even if we be through grace delivered from the destruction which in its nature it brings on the soul, that we should be without a bitter feeling of its stings from time to time. It is from the Divine Spirit that we are made to see its odiousness, our own utter helplessness, and the entire worthlessness of all our own doings; and he makes us to feel the bitterness of the sins of our youth, to humble us, to cause us to loathe ourselves in our own sight, and to make us feel that there is no other name under heaven given to man, whereby we may expect salvation, but only the name of Jesus. Satan at such times is permitted to buffet us, and his temptations, like all other things, are made to work together for good to them that love God. But Satan's way is to drive us to despair if he can; and I believe he hurried you on to a course of incessant watching and prayer beyond the strength of your body in order to derange and unsettle your brain, taking advantage of your weak frame that he might bring an evil report on godliness by giving an instance in your case, if he could, of religion making a person to lose his understanding. I desire to thank God that this was not permitted to take place

in you. We are all naturally self-righteous, and you were tempted by praying night after night to seek for deliverance from the quantity of your duties, rather than from the atonement of Jesus alone by faith. It was a precious discovery from above that you were enabled to look to Christ crucified, and to get peace by the atonement. 'For He is our peace.' I create peace, peace to him that is far off and to him that is near. Compare Isaiah lvii. with Ephesians ii. Here you must rest in Christ, amidst all trials and variations of your frames and feelings, whether in sensible joy and light or under the hidings of the Lord's countenance. A ship tossed to and fro is safe if at anchor. You have been enabled to flee for refuge to Christ, the hope set before us (Heb. vi.), which hope we have as an anchor of the soul both sure and stedfast. This is the confidence and the rejoicing of the hope which we are directed to hold firm unto the end, that we may be made partakers of Christ (Heb. iii.).

"That you have seen more of your internal depravity, and find that your nature is nothing but evil, is, though painful, the most salutary sight in the world, next to that of the preciousness of Christ. There are many who profess and some who have preached the doctrines of the Gospel, who for want of self-knowledge never could make anything out in religion. Desire always to keep up this view of yourself, to keep you low and humble all your days. It is the very sauce which gives to the Gospel feast all its relish, and disposes us to feed on Christ with appetite. His offices of Priest, King, and Prophet, that is to give us peace by His blood, to rule in our hearts by His Spirit, and to illuminate our dark minds continually in doctrine and duty, are indeed very suitable to one who feels himself all over guilty, depraved, and blind. I think I understand you when you say that you had been used to look at sin rather as very filthy and abominable, than as a presumption against the Divine Majesty. It is both, and should be viewed in both lights. But we then only view it in its proper light fully when we behold it as striking against the authority of God. 'Against Thee only have I sinned,' says David (Psalm lxii.). It had not been enough for him to reflect on the baseness and odiousness of his transgressions in their abstract nature, as contrary to justice and decorum : but when he saw that the Divine Majesty was opposed by him, that even in his wrong acts against his fellow-creatures he was taking up arms against his Maker, then he was humbled indeed, and nothing but Christ's blood which speaketh peace can satisfy the conscience which is sensible of this. To Christ I leave you, dear sir, the best of masters and of friends. May He strengthen you in body and in mind, and make you useful in His vineyard ! I shall be glad to hear from you when you please. May your family reap benefit by the Lord's dealings with you ; and believe me to be ever your affectionate friend,

"J. MILNER."

HOME PROCEEDINGS.

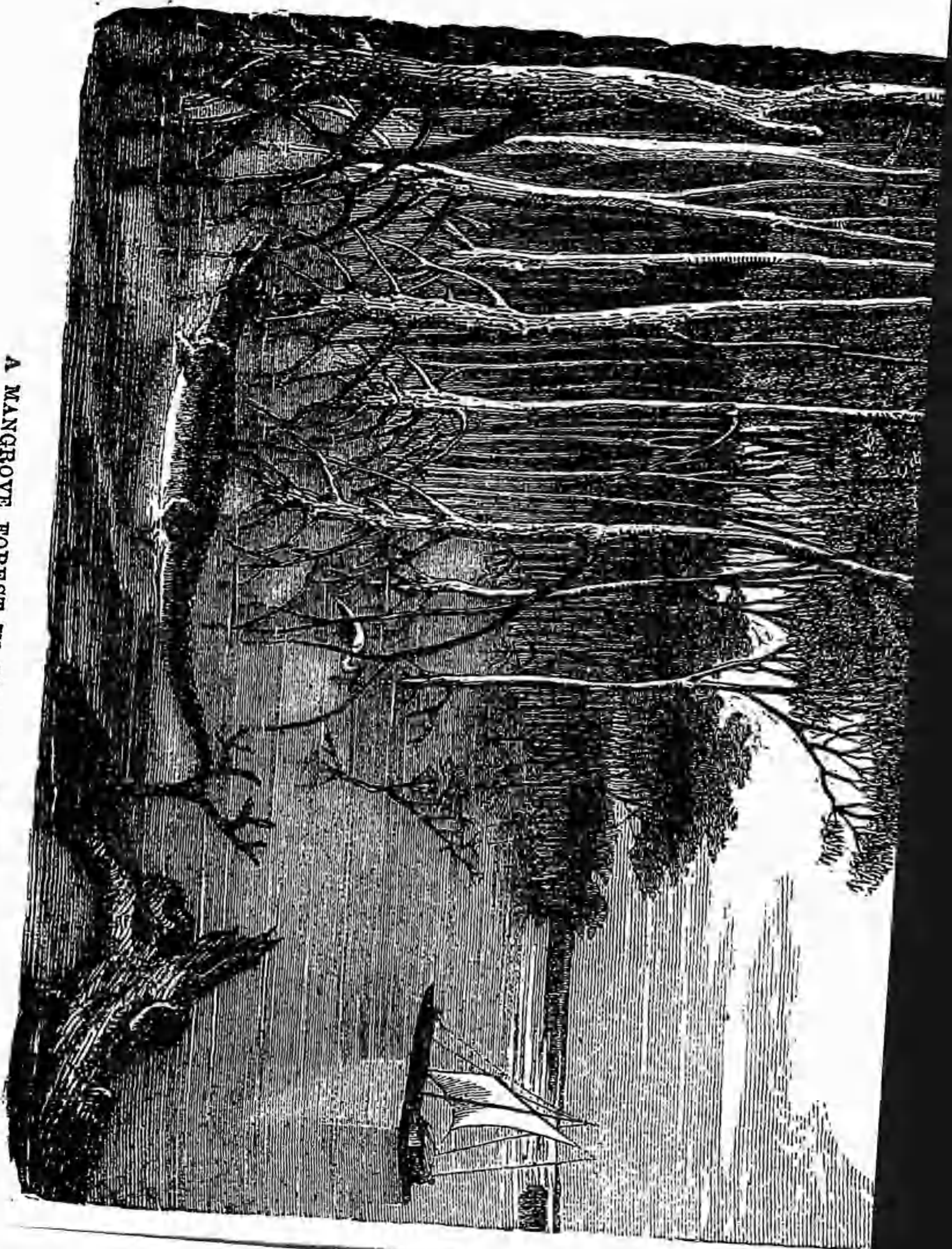
THE month of July is never so well filled up with deputation work as those earlier or later in the year, and the past four weeks proved no exception to this rule. The anniversary sermons and meetings at Norbiton, Streatham, and Rugby are the most important events of the month. These have been taken by Mr. Windle, who found at all three places the interest in our work well sustained. Sermons have also been preached at Brasted, and St. Stephen's, Hampstead, and meetings held at Balham, Clapham, All Saints', Gordon-square, and Sharnbrook. Of the northern district we have no news to give our readers, for Mr. Scott has taken July as his holiday. Some of our friends may be interested to hear that during a recent tour in the United States and Canada we were able to introduce our missionary cause to a large number of brethren in the New World. This was done privately in New York, Brooklyn, Detroit, and Toronto, and publicly by four sermons in Philadelphia and Montreal. These little efforts may not in a pecuniary sense produce large immediate results, but we hope one day to see a considerable sum contributed by North America to the necessities of her less favoured neighbour. A large trade is done, we found, between the two continents, and there is a far closer connexion between them than subsisted a few years ago. The Bishop of Philadelphia mentioned that he had watched Capt. Gardiner's career with much interest, having himself once been in Tierra del Fuégo, and that he had rejoiced at the manifest progress of our Society. A citizen of Montreal we met, whose brother is a member of Mr. Coombe's flock at Rosario. He stated that a large trade is done between the River Plate and Canada in what is technically called "lumber," that is timber ready for building and other purposes. We long to see the day when the two continents shall be connected by a bond closer than mere commercial relations, viz., by one communicating to the othersome of the privileges which she herself enjoys so largely. Canada has increased her clergy nearly thirty fold in the last fifty years. They now number 800. How long will it be ere we see even a tithe of that number among the 350,000 English-speaking people dwelling in South America? Or, look at the Indian populations in the two continents. In North America vast progress has been made by the labours of Mr. Duncan and others; in South America the Indian missions are, we may say, in their infancy. Only among one tribe can we point to converts to the faith of Christ. Well may the words "there remaineth yet very much land to be possessed" be inscribed on our Magazine cover. Such are the thoughts which a lover of South American Missions naturally indulges when he wanders through North America and contrasts the spiritual conditions of the two continents.

H. S. A.

MR. CLOUGH'S DIARY.

Following this page is appended the continuation of Mr. Clough's Diary (page 215), which will be completed during the present year.

A MANGROVE FOREST IN SOUTH AMERICA.





THE SOUTH AMERICAN

Missionary Magazine.

SEPTEMBER 1, 1875.

LETTERS.

DURING the past month letters have been received from Rev. W. H. Elkin, Rev. J. Roe, Rev. L. Fernandez, Rev. W. H. Shimield, Mr. Jacob Resyek, Rev. W. T. Coombe, Mr. Clough, Mr. Lewis, Captain Willis, Rev. B. C. Huntley, and Mr. Whaits.

BUSINESS.

THE General Committee assembled for their usual monthly meeting on the 10th ultimo.

Association secretaries furnished statistics of deputation work for the month of July.

The Rev. Richard Croker, retired chaplain R.N., and lately chaplain to the Dockyard establishment at Bermuda, was unanimously appointed to the vacant chaplaincy at Fray Bentos.

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


FINANCE.

THE usual Finance Committee meetings were not held in the month of August.

The total amount received during the month of July was 462*l.* 5*s.* 11*d.*

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

GENERAL INTELLIGENCE.

UR friends will doubtless be glad to learn that a chaplain has been appointed to Fray Bentos.

The gentleman who has been selected for that post is the Rev. Richard Croker, retired Chaplain, R.N. Mr. Croker came before the Committee with strong recommendations, and decided testimony to his faithful preaching of the Gospel; and these, combined with an expressed desire for active missionary work, lead the Committee to believe they have made a right selection.

Mr. Croker is well acquainted with Fray Bentos and the Banda Oriental, speaks Spanish, and is personally known to many of the residents. If nothing unforeseen should occur to prevent it, he will sail for his destination by the mail which leaves on the 24th inst.

We are still anxiously seeking a suitable chaplain for Frayle Muerto, and shall be obliged if our friends will endeavour to assist us. The Secretary will be happy to furnish all information as to requirements, &c.

Mr. Shimield, writing from Salto, furnishes the gratifying information that Mr. Richard Williams has again generously placed the house formerly occupied by his predecessor at his disposal, rent free.

From Santiago Mr. Roe writes he is busy with the Bible stall for the forthcoming exhibition in that city. He had received subscriptions in Valparaiso and Santiago amounting to about 60%, towards defraying the expenses in connection with it.

Messrs. Clough and Resyek are now on their journey up the Purus, and, we trust, have commenced work in earnest amongst those who hitherto have never heard the joyful sound of the Gospel.

It is with regret we have to announce the retirement of the Rev. A. Scott, from the post of Association Secretary to the Northern District, in consequence of his having accepted a living in Wakefield. Mr. Scott has fulfilled the duties ably, and successfully, and will carry with him into his new sphere of labour the good wishes of all those who have come in contact

with him. His service with the Society will terminate on the 29th inst.

Our late Association Secretary, the Rev. H. E. Windle, now vicar of Rusland, near Ulverstone, has kindly offered to act as Hon. Secretary for North Lancashire, Cumberland, Westmoreland, and Isle of Man. The Committee have thankfully accepted his proposal.

Just as we are going to press a letter has arrived from Captain Willis announcing his safe arrival in the "Allen Gardiner" at Stanley on May 24th. The little vessel encountered a very heavy gale of wind on April 28th, causing all on board much anxiety for their own, and the vessel's safety. She was, however, safely delivered from the fury of the winds and waves by Him who holds them in the hollow of His hand, and "proved herself as safe a boat as swims the sea, as she has done on many occasions since."


The Rev. J. I. Lee has returned to England, having been succeeded in his charge at San Paulo by the Rev. B. C. Huntly. Before leaving the district he had, at the desire of the Bishop of the Falklands, paid a visit to the colony of Assunguy, province of Paraña. The account he gives of his journey is full of interest and adventure, and we hope next month to give a description in the magazine.

Our illustration is kindly supplied by Messrs. Grattan Guinness, and J. R. Phillips, of the *Missionary News*, a useful and intelligent journal, and one we can recommend to all who desire information as to missionary work abroad. P. W. S.

SOUTHERN MISSION.

Tierra del Fuego.

USHUWIA.

 R. BRIDGES' Journal tells its own tale. Those who watch the work in Fireland will not fail to observe the effect the Mission has had on the minds of the Indians. There is evidently a spirit of inquiry springing up among them; and their constant application to Mr. Bridges to

settle their disputes; their willingness to submit to his judgment; and their readiness to conform to the rules of the Mission, are cheering indications that the work going on is bearing fruit.

EXTRACTS FROM THE JOURNAL OF THE REV. T. BRIDGES.

Friday, June 19th, 1874.—A fine day. Occupations—serving out stores; selling stores to various natives for cash, spear shafts, &c.; assisting natives in bringing from the beach into our yard two boats for repairs; and bringing up from Boat Point poles and waste pieces of logs left by the “Allen Gardiner.” Took a pleasant morning walk with my wife, children, sister, and Mr. and Mrs. Lawrence. Spent the evening in writing store accounts, journal, &c. Had a good time from 9 to 11 a.m. in instructing the natives, who were attentive, interested, and in good attendance. Subject of instruction first eight verses of Acts vi. Am specially thankful to see all the natives so well disposed, and so contented as they are; and more and more I see, that, the continued increase of this, amidst many temptations to the contrary, is specially owing to the influence of the Word of God and prayer.

Saturday, June 20th.—Spent from 9.30 to 11 a.m. in the school-room. Subject of religious instruction:—“Fear God and keep His commandments.” After prayers, showed the natives our choice new maps of Europe and the United States of North America, concerning which I gave them much general information; then showed them the large sheet of painted animals, which was very attractive to them. They were very interested, and *sought* (which they seldom do) information concerning one and another of the various birds, beasts, and fishes. Four natives employed this morning sawing and splitting fuel; self busy directing one and another, small barter, serving stores, attending to goats, writing, &c. Many departures; no natives now left below the hill leading to the beach; only ten families here.

Sunday, June 21st.—A fine, calm, pleasant day. Snow which fell on Thursday night still thick on the ground. Had a very good time this forenoon with the natives, to whom I spoke of the sovereign and supreme right God has to all we are, and have, and showed them that it is a most happy thing for us to love and serve God, but that the way of transgressors is hard. Told them that we must make it our one chief aim to please God, and not ourselves or any other man in opposition to God. Illustrated this by the superior right to obedience a parent has over a child to any other person; that a son should not be excused by his father for disobedience to him in yielding to the desire of another person. So God will not excuse sin in any of us because we sinned at the urgent request or command of any man. Also illustrated what “trespass” means, by various scenes which they could realize. The people were attentive, and more and more think and feel religion to be a solemn reality.

Had a good attendance of women and children this afternoon, to whom I was enabled to speak earnestly and clearly of our Lord's wonderful love in humbling Himself to save us. Endeavoured to show them the glory of our Lord Jesus as the Son of God, and claimed for Him the honour, worship, and obedience as such.

Monday, June 22nd.—A calm, dull day; temperature low, but not freezing. Subject of instruction the last two verses of Acts vi., which attracted serious attention, and was, I believe, thoroughly understood by every adult present. Exhorted them with all earnestness, seeing their own wickedness, diligently to ask of the Lord His Holy Spirit, that they might believe in Jesus, have grace to serve God, and to rejoice in His mercy and love. I am rejoiced to see the natives so well disposed towards each other. I heard to-day that the people of Lushoof (south-west arm of Beagle Channel) are very jealous of the various peoples beyond them, wishing to keep them from coming here, and to be themselves the profiting medium of trade between us, and their westward neighbours. This has already been the cause of much turmoil, which grows, as the Westerns grow in fixedness of purpose to visit us. Have been asked to speak to the Lushoofs, and to prevent their fighting with certain who are coming here.

Tuesday, June 23rd.—Weather very calm, with a shifting haze shrouding the sky. Freezing all day. Subject of instruction:—The Character of Stephen, his apprehension and accusation, and the character of those who opposed him. Went on to describe the opposition of the natural man to the faith of Christ. Last week was obliged to discontinue employing, for a time, John Marsh Lisania for rudeness and discontent. Had to reprove him again to-day for rudeness. This afternoon Annie Lucia, and Eleanor Cooshi called on my wife; the former has been ill, but is now much better, but Freda and Alfred, her two children, are still poorly. They have all recently returned from Yahga. When telling Miss Varder of her illness, Annie said, "Me very sick. Stephen [her husband] plenty get thin—he no eat—he no sleep—he plenty get up, get up, get up all the time. He very much trouble. He plenty take care of me."

Wednesday, June 24th.—A fine frosty day, calm and cloudless. Subject of instruction:—The Commencement of St. Stephen's Defence. Sought long for the Yahgan equivalent for our word "deserve," but found there is none. Endeavoured to make them feel that the goodness of God to us is free; that we have not deserved, nor ever can deserve it; and that only for Jesus's sake, who, as man, pleased God by a perfect obedience, and who died on the cross for us, can God be gracious to us. Told them that our hearts must be perfect towards God, whom we must love supremely and serve faithfully, or we cannot be accepted by Him; that He must be second to none, nor even on a par with any. After 11 a.m. went with the natives to the woods, and spent the day with them getting the large logs (felled two years ago) brought down to the water's edge ready for rafting

in the summer. We had to drag them along, being much too heavy for carrying. We brought down fourteen of them. Mr. Lawrence was with us, and we all had our dinner together picnic fashion in the woods, when we made chocolate to make our navy biscuit the more palatable. The men had their usual dinner at tea-time, and *vice versa*. We were all very happy, and the men worked cheerfully and with spirit.

Thursday, June 25th.—As yesterday perfectly calm, clear, and very frosty. Stephen left for Yahga to see his aged mother, who sent for him. George and Matthew returned from south side of channel, where they have been some days getting mussels for their families. Subject of instruction this morning :—Our duty, as the things we ought to do and ought not to do. Continued Stephen's defence, and spoke on the dutifulness of Joseph to God, and of God's blessing upon him. Work went on very happily in the wood. We brought down eight large pieces, and various smaller ones for fences and fuel.

Friday, June 26th.—A mild, cloudy, calm day. Light air from the north. Gentle thaw all day, which rendered our work in the woods anything but pleasant, as the plentiful frost on the tree tops being loosened, fell on us, and we found it as bad as a heavy rain. The noise caused by the frost falling from the grass stalks, and the stalks, relieved of their load, straightening with a spring which caused the remainder of the frost to fall off, was as though innumerable insects were busy leaping and working. Subject of instruction, the most interesting story of Joseph and his brethren, which was very attractive to the natives. The lesson I sought to teach them by it was, the duty and blessedness of faithfulness in the service of God, in resisting evil and doing good.

Saturday, June 27th.—A calm, mild, and fine day. Subject of instruction :—The bondage of Israel in Egypt, and the faith of Jacob and Joseph in God's promises. Three canoes arrived from the east. Bought of the natives some shahpi, a small bivalve, and excellent shellfish, which we have not seen before.

Sunday, June 28th.—Cold west wind all day, with heavy clouds, very slippery under foot. Large attendance at the morning and afternoon services. Subject of morning instruction :—"He that believeth and is baptised," &c. This afternoon spoke of the people and kingdom of God ; of repentance for sin and faith in Jesus Christ ; of the readiness of God to receive, pardon, and bless every sinner who so comes to Him. Made the people repeat, in Yahgan, the Ten Commandments, and endeavoured to make the same understood. Then continued the early history of our Lord Jesus, which I commenced last Sunday afternoon. The attendance of women comprised all in the place save one, to the number of sixteen ; thirty-seven persons were present this morning. Had our usual service among ourselves at 12.30, and spent a pleasant evening with our kind neighbours and fellow-workers, Mr. and Mrs. Lawrence.

Monday, June 29th.—Cold day. Strong freezing wind from the west.

Subject of instruction:—The history of Moses, as brought out by Stephen in his defence. Large attendance and great attention. Gave a phonetic lesson from 8 to 9 p.m. to wife, sister, and Mr. and Mrs. Lawrence. These, with lessons in Yahgan, will continue twice a week.

Thursday, June 30th—A snowy day throughout. Light S.W. wind. The cloudy envelope broke about 5 p.m. Subject of morning instruction:—The life of Moses in Midian. Employed sawing in out-house with the four natives now employed. Got some fresh words and forms of verbs. Mr. Lawrence conducted school as yesterday from 10.30 a.m. to 12.

Wednesday, July 1st—A snowy day. Light S.E. wind. Subject of morning instruction:—The call of Moses, and description of Egypt. Spent remainder of day as yesterday. After tea went down to John's house, where I spent nearly two hours in talking to the many assembled there, and teaching them the ways of life and truth. Went specially to instruct Hamaca and his wife, whom I catechised but found very dull, but I hope sincere in seeking baptism. I think it well to instruct them in public as well as private, as they will not express more than they feel in the presence of others, and it is an indirect way of instructing some who do not often attend school.


Thursday, July 2nd—A wet cloudy day. Had a good time with the natives. Subject:—Our immortality, and the moral and spiritual results this should lead unto. A lesson afterwards in English. Attendance good and attention fixed. Occupied sewing trousers, &c., with natives. Spent the evening reading aloud to family.

Friday, July 3rd—A lovely day, calm, clear, and mild. Sharp frost last night. Subject of instruction:—Moses' mission to Egypt. After 11 a.m. Mr. Lawrence spent an hour teaching the children. Occupations very miscellaneous.

Saturday, July 4th—Cloudy, sleety weather. Very cold wind from S.W. Subject of instruction:—"Prepare to meet thy God." Afterwards gave some short sentences in Yahgan, requiring the same in English. Employments various. Two canoes arrived from the west. Cranmer and Tundómama (two boys who left secretly some weeks ago) arrived with the new comers.

(To be continued.)

KEPPEL.

HE following letters are from Messrs. Bartlett, Lewis, and Whaits. This is the first communication received from the latter since his departure from England. Our friends, we are sure, will be rejoiced with the true missionary spirit to be clearly traced in his short but interesting epistle.

“Keppel Island, April 2nd, 1874.

“I received your letters and papers by the ‘Allen Gardiner,’ or ‘Letitia,’ on her way to Ushuwia. I am thankful to you and the Committee for so readily forwarding all the goods according to our wishes. The cow collars, the cart, and harness give me great satisfaction ; they came just when we needed them most for carting the peat home to the station. I think, altogether, the goods you sent out this time, both private and Mission, are very satisfactory. I am very glad indeed Mr. Whaits is going to make a stay at Keppel, as his assistance here at the present time will be most valuable. I should like, if possible, to get the roofs on the sheds before winter. It would have been quite impossible for us to have undertaken to do the mason-work, building the cow-shed, and other repairs, as Mr. Lewis’s time is principally taken up with the school and book-keeping. The quarrying and carting of stones for building made us a great deal of extra work, as it took over 600 tons of stones. We have all worked very hard indeed this summer. The building would have been finished now in about three weeks if the poor man had been spared, but I will try and finish it myself if I can before the potato digging commences, but the pointing must be left till next summer ; and if all be well I hope to do that with the help of the natives if the Committee will send me out two puncheons of lime for that purpose. Please have the casks iron bound. I am sending to Mr. Dean 31 bales of wool, 1 bag of locks, 1 bag of black wool. Last year we put 241 wether sheep on Passage Island, but when we went across to shear them this year we found only 202. A good many of them were old sheep, which would account for the loss of some. The island is flat, and not so good for sheep as Dry Island. We had a nice lot of wool off those we sheared on Passage Island. The average loss of sheep from old age and other causes is about ten per cent. We have not lost an animal this year from sickness, but four fell over the precipice in the winter reaching after the green tussace grass, and were killed. It would be a good thing if the Committee thought proper to send all the goats to the coast, as they eat a good deal of the food from the sheep ; but in case you thought of opening another station a few could be left here for that purpose. Our potatoes are looking very well. I am thankful to hear that all is well with our friends at Ushuwia. Captain Maclauchlan has brought us back a good cargo of poles, which will enable me to finish my sheep paddock. I am thankful to say we are well here. Captain Maclauchlan leaves here to-morrow morning, having discharged all the wood and taken in the wool.

W. BARTLETT.”

Mr. Lewis says :—

“Keppel Island, March.

“Anticipating an opportunity for sending this to Stanley in time for the mail leaving on the 2nd of April, I write a line or two to inform you that the old ‘Allen Gardiner’ (name unaltered as yet) left Stanley for Keppel on the 20th of February, which place she reached on the 22nd.

Her cargo, save goods for Ushuwia, being discharged, and the goods sent per 'Sea Witch' and 'Neva' last year for Tierra del Fuego taken on board, she left Keppel Island on the 27th.

"I did my best trying to borrow bricks to send to Ushuwia, as I thought they might use them before winter set in, but could get none then. Those in the 'Sea Witch' could not be obtained until most of her cargo was discharged; not until after the 'Allen Gardiner' was loaded and ready to start. I did hope that there would have been room enough for a few cattle for Ooshooia, but the captain said he was full up, and could not take any.

"I found all well on my arrival at Keppel; Coosheiyizkeepa had added a fine little girl to our Indian population.

"By obtaining the roofing material, and lime, and cement from Stanley, we were able to finish the new dairy (not contemplated when I wrote for materials from England). The dairy benches, utensils, &c., being removed, Mr. Bartlett stripped the roof off the old dairy, to be used as a back kitchen, in order that an upstairs room might be built over it and also over the new room added to Bellevue. These upstairs rooms were not intended when I wrote for materials. I merely mention this to explain why material was not obtained from England in place of Stanley. We received the material from England none too soon; I have already used much of it for sashes and frames, plates, joists, &c.

"I much regret having to report a most melancholy event at Cranmer station, the sudden death, on the 17th of March, of the mason, Mr. Turner, employed here. He had been ailing for some time, but not so as to prevent his working other than on the 8th and 9th days of March. The symptoms were irritating cough, headache, and spitting of very florid blood. He himself was under the impression that he was suffering from excess of blood, and that a copious bleeding of the nose would relieve him. He took Turkey rhubarb and castor oil, and seemed to be recovering health and spirits. He worked at Bellevue Cottage up to half-past five p.m., and though he had vomited blood during the afternoon, would not leave work. He ate his tea with his usual appetite, and when I left at half-past eight p.m. seemed tolerably easy, and making no complaint he was left to himself. On the 17th, at about half-past five a.m., Ascaupan, the Indian who attended on him at work and in his house, went to his cottage, lit the fire and made coffee for him. Turner, from his bed, asked if it was ready, and on receiving a reply in the affirmative, said, 'then I'll come and have it,' which he did, sitting down to the table. Feeling bad, he sent Ascaupan to ask Mr. Bartlett to come over to him; on his entering, Turner said to Mr. Bartlett that he felt too ill to work that day. While talking he began to vomit very much florid, coagulated blood. During a cessation, he observed to Mr. Bartlett, 'I believe that is my heart's blood'; and feeling that he was about to faint, said to Ascaupan, 'Don't you leave Mr. Bartlett.' Those were the last words he uttered.

Mr. Bartlett said, 'God be merciful to you, Turner.' He replied by patting Mr. Bartlett's shoulder, and then swooned. Mr. Bartlett told the Indian to run for me, which he did. I was there in two minutes, but too late to see any sign of life ; he passed away without a groan while sitting on the floor in an upright position, supported by Mr. Bartlett. I tried to give him some water, and reanimate with friction, but without effect : the spirit had returned to God who gave it.

"It is some satisfaction to remember his apparent enjoyment of daily prayer and Sabbath service.

"We buried him in our little cemetery, to which he was carried by Indian converts, who had shared his ungrudging hospitality, and who felt that they had lost a friend. His remains were followed to the grave by all our little company, the union-jack his pall, for he had fought many of his country's battles and received honourable scars therein.

"On the 31st of March we were rejoiced to hear that the old 'Allen Gardiner' could be seen from the mountain-top. Owing to unusually light winds she did not reach here until about four p.m. on the 1st of April. I pulled myself off to her to get the letters from Ushuwia, and obtained the joyful news that all was well and prospering at that place.

"JAMES LEWIS."

Mr. Whaits writes :—

"Stanley, April 20, 1875.

"You will be glad to hear what we have been doing since our departure from Old England. We left Deal on January the 10th, where both my dear wife and boy had been very ill, so much so that I had to go on shore and get medical advice for them. On the 14th we came into Brixham, and stayed there till the 22nd, when we left with a fair wind, and thought to have got out of the channel, but were obliged to put into Falmouth. There we remained till the 30th. After that we had a very pleasant voyage, so far as the weather was concerned.


"On Sunday, the 28th February, the captain's wife was taken very ill, and we expected her death for some days. My dear wife had as much as she could do to wait upon her. We were very short of water in the hot weather, and what we had was very bad. But the rain came, and all our wants were mercifully supplied. We have had much to contend with, but the Lord has been with us, and I can truly say, that, amidst all our difficulties, we have had His presence with us, and in a most remarkable way we have been able to point to direct answers to our prayers.

"I have been able to read the Word of God with prayer every night with our fellow passengers, and such of the crew as I could get to attend ; so that I have now read through the Gospels of Matthew, John, and most of the Acts of the Apostles. On Sunday afternoons we have read the Gospel of Mark, forming ourselves into a Bible-class, so that I feel I am just where God has placed me, and I know He will bless His own Word.

"ROBERT WHAITS."

NORTHERN MISSION.

AMAZONS.

HE following is a continuation of Mr. Clough's letter :—

(Continued from page 150.)

“ I have great faith in going among people and conversing with them while they are engaged in their daily vocations. Prudence will dictate when to speak and when to be silent, but, generally, men become attentive listeners when they believe you are really interested in their welfare.

“ ‘ But what does it signify to you, sir, whether I am saved or lost ! Surely, I am most concerned in this matter, and I should have thought your good sense would teach you to see I should consider such blunt questions impertinence, were they put by any other than yourself. Why do you persevere so with me ? If your “ truth ” is so powerful, why not try it on the Pope, eh ? ’

“ ‘ Just so,’ I replied, ‘ but the Pope is too far off, and by his actions he shows himself arrayed against the truth, by which he will ere long be destroyed. I persevere with you, because I regard you, and you do not consider my earnest entreaties impertinences. Besides, God sends His message to you through me, your servant in Christ and His ambassador, and I ask, “ Do you believe the Lord Jesus to be the Son of God ; that His blood was shed for the remission of your sins, and that you will be saved by grace through faith in Him ? ” ’

“ ‘ Do not press these questions too hard home. I know what I believe. I know the state of my heart better than any man, and that it is wicked enough. God help me ! I will turn over a new leaf and try to be better.’

“ ‘ Believe on the Lord Jesus. Look to Him for strength to resist temptation and sin. Remember that “ the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. ” ’

“ A shrewd merchant said, ‘ So, in your religion, you have not to pay for masses for the souls of the dead, candles, and amulets, &c.’

“ ‘ No.’

“ ‘ Then you reach Heaven very cheaply. I believe so great a blessing as Heaven is worth purchasing, if it can be obtained by suitable offerings to the Church.’

“ ‘ Other foundation can no man lay than that is laid, which is Jesus Christ. Your offerings in money will perish with you unless you repent. I pray God the thought of your heart may be forgiven you, for would you compare your gift of silver and gold to the purchase which Christ effected with His own blood ? Would you liken earthly dross to the bitter passion

and suffering which the Lamb of God endured for you? Hear the words of our Lord, "Except ye repent, ye shall all likewise perish."

"What mean you? Are all my gifts of rockets, candles, esmolas (alms), and money for masses of no account with God?"

"Except a man be born again, he cannot see the kingdom of God," and again our Lord declares 'Except ye repent, ye shall all likewise perish.'

"Yours is a hard religion! I think a man is entitled to a *little* honour, at any rate, in the matter of saving his own soul.'

"Whosoever will save his life shall lose it.' 'The Son of man is come to save that which was lost.' 'Jesus shall save His people from their sins, and to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen.'

"Well, well! I did what I could. But supposing I am wrong, is it not hard to leave off all the beliefs I have entertained from childhood, and commence a new religion?"

"I perceive you are a man of strong devotional sentiments and religious principles. But let me ask you a question, whether is it easier, to follow and obey Him who simply asks us to believe on Him and keep His commandments, or to receive and obey many uncertain, difficult, and conflicting commands of erring men. The Lord knows our frame, and, remembering we are but dust, will not impose upon us more than we can or should believe. The simplicity of the Gospel, in matters essential to eternal salvation, is such that a child may receive it. Our Heavenly Father demands of His children implicit obedience. Surrender your heart to Him, and though fifty years old, you will be born again, and the Good Shepherd will carry you as a lamb in His bosom, and sustain you with the sincere milk of the Word until you are capable of receiving strong meats. Christ must increase, you must decrease. Christ must be your beginning and end, your all in all. Music, masses, fireworks, processions, confessions, penance, and absolutions, all go for nought. Sacraments cannot save you, but Christ will if you ask Him. Images, ribbons, tinsel, and incense, are vanity and vexation of spirit; but Jesus is the same yesterday, to-day, and for ever. 'Call now, if there be any that will answer thee, and to which of the saints wilt thou turn?' 'The salvation of the righteous is of the Lord; He is their strength in the time of trouble.' 'I will hear what God the Lord will speak; for He will speak peace unto His people, and to His saints, but let them not turn again to folly.' 'Surely His salvation is nigh unto them that fear Him, that glory may dwell in our land.' The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life, and He that believeth not the Son shall not see life; but the wrath of God abideth on him. May the Holy Spirit enlighten the eyes of your understanding, and give you grace to find repentance toward God, and faith towards our Lord Jesus Christ."

(To be continued.)

gleanings.

“MY GRACE IS SUFFICIENT FOR THEE.”—2 Cor. xii. 9.

“A preacher should take care not to bring three little sly dogs into his profession, viz., PRIDE, COVETOUSNESS, and ENVY. When you observe the people hear most attentively, be assured they will return the more readily. Three things make a divine: meditation, prayer, and temptation. And three things are to be remembered by a minister: turn over and over the Bible, pray devoutly, and be never above learning. They are the best preachers for the common people, who speak in the meanest, lowest, humblest, and most simple style.”—LUTHER.

“I WILL GIVE THEE FOR A COVENANT OF THE PEOPLE.”—Isa. xlii. 6.

“All those systems which lose sight of the COVENANT transactions between Father, Son, and Holy Spirit, would make the matter of salvation an after-thought of God, or they would leave the whole thing contingent upon the will of sinful men. Why, if God had sent twelve legions of angels into this world, and if rivers of tears could have run down their cheeks, as they would beseech of men to turn to the Lord, their supplication would have been fruitless. *Man's will* is steeled against the Lord and His truth; therefore, away with that falsehood and that error which would teach that God is standing as the suppliant before proud man, and that He is waiting till man condescends to lend an ear to Him. O, *there is* a will in man, free as the air we breathe. Look at it in the exercise of its liberty; it is altogether *against God*, and therefore it is that there is provision made in the everlasting COVENANT for taking fallen man, every faculty of whose understanding and of whose will is ruined by the fall, and bending him, by the power of the Holy Spirit, into conformity to the mind and will of God.”—REV. W. H. KRAUSE.

“A CHRISTIAN.”—Acts xi. 26.

A believer is the “light of the world”—“the salt of the earth”—“a city set on a hill”—“a friend of God”—“an heir of God”—“a joint-heir with Christ.” He is a “partaker of the Divine nature”—he is “one with Christ, and Christ is one with him”—he is “espoused” and “married” unto Christ—he is a “member of Christ's body”—he is “bone of Christ's bone, and flesh of Christ's flesh”: Christ “liveth in him”; “dwells in his heart”; sups with him, and he “sups with Christ”—the Father, Son, and Spirit (the blessed Trinity in Unity) “make their abode with him,” and condescend to have “fellowship and communion” with him—he hath “put on Christ”; is “in Christ”; is “crucified with Christ”; is “risen with Christ”; is “set down in heavenly places with Christ.”

Oh, love passing knowledge! “What manner of persons ought we to be, in all holy conversation and godliness!”—HILL'S DEEP THINGS.

HOME PROCEEDINGS.



THE month of August, as is usually the case, has been characterized by a paucity of meetings and lectures. We need not wonder at this if we remember that most of our well-to-do townspeople are at this season on holiday. Some are on the Continent, at German Spas, or in Swiss mountain retreats; others are taking walking or other excursions in Scotland, Ireland, or Wales; while a still larger class are with their families at our own watering-places. Crowded as these last are, it is rarely found that missionary meetings are successful; and for the simple reason that people go to the sea-side for rest and recreation, and will seldom attend meetings of any kind during their short holiday. In the country villages, again, the gathering in of the harvest interferes with attendance at lectures. So far as England then is concerned, August must almost be a blank month, if we estimate success by meetings. In Ireland the harvest is rather later, and we have found July and August no bad months for country deputation work. The Rev. S. Bardsley, rector of Christ Church, Spitalfields, has taken three weeks' deputation work for us in the centre of Ireland, and in our next number we hope to give some particulars of his tour.

If meetings, however, are scanty in the summer months, sermons for our Society are more than ordinarily numerous, and more than thirty of these were preached in August. Among the churches opened to us were the following:—St. Matthew's and Parish Church, Widcombe; St. Stephen's, Walcot; St. Mary's and St. Paul's, Leamington; St. Paul's, Prince's Park, Liverpool; Holy Trinity, Nottingham; St. Stephen's, Hull; St. German's, Blackheath; St. Stephen's, Dulwich; St. Paul's, Penge; New Alresford Parish Church; St. Columba's, Crieff; St. Peter's, Athlone: and last, but not least, Tuam Cathedral.

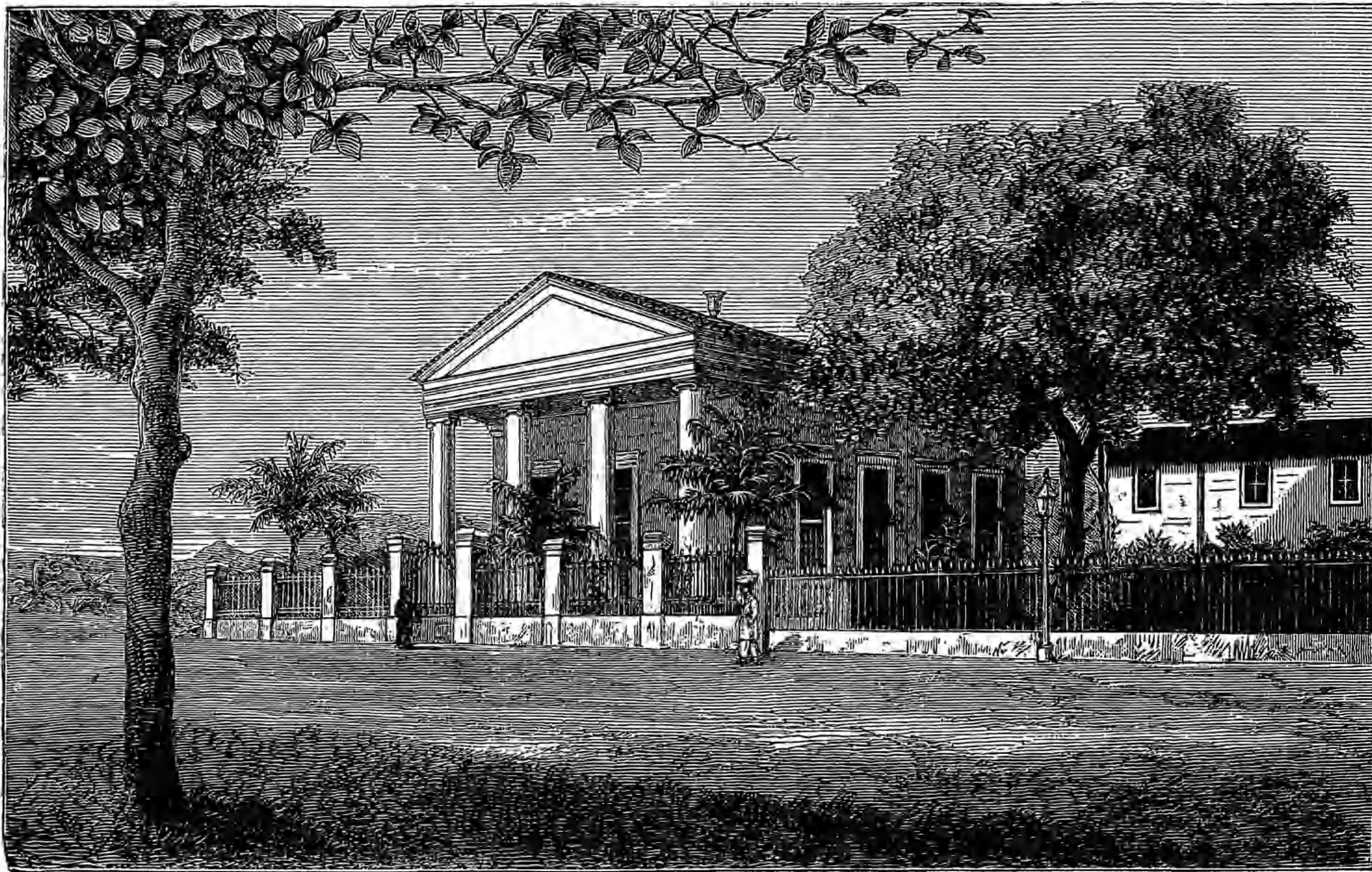
It is well that we have been able to reach all these various congregations, for even a thin congregation is usually more numerous than what we should deem a well-attended meeting. And it is encouraging to think that three or four of the above-named churches are to us new openings. To compass these numerous sermons we have had to trespass somewhat largely on the kindness of our friends. The Revs. R. J. Simpson, S. Adams, T. Bromley, C. Sloggett, S. Bardsley, J. I. Lee (just home from Brazil), are among those who have helped us in our need.

Mr. Scott's retirement leaves a gap which it will not be easy to fill. His special district was, as our readers know, the Northern Province, and his labours were just beginning to bear fruit. All of us who are acquainted with him will be sorry to lose him as one of our staff, but glad to know that in him we shall, as a Society always have a warm friend at Wakefield.

The words of Scripture, "One generation passeth away and another generation cometh," are in more senses than one true of our special work. Let us all make it a matter of earnest prayer, dear friends, that those who come, whether for Home or Foreign work, may be men full of faith and the Holy Ghost. H. S. A.

 MR. CLOUGH'S DIARY.

Following this page is appended the continuation of Mr Clough's Diary (page 223), which will be completed in the October number.



THE ENGLISH CHURCH, BAHIA, BRAZIL.

THE SOUTH AMERICAN

Missionary Magazine.

OCTOBER 1, 1875.

LETTERS.

DURING the past month letters have been received from the Bishop of the Falklands, the Rev. J. Roe, Rev. W. H. Lloyd, and Mr. Resyek.

BUSINESS.

THE General Committee assembled for their monthly meeting on the 14th ultimo.

Association secretaries furnished statistics of deputation work for the month of August.

A vote of thanks to the Rev. S. Bardsley, M.A., Rector of Christ Church, Spitalfields, was unanimously passed for his kindness in having taken a tour of deputation work in Ireland in the month of August.

The Rev. J. I. Lee, B.A., lately the Society's chaplain at San Paulo, Brazil, was unanimously appointed Association Secretary to the Northern District, vice the Rev. A. Scott, resigned.

The Rev. G. P. Quick, M.A., at present curate to the Rev. Canon Holmes, M.A., Dorking, was unanimously appointed Association Secretary, vice Rev. H. E. Windle, resigned.

The next Committee meeting will be held (p.v.) on the 12th inst.

FINANCE.

THE Finance Committee held a meeting on the 23rd inst.

The total amount received during the month of August was 2317.

Next meetings will be held (p.v.) on the 7th and 21st inst.



GENERAL INTELLIGENCE.

BY the time this number is in the hands of our readers the Rev. R. and Mrs. Croker will be on their way to Fray Bentos. Mr. Croker, in his last communication, says: "I have not ceased, since I read my appointment in the Magazine, night or day to pray that God will enable me to do hard and faithful work for Him."

Mrs. Willis and Mrs. Horner, the wives of the captain and mate of the "Allen Gardiner," are also on their way to join their husbands. We trust that when our friends put up their petitions for "all who travel by land or by water," they will not fail to remember those now brought to their notice.

The perusal of the extracts from the letters of Captain Willis and Mr. Whaits, which are given further on, will call forth a tribute of praise from many hearts. And the testimony given is the more valuable as coming from those fresh on the scene, and hitherto strangers to the work of the Society. That the work of grace continues is very manifest. How this must cheer and encourage all those at home who are working for this end! And, dear friends, will not the knowledge of this stimulate you to fresh exertions? What more encouragement could you desire than to know that God is blessing the work you are seeking to forward? What better news could you wish for than to know that Fuegian hearts, taught by the Lord Himself, not only know the Gospel, and are partakers of the liberty it brings to each captive, be he "barbarian, Scythian, bond or free," but that they know Jesus as a Saviour from the power of sin? Ah! flesh and blood has not revealed this *secret* to them, but the Lord Himself.

May we seek for more faith in carrying on this work. Many, perhaps, think it does not progress as fast as it should, and are impatient for greater fruits; but our pace is not the Lord's pace. The children of Israel in their journey through the wilderness had to wait until the pillar of cloud lifted, ere they could recommence their march. Doubtless they murmured very much when they were detained for a long time in one place, and could not understand why it should be so. But God, we are told, "led them by a right way." God has recorded

this for our learning. May we learn the lesson, and look to Him to lead and guide us, remembering that He carries on His own work, and that we are only the instruments He is pleased to use to bring it to pass. P. W. S.

SOUTHERN MISSION.

Falkland Islands.

KEPPEL.



APTAIN WILLIS, Master of the "Allen Gardiner," in announcing his arrival at Stanley, writes:—

June 28th, 1875.

"You will doubtless be pleased to learn we arrived here on May 24th. after a tedious passage from Cape de Verds, crossing the line in 27 deg. 50 min. W. on March 28th, and carrying the trades into 4 deg. 30 min. S. The south-east trade winds were not good, and continued but a short time, after which we had calms and storms, with variable winds, until we passed Cape Corrientes, when we got a westerly wind, which carried us to Stanley. The greatest danger the 'Allen Gardiner' passed through was on April 28th, when we encountered a heavy gale from the north and east, so violent that we 'lay to' under close-reefed mainsail and storm-jib. The wind howled and moaned dreadfully for some time, when it suddenly died away, and we were surrounded by seas coming from all quarters, so that we were entirely at the mercy of the waves. The wind sprang up from opposite points at intervals for, perhaps, the space of two hours, after which it returned to its former quarter, veering and moderating during the day. The 'Allen Gardiner' proved herself as safe a boat as swims the sea, as she has done on many occasions since. She is an admirable sea-boat, and sailer in strong winds.

"I spent two Sabbaths in Keppel, and enjoyed myself much. In the evening the Indians assembled at Mr. Lewis's house, when he preached to them in their own tongue; after which they sang, and most of them engaged in prayer, and were very earnest praying for each one engaged in this work, mentioning everyone by name. Christians of England may take an example from these reclaimed wanderers of Fuegia. I desire to acknowledge that our gracious God, whose we are, held the winds and the waves in the hollow of His hand, and directed our course aright; heard our prayers in calm as well as storm, and brought us to our desired haven in safety and peace, wherefore we are glad.

"J. C. WILLIS."

Mr. Whaits, who has so recently been engaged in missionary labours at Bristol, bears the following remarkable testimony to the genuineness of the work amongst the Indians:—

“Sullivan House, Keppel Island, May 29, 1875.”

“We arrived here on Wednesday, May 12, and landed the next morning. Mr. Bartlett and Mr. Lewis were both very kind, having got the house ready and fires lighted and supplied us with everything we required. The Indians were rather shy at first, but soon became very friendly. They were anxious to see the contents of my tool-chest, and when I opened it, they seemed to be quite amused. I trusted them with the care of my tools from the beach to Sullivan House. They seemed very pleased, and carried them safely. There is evidently a work of grace going on amongst them. I attended their prayer-meeting, and was surprised to find that eight out of ten engaged in prayer. They seemed so earnest and so simple in their manner. I asked Mr. Lewis what was the burden of their petitions. He said they had been asking for strength to overcome sin in themselves. It is wonderful what simple faith these poor people seem to have in Jesus as the Saviour from the power of sin. They repeat their hymns distinctly and sing very nicely, especially the hymn beginning, ‘Come, let us join our cheerful songs!’ two verses of which have been translated into their own language. I have had two of them working with me, viz., Stirling and Ascaupan: they work very well, indeed, quite as well as any English labourers. Doannisprinyiz is a very sharp lad. He asks a great many questions, especially about the tools.

“On Sunday, May 23, I took the afternoon service for Mr. Lewis, while he went on board the ‘Sparrowhawk,’ and held a service with the men of that ship and the men of the ‘Fairy,’ which is lying here. The two captains, the mate, and captain’s wife came on shore to our service: the room was very full. I find that my help was greatly needed here; so much so, that, if some one had not come to roof-in the cowshed before the frost set in, the walls must have fallen down.

“I attended the night school for the Indians; they were very attentive, and seem anxious to learn to read. Mr. Lewis told me they have bought fifteen copy-books and twenty-five pencils with their own money to practise at home.”

R. WHAITS.”

USHUWIA.

EXTRACTS FROM THE REV. T. BRIDGES’ JOURNAL.

(Continued from page 161.)

Sunday, July 5th.—Cold S.W. wind. Sky overcast. Very glassy under foot. Attendance of natives at service this morning forty-eight (exclusive of ten children under four years old). Attendance this afternoon thirty. Subject of instruction:—The mission of our Lord Jesus to earth, His teach-

ing, His miracles, His death upon the cross for us. Subject this afternoon :—The present character of the people of God, especially as regards their love and service to their Lord and Saviour, and their present and future blessedness ; ended with an earnest invitation to all to come to Jesus, who is waiting to be gracious to every penitent sinner, and only requires us to feel our *great need of Himself* in order to become our “all in all.” Made three calls on various parties to-day, in two cases to see sick children. Set before one man, who complained of his wife, his duties to his wife and the happy consequences of abiding by them. Found him unwilling to acknowledge his own faults towards his wife, though I spoke privately.

Monday, July 6th.—A very fine day throughout. Subject at morning prayers :—The deliverance of Israel from Egypt. Gave sharp reproof to two boys, with the hearty countenance of all present, for rude conduct ; was told by Mr. Lawrance that the same two boys are the most ill-behaved during his teaching, but that to-day they have been well behaved. A few days ago Stephen returned from Yahga. Whilst there a remark was made by some one that our bell had rung for prayers. Stephen replied, “Yes, long ago.” Someone then asked him whether Jesus Christ, of whom I spoke so much, really lived ? This led him to *tell those present plainly about our Lord Jesus ; the same thing he did to another company of natives during his brief absence from us.* Thus we have real cause to be thankful for the entrance of the truth in this far-off land, and that those who know most of it are superior to their fellows in character, and proportionately respected. I feel convinced also that the public, or general opinions and feelings of the people are ever growing in favour of truth and love. There is also growing up among and between them, a mutual combination of spirit ; so that more as a body of men, and less solely as individuals, do they restrain the evilly disposed, and support the innocent and oppressed. May this go on and increase more and more, for their good and God’s glory.

Wednesday, July 8th.—A very fine day. Subject of instruction :—A portion of St. Stephen’s speech referring to the sins of Israel. Pointed out the perverseness of men in sin—how slow we are by nature to give up error and sin for truth and uprightness. Spent some time in teaching English, and division of time.

Saturday, July 11th.—Beautiful day. Good attendance at prayers. Subject of instruction :—The Martyrdom of Stephen ; his vision of the Redeemer ; his peaceful, happy end, and the duty of the Lord’s people to be faithful in all things. Lesson in speaking English followed. All things go on happily.

Sunday, July 12th.—A fine day. Attendance of natives at morning service, exclusive of young children, forty-eight. At afternoon service thirty-two. Subject of instruction :—“Our Father.” I endeavoured to set forth the glory of God and our shame and sorrow ; His unspeakable goodness in still seeking our good, and in having reconciled Himself to all those who believe, by the death of His dear and well-beloved ; the

blessedness of such, and how zealous we should be to act in all faithful following of His holy will. Subject of afternoon instruction :—The early history of our Lord.

Wednesday, July 15th.—Yesterday and to-day weather fine. Last night it blew hard and rained, the rain froze, and has rendered the ground very slippery. Work yesterday and to-day, hauling large logs out of the forest. Subject of instruction at our services :—The nature and necessity of God's grace, and our utter hopelessness without it. Employed nine men and two boys yesterday and to-day.

Sunday, July 19th.—Had a good day with the natives, and am greatly encouraged to hope for good things in store for many of them, through the grace of our Lord Jesus. His truth is now plainly and earnestly set before them, and His offers of mercy are, I trust, accepted by some, by whom is more and more felt an earnest desire to serve Him in all holiness and righteousness.

Friday, July 24th.—Yesterday and to-day much snow has fallen. S.E. wind, and very cold. Walking, which has long been dangerous on account of the universal ice, is again safe and pleasant. Two children are very ill here, and daily receive aid in the shape of wholesome food, and I hope they are now on the mend. We (Mr. Lawrance and self) have spent more than the usual time in the instruction of the natives. The evening classes (a selection of the best men and boys) are doing well, and progressing in the art of reading. These classes are held by Mr. Lawrance and myself in the school-room from 6.30 to 8 every evening save Saturday and Sunday, and will continue, I hope, all the winter. By means of frequent catechising we secure more attention in the general religious instruction of the people both on Sundays and week-days. Sewing has been the principal work.

Sunday, July 26th.—Weather mild ; the place everywhere in a great mess—water, ice, and mud wherever we go. Our meetings well attended. Many Westerns arrived at noon, and most of them were present this afternoon. The men only walked in from Ustrache, two miles westward, where they left their canoes and their families. One man was very anxious to sell me a skin to-day ; of course I explained very fully why I could not buy to-day, but the poor fellow went away angry and disappointed, saying he would not come to see me to-morrow.

(*To be continued.*)

BAHIA.



THE following is from the pen of the Rev. J. I. Lee, lately returned from Brazil :—

“ I reached Bahia, on my return to England, on a Sunday morning, and a friend of the Chaplain, who kindly acts as organist, visited the vessel, and accompanied me to the shore.

"As no service had been held in the church for some few months, on account of the unavoidable absence of the Chaplain in England, I was glad to hold an evening service.

"Mr. B—— was exceedingly prompt in giving notice to the congregation, who live at considerable distances. There were about seventy persons present, and I esteemed it a high privilege to be able to lift up my voice, in our Master's name, in the city of Bahia.

"I was made welcome, and entertained by an English merchant ; and since a deep loss had just been sustained in the family by death, it was a comfort to those in sorrow to have the opportunity of uniting publicly in the services of our Church, and I trust, also, in receiving consolation from God's words.

"The view in our magazine is one which would doubtless have delighted the eyes of Henry Martyn. On landing at Bahia on his journey eastward, and looking over the city, he would have discerned an object, which is very conspicuous when contrasted with the surrounding buildings.

"Due mainly to the energy of a former chaplain the English Church was erected here. Simple in design, it is rendered chaste by its beautiful symmetry, whilst the landscape is striking on account of the palms for which Brazil is noted.

"In Bahia and throughout Brazil, the Presbyterian Church, and the agents of the British and Foreign Bible Society, have been for several years at work, and we do not look in vain for results ; the Kingdom of Heaven has grown secretly and unobserved, the seed having been cast in, and now that the power of God's Word is making itself felt, it is almost too late for the Church of Rome to counteract its effect.

"Many natives possess the Bible unknown to their priests, and, like Nicodemus, are seeking to learn what is indeed the true way of life.

"Some of the tracts which have been sent far into the interior of the country have been heard of as the means of bringing about a complete revolution in the feeling of the people.

"In the English colony of Assanguy, seventy-two miles from any town, every Brazilian who can read has a Bible, and such has been the effect of God's Word, that the Protestants, though but a handful of people, are in the ascendancy, and possess the confidence of the large majority of their fellow Colonists.

"It is evident that could a nation become suddenly converted, a reaction would inevitably ensue, whereas the gradual preparation of the people, which can only be effected by the instrumentality of God's Word, in the hand of His Spirit, augurs well for the progress of the truth on a firm and settled foundation.

"We must, therefore, not be slothful, but learn to wait as we have been obliged to do in other lands, whilst we remember Christ's saying, 'One soweth, and another reapeth ;' others will enter into our labours, so that at the last we shall rejoice together.

"J. I. LEE."

NORTHERN MISSION.

AMAZONS.



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

(Continued from page 166.)

“Of course, Senhor,” said an interesting and amiable young man, “your Mission is really to tapuyos and pretos, for no one now-a-day would think of advocating Christianity among persons of intelligence and learning.”

“Do you know what my religion is?”

“Well, most religions are alike. The main object of each seems to be to aggrandize the clergy, and keep the people in ignorance. This is what the Roman Catholic Church does, and few have greater pretensions to sanctity and antiquity.”

I bowed.

“Look how religion has put down Freemasonry, a bond of union which links men together closer than religion, for two members of this ancient and honourable craft dare not fight, while France, Italy, Austria, Spain, and other Catholic countries in the Old World, and all the countries in the New, either battle with each other, or are frequently engaged in civil strife.”

“Continue.”

“Religion has shown itself unfitted for the age. It answered its purpose when men were rude, uncultivated, and barbarous; but learning, science, means of rapid communication and interchange of thought, have initiated another era, and now, whatever dogma or creed will not stand the test of a crucial analysis, or of modern science, must be rejected. Our lives are too real to swallow again unchallenged the saintly legends we imbibed upon our mother's knees.”

“Senhor, you have much reason!”

“Until I went to France I was an implicit believer in all the Church nursery tales my parents taught me. I considered a priest in his sacerdotal capacity as little short of Divine, and sooner than deny the doctrine of transubstantiation, would have laid down my life. Imagine my dismay when I found learned men ridiculing things I had esteemed as sacred truths necessary to be believed to obtain salvation, and even pitying his holiness the Pope.”

“No doubt you experienced some consternation!”

“Why, Senhor, I was shocked! I trembled with alarm. Is it possible that the nearer I approach Rome the more Romanism is detested? How comes it that the man I had esteemed the holiest on earth should be abhorred by Romans who best know him; and why will no Roman meet the Pope's gaze for fear of his evil eye? By-and-bye I discovered how I had been deceived by priestly devices, and the better I became acquainted

with impartial history, the more I hated a system which would hoodwink the innocent, despoil them of their wealth, and keep body and mind in subjection ! ”

“ ‘ I am not surprised at your indignation.’ ”

“ ‘ I am glad to hear you say so. But how comes it, then, that you teach a new religion, seeing all others have failed ? I should have thought dying Romanism would show the fallacy of trying to impose improbable and unscientific dogmas.’ ”

“ ‘ Do you know what my religion is ?’ ”

“ ‘ No.’ ”

“ ‘ Have you ever read the New Testament of our Lord Jesus Christ.’ ? ”

“ ‘ No ; but I know all about it.’ ”

“ ‘ Will you permit me to test your knowledge.’ ? ”

“ ‘ Certainly.’ ”

“ ‘ Who was blind Bartimeus.’ ? ”

“ ‘ O come, this is too bad ! I cannot be expected to remember every name.’ ”

“ ‘ Give me a digest of Christ’s sermon on the Mount.’ ? ”

“ ‘ I cannot just now.’ ”

“ ‘ How are the books of the New Testament divided.’ ? ”

“ ‘ I do not know.’ ”

“ ‘ Have you any fault to find with Jesus Christ or His teachings, as far as you know.’ ? ”

“ ‘ The doctrines of Christianity, as preached and practised by Rome, are manifestly unsuited to the age. Rome exemplifies Christianity, and I do not believe in Rome.’ ”

“ ‘ You reason logically as far as you know, and I receive your deductions with profound respect, believing they emanate from sincere convictions. Christ seeks you for His own ; once His, and you will be a good soldier of the Cross. Let me, however, tell you I know Romanism is opposed to the spirit and letter of the Gospel of Christ, and that you err, not knowing the truth.’ ”

“ My hearer read several portions of the New Testament at my selection, was surprised at the beauty, simplicity, and heavenliness of their teaching, and observed :

“ ‘ No wonder you are a Christian, and believe what is here written. I never thought the New Testament contained such beautiful sayings.’ ”

“ We have had frequent readings together, and I rejoice in watching the expansion of an inquiring mind, and its absorption of the words of light and truth.’ ”


“ On or about the 26th prox. I go (D.V.) to Itaitúba and Boim up this river. The former is situated just below the first cataracts. I wish to converse with the many Indians now in this district.’ ”

“ I hold three services weekly among the colonists, but not regularly, on account of rains, having to travel when I can. My average journey is forty miles a week.’ ”


“ R. STEWART CLOUGH.”

FROM THE LONDON GAZETTE.

Foreign Office, August 28.


HE Queen has been pleased to appoint Thomas John Shipton Green, Esq., to be Her Majesty's Consul for the Provinces of Pará, Amazonas, and Maranhão, to reside at Pará.

Bishop of the Falklands.

S we go to press a letter has reached us from Bishop Stirling, dated Salto, August 14th. All will be rejoiced to learn that his health, which has not been very good since his arrival in South America, is much improved.

Chili.

SANTIAGO.

R. ROE has for some time past been making arrangements for holding a Bible stall in the International Exhibition now being held in Santiago.

The following is an extract from his letter :—

“ Santiago, June 8th, 1875.


“ There has been a great storm of wind and rain here, and much loss of life and property in the port of Valparaíso. A hulk, where Mr. Lloyd had just established a service, went down, and fourteen lives were lost. The storm was what is known as a ‘ norther ’ here.

“ The Bibles have arrived—eight cases—but they are still in the Custom-house; we are making preparations for them in the Exhibition grounds.”

Mr. Roe requests that the following contributions, raised in Valparaíso towards the expense of the Bible stall, may be acknowledged in the Magazine :—

	Dolls.		Dolls.
Messrs. Williamson, Balfour, and Co.	50	Mr. J. Rogers	10
Mr. Alladice	10	D. T.	10
Mr. A. Roxburgh	25	Rev. W. H. Lloyd ..	10
Messrs. Gibbs and Co... ..	25	Mr. Purvis	5
„ Graham, Rowe and Co. 25		Mr. Vaughan	5
„ Cross and Co.	25	Mr. W. H. Butcher (Santiago). 10	
„ Rose, Innes and Co. ... 25		Dr. Benham „ ...	5
Mr. Lasenby	10	Mrs. Dimalow „ ...	5
		Rev. J. Roe	20

LOTA.

 R. ELKIN'S Journal, extracts from which are given below, exhibits much prosperity to call forth thankfulness from all interested in this station.

“*Lota, Chili, April and May, 1875.*

“I am happy to inform you that our services, schools, Bible and singing classes are much the same as when I last wrote ; everything is going on quietly and comfortably.

“*Sunday, March 21st.*—Morning service largely attended ; singing excellent. Text, Col. i. 7, ‘For it pleased the Father that in Him should all fulness dwell.’ Afternoon : no service in church, having to go to Puchoco. Mrs. Elkin took the Sunday-school ; 42 children present. At Puchoco there were 20 present at afternoon service. The Puchoco people seem so thankful that I feel sorry I cannot go to them oftener. But during the winter, at times the roads are impassable, on account of the heavy rains ; so they will have to be contented with my few visits, and during the fine months of the year I must make up for it. In the evening our Bible-class met—27 attended ; subject, the Passion.

“This week went the usual round of the place, but my visits were mostly to the aged. All were very glad to see me, and expressed their pleasure at having one to preach the Word of Life to them. They say they can understand every word I tell them ; and they look forward for the Sunday to come with pleasure.

“On Saturday before Easter Sunday, at 10 in the morning, we heard guns firing close to our house, and on looking out we saw a great commotion. In about twelve places, a little apart from each other, as many rough gallows were erected, and figures hanging to them to represent Judas. Young men, boys, and women fired guns, pistols, and threw lighted fireworks at these figures, and presently all the twelve Judases were set on fire, amid roaring, screaming, dancing, &c. After the figures were well burnt, the remains were cut down and put into a hole anyhow, to show their contempt of the disciple who betrayed his Master. If these poor Chicanos could only find the true Christ, I believe none would be more zealous than

they. I trust God, in His own good time, will take the scales from their eyes, that they may truly worship Him in spirit, and not in outward form only. This week baptised two children belonging to captains of English schooners.

“April 4th.—Morning service well attended. Text : St. Luke xx. 36—‘Children of the Resurrection.’ Sunday-school as usual. Afternoon service, St. Matthew xxviii. 5, 6, ‘Ye seek Jesus,’ &c. Bible-class, 27 present. This week our church was broken into, and the culprits tore the cushions, stole the books, broke several windows, and did other damage. Of course, we never leave anything of great value. It is highly amusing on Sunday to see the quantity of things we have to carry backward and forward to church—the communion cloth, large Bible, Prayer-book, &c. It is like a removal. Everything moveable we carry off with us ; and we dare not even leave them from morning till afternoon.

“They are making a large tank to hold water, on the hill near our house ; and at the time the Catholic missionaries visited Lota, they erected a large wooden cross on the same spot, where the people may go to pray ; but when they agreed for the tank to be made there, the cross was removed, and now stands between our house and the school-house, at which they are most indignant ; for the Chilanos say, the cross will now protect the English instead of them. A short time ago we had a severe thunder-storm, and when it was at its height all the Chilanos in the neighbourhood of this cross came out, and, forming a large circle round it, they all began, some praying, some crying, others beating their chests and calling on the Virgin to help them ; and at each flash of lightning they would scream and moan dreadfully, and there they stayed till nearly midnight.

“April 18th.—This morning the church was again crowded, and the singing very good. Morning subject, Psalm cxviii. 22, ‘The stone which the builders refused, is become the head-stone of the corner.’ Forty children at school. Evening text, ‘Ye will not come unto me,’ John v. Visited in Lota Alto most of my congregation. One young man, thirty years old, greatly wished to be baptized. Many have been deeply impressed during the Easter sermons, and I pray God the result may be to His glory.

“April 25th.—Morning service attended well ; text 2 Thess. i. 7 : ‘For ye are our glory and joy,’ &c. ; after which baptized the young man mentioned, and a child. Evening service and Sunday-school well attended. Visited a young girl in deep decline ; been ill for some time. Read and prayed with her, and earnestly exhorted her to seek Jesus. Sent her several good books to read, for which she was grateful. Both Mrs. Elkin and I have visited her. Also visited a dear old Scotch-woman, 68 years old, and a regular attendant at church. I was much comforted while conversing and praying with this dear old woman. Mrs. Elkin has also looked after her temporal as well as spiritual wants, for which she is truly grateful.”

Gleanings.

“YE CANNOT SERVE GOD AND MAMMON.”—Matt. vi. 24.

I asked a student what three things he most wished. He said, “Give me books, health, and quiet ; I care for nothing more.”

I asked a miser, and he cried, “Money ! money ! ! money ! ! !”

I asked a pauper, and he faintly said, “Bread ! bread ! ! bread ! ! !”

I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, “Wealth, fame, and pleasure.”

I asked a poor man, who had long borne the character of an experienced Christian ; he replied, “That all his wishes could be met in Christ.” He spoke seriously, and I asked him to explain. He said, “I greatly desire these three things : first, that I may be found *in* Christ ; secondly, that I may be *like* Christ ; thirdly, that I may be *with* Christ.”—SOWER.

“MY SALVATION.”—Isa. li. 6.

“If you go to the Scriptures, you will find that God’s salvation rests upon covenant engagements, covenant settlements ; and when I say this, let no man mistake me, as if I were telling you that God has entered into a covenant of grace with man, and that in this covenant He makes some milder kind of agreement than He made with the Jews of old.

“There is *no co-operation* between God and man in this matter of salvation. When you understand what that covenant is upon which the sinner’s hope can safely rest, you will find that God does not make a covenant with the rebel sinner who stands before Him in his chains. The covenant was made between the Father, the Son, and the Holy Ghost, the Lord Jesus being the responsible One for the carrying out of the engagements of that covenant, and therefore He is called the ‘Mediator of the covenant.’ Oh, the wickedness of those systems that would teach us that God makes covenants, that God makes promises, that God swears by Himself ; and that all this is to be damaged, and marred, and done away with, and altered by the sin or by the inconsistency of man.”—REV. W. H. KRAUSE.

“FORGIVENESS OF SINS.”—Col. i. 14.

“But thou wilt say to me, I believe well the forgiveness of sins, and I know that God is true ; but I am afraid I am not worthy to have so great a gift. I answer, that the forgiveness of thy sins shall not be a *gift* or free grace, but a wages, if God should give it thee for the worthiness of thy works. But I reply, that God accepteth thee for righteous, and layeth not thy sin to thy charge, because of Christ’s merits which are *given* unto thee and become thine by faith. Therefore, believe thou not only the forgiveness of sins in general, but apply the same belief to thine own particular person.”—AONIO PALEARIO.

HOME PROCEEDINGS.



WE have not very much to tell our readers of Home Work for the past month. A good deal was in progress at the time of going to press, but most of the different tours were far from completed.

The Scotch work fell far short of its wonted amount, partly because Mr. Scott had already taken a large portion of it in spring, partly also from certain places, such as Stirling, Montrose, and Inverness, either declining visits altogether, or wishing these to be postponed. The sermons, however, at Crieff produced 20*l.*, the largest collection ever made there. And the meeting at Ardrossan was more successful than usual. Glasgow, too, shows signs of greater interest in our work, a large sum having recently been sent up by a lady collector.

Our work in England has been somewhat slack, as we have had no successor to Mr. Windle, and Mr. Scott has spent the month in Ireland with the exception of three nights in Pembrokeshire, during which he lectured at Haverford West, Walton West, and Herbrandstone, with the magic lantern.

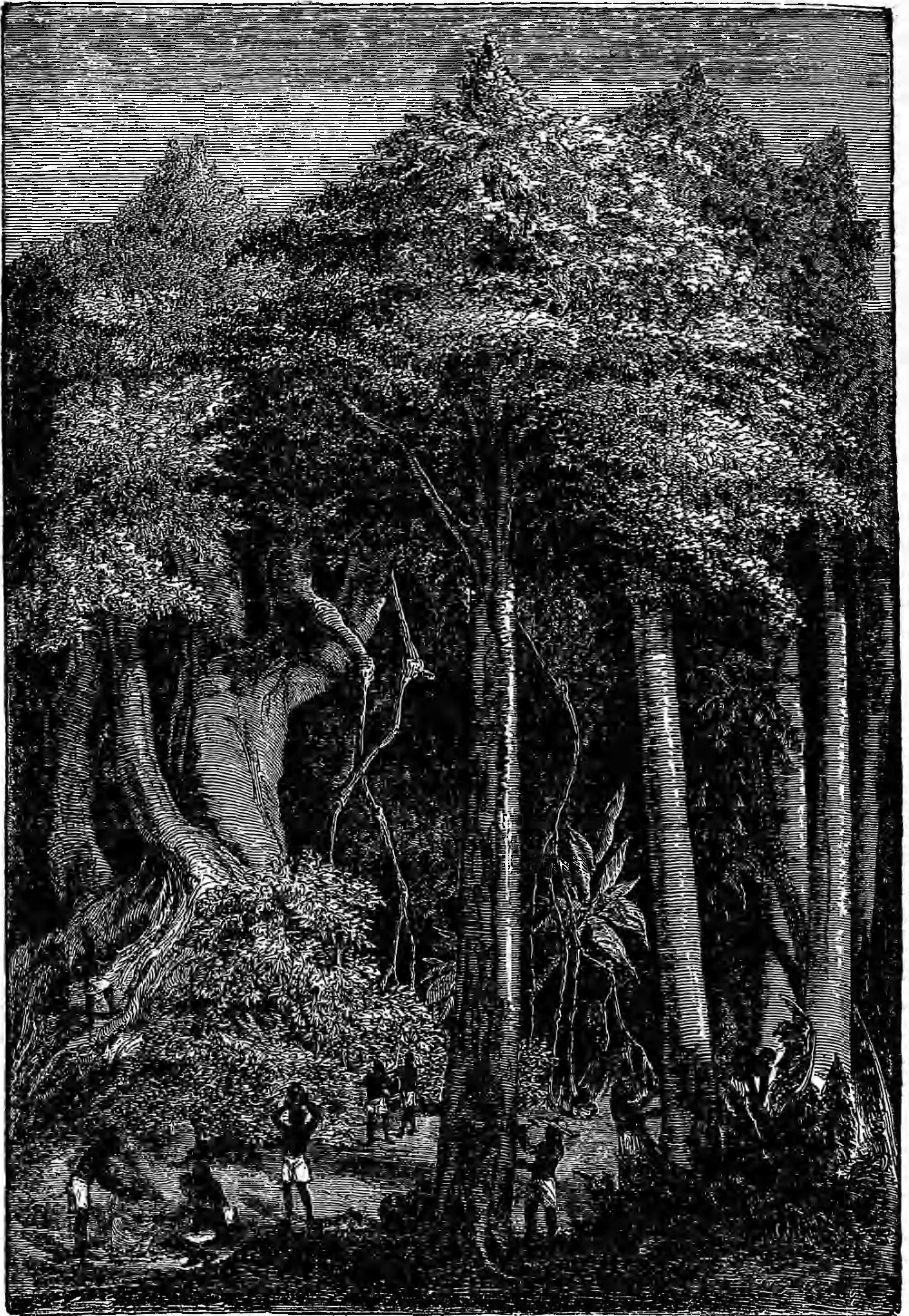
Mr. Bardsley's tour through the Midland District of Ireland came to a conclusion on the 2nd ult. The weather was greatly against him at some of his meetings, but making due allowance for this his deputation tour was a success. Castle-rea, Athlone, and Dundalk were the places at which he had the best attendances. Mr. Scott spent almost the entire month in going through the counties Cork, Limerick, Tipperary, and Waterford with the magic lantern. He was to conclude with sermons and meetings in Tramore and Waterford, but we have not at this moment received any news of his work. A visit has been paid to the Derry and Donegal places, and the opening meetings at Portstewart and Portrush have been more than usually successful, producing 8*l.* 10*s.* between them. The Rev. A. A. Welby has been going through Antrim and Down, and is now engaged in Tyrone and Cavan, while the Rev. R. J. Simpson is taking Wicklow and Dublin places. Including, then, Mr. Rednap's spring visit, there will have been five distinct Irish tours this year, apart from assistance rendered by local deputations. This increased number of visits has been necessitated by the unexpected resignation of our Association Secretaries. Next year we hope three tours may cover the entire field in Ireland. In our November number we shall be able to say more about the practical outcome of all this manifold work. In conclusion we tender our best thanks to those who have freely given us their time, whether in arranging or taking meetings and sermons.

H. S. A.

Correction.—In our last magazine we announced that Rev. H. E. Windle had kindly consented to act as an honorary secretary in a district in the north. In this announcement all we intended to imply was, that Mr. Windle will kindly give his services as deputation, as he has opportunity, in the district named.

 MR. CLOUGH'S DIARY.

Following this page is appended the conclusion of Mr. Clough's Diary.



EXTRACTING SAP FROM INDIA-RUBBER TREES, AMAZONS.

THE SOUTH AMERICAN

Missionary Magazine.

NOVEMBER 1, 1875.

LETTERS.

DURING the past month letters have been received from the Bishop of the Falklands, the Rev. T. Bridges, Mr. Bartlett, Capt. Willis, Mr. Lewis, Rev. W. H. Shimield, Rev. W. H. Elkin, Rev. L. Fernandez, Rev. J. Roe, Dr. Humble, and Mr. Clough.

BUSINESS.

THE General Committee assembled for their monthly meeting on the 12th ultimo.

A vote of thanks was unanimously passed to the Rev. R. J. Simpson, Rector of St. Clement Danes, for his kindness in taking a tour of Deputation Work in Ireland during the past month.

The Organizing Secretary furnished statistics of deputation work for the month of September.

The correspondence from the Southern Mission being voluminous, and involving several important questions, the Committee referred the same to a Special General Committee, which assembled on the 19th ultimo.

The next Meeting will take place (D.V.) on the 9th inst.

FINANCE.

THE Finance Committee held meetings on the 7th and 19th ult.

The total amount received during the month of September was 302*l.* 7*s.* 7*d.*



The sum of 250*l.*, less legacy duty, was reported as having been bequeathed to the Society in February last by Miss Mary Holland, late of Everton, Liverpool.

Next meetings will be held (D.V.) on the 4th and 18th inst.

GENERAL INTELLIGENCE.

THE letter from the Bishop of the Falklands, to which we briefly alluded in our last number, contained much that is interesting. His Lordship had visited Rosario, Cordova, and the camps lying between. Of the Rev. W. T. Coombe and his work he speaks in the highest terms. It has been Mr. Coombe's good fortune to secure the friendship and confidence of the various resident managers, who, in his time, have directed the interests of the Central Argentine Railway; in consequence of which his sphere of usefulness and means of carrying on his pastoral duties have been extended and multiplied. His Lordship also pays a graceful tribute to the skill, ability, fortitude, and pluck of the English engineers in South America. The wonderful manner in which they have overcome giant difficulties and pioneering hardships must not fail, he says, to thrill many hearts at home with pride. But there is a still brighter side to the picture—another feature of interest, another excellence. Not only is there this exhibition of scientific attainments and great practical power, but there are those amongst them who see the value of Christ's Law, and the beneficent influences of the Gospel. Sao Paulo, Rosario, and Cordova illustrate the value attached by our English engineers to Church privileges, and the orderly celebrations of Divine worship. The names of Fox, Cooper, Woods, and Fisher will be always associated with the formation and development of work of the South American Missionary Society in those places, while at Salto and again in Concordia, on the opposite side of the river, our English engineers are to be found taking a quiet but thoughtful interest in the establishment and extension of the services of the Church.

Through the indefatigable exertions of Mr. Coombe sufficient funds are in hand to justify the commencement of the brick

church at Rosario, which is to supersede the present iron structure. The latter is small and too hot in summer, and the new building will be a great improvement in every way.

Of the appointment at the present time of a Chaplain to Frayle Muerto, the Bishop cannot speak favourably. He and Mr. Coombe had been entertained by Messrs. Oyler Brothers with their usual kindness and hospitality, when visiting the camp district together.

J. McCree, Esq., has given 100 acres of land for church purposes, four of which have been set apart for a cemetery, and consecrated by the Bishop.

At Salto, Bishop Stirling found the Rev. W. H. Shimield, prosecuting his work with zeal and effect.

Unhappily, the financial crisis in the Republic of Uruguay has caused a suspension of enterprise. Notwithstanding the weakened numbers of the English community, those remaining rally to the support of their chaplain. The house placed at his disposal by the kindness and liberality of Mr. John Williams, has been thoroughly repaired at a cost of 150 dollars. This was done voluntarily by the congregation, with an earnestness and evident pleasure which must be as gratifying to Mr. Shimield as it is to the Committee at home.

From the Southern Mission we have again received good accounts, though our friends will be sorry to learn that the health of the Rev. T. Bridges was such as to render it advisable he should proceed in the "Allen Gardiner" to Stanley to obtain medical advice. He expected to return in about six weeks.

From the Northern Mission we have letters from Messrs. Clough and Resyek. They reached Manaos on August 13, where they were courteously received by his Excellency the President of the Province, to whom they had applied for assistance and protection. They were to leave Manaos on August 16 for Canacaham.

Lota, Santiago, and Patagones also send satisfactory accounts.

Thus we are permitted to see, by the reports from our various stations, that the work of the Society continues to prosper under the good hand of our God. There is a time coming—we know not how soon—when the day for working will be passed; when there will be no need to send Gospel messengers to the heathen,

for then the prophecy, that Jesus shall claim the heathen for His inheritance and the uttermost part of the earth for His possession, shall be fulfilled. Then *every* knee shall bow and *every* tongue confess that Jesus is the Lord. Then the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

Until the advent of this blessed dispensation, what are you doing, Reader, to carry out our Lord's command to have the Gospel preached to every creature? Are you content to know that others are obeying and doing what they can? or are you excusing yourself with the thought that you are but one, and therefore your efforts can be of little value? If so, awake to your responsibilities as a professed follower of the Lord. Awake to the necessity of obeying His every command. Awake to the calls from abroad for messengers of "Peace and Good-will to all men," and if up to the present time you have never taken an interest in, or thought about the countless multitudes of heathens sitting in darkness and in the shadow of death—stand no longer "idle about the market-place," but resolve at once to identify yourself either with this or some other society, so that when the time comes when all nations shall be gathered before Him, He shall say unto you individually, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me, enter thou into the joy of thy Lord."

P. W. S.

OBITUARY.

It is with deep regret we record the severe loss the Society has sustained by the death of Mr. J. J. Rowe, of Dinglefield, Liverpool. He was a member of the General Committee, and ever took a practical interest in all the affairs connected with the extension and development of the work in South America, in the carrying out of which he gave up his substance with an ungrudging and liberal hand. He entered into rest October 15, 1875.

SOUTHERN MISSION.

USHUWIA.

EXTRACTS FROM THE REV. T. BRIDGES' JOURNAL.

(Continued from page 176.)

Thursday, July 30th.—The weather has been lately very breezy, but very mild. Yesterday a number of people, usually resident here, arrived from Wocimoon, where mussels, crabs, and fish are more easily obtained, and in much greater quantities than here. I was yesterday much gratified by the kindness expressed by William Bartlett Weyellan towards us in a variety of questions and remarks. I paid him a visit in the afternoon, and found all his family at home. He acknowledged his pleasure to find us well, and said he often thought of us whilst away. A matter of some importance has reached its crisis to-day. A young man (commonly called "Tom Post" when at Keppel Island, on account of his idleness), a native of Lupatia, a place a few miles westward, is son-in-law to a native of this place. Last autumn several disturbances took place here, caused principally by him. He ill-treated his wife, who was so offended that she refused to live with him, and took up her abode with her parents, who warmly took up her cause. He had also grieved his wife by other gross misconduct. There was accordingly a great disturbance, in which very many were concerned, and Tom Post had his head badly wounded. He came to me to get it bound up, when I took the opportunity to reason with him. In his great rage against his wife (who is also of bad character) and her relatives he was blind to his own faults; he promised amendment. He said he would remain single, and would have nothing to do with his father-in-law, who was always exacting some gift from him. Tom Post is said to hate his former friends here, and rumours have reached us of his threats and evil purposes, which, however, will cool as time passes and he realizes he has not power to effect them with safety. So far our baptized natives had little to do with the affair. At our evening class, after having dismissed the children, I sought to soften asperities, and to lead all present to humility and watchfulness against sin, and the guilty to penitence and amendment. When I had ended, William Bartlett Weyellan rose, and spoke very nicely and for a long time. I was truly encouraged to hear his confessions of personal sin, and his hopes as a believer in Jesus. He said what he could in defence of his brother Philip, of whom he is very fond, but said he had not encouraged, but was much troubled on account of his brother's sin. He had followed my injunction about warning him. I had some time ago set before them the Christian duty of watchfulness over our friends, and of not allowing them to fall into sin unwarned and unrebuked.

We began and concluded with prayer, and I sincerely hope that Satan's triumph for the hour will tend to ensure his final defeat. William Bartlett Weyellan's long and earnest speech has made me rejoice for the grace

of God which he displayed, and for the clear shining of God's Truth into his mind and heart, much clearer than I had at all anticipated ; and this, I doubt not, is the case with many other natives.

Friday, July 31st.—A very large attendance this morning at prayers. Subject :—Saul's recovery to sight, and his subsequent earnest and successful preaching at Damascus. This afternoon gave all the people a treat of swedes. Few were present this evening in the school-room. We always begin the instruction with singing and prayer, then a Scripture lesson, followed by reading and writing lessons ; George, Stephen, John, and James form the first class, and eight big boys the second class. Through the week I have spent much time in writing Yahgan reading lessons on large sheets ; other occupations—tonguing, grooving, and re-planing boards for loft, also buying about thirty skins. The two sick boys are much better.

Sunday, August 2nd.—A fine day, mild and calm. The buds on the trees begin to swell, and the natives are rejoicing in the prospect of spring. Had a large attendance at service this morning, to whom I spoke of the coming judgment—its necessity, its propriety, its certainty, and its results. Exhorted them to earnestness in seeking the Lord, and being reconciled to Him by faith in our Lord Jesus, and love and obedience to His holy will. Subject this afternoon :—The Woman of Samaria. All very attentive. We have reason to believe that our teaching is more and more plain and powerful, no longer an empty sound, but something which commands the respect and attention of all. May the good Lord speedily bless it to the hearts of many, and acknowledge it as His own Word for His dear Son's sake.

Thursday, August 6th.—Yesterday and to-day weather perfectly glorious. Occupations much as on Tuesday. George has been for some time Mr. Lawrance's assistant in teaching the children. The evening classes go on as usual. All is peace and quietness with us.

Saturday, August 8th.—Weather still remarkably fine. Attendance at morning prayers good. Was enabled to speak very earnestly for our Lord Jesus, setting forth His power and willingness to receive sinners, and His supreme right over our hearts and lives. A girl of twelve years, of whom my wife and sister are very fond, is seriously ill. Visited her to-day, and was able to give seasonable instruction to the many persons in the wigwam. Reproved their habits of destroying the property of the dead, and of the custom of the chief mourners making a general distribution of all their native goods.

Sunday, August 9th.—Cold wind all day ; first accompanied by rain, which soon turned to snow. It has been falling all day, and the ground is now covered. Subject of instruction this morning, to a congregation of eighty-nine persons, was, "Thou shalt love the Lord thy God," &c. I endeavoured to hold up to the people the Lord their God in such wise as to insure their love and obedience, their highest reverence, and devoted confidence. I showed them His unbounded love to and interest in man, as

seen in the gift of His own most dear and holy Son, and the blessed revelation of His will to sinful man. Told them also of the power and will of God to bless beyond measure His own servants, and to punish in like measure those who resist Him or fail to yield themselves to His holy will. Subject this afternoon:—Simeon's delightful hymn of grateful joy and peace. Visited two sick persons, but on account of the dreadful wood smoke could not much prolong my visits. Owing to the kindness of friends in Stanley we are enabled to give the natives a nice treat of rice or flour every Sunday; we also do the same every day when the weather prevents their getting food for themselves. This meal is highly prized by them, and has kept many families here who would otherwise have been obliged to leave in search of food.

Saturday, August 15th.—Weather since Tuesday fine and mild. Through the partial snow the ground round about is in a sad state. Very many families here still, all of whom are very desirous of being employed, and it is no little trial to refuse them. It has been a troubled week as regards the natives, among whom there have been various turmoils. Every one in the place seemed for a day or two to have a quarrel against some one else. However, the tempest of passion has been followed by a calm, and I trust fellow-feeling is improved. I have had occasion to season my instructions to the present circumstances. The attendance has been good; and I trust that having tasted the evils of crime, ignorance, and disobedience to the law of our God, they will strive more earnestly to walk in the paths of holiness and peace. Self much occupied this week with Yahgan, gathering and entering fresh words, and continuing the copying of dictionary.

Sunday, August 16th.—Weather stormy and almost constantly snowing. As usual, gave a contribution of cooked rice in school-room, and *am truly thankful that on no occasion have we missed any of the spoons and vessels used promiscuously by the natives.* There are twenty-four canoes here at present; about 120 persons living in twelve different houses. Formerly the same number would perhaps live in three or four abodes. Subject of morning instruction:—The forgiveness of sins, Divine and human; subject this afternoon:—The Fall of Man and its Consequences—the Cure and Remedy. Natives well behaved. John Marsh is very ill with a severe chill—pain in back, neck, and head, sore throat, &c.

Thursday, August 20th.—Large attendance at prayers yesterday and to-day. Yesterday, having heard before prayers that certain strangers who are here were wishing to enlist aid in their quarrels with their neighbours, I warned the people against being mixed up in any quarrel needlessly. Told them that before they did anything they should be careful to hear both sides of the story, and that no help should they give to such as brought evil upon themselves, as I hear is the case with the parties aggrieved. Pointed out to them the blessed duty of promoting peace by mutual explanations and confession of trespasses, and by making all the amends in our power.

(To be continued.)

Argentine Republic.

ROSARIO.

VISIT OF THE BISHOP OF THE FALKLANDS TO ROSARIO, CORDOVA, AND THE ADJACENT CAMPS.



HE Rev. W. T. Coombe writes:—

“ Rosario, July 26th, 1875.

“ In my last I announced the arrival of Bishop Stirling at this station. His Lordship’s visit was a most pleasant, and I trust a profitable one. For myself I must say I was much refreshed. It is very pleasant to hold intercourse with those who are engaged in the same blessed work of building up the Redeemer’s kingdom; the want of it is, perhaps, our greatest privation. His stay extended over five weeks, which gave his Lordship time to look into all the details of the work at Rosario, in the camp, and also at Cordova.

“ In the camp Bishop Stirling preached at the station of the Central Argentine Railway, Canada de Gomez, to a mixed congregation of English and Germans numbering twenty-two, and afterwards administered the Holy Communion to eight communicants.

“ In the Camp of St Fè, at the estancia of J. Watt, Esq., thirty miles distant from the railway station, he again preached to a congregation of twenty-six English estancieros and their servants, a sermon that will not soon be forgotten; two children were baptized, and nine remained to celebrate the Holy Communion. On the following day his Lordship visited several of the estancieros, when the question of a resident chaplain, for which some are anxious, was brought before him. The visit to the Camps of St Fè occupied from Monday, the 14th of June, to Friday, the 18th, and I am sure the time was well spent.

“ On Sunday his Lordship preached at Rosario to an attentive congregation of about ninety; the number exceeded our average attendance by thirty, but it is encouraging to notice, that notwithstanding many of our oldest residents and most constant attendants have left for England, or have removed to other places in the Republic, there is no falling off in the attendance at morning worship. The evening congregation has certainly suffered, but that will improve in time. On this occasion there were between forty and fifty adults present: the sermon was from 1 Sam. xii. 24.

“ On Monday, the 21st of June, we started for the province of Cordova. At Villa Maria I married two British subjects by special licence from Bishop Stirling. On Tuesday we proceeded to the estancia of Messrs. Oyler, Bros., Frayle Muerto, where we were entertained, as we have been on former occasions, with the greatest kindness and unbounded hospitality; it was difficult to realise in such snug quarters that one was in the heart of the Pampas.

“ On Wednesday, the 23rd, after an impressive sermon on Romans xii. 1,

Bishop Stirling proceeded to consecrate the Protestant cemetery, in which the bodies of several of our fellow-countrymen have been already laid ; the land having been previously made over to the Bishop of the Falklands and the British Chaplain at Rosario. The amount of land given by J. McCree, Esq., for church purposes is 100 (one hundred) acres, of which four have been especially set apart and consecrated for the burial ground. The next day we started at 9 a.m. to visit some estancias distant five leagues from Mr. Oyler's, and received a very hearty welcome ; the day was intensely cold, a strong wind blowing from the south.

"Friday, the 25th, at 9 a.m., left Frayle Muerto for the city of Cordova, which we reached at 7 a.m. I cannot speak too warmly of the kindness and hospitality shown by the young men of Frayle Muerto. I sincerely trust that the few who have remained, despite great discouragements, will be rewarded with success. The number of settlers have not increased as you suppose ; there are even fewer than when Bishop Stirling was here in 1873. But I think the tide has reached its lowest ebb, and I hope that better things are in store for the future ; those who are here to day seem hopeful, and I think not without good reason. There were twenty-seven at Divine service ; I believe there are not more than forty or forty-five scattered over an area of one thousand square miles.

"Sunday, 27th.—Divine service in Cordova, where we now have a settled congregation of about fifty. After second lesson in morning service I baptized two English children, and at the close of the service Bishop Stirling administered the Holy Communion to eight communicants. This is the first time the Holy Communion has ever been administered in Cordova by any minister or clergyman outside the pale of Rome. I hope some day this may become an independent station with a resident chaplain. It seems to me the most natural centre, and there is a wide field of Christian usefulness open to an active, zealous man. Bishop Stirling will no doubt express his opinion to you on this subject ; both morning and evening services were well attended, and the singing and responses hearty. The room kindly lent for the purpose by H. Fisher, Esq., the manager of the Central Argentine Railway, was quite full out of an English-speaking population of about 100 or 120 ; there were fifty-five present in the morning, and forty-eight in the evening. The offertory, the first I have had during the three years I have been striving to organise this new branch of our Mission, amounted to nearly £11 sterling. Thanks to Mr. Fisher the room is now furnished with nice comfortable seats, lamps, and a suitable reading desk.

"We remained in Cordova a few days visiting the English residents, which afforded me an opportunity of seeing and reading with two sick parishioners who were suffering, the one from typhus fever, and the other from small-pox, both of whom have since been called away. May the Word then spoken prove to have been a Word in season ! which, increasing both in numbers and power, shall be a witness against surrounding superstition and idolatry.


“ Sunday, July 4th.—Divine service at Rosario ; morning congregation, 105. Bishop Stirling preached ; 43 children at Sunday-school, evening sermon on Matt. xiv. 28, 29. Offertory after both services, £14. The remainder of the week till Friday, when his Lordship took leave of us, was spent in parochial visiting. To many of my people Bishop Stirling is no longer a stranger, and is held in high esteem by all who know him. I am sure such visits cannot fail to be productive of good in stirring up the minds of the people, and enabling them to realise their privileges as members of the great family of Christ's redeemed people, and in strengthening the hands of the clergy by friendly intercourse and fellowship.

“ Last week we had a sale of work sent by Mrs. Longman, of Clifton, which realised £30, a considerable quantity remaining to be sold.

“ W. T. COOMBE.”

Brazil.

SAN PAULO.

 THE following interesting account of the visit of their Majesties the Emperor and Empress of Brazil to Sao Paulo is taken from the *Anglo-Brazilian Times*:—

The Emperor and Empress of Brazil returned to Rio de Janeiro from San Paulo on the 31st of August. “ This short visit has served to show that the enterprising inhabitants of the birthplace of Brazilian Independence are not behind the other Provinces in loyalty to the Chief of the State and his revered consort, and we learn that their Majesties were deeply moved by the fervour and evident sincerity of the acclamations they received in every part of the Province to which they penetrated. His Majesty, with his wonted activity and discrimination, visited every accessible object of interest in Sao Paulo, including the railway workshops and the pretty little Protestant church erected by the railway people. We are informed that he was greatly pleased with the railway, its famous inclines, the perfection of the line and its management, and that he was pleased to command Mr. Speers, the Superintendent, to dine at his own table during the banquet at the palace of San Paulo. We learn, moreover, from San Paulo that His Majesty's affability, knowledge, and zest for information have left most pleasant memories of him among the numerous English *employés* of the railway, and that the hearty cheering which, led by Mr. Kiernan, accompanied His Majesty's departure from the shores of Santos was dictated not less by the warm personal feeling towards him he had inspired in them, than by the presence among them of the honoured Monarch of Brazil.”

NORTHERN MISSION.

AMAZONS.



THE following descriptive account of the numerous tribes inhabiting the banks of the Tapajoz, and of the perils of travel in this wild region, is by Mr. Resyek :—

“ Santarem, Rio Tapajos, June 29, 1875.

“ Itaitúba is an insignificant village about twenty-four hours by steam from Santarem up the river, and is the emporium and centre of that part to which the traders from different directions resort after the season of rubber-making and other products, and from which they again disperse at the proper time, which will be next month. Along the banks of the Tapajos from Itaitúba to the source, are from thirty to forty tribes of Indians, the most noted and most friendly being the Mundurucús, and next the Mauhés ; amongst all these the Lingoa Geral, more or less, is spoken and understood. Just before coming to the Mauhés above Itaitúba is a tribe called Parauarity who have no commerce with other people ; they are somewhat savage ; are seen occasionally, but live away in the forest. It is well to mention here, before proceeding, that among the numerous tribes of the Tapajos there is only one missionary who is stationary ; it is a heart-rending fact which may well call forth the sympathy and exertions of the Christian world. Commerce has been carried on for a series of years among these forlorn sons of the wilds, and traders have successively reaped and enjoyed the advantages resulting thence ; but the eternal welfare of the heathen has not been cared for, the glad tidings of salvation have not (except perhaps formally) reached them, and yet they are to a great extent mixed with the civilized world and with Christians ! Leaving Itaitúba for the Upper Tapajos it is necessary to traverse several cataracts, which, though in height insignificant, yet in their courses are very dangerous, and have cost the lives of many hitherto. In April last a monk and only missionary in those parts, who was going to his station in a canoe, was turned topsy-turvy, canoe and all, at one of these ; fortunately another canoe, which was not a very long way off, came to his rescue, and so saved him and his companions. Even some men’s hearts quail at the mention of ascending the ‘ Cachoeiras,’ as they call these terror-inspiring torrents, and it is not easy, at any time, to obtain willing men to go. The way some traders do, when they come to the most dangerous rapids, is to unload the igarite (big canoe), convey by land the cargo, until they have passed the rapid, reload the canoe, repeating when necessary, until they have reached their destination. The names of these rapids are—Maranhãozinho, Maranhão-grande, Fornas, Quatá, Uapuí, Umá, Tamanduá, Cerga da Jaurí, Buburé, and Mergulhão ; from this last to Santa Anna it is a day’s journey, and a week altogether from Itaitúba.

"Santa Anna, now uninhabited, used to be a village and a stronghold of the rebels during the revolution in 1835. This place was so favourably spoken of that Dr. Lee had determined to go straight there last year, and, if practicable, to take it as a central point of the Mission thereabouts. It was formerly the property of a man whose name seems to have fallen into oblivion. There are still some orchards, and the land is of excellent quality.

"Just on the opposite shore, a distance of three miles, which is continually traversed, is the country of the tribe called Mauhé, or Maué, who perhaps number 2,000, and are scattered in several directions within an extent of fifty leagues on the middle Tapajos, sometimes far away from one another; some living on a mountain, others in valleys and low lands. They have hitherto proved treacherous, and have committed murder on strangers for the sake of plunder; they are not so trustworthy as the Mundurucús. They are distinct, and keep separate from other tribes. They have formed themselves into about twenty-five sections or families, each of which bears a distinctive name; and though they all speak the same tongue, intermarriage among the several families is not common; they are a lazy tribe, and are far inferior in almost every respect to the Mundurucús. These two tribes used formerly to be at war between themselves, but are now at peace; nevertheless, both preserve their distinctiveness, and have hardly any intercourse with one another. A person who has traded amongst them since 1854, and who at intervals lives among them, assures me that, within his knowledge, there has never been established any mission amongst the Maués, and that the priests do not at all interfere with them. On the whole, they are well-disposed towards the regatoes (traders), who, it is said, for their own by-end, sometimes baptize them and become their padrinhos (godfathers) and compadres (compeers).

"Cupaúba-pinúna is the name of a central place in the country of the Maués, and belongs to the province of Alto Amazonas or Upper Amazons. Here a schoolmaster and his wife, sent by Government to educate this tribe, resided; he lived among them three years, and seems to have been doing well; but being insufficiently paid, and not at all taken up with that solitary kind of life, he resigned in 1873, and became a rubber maker and trader; so that, at present, this tribe have no kind of teacher whatever. It was to them first I had intended to go, had I been successful in my plans. They spend much of their time near the banks so as to obtain supplies of food, fish, and game; they are, however, not so noted for their dexterity in the management of canoes as are the Mundurucús; their permanent habitations are inland; they are principally occupied in manufacturing guaraná, for which they, as well as the inhabitants of Villa Bella da Imperatriz, a village on a hill on the right bank of the Amazon, are distinguished. This guaraná, *Gen. Paulinea Sorbilis*, which is extensively used, and is so notable and lucrative an article of commerce, is a vivid climbing plant resembling a liana and containing a great quantity of gum

and other substances ; the fruit, reduced into a mass, is used in different ways, and is refrigerant, mollifying, tonic, astringent, and anti-febrile. It is taken internally, reduced to fine powder by means of a rasp, which usually is the dry and hard tongue of the noted fish pirarucú (red fish) ; it is then mixed either with cold or tepid water and sugar. The root, which is exceedingly bitter, is used by the Indians, when infused, as a preservative against intermittent fevers. The fruit is produced in clusters like grapes, and, when ripe, is of a beautiful and bright vermillion. The Maué, Mundurucú, Murá, and Arára tribes, are said to take it at any time during the day or night, just as the Brazilians are accustomed to take their draughts of coffee at any time during the day. An arroba = 32 lbs. of this useful product yields from forty to fifty milreis = 4*l.* to 5*l.* The process of preparation is as follows :—The almond, which is dark and nearly the size of a filbert, is roasted on a slow fire, it is then well beaten in a mortar, water being added, until it becomes well compact, it is manipulated into cylindrical or other forms, and hardened in an oven. Thus prepared it preserves its integrity for years without any alteration. I have a piece in my possession about seven inches in length, and such is the appearance of it that on first seeing it one might mistake it for a piece of brown rock.

“ On travelling on the Tapajos whose banks, unlike those of the Purús, are not subject to annual inundations, the principal article of food one needs to carry is farinha ; fish and game being plentiful. But I am astonished to find that farinha, the higher one ascends, as in the Purús, becomes fabulously dear, up to twenty milreis = 2*l.* an alquere = 13.8 French litres ; this is exorbitant in comparison with four milreis an alquere, which often is the price here at Santarem. The custom is to travel all day and stop all night, or even during the day sometimes to procure food. Piuns, those troublesome gnats which so much worried our lives on the Purús, are not wanting during the day, but happily the mosquitos are not so numerous as to compel one to use a mosquito net.

“ Leaving Santa Anna to go higher up to Bacabal, a journey of twelve days, the following cachoeiras, or torrents must be ascended :—Acará, Montanha, Mangabal, Morcego, and Rato, from which last to Bacabal the journey is one and a half days.

“ Bacabal is the grand mission district in Mundurucania. I call it grand because it is the principal and only place on all that part of the river where there is anything in the shape of learning, but in itself it is an insignificant place. Here a friar, and only missionary from Italy, employed by the Brazilian Government, is located. With the greatest propriety may the words of the Saviour be applied to this district, ‘ The harvest truly is great, but the labourers are few,’ and very properly may be asked, ‘ And is there any labourer there ?’ Formerly there used to be two monks, but not very long ago some disagreement happening between them, which resulted in a furious altercation, the younger resigned and embarked for Italy. The one left remains in Pacabal, where he is said to teach the

Mundurucús only, but, as he cannot speak their tongue, his only means of communication with those who have no knowledge of Portuguese is through an interpreter. This spot, as may be imagined, is a great attraction to the Indians of this tribe round about ; here they collect in large numbers and settle. My heart aches at the little prospect there is of my going now to these noble, numerous, attractive, able, friendly, and docile scattered sheep without a shepherd.

“ The Mundurucús perhaps number 20,000 souls, and probably are the largest number of Indians now existing in the land. They occupy the shores of the middle Tapajos, chiefly the right, as well as the interior from that part of the river to the Madeira. They are the terror of the savage tribes, and it is to the margin of this river they collect from various parts of Mundurucania in immense flocks purposely to cross the river, and create wars with other tribes, especially the extremely savage and indomitable Parintintins. It was to these Dr. Lee intended to go last year. When they are on such an expedition they do not return in less than five or six months, during which they make great havoc among their enemies, killing some, bringing home others captive, sparing those from ten to twelve years old, and occasionally older ones. These, as a matter of course, receive the peculiar tattoo of the Mundurucús on their bodies, become domesticated, and are not treated as slaves, but are regarded as part of the household in which they live. An Indian king or chief-of-all reigns in Mundurucania, and next to him are several inferior chiefs. These Indians are very industrious, are given to agriculture, are very provident, and receive and treat strangers with exemplary hospitality. Higher up the river is a place by name Campina, or Campinos, to reach which requires nine days from Bacabal, from which to a nearly half-way point called Rio das Tropas it is four days. From this last place all along to the Campinas are seen *malocos*, or habitations, containing from 50 to 100 persons ; in very spacious ones from 700 to 1,000. The Campinas, or plains, are the grand resort of the Mundurucús. Here the regal authority is fully exercised, and the necessary military education gone through. Here is what is called the ‘ Quartel,’ where sentry is kept. It is a very large construction, containing several thousands, and is also the armoury. During the day the Indians pass the time fishing, hunting, cultivating the land, or are otherwise employed, but at night all gather into the ‘ Quartel,’ or barrack.

“ On the upper part of the Tapajos above Mundurucania, near Cuiabá, the capital of Matto Grosso, is another noted and numerous tribe called Apiá, or Apiacá. They are good-looking and friendly, but on the approach of strangers they cause their women to conceal from view. There is no mission to them. They, as well as the Mundurucús, are good canoe-men. Senhor Joaquim Cactano Correa has spoken very favourably of them, and encouragingly of the upper part of the river and its numerous tribes, civilized as well as semi-civilized.

“I have taken great pains to obtain all necessary information as accurately as possible, and I earnestly hope that the time may not be far off, when the Gospel-herald to all the Indians of this promising river shall be welcomed, and his labour of love appreciated.

“I now proceed to give you an account of myself and work since my last letter :—

“On going out of the barrack one day, where I had been speaking with the soldiers and giving them tracts, I met an official who asked me if I had none for him ; I said, Yes, and that I would on another occasion bring him some, which I did. A few days after he came to my house for the purpose of thanking me. He said, ‘The reason I asked you for the tracts was, because I might know whether indeed they contained things against our religion as I have heard ; a little book you had given my daughter was taken away from her in school because it was said to be bad ; but really after reading it I could see nothing objectionable. You should yourself go to the priest and ask him why he objects to the distribution of the tracts.’ It is well to remark here that it is in the power of this officer to allow or prevent the dissemination of the Scriptures.

“There are here a few Jews, shopkeepers, and they, like those in other places, regularly observe their Sabbath, closing from Friday evening till Saturday night. I have been present at their little service, which they keep in a small sitting-room ; there were about half a dozen present ; what a contrast, thought I, with the ancient time, when the magnificent temple, proud and unique, overlooked Mount Moriah ; how ‘the glory is departed from Israel !’ There were a few of them together in a shop one day when I gave them some tracts, promising others that I would soon take some to their houses ; one man answered, ‘He did not care for them, and that they were not intended for him as he was a Jew,’ besides, ‘your religion has been taken from ours ;’ others said, ‘The tracts were fit for little children to read, as they knew not better.’ I informed my auditors that they indeed were fit for children, but also quite as fit for grown-up people. Amongst the tracts I gave them was one containing the Decalogue ; so one asked me, ‘How is it, then, that you worship images, encouraging idolatry, while knowing these Commandments ?’ I told him we fully believed in the Ten Commandments, and knew that idolatry was an abomination in the sight of God, but we were not idolaters, and used no images in our churches, as they saw used here in Santarem, and that though, like the Romanists, we profess Christianity, there was a great difference in the forms of worship between them and us ; and thus I tried to divest them of the confused idea they seemed to have of Romanism and Protestantism being nearly the same. Still, they consider it idolatry to worship the Lord Jesus, in whom they could see nothing beyond what was human ; but in the absolute necessity of this, I persisted, by telling them how *we* regarded the Saviour. Immediately one of them set to work reading aloud to the others one of the tracts, all approving of the contents, and in this state I left them, going to other places.

"I have found a strange notion prevailing among some of the men here. The pernicious idea is, that this world is the hell of which people speak so much ; that we are undergoing our punishments in it ; that God is too good to take any pleasure in the extreme sufferings which are said to be the portion of unrepentant sinners in the spiritual world ; and last, but not least, we shall be rewarded for what we suffer here. Thus they blindly trust in the goodness of God, without conforming to His will.

"The box of books you have sent, I received only on the 16th inst. ; besides a number of tracts, I received 11 Bibles, 37 Testaments, 15 Gospel of Matthew, 15 Mark, 15 Luke, and 17 John, 12 copies of the Psalms. I have already begun to sell them, but at higher rates than I did last year.

"At the request of the prisoners in gaol I went to them with the different kinds of Bibles and Testaments I had ; those who could read were very desirous to have a copy, but had no money. I fear I shall have to make some of them presents of the Gospels.

"I still go on in the formation and writing of my Tupi Dictionary ; I am now at the vocabulary of C. I have found it to be a laborious undertaking, and will take me some months yet before I have gone through it, but I have no wish to give it up.

"JACOB E. RESYEK."

Chili.

LOTA.



HE Rev. W. H. Elkin writes :—

"*Lota, Chili, 6th June, 1875.*

"My report from the 6th of June is much the same as up to that date. The winter, which has not been so bad as anticipated, is rapidly passing away. We have had plenty of rain and mud, but, comparatively, not so much as in previous winters. Our congregations are numerically much the same, with an encouraging increase in our communicants. When I first came we were five and now we are fourteen at the Lord's Table. The Sunday-school is very well attended ; two of the elder scholars have regularly helped us for the last two months. In the day-school the children are getting along nicely in the different branches. Only one boy knew a little of English grammar, and none anything of geography, but now all the first and second classes have both grammars and geographies, and are getting on satisfactorily. All being well, I intend holding an examination the end of this month or beginning of next, when those who pass will receive prizes of books and money from me.

"*Sunday, June 6th.*—Morning service well attended. Being the first Sunday in the month, administered the Lord's Supper to fourteen communicants, and preached from the words, 'I will rejoice in Thy salvation.'

Psalms ix. 14. At Sunday-school thirty-four children. Gave them several books and children's papers for good attendance. The papers had been given to me by an engineer of one of the coast steamers, who regularly attended Divine service when in Lota. Evening service, sixty present. Subject: Song of Solomon, v. 16, 'This is my friend.' Bible-class, twenty-six present. Visited the dear girl mentioned in my last report, who is still confined to her bed. She seems quite resigned to God's will, and desired to partake of the Lord's Supper; so, on the second day following, Mrs. Ekin and I went again. The dear girl was much worse, but so content. It was a most solemn scene. Her grandmother (a dear old Scotchwoman), her mother, aunt, Mrs. E—— and myself, engaged in silent prayer for her, and then we all partook with her. Her mother was almost overcome with grief, for she had always been such a good, quiet girl, and now, in her sixteenth year, she was to be the first called away from the family circle. But such is God's will. She thanked us so much, and said she always felt much happier after we had been, and her mother assured us that she always seemed more cheerful for our visits. Poor old Mrs. Watts is much better.

"*June 13th.*—Beautiful day. Congregations good. Morning—Text, Psalm lxxiii. 28, 'It is good for me to draw near to God.' The Spirit of God was felt among the people, and my own soul felt lifted far above earth and earthly things, and many were the sobs and tears during the service; 27 at Sunday-school. During the time between services went again to see the dear girl, and found her gradually sinking away, yet seeming so happy in Christ. I was so impressed that for my subject this afternoon I took the words of our blessed Saviour, 'Be ye also ready.' 26 at Bible-meeting; subject, St. John xiv. To-day Mrs. Watts came with us to dinner, and she is getting much better and stronger. This has been a week of much rain; hardly possible to go far away. The roads are in a dreadful state.

"*June 20th.*—Considering the state of the roads, there was a very good congregation to-day, to whom I preached from the words of St. John: 'Father, I will that they also whom thou hast given me,' &c. At Sunday-school 36 children. Afternoon—Subject, Acts iv. 29, 30. Singing remarkably good, and at 7 o'clock the usual Bible-meeting; 19 present. Dear Lizzie Matthews died on Wednesday, and was buried the next day. All the Sunday and day scholars who could possibly attend came to the funeral, besides nearly all the English residents in Lota. We sung that beautiful hymn—

'Let saints on earth in concert sing,
With those to glory gone,' &c.,

and after reading our beautiful and impressive Burial Service, I gave an address to those assembled on the necessity of seeking an interest in the Saviour while health and opportunity were theirs; and, while standing

between the living and dead, I spoke to them of Jesus, who is the resurrection and the life of all who believe on Him and love Him. All present seemed to feel the solemnity of the occasion, and many were the tears shed over Lizzie's grave.

"*June 27th.*—The little church looked very dismal, as the pulpit, reading-desk, and Communion Table were covered with black, and nearly the whole of the congregation dressed in slight black, in respect to the bereaved family, who are much respected. My text was 1 Thess. iv. 18: 'Comfort one another with these words,' &c. I did endeavour to comfort them with the sweet hope of the Gospel; and, drawing their minds away from the dark shadows of the grave, I pointed them to Jesus, a risen and living Saviour, who, by His precious work of salvation, hath abolished death and brought life and immortality to light. Forty Sunday scholars at school this afternoon, and large congregation at service, who most attentively listened to the sermon, the words of the text being, 'For ye shall pass over Jordan'—Deut. xi. 31. Evening Bible-class as usual; 18 present. Heavy rains this week, perfect floods; not a dry room in the house, and, having only two stoves in the entire house, we felt very cold and damp.

"*July 4th.*—Rain and mist. The attendance at church very fair. Text—Rev. xiv. 5: 'For they are without fault before the throne of God.' The weather being so unfavourable only eight communicants were with us. Afternoon, raining hard; no school, and only fourteen at church, whom I addressed from Psalm xcii.

"Raining nearly all the week, and such mud to wade through, right up to the knees. No one in England could imagine the torrents of rain and quantity of mud we have in Lota.

"*July 11th.*—Tolerably fine; clouds looking very black and threatening, still we had excellent services. Morning text—Psalm cxxvi. 3: 'The Lord hath done great things for us, whereof we are glad.' Thirty children at school. Afternoon service well attended, and a baptism after second lesson. Text—St. John vi. 36: 'All that the Father giveth me shall come unto me.' Subject—The gift of the Father to the Son; namely, all believers throughout the world who are convinced of sin by the blessed Spirit, and are brought to a saving acquaintance with Christ as their Saviour. Ten present at Bible-meeting, but must give it up till the rainy season is over, as they cannot attend.

"This week, during the fine days, I visited several ships lying in the bay, and gave the captains tracts to distribute. The men on board are nearly all foreigners, so that I am not allowed to hold service, but only speak a few words to the English sailors, who all seem very pleased to see me, and promise to read the tracts given. Two captains visited me at my house, when I gave them more tracts. Visited the families in Lota Baja, also some Germans, and baptized one of their children.

"*July 18th.*—Weather still rainy, but not so stormy. Attendance well,

considering weather. Morning text—Phil. ii. 1 : ‘Consolation in Christ.’ Twenty-five children at Sunday-school, and at afternoon service preached from Eph. ii. 4 : ‘His great love wherewith He loved us.’

“*July 25th.*—We have had a few fine days, but the weather is still very gloomy. This morning at service we numbered about fifty, and took for my text Luke i. 7 : ‘My Saviour.’ At Sunday-school thirty-two children. At evening service about the same number as in morning. Subject—Prov. xi. 30 : ‘The fruit of the righteous is as a tree of life,’ but dwelt more particularly on the latter part, ‘And he that winneth souls is wise.’

“This week our visits were more particularly to our communicants, with whom we had some pleasant talk about things in general, and spoke to them a few earnest words of Christian comfort.

“*August 1st.*—Blowing hard, and raining thick, and gloomy weather. About sixty present. Subject—St. Luke xix. 44 : ‘Because thou knewest not the time of thy visitation.’ Ten communicants partook of the Lord’s Supper. Twenty-nine children at school. Afternoon service about forty present. Text—Romans xiii. 11 : ‘It is high time to awake out of sleep.’ I exhorted them to be reconciled to God for Christ’s sake ; and I pray that God will awaken some of them speedily, that they may seek an interest in Christ.

“W. H. ELKIN.”

THE INDIA-RUBBER TREE.



THROUGH the kindness of Messrs. Nelson and Son, Edinburgh, we are enabled to give our readers an illustration of this wonderful and useful tree so often mentioned in Mr. Clough’s journal.

Mr. W. H. G. Kingston, in his book “On the Banks of the Amazon,” gives the following account of the way the sap is extracted from the trees, and the process which it undergoes to convert it into rubber :—

“We found a number of Indians and a few blacks busily engaged in various ways ; some in making gashes in the stems of trees, under each of which they placed a little clay cup or a shell, into which trickled the sap issuing from the wound. This sap we found was of the consistency of cream. And now we saw for the first time the india-rubber with which we had only before been acquainted when using it to rub out our pencil strokes when drawing at school. The trees which were thus treated had a bark and foliage not unlike that of the European ash ; but the trunks were of great size and shot up to an immense height before throwing off their branches. People with large bowls were going about from tree to tree and emptying the contents of the little cups into them. From thence they were carried to their camp. Here we found

large bowls full of the cream-like sap. The labourers were provided with a number of clay moulds of various shapes, though most of them were in the form of round bottles. These moulds were dipped into the liquid, and then hung up to dry. As soon as one layer was dry the mould was again dipped in, and thus coat after coat was put on. Pedro told us it took several days before the coating was considered sufficiently thick. It was then hard and white. This operation being finished, it was passed several times through a thick black smoke which issued from the fires. We found that this smoke was produced by burning the nuts of the inaja and other palm-trees, by which means the dark colour and softness are obtained. The process is now complete ; and the moulds being broken, the clay is emptied out, and the rubber is fit for sale."



WE have received from the Rev. R. Härting, Pastor at Knauthayr, near Leipzig, an illustrated book entitled, "Coloured Pictures to the Tracts on Christian Missions." It is with much pleasure we call the attention of our readers to this instructive and useful compilation. Not only does it give interesting information respecting missionary work going on in every country, but it also gives, in a condensed form, the history, religion, and customs of the country to whom messengers of the Gospel have been sent. It will prove a valuable help in interesting children in Mission work. Messrs. W. Partridge and Co., 9, Paternoster-row, E.C., are the London publishers.

Gleanings.

"A TREE PLANTED BY THE WATERS."—Jer. xvii. 7.

O how many a parent, how many a friend, has been agitated and tossed to and fro sometimes, when he has thought of his child, or his friend, perhaps taken away from ordinances, perhaps taken away from some blessed stream, as we should think ; how he was trembling for the prosperity of that soul ! But what a comfort it is to the believer, at such a time, to know that if the Lord has really begun His work, heaven and earth shall sooner pass away than one of His people be left to wither under the blight of any evil atmosphere or influence ! O, He who took the plant out of its native withering and blasted soil, and who rooted it firmly in His own Church, He stands by every responsibility of truth, of faithfulness, and of love, to keep that soil, and therefore He plants it by the waters.—Rev. W. H. KRAUSE.

"IT IS NO MORE I THAT DO IT BUT SIN THAT DWELLETH IN ME."—
Rom. vii. 17.

We teach and comfort the afflicted sinner after this manner: Brother, it is not possible for thee to become so righteous in this life, that

thou shouldest feel no sin at all, that thy body should be clear as the sun, without spot or blemish ; but thou hast as yet wrinkles and spots, and yet art thou holy notwithstanding. But thou wilt say : How can I be holy, when I have and feel sin in me ? I answer, In that thou dost feel and acknowledge thy sin, it is a good token ; give thanks unto God, and despair not. It is one step of health, when the sick man doth acknowledge and confess his infirmity. But how shall I be delivered from sin ? Run to Christ the physician, which healeth them that are broken in heart, and saveth sinners. Follow not the judgment of reason, which telleth thee that He is angry with sinners ; but kill reason, and believe in Christ. The sin which remaineth in thee, is not laid to thy charge, but is pardoned for Christ's sake, in whom thou believest, who is perfectly just : whose righteousness is thy righteousness, and thy sin His sin.—LUTHER.

“I SOUGHT HIM WHOM MY SOUL LOVETH.”—Cant. iii. 5.

The sense of our wants, when withal we have a restlessness, and a sort of spiritual impatience under them, because we want Him whom our soul loveth, is that which maketh an open door to Christ ; and when we think we are going backward because we feel deadness, we are going forward ; for the more sense, the more life ; and no sense argueth no life.—RUTHERFORD.

HOME PROCEEDINGS.



OUR last month's Article on the subject of Home-work could do little more than allude to a variety of tours which were being undertaken in Ireland. We are now in a position to lay before our readers some particulars of those tours.

Mr. Welby's deputation journeyings, which were to have embraced Counties Cavan, Tyrone, and Monaghan, as well as Antrim and Down, were brought to a sudden conclusion by the death of a brother in Virginia, which sad event necessitated our friend's speedy departure for America. “Man proposes, God disposes,” is the lesson we are daily taught in arranging for missionary meetings as in the other affairs of life. But we know equally well that He will not allow His work to stand still for lack of workers, but can and will raise up fresh instruments to carry out His purposes. So it proved in this particular case, for kind friends in Ireland combined to assist our Society by visiting the districts which were to have been taken by our Honorary Secretary for Notts. Thus the Rev. G. R. Wynne preached for us at Lisburn, and took meetings at Carrickfergus and in his own parish of Holywood. Before the year ends he hopes also to visit Moneymore, Dungannon, and Omagh. Mr. Gahan, of Donegal, was our deputation at Castleblayney, Carrickmacross, and Monaghan, and Kinawley, and had excellent meetings ; and Dean Massy-Beresford preached for our Society in Kilmore Cathedral. The remaining places in Co. Cavan are to be taken this month by the Rev. F. C. Hayes, Hon. Secretary for Co. Dublin. The County of Armagh will be arranged for by its own Secretary, the Rev. J. H. Townsend ; and certain places in Counties Galway, Wicklow, and Tipperary by his brother, the Vicar of Leixlip. By an interchange

of duties the clergy of Moate and Collinstown, in Co. Westmeath, helped our cause in their respective parishes, and we would gladly see this example widely followed. It is difficult for any one parochial clergyman to make extended tours for us, but if neighbours would interchange pulpits many small places which at present it is next to impossible to reach, may hear of our work. The latest information from abroad can always be furnished to those who are willing thus to help us. The tour made by the Rev. R. J. Simpson in the neighbourhood of Dublin was most successful, and that in spite of most inclement weather. He enlisted new friends, and stirred up old ones to a still livelier interest in South America. St. Matthias's congregation, as usual, took the lead so far as money goes, but considering the size of the place, a collection of 11*l*. 2*s*. 5*d*. after a meeting at Leixlip was perhaps the most encouraging item in the whole tour. The parishes of Castleknock and Coolock are new openings in the Co. of Dublin, and at both of them our Society met with a most favourable reception. We are glad to be able to announce that the Rev. W. G. Ormsby, of the Irish Church Home Mission, has accepted the Hon. Secretaryship in the city of Dublin. His constant intercourse with so many of the clergy will give him rare opportunities of befriending our cause. As Vicar of Arklow he assisted the Society in Mr. Despard's time, so in him we have an old and tried friend. Mr. Hayes, now Vicar of Raheny, will continue to help us, devoting himself to the country round the city.

In the North the most encouraging meeting was that held at Donegal, followed as it was by Mrs. Gahan's "Sale of work." The two produced nearly 35*l*. and the right kind of tone evidently pervaded those who attended. At Letterkenny the number of those present at the meeting was greater than we remember to have seen at any South American Missionary meeting for some years.

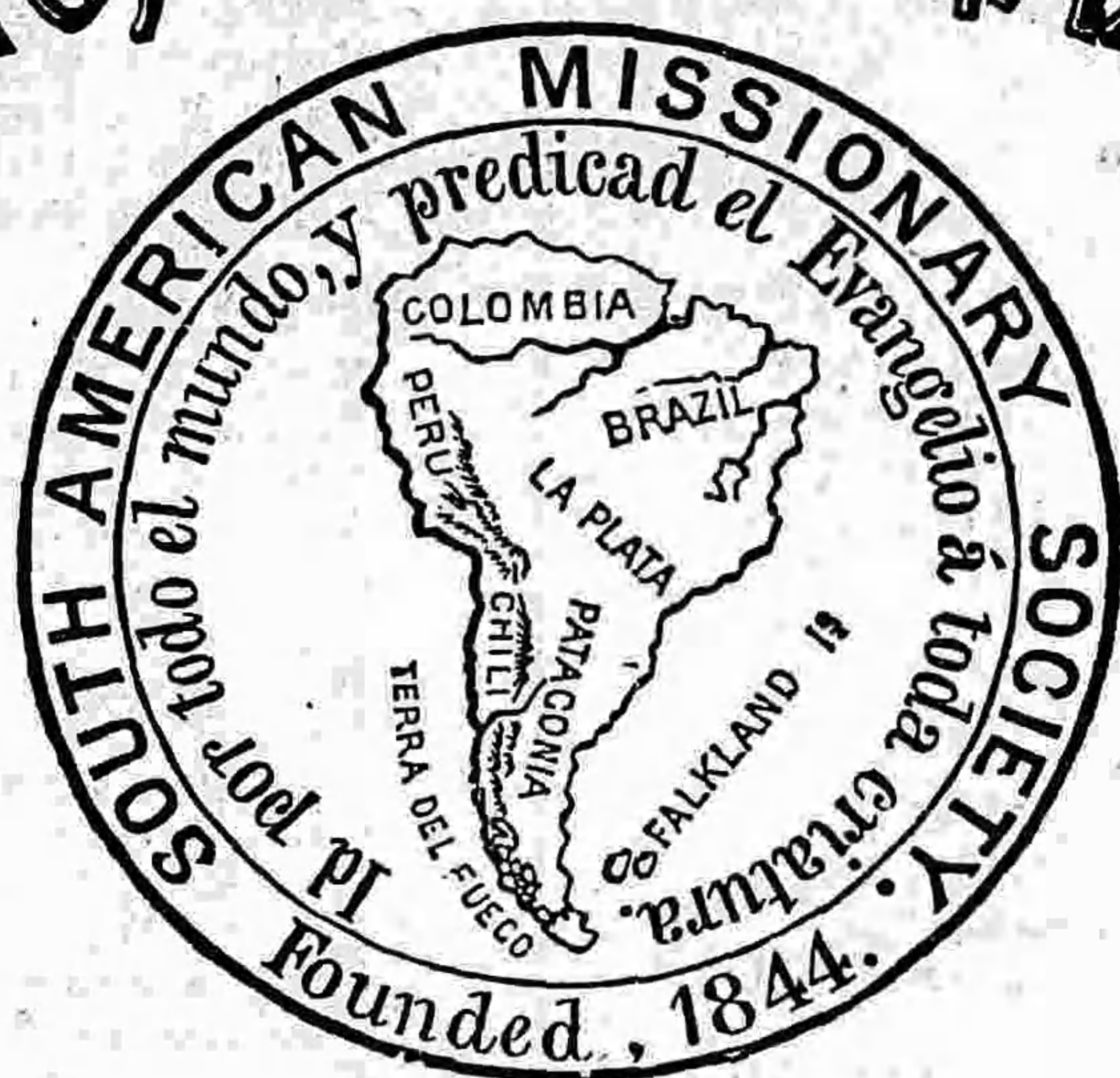
Mr. Scott, whose last days with our Society were spent in the South of Ireland, was much pleased with the hearty reception he met with wherever he lectured or preached. The sermon at St. Luke's Church and the magic lantern lecture at Dundrum seem to have been the most successful efforts; the collection after the former being the largest ever made in the evening and the attendance at the latter being remarkably good. He will, we are sure, carry with him to his new sphere of work the prayers and good wishes of many whose acquaintance he has made during his two years' labours for our Society.

A few words about the work in England and we have done. Mr. Windle has kindly helped us in his own neighbourhood, lecturing at Crook and preaching at Underbarrow. He also took a sermon and meeting in the Isle of Man. Mr. Marsh represented the Society at the Annual Meetings of two of the most important Notts Associations, viz., Newark and Southwell, while our two Association Secretaries visited Tunbridge Wells, Chichester, West Meon, and Barnet. The sermons at St. John's, Weymouth, and at Savernake, the latter a new opening, were preached by the Rev. G. V. Garland. In conclusion, we would remind our readers that St. Andrew's-day has again been appointed as a day of special intercession for Foreign Missions. We earnestly ask all to remember in their prayers South America and her Mission on that day; and we invite the clergy who have been unable otherwise to help us, to devote a portion at least of the day's collections to our vast field. More prayer, more effort, more offerings must be expended in South America before we can hope to see God's Word have free course there and be glorified.

H. S. A.



THE SOUTH AMERICAN MISSIONARY MAGAZINE.



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Nov. 20th, 1875.*

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

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Aldbourne, per Miss E. Browne	4	0	0
Ditto, Miss Barnes' Missy. Basket	1	1	0
Beckenham, per Capt. P. W. Stephens, D. R. Meeting at Tyringham and subs., &c.	8	11	0
Canton, Cardiff, per G. F. Webb, Esq., L. &c., by Rev. H. S. Acworth	9	19	0
Colton, per Rev. R. S. Hart, Lec. by Rev. H. E. Windle	0	18	8
Croydon, per Miss E. Ditmas, D.V. Lec. by Rev. H. S. Acworth	5	15	3
Great Malvern, per Rev. C. E. Ranken, L. by Rev. H. S. Acworth, less ex.	2	0	5
Ditto, Baron Webster, Esq.	1	1	0
Jersey, per Mrs. Hughes, D.R. sale of work	20	0	0
Hall Green, coll. by Archibald Jones	3	1	6
Helstone, per Miss Moyle	0	7	0
Liverpool, per Rev. Canon Hume.....	1	6	0
Leicester, per Rev. E. Davys, Wedy. Evening S. by Rev. G. P. Quick...	3	12	8
Malvern Link, per Miss Price	7	6	0
Ditto, per Mrs. Hollinsed	1	8	0
Matlock, per Miss E. Garton.....	3	6	0
New Malden and Coombe, per Rev. C. Stirling, S., M., &c., by Rev. H. S. Acworth	9	1	5

Pendoylan, per G. F. Webb, Esq., S. by Rev. H. S. Acworth	2	9	2
Plumstead Central Sunday School, per Col. Travers, R.A., coll. after address.....	1	6	0
Rainham, per Miss Smart	5	8	6
Ryde, per Rev. W. H. Redknap, SS. and M. at St. James', by Rev. H. S. Acworth.....	14	6	6
Seething, per Miss Barrow.....	5	12	6
St. George's, Tufnell-park, per Rev. W. McCall, L. by Rev. R. J. Simpson, less exp.	1	5	1
St. Pancras, per Miss Elwin	2	10	0
Sunderland, per Miss Isaac Price ...	2	10	6
Ditto, per W. Spencer, Esq.	3	2	3
Tewkesbury, per Miss L. Goodricke, L. by Rev. H. S. Acworth, and subs.	5	0	9
Tunbridge Wells, per Rev. L. C. Walford, SS. at Christ Church, by Rev. G. P. Quick	23	1	2
Ditto, per Mrs. Snell, Meeting, depns., Revs. R. J. Simpson and H. S. Acworth	12	0	6
Waltham, per Rev. J. A. Gaussen, SS. by Rev. J. I. Lee	5	4	0
Wanstead, per Miss Absolom	18	16	10
West Meon, per Rev. A. B. Burton, SS. by Rev. J. I. Lee, and annl. sub.	8	0	2
Sale of S. A. M. Magazine.....	5	9	5
Ditto, "Story of Com. Allen Gardiner"	1	10	0
Ditto, First Fruits	1	2	7
Ditto, Gifts.....	0	1	0

SCOTLAND.

Ardrossan, per J. Lambert Bailey, Esq.	4	18	2
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IRELAND.

Antrim and Down, per Rev. G. R. Wynne	10	0	0
Cavan, Derry, and Donegal, per Mrs. Gahan	66	14	8
Coolock, per Rev. A. R. Barton, to be added to Meeting	0	8	6
Dublin, per Rev. W. G. Ormsby, S., M., &c.....	10	12	0

FOREIGN.

Per the Bishop of the Falklands. Negrete Estancia, offertory.....	3	6	0
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SALE OF WORK.

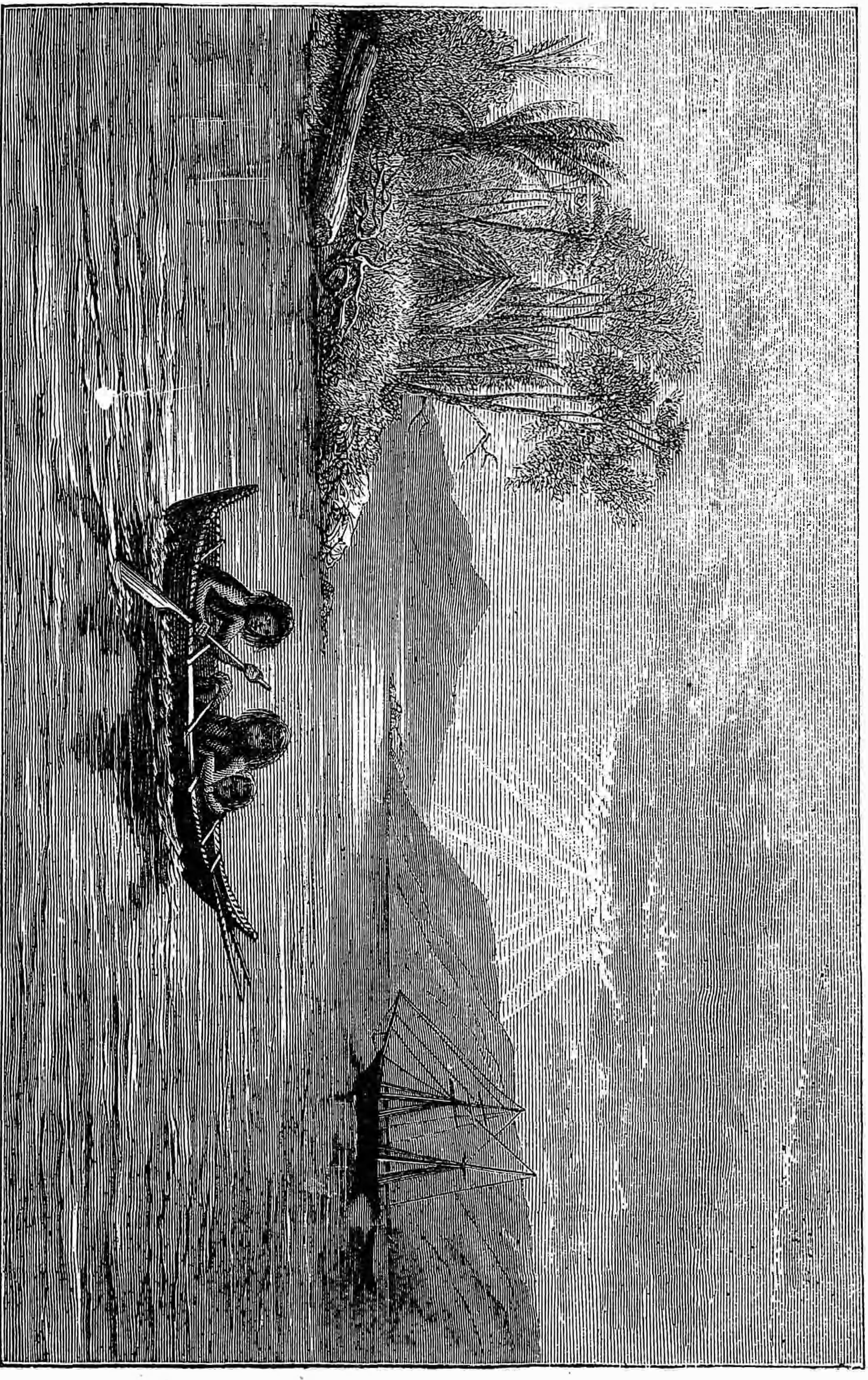
MRS. HEATHCOTE will (D.V.) hold her next Sale of Work for the South American Missionary Society, at Southwell, Notts, early in February, 1876, and will be extremely obliged by any contributions which her friends will have the goodness to send her in aid of this Mission.

Arrangements for Sermons, Lectures, or Meetings, not yet held for 1875, should at once be made with the Organizing Secretary.

SOUTH AMERICA.



"And there remaineth yet very much
 land to be possessed."—Joshua xiii. 1..



SCENE IN TIERRA DEL FUEGO.


From a sketch by Rev. Allen W. Gardiner.

THE SOUTH AMERICAN

Missionary Magazine.

DECEMBER 1, 1875.

LETTERS.

URING the past month letters have been received from the Bishop of the Falklands, the Rev. W. H. Lloyd, the Rev. W. H. Elkin, the Rev. L. Fernandez, Rev. J. Roe, Mr. Clough, Mr. Bartlett, and Mr. Lewis.

BUSINESS.

The General Committee assembled for their usual monthly meeting on the 16th ult. instead of the 9th.

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

Next Meeting will take place (D.V.) on the 14th inst.

FINANCE.


The Finance Committee held meetings on the 4th and 16th ult.

The total amount received during the month of October, including the two legacies previously announced, was 780*l.* 5*s.* 3*d.*

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

The Committee earnestly desire all Secretaries, Treasurers, and Collectors, kindly to remember that the financial year ends December 31st; and all monies to appear in the next Annual Report must reach the Office, 11, Serjeants' Inn, Fleet-street, London, by that date.

GENERAL INTELLIGENCE.

N our last number we could only briefly inform our readers of a Special General Committee having met on the 19th Oct. to consider important correspondence received from the Southern Mission.

The questions submitted for consideration by those in charge, both at Keppel and Ushuwia, were chiefly regarding the extension of the work and improvement of the stations, and this we are sure will be a satisfactory feature to all our friends. No lover of Mission work can read the words written by the starving, dying founder of the Society only six days before his death, without having his heart drawn towards the object he so willingly laid his life down to commence. "If I have a wish for the good of my fellow men, it is that the Tierra del Fuego Mission *might be prosecuted with vigour.*"

Having carefully considered the propositions submitted to them, the Committee have decided to increase the number of Indians under instruction at Keppel by eight. These will be sent over from Tierra del Fuego by Mr. Bridges, having been selected by him from those desirous of living at Keppel, for their superior physical and intellectual attainments. This increase will afford Mr. Lewis greater facilities for imparting instruction, and also be very beneficial in carrying out the agricultural operations of the Mission. For the accommodation of this additional number it is necessary to provide a suitable dwelling, or Indians' Home, the material for which the Committee have decided to send out.

It must be borne in mind that the work has been gradually increasing, so that what was sufficient for all purposes some four or five years ago, is not so now. The agricultural operations referred to above are, like everything else, being continually extended, and, at the present moment, a great many acres of land are under cultivation, besides which large flocks of sheep and herds of cattle require unremitting care and attention. The produce raised has contributed largely to the support of the Southern Mission, but the day has at length come when an outlay must be incurred; for want of proper

storage the wool is spoiling, and a substantial shed must be provided.

At Ushuwia the limited accommodation afforded by Stirling House, with its four rooms, falls far short of the requirements of Mr. and Mrs. Bridges and Mr. and Mrs. Lawrence, with their families, now comprising ten individuals, and an urgent request has been received from Mr. Bridges for a separate cottage for his fellow-labourer. The adopted orphans, already clothed and fed, urgently need to be gathered beneath one roof, for which purpose the long contemplated Orphanage must be at once erected. Thus for four distinct buildings—two at Keppel and two at Ushuwia, there exists a most pressing necessity which can no longer be avoided. The Committee have therefore sanctioned them at an estimated cost of 1,500*l.*, for which amount they earnestly appeal. The plans and estimates, prepared to combine economy with efficiency, have been provided most kindly by the Chairman of the Society, who, with the Finance Chairman, has given much valuable time and thought to the subject.

To meet these expenses, which cannot possibly be defrayed out of the General Fund, the Committee appeal to the friends of the Society, and those interested in Mission work, to lighten their labours and anxiety by furnishing the requisite amount. The attention of our readers is called to the appeal sent with this Magazine.

We have news from the Bishop of the Falklands to Oct. 9. His Lordship wrote from Monte Video and intimated his intention of proceeding to the Falkland Islands by next opportunity.

The Rev. J. Roe's term of three years for which he engaged will terminate in April next, when he has decided to leave Santiago and return to England. This, together with the fact of Mr. Ibanez's death, news of which has just reached the Committee, leaves vacant a most important sphere of labour, both amongst the English and Spanish-speaking people, and urgent appeals have been made to this Society to seek a suitable successor without delay.

The Rev. W. H. Lloyd, writing from Valparaiso on the sub-

ject of Mr. Ibanez's death, remarks :—"There are now great openings, but no one to make use of them."

A few lines from Mr. Clough announces the arrival of himself and Mr. Resyek at Canacahan, Rio Purus, on August 29. He wrote in good spirits, and looked forward hopefully to the further prosecution of their voyage and work.


His narrative journal, which has appeared from time to time with the Magazine, being now completed, has been published separately, and can be obtained, bound in cloth, gilt, with numerous illustrations, 5s., on application to the Secretary or the publisher, Mr. W. Macintosh, Paternoster-row.

The attention of our readers is called to a little paper issued with this number, entitled "Union for Prayer for South America." It is the revival of an admirable plan instituted by the Rev. W. W. Kirby, which we hopefully commend to the serious consideration of all our friends.

P. W. S.

SOUTHERN MISSION.

USHUWIA.

HE following letter from the Rev. T. Bridges to a member of Committee, is so full of interesting detail bearing on the every-day life of the Fuegian Indian, that we present it to our readers *in extenso* :—

"Tushcapalan, Ushuwia, Fireland, April 21st, 1875.

"I will now endeavour so to write of the natives, and the nature of our intercourse with them and work among them, as to enlighten you fully as regards our hopes and fears, difficulties and helps, and as regards the spread of Christ's kingdom here.

"1st. What is the state of the natives—how is society held together? Parents universally take no pains in the education of their children, and give them no instruction in the arts of native life, save it may be a little instruction in swimming and basket-making by mothers to their daughters; yet I believe that even for this they are generally as much indebted to others as to their mothers.

"The children learn to speak, to use the spear, sling, and arrow, to make these and other implements and vessels as best they can. No youth has a chance of getting anything of consequence with his spear (the principal native means of getting a living), for, when travelling with his

father, the father takes precedence in the canoe, and tries his hand (often less skilled) to the exclusion of his son. Again, no youth before he has a wife goes about in his own canoe, but voyages with any one who may take him, and not only has he no canoe, but no spears either. It would be profitable, and conducive to much good if fathers would show interest in their sons, and give them a chance. Thus a man, say, has three wives, and children, say, from ten to twenty years. Suppose, as never occurs, with the help of his sons, he kept two canoes for his family, and sent sometimes one, sometimes another of his sons, accompanied by his mother, aunt, or sister, with needful supplies of spears to try their hand in killing seals, &c., distinguishing the one most successful or otherwise deserving; this, or other similar efforts for their good, would strengthen the parents' authority (which is very slight), and be attended with other good results. Or, supposing the supine native (for he is *very* supine in all things, save in hunting, self-gratification, and quarrels) exerted himself to amuse his children, to play with them, to lead them on, instead of idly telling them to do this and that, and leaving it to them to obey or not and to do it when they choose, his self-denial and wholesome exertions for his children's good would promote in them love and respect to him. The native never punishes his child because he has *done wrong*, but because he has troubled him, or to please those who may be angry with him, or he expresses his vexation towards any who have displeased him by wreaking it upon his innocent child. In fact, in all the duties of life the heathen, whether man or woman, is so selfish, so immoral, so unreasonable, so foolish, as to forfeit each other's regard, the affection of their children, and the confidence of all men.

“This (intense selfishness) being the state of the natives, what keeps them together? what prevents their so following their evil ends, their selfish desires, as to lead to their destruction by each other's hands? FEAR is the powerful agent, fear of man, fear of death; without the latter there would not be the former to any profitable degree. A man is restrained from taking life by fear, fear of his friends, as well as dread of those whose vengeance he has incurred by the taking the life of one of their kin. For according to native usage, and necessarily springing from it, all the kindred of a murderer are held as sharers of his offence, and frequently suffer in his stead. For though they (selfishly) may be ever so angry with their relative, the murderer, for thus making them liable, yea, not only liable, but certain to be partners of his punishment, yet they will not give him up to death, but will avenge his death if he is killed.

“Also, leading the wandering life they do, they are eminently subject to fear of each other, which is both hurtful and beneficial, as will be seen hereafter. Thus a man cannot afford to displease a guilty person by punishing him. He will blame, and make a great talk, but not intimidate; no native can intimidate a fellow-native of any consequence. Society, as here constituted, supports, aids, protects, not the innocent or injured, but

each clan its member, guilty or not guilty. Thus, if one native would destroy another native's canoe, he could not be prevented save by superior physical power in him who withstood him. But God be thanked, who has imbued these poor Firelanders with naturally amiable and pliable dispositions, so that, in the absence of means of insuring safety and justice, we and they live month after month in safety and in peace. The wandering habits of the natives result in making them servile to each other. Not knowing whom he may meet in any place, yet having to seek shelter with any one he may find there, a native would find it very awkward thus to meet a man and his friends whose enmity he had incurred, causelessly or otherwise. Living stately in one place, among a settled number of persons, pursuing regularly some employment, where each one is interested in the security of all, these circumstances beget independence of spirit, honesty, and *wideness* of sympathy. To induce these people to settle will tend to their highest good in a thousand ways. To do this, it is absolutely necessary at present to feed them, in part at least; and if to feed them, so also to clothe them, and to aid them in the erection of improved dwellings, and in cultivating the soil, &c., &c. This aid must be, in part at least, earned, hence the necessity of employing them; and this employment of natives takes much time, and leaves little space for really more important work, as the further acquirement of the native language (Yahgan), the visitation of natives at home, general and particular instruction of natives, translation of God's Word, &c., &c. Not only is it necessary to employ the people, but through the state of this country and its inhabitants there is much work which *must be done*, and that not only directed but largely shared by us. Were these people civilized, we might purchase from them all we require as food which their country supplied. Now, we must entirely depend upon ourselves. Thus we must raise large supplies of vegetables for ourselves and the cattle, which also we must rear, and in this rigorous climate supply, to a considerable extent in winter, with food raised, gathered, and stored for them. Our winter is fully four months. For the cattle we must inclose land, erect sheds, &c., &c. Again, for the saving of expense, we must raise locally as much means for the carrying on of the work as we can, but this represents much work and care, and we who have to direct and get the work done have been too few. I rejoice greatly for the sending forth of Mr. and Mrs. Whaites to share and lessen my cares and work in these matters. Again, in our present work, we must be mindful of the future, and in the growth of this settlement must follow some plan. That which struck me as best was the one I sent home, which we are carrying out and are now fairly committed to. This necessitated the making a road, and this was, I am sorry to say still is, a great work, owing to the irregularity of the land. The most arduous part is done, which was a cutting through hard clay and rubble for about 100 yards in length. The contents of the cutting have been carted below, to form an embankment through a long depression about 150 yards long,

varying in depth from 0 to 10 feet. The embankment is not completed, being much steeper than it is intended to be. Our house is about 90 feet above the sea, and the length to rise this height makes the rate of rise in the road 1 foot in 11 feet. To do this work we had more than once to repair our wheelbarrows, handle our pickaxes and point them. We had also to make a cart, of which only axles and wheels were sent out to us. The new road is as direct as possible, I think about 430 yards long, and much shorter than the former one, fully a third. The present road will be practicable from beach to store, *i.e.*, the cellar of our house; and at high-water the distance of carriage can be lessened by 140 yards by landing the goods in the inlet cove. The Indians soon tire of regular daily labour, and I have found it necessary to work with them, not only to superintend. When I work with them I know they do fully as much 'again. In fact, every now and then I find it necessary to reprove so sharply and so generally for idleness at work, lateness in coming to work, and frequent and long absences from work, as to sorely displease them for the time; but the effect has always been good for awhile, when a repetition would again be necessary. If left to themselves they presently would not do an hour's work in a day.

"There is no market in Fireland. The natives covet our food, clothing, and goods. Women, one after another, bring bundles of small fish for sale. One wants in exchange much biscuit, another a comb, another a handkerchief, another sugar, &c., others bring crabs and other shellfish, and oftentimes there is such a flow that we must stop and refuse; then they are abusive and angry, and one says, 'It is me only you refuse to buy from; you hate me. I won't come again; I will leave to-morrow.' Many come with baskets, spears, shafts, fish-lines, eggs, shells, and *curios* of every imaginable kind,—stones, seals' teeth, birds' claws, feather headbands, clays, fungi, seeds, &c., &c.,—wanting every description of goods in return. Many come begging; many to borrow this thing and that thing, then afterwards to return the article borrowed; many to ask for employment; and all these things take much time, for we seldom are abrupt with them.

"You wonder, perhaps, and say, 'Why not have more native help in the house?' I reply, we cannot. Not one of them is free from vermin; if free to-day, they would not be to-morrow. Their dwellings made of turf, principally, with earth floors; bedding, a litter of grass on the earth; no seclusion, no exclusion; natives in and out of each others' dwellings all day long, squatting close up to each other, women with their arms round each other, and so walking about, and the men, too. No native thus forced by habit and general custom to suffer every intrusion and close contact can keep clear of vermin; and our straitened house-room will not permit us to lodge a native servant. Again, there is with these people a very strong and disagreeable odour. I have always perceived the same with the cleanest of the natives, even at Keppel Island, so that to bend

over them with the nose close to their heads in directing their handwriting has been very disagreeable, and I am not at all nice in this matter. Here, where their food is largely fish, they smell much stronger. My wife has the effectual, ready help of her sister, and very frequently we employ a man besides to do the rougher, harder work, yet we find our domestic duties very onerous. We have to bake our own bread, rear our own poultry and eggs, keep a dog for protection of premises, make our butter, attend to dairy, but natives entirely milk the cows. To some considerable degree we have ourselves to cultivate our gardens. For economy's sake, and also for the good of the natives, everything we can get done we do. Thus, material for clothing is ordered and sent, the fustian, cord, calico, flannel, &c., is converted into clothes by native labour, in part; for none yet, despite all the time some of them have been taught, can turn out of hand unaided a decent pair of trowsers, waistcoat, or shirt. Do not think I complain—I do not; I am happy; but I tell you all these things to convince you how busy we always are. The coming of Mr. Whaites will be a great relief, as I shall entirely throw upon him all those duties for which he is better fitted than myself,—all tools and work in the carpentering and smithing lines; the execution, direction of all such work, and the superintendence of the natives when at work generally, together with other duties. We shall then, I hope, be able *regularly* to keep school for the boys and girls, and give special teaching to adults such as shall qualify them to teach and lead their fellow-countrymen.

“The natives are always buying and selling, exchanging canoes and everything, and their manner of doing so is very unsatisfactory. Here is a sample that occurred a few days ago. Palahlian, a man about thirty-eight, has three wives and three little children, and had a good canoe. Another man, a visitor here, not living with Palahlian, intends to give his canoe to Palahlian. Palahlian does not wish it, and hears of it indirectly, and is troubled what to give in return. He told me all about it. Palahlian at length is told that such and such a canoe is his, not, however, by the giver. Palahlian then seeks him, and gives him a large axe, well handled. Thus there is no mutual agreement previously made, and most of their transactions are performed in this loose manner. Marriages are brought about much in the same way: they cannot be termed transactions; there are no arrangements, no agreements between the various parties. This horrible looseness prevails through everything. No discipline, no order, no agreements or arrangements; hap-hazard, confusion, ‘happy-go-lucky,’ these are the usages of Fireland life. A general absence of confidence, faithfulness, and love is everywhere apparent. There is a great show of friendship, but little sincerity.

“The begging and stealing propensities of the natives discourage laying up stores of fuel or food, and engender slyness. When they sell skins or other things to us, they aim to do so unknown to their fellows, in order to keep what they receive to themselves. Thus they secrete what

they bring under their clothes, or hide it near by, till obnoxious observers and waylayers have departed. Again, if they have any supply, they cannot keep it in their own possession, and so they leave it with us. A great powerful fellow lately bought some biscuit; he wished me very much to keep it for him. Twice or thrice a day this man came to our door, and would take out three or four biscuits at a time, and always watched for opportunities to time his visits privately. Before leaving our door he invariably concealed the little he used to take. As the man with his biscuit above-mentioned, so with those who have swedes; daily, or several times a day, will they come for two or three. The people here cannot leave the canoe furniture in the canoes for fear of theft, and so have to be constantly taking backwards and forwards paddles, spears, and every trifle. So given are the people to exaggeration and lying that it is very difficult to know what to believe; and so partial are they, that it is very difficult to come to a clear understanding of the why and wherefore of their quarrels. Each side invariably clears itself and condemns the other.

“I think I have now said enough against the people; is there nothing I can say for them? Yes, much. Compared to what they were, the change is great, and influences beneficially in a thousand ways—in what it does, in what it prevents. Though no earnestness is shown in repentance of sin and love to the blessed Saviour,—though no earnest questions are asked or remarks made concerning the Divine truths they hear, yet improvement of character and life is manifest in all; there is a breaking away from old and hurtful prejudices and deceits; a great spread of clear knowledge of the goodness and severity of God, His nature, laws, promises, and threatenings. More industry is shown in improving their dwellings, in preparing land for crops, in cleanliness, order, and thrift. When asked whether they understand and value the instruction they receive, they invariably reply affirmatively and heartily. There is a decided increase of self-dependence and independence. In short, though much remains to be done, much undeniably has been done towards bringing about the kingdom of Christ Jesus, the great laws of which are charity and truth, and its blessings and results, joy and peace.

“To do these people all the good I could wish, the following seems to me to be the best way, though a way we, through want of means and agents, can but imperfectly carry out. First, insure a very large and constant residence here by a general employment (as lucrative as possible), and to supply them in return with needful shelter, food, and clothing. All so employed should daily receive religious instruction and evening lectures; and other means of developing and influencing aright the minds and hearts of the natives should be steadily pursued. The young should be *fully* supported, and lodged in *suitable buildings* entirely away from their parents, till those parents could, through the grace of God, be a blessing to their children. The young persons should be *well* watched, guarded, warned, exhorted, instructed, and also suitably

employed, to prepare them for life's duties, guard them from its snares, and lead them in all things so to live as to glorify God. As one and another became fitted, they should be assisted to follow various occupations according to their own leadings; some should be teachers, others tailors, cobblers, sawyers, fishers, bakers, gardeners, farmers, carpenters, smiths, vendors, &c., &c. To accomplish this, and make the people capable of living a happy Christian life, would require a great number of agents, extensive erections of buildings, and, in fact, would be a complicated and extensive business, but I believe one that would permanently prove the salvation of these poor remnants of America's aboriginal races.


“May God's kingdom speedily come, and that with great and benign power.

“What are our encouragements, amid so much to discourage? First, the sure word of promise of our covenant-keeping Lord and Master, ‘Lo, I am with you always, even to the end of the world.’ ‘I, if I be lifted up from the earth, will draw all men unto me.’ ‘My word shall not return unto me void, it shall accomplish that which I please,’ and we know what that is. It is salvation from sin, shame, sorrow, death, and every ill; it is salvation to eternal life, joy unspeakable, glory unutterable, and every good, even the fulness of God. ‘He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also *freely* give us all things?’ The command of our Lord is our encouragement. We may well walk in the strength of the Lord Almighty, when following His commissions. Who was ever weak whom God sent to do a work? Were the prophets weak and timid? Was Samson weak when the Spirit of God came upon him? Was Paul or Barnabas weak when preaching Christ to the proud Greeks or prejudiced Jews? Again, I can tell you that I am encouraged to go on in this work, amid no glowing and highly satisfying results, feeling more than ever my call to it to be from God, and also from a growing fitness to witness for Christ in increased and increasing love and knowledge of Himself, as well as in an increased desire to bring to dying sinners the offers of His blood-bought pardon. I say this with devout gratitude and humility. When looking to our God we have all confidence; we must first honour Him, and He will honour us.

“Work, fragmentary time, want of room, and many difficulties, have prevented my pursuing the study of the language to any considerable extent, but I hope, and have commenced in earnest to do much to it henceforward, the Lord being my helper. I cannot yet commence translating God's blessed Word. Let not the zealous become impatient. As soon as I know the language and feel able, I trust *zealously* to commence the blessed work. Daily I feel my knowledge of the language imperfect, and am daily praying for and striving after increased knowledge of it. Close attention to the natives speaking it, much time to spend with them for this express purpose, these are requisite, as well as the study of and arrangement of what I have already learnt.

"I can confidently assure you that we are not standing still, but going ahead, and the work among the natives is truly, solidly, though unostentatiously advancing. Oftentimes do I feel most thankful for the manner in which the Lord enables me to speak of Him and for Him to the people, and for the solemnity and earnest attention that is paid by many. I know dear Mr. Lawrence would tell you that I speak plainly, earnestly, and fully to the people from day to day in warning, reproof, exhorting, enlightening, in preaching Christ crucified the power of God and the wisdom of God, and the sinner's one hope and joy.

"THOS. BRIDGES."

HOSE ladies who from time to time have sent contributions by working parties, will be glad to see in the accompanying letter from Mrs. Bridges the happy uses to which their various articles are put; and that even in Fireland it is possible to add to the cheer and gladness of Indian homes by the "Christmas Tree," which will so shortly bring mirth and merriment to our own.

"Stirling House, Ushuwia, Tierra del Fuego, June 10th, 1875.

"As we are every day expecting our new 'Allen Gardiner,' I write a few lines, first, to thank you most heartily for your most kind and acceptable presents—sent by you in March, 1874, and received by us March, 1875; and then to give you such information concerning ourselves and work as may, I trust, prove interesting to you. When the ship was last here we dared not detain her, as she was chartered, and if we had kept her a day after the captain was ready to start, it would have added much to the Society's expense in sending to us; therefore we did not unpack nearly all the goods we received, and your parcel was put aside as a parcel of stationery to be opened at a future time. Judge then of my surprise and pleasure when I found, instead of paper, envelopes, &c., such sweet little needle-books, pin-cushions, work-bags, with all the furniture appertaining to them, and those lovely scrap-books! I was delighted, and a very few moments sufficed for the calling together of our whole Mission party to share my joy. We had never before received so many tokens of sympathy with, and interest in, our work, from so many friends as we did last March, and many times our hearts were filled with thankfulness and our eyes with tears. Truly we thanked our gracious God, and took courage. I must now tell you how we disposed of your gifts, and those of other kind friends. My dear husband had long promised that when the road was finished, or when (as was the case) frost, &c., obliged them to discontinue it for the winter, all the people in the place should have a grand treat. Accordingly, on the last day of April, all the native population, to the number of 168, were regaled with beef, bread, and plum-pudding. We

had previously determined, as we were so rich in suitable presents, that we would have a 'Christmas tree,' or, as my sister named it, an 'April shower.' On that day, which will long be remembered by many, there was first a service in the church, or schoolroom (formerly the Bishop's hut); then the dinner, which was partaken of in an enclosed grass yard; after which a number of men, women, and children, who are usually resident here, but who are not yet reckoned among our civilised natives, were invited to our general room, which was the only suitable place we had for the tree. One or more articles of clothing were given to each person: also to the women, workbags, somewhat scantily furnished; to the men, one of your useful wooden needle-cases, with needles; and to the children, a packet of sweeties and figs, which I had sent to England for a year and a half before they arrived! Mr. Bridges then left, and had a number of games with the men and boys, giving as prizes the remnants of food, while we quickly refurnished the tree with gifts for our baptised and civilised natives. We arranged matters thus, first, because our room could not hold all the guests at once, nor could the tree hold all the presents; and, secondly, because we wished the latter party to receive better presents than the former, and yet desired to prevent jealousy. Men, women, and children now received suitable clothing; also the men and elder boys a wooden needle-case and a knitted scarf; the women, workbags and needle-books, &c., liberally furnished; and the children, a large packet of sweets, biscuits, &c., after which all retired to their own homes.

"Thus your kind gifts made not a few hearts happy. My dear husband returns you many thanks for the scrap-books—excellent ones he says they are. He is holding them in reserve; for we find it well not to give them too many treats at once, otherwise we should seldom have anything new to bring forth from our treasures; and in this place, where all things are so monotonous, it is good to have a variety as frequently as we can.

"I am sorry to tell you that ill health has obliged me to discontinue my children's classes, and for eighteen months the only regular work I have been able to undertake has been my Mothers' Meetings or sewing classes. The members of this meeting number sixteen, viz. thirteen women, the wives of our civilized and baptized natives, and three big girls, their daughters. It takes me some hours weekly to cut out and prepare the clothing we make, as, during the three-and-a-half hours we are together, I have quite enough to do to attend to the sewing, for they are none of them very apt scholars. However, although very dull, they have all made some progress, and two or three are sufficiently advanced to overlook the others in some measure. Plain sewing, ready placed, many of them do very fairly; but anything more advanced, such as putting on collars or wristbands on shirts, the most forward among them find very difficult. They have no such words as half or quarter in their language,

and, with all my showing, I can get none of them constantly to 'half' and 'quarter' their work. Most of them have little idea of folding a straight hem; indeed, I often say, they are just like our infant school children in England. However, I am by no means discouraged. I get very frequent applications for cotton and pieces of cloth, calico and fustian, for mending purposes, which, of course, I am only too glad to respond to. As a rule, the women are far more ready to patch their clothes than they are to wash them. Indeed, their exceedingly dirty habits are our great trial, and it is only by the exercise of constant care and watchfulness that we avoid becoming contaminated in our intercourse with them. This failing prevents our having a servant. We cannot lodge one, having only two rooms and a passage for our use. We prefer doing the work ourselves, rather than run the risk of having vermin brought into our house.

"Although we do so little regular work for the natives, our household duties and the much casual work for the people keep my sister and myself very busy from morning till night. What is our casual work? Preparing food to send or take to the sick; cutting out and placing jackets, petticoats, shirts, &c., the material for which the various natives buy with skins, and, with much assistance from us, make up in their own homes. Sometimes those who cannot yet sew buy material, which they ask '*cutos ceepa*,' or their 'woman parent,' to convert into clothes for them. Then, in bad weather, we frequently prepare for and give them from four to sixteen gallons of boiled rice, or flour, or vegetable soup, the quantity depending on the number of persons in the place. In these various employments we find the time pass very quickly, and we are generally thoroughly happy and content. Our mercies we feel to be many and great, and constantly calling forth our devout gratitude to the gracious Bestower. May we show forth His praise, not only with our lips, but in our lives!

"My health is much better than it has been for eighteen months, and I trust, with the return of spring, to be able to do much more than heretofore for the good of these poor degraded ones. The prayers of God's children on our behalf we greatly value; and who can tell what blessings those prayers may call down upon poor benighted Tierra del Fuego? We greatly rejoice in the prospect of an addition to our staff of labourers. With dear Mr. and Mrs. Lawrence we live and work most happily. I shall be truly glad to write from time to time, if you so desire.

"M. A. BRIDGES.

"P.S. I am sure scrap-books, such as you sent us, would be much valued at Cranmer."

Uruguay.

SALTO.



R. SHIMIELD'S account of his journey to the colony of Scotch sheep-farmers in the camp in Entre Rios, shows how much his visit was appreciated by them, and the necessity that exists for itinerating work.

“Salto, Uruguay, August 18th, 1875.

“I am sorry again to report to the Committee a further diminution of the English community here.

“The Government having failed to pay their guarantee, the construction of the Salto Railway has been stopped, and the men paid off, although the line is only open a little more than half way to Santa Rosa, the proposed terminus. Mr. and Mrs. Human, and others on the engineer's staff, have left for England, and we therefore miss a part of our regular congregation.

“A certain depression is caused by this exodus, but it is in some measure counterbalanced by the more regular attendance on Divine service of some of those who remain ; for the average this quarter is greater than it was last, in proportion to the number of the English population.

“My letter announcing the kindness of Mr. Richard Williams in again allowing his house adjoining the church to be used by the chaplain rent free, has doubtless reached you ere this, and I have now the pleasure of recording that the house has been thoroughly repaired and beautified at the cost of 150 dollars. This has been done voluntarily by the congregation with an earnestness and evident pleasure which is very gratifying, inasmuch as it shows a practical desire on their part to do what they can towards maintaining the Church's ministrations here.

“On July 23rd I paid a most interesting pastoral visit to a colony of Scotch sheep-farmers, who are widely scattered in the camps of the Mandison Grande in Entre Rios, about sixty miles from Concordia. Part of the journey I was able to make by rail, and the other part on horse-back. I performed a marriage there, and remained till Monday, the 26th. I had previously promised to hold a service on the Sunday, and a young Englishman, a Mr. Chapman, son of the late vicar of Leatherhead, in Surrey, kindly undertook to give the people notice of the time and place appointed for service, a task pleasing enough to him whose heart is in the work.

“Most of the sheep-farmers live two or three leagues apart, and, therefore, we considered forty a good congregation. Being Presbyterians they neither possessed prayer-books nor were acquainted with our service, and I thought it best simply to sing a hymn, to read a portion of Scripture and the Litany, which they understood and could join in. I then preached to them from Daniel vi. 10, on the duty, the importance, and the blessings of

private and family devotion, which they could all use, though they were deprived of regular public worship.

“Judging from their reverent and attentive behaviour, and from their expressions after the service, I have reason to think that a blessing rested on our gathering together, and that they all felt it good to be there. I was asked to visit them periodically, and of course gladly consented to do so. I am anxious to get about three dozen prayer-books for the use of these people, and should be glad if you would procure them for me, and send them out at once, advising me of their transmission.


“Mr. Chapman has promised to collect subscriptions from this part of the camp. By the decrease of the English population, and by the unprecedented stagnation of business in town and country, the subscriptions in Salto are necessarily lower this quarter, but my congregation at Concordia have determined to subscribe to the Society, and their contributions, with those that Mr. Chapman can collect at the Scotch colony, will, I trust, not only make up the deficiency, but also increase the sum usually sent from these parts.

“We have been cheered and encouraged by a visit from the Bishop, whose able preaching and wise counsel cannot fail to leave its mark on our congregation. That he has the loyalty and good wishes of all our people here is, I am sure, not saying too much.

“W. H. SHIMIELD, Chaplain.”

Chili.

SANTIAGO.

HE Rev. W. H. Lloyd sends us the sad intelligence of the sudden death of the Rev. J. M. Ibanez Guzman. Mr. Ibanez has been long known as a tried and faithful Evangelist amongst his own fellow-countrymen. Between himself and Mr. Roe, the Society's Chaplain, there has always existed true Christian fellowship, and at the time of his death they were jointly engaged in the formation and conduct of a Bible-stall at the International Exhibition now being held in Santiago.

“Valparaiso, Sept. 14, 1875.

“News has reached us of the sudden death, in Santiago, of Señor Don Jose Manuel Ibanez Guzman, the pastor of the Chilean Protestant Church in that capital. It took place yesterday. I know, at present, no particulars. Humanly speaking, the loss to the cause of true Christianity in Chili is, most serious. But God knows what is best for His own honour, and can and will work, either with or without human instruments. Mr. Ibanez when we arrived here, was earning his living as a teacher of Spanish, and was at the same time looking forward to, and preparing for, the work of the ministry. He gave Mrs. Lloyd and myself lessons in Spanish for a few

months, and won our respect and regard. At the end of this time he gave up teaching, and was ordained pastor of the Chilian Protestant congregation in Santiago, after the form of the Congregational body of Christians, by Dr. Trumbull and Mr. Merwin of this city, and other North-American ministers who were then engaged in Mission-work in Chili. I should before have mentioned that though born in Chili, he had received the greater part of his education in the United States, where he had received the knowledge of Christ, and given himself to His service. He came of a good Chilian family. His cousin, Señor Don Adolfo Ibanez, is (or was a short time ago) Minister for Foreign Affairs. He married, little more than a year ago, a young English lady, well known in the English community of this country, who is now left a widow with a young infant. We all feel deeply for her, as you may suppose.

“He was an able preacher and speaker, and as the first and only Protestant minister of the Gospel of Chilian parentage in charge of an increasing congregation in the capital of Chili, and able to write as well as speak with ability, he had apparently before him a career of extensive usefulness.

“In thinking of his poor wife thus early left a widow, with the charge of a young infant, we can but reassure our faith by reflecting that ‘God is love.’ And in thinking of the great work we had hoped he might accomplish, cut short almost at its commencement, we can only remember how often God has laid aside the most promising instruments in order to build up His Church by means which man had overlooked ; and how that God ‘hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen ; yea, and things which are not, to bring to naught things that are ; that no flesh should glory in his presence.’ And ‘the foolishness of God is wiser than man ; and the weakness of God is stronger than man.’ He can save by many or by few ; and if He has struck down a good standard-bearer, can, if He pleases, raise up a better to take his place.

“But my chief object in writing to you is to place before the Committee the strong necessity that now exists for having in Santiago a missionary chaplain who possesses either a good knowledge of Spanish, or a power of acquiring languages, with the determination to use it and to push the Spanish work. There are now great openings, but no one to make use of them. I trust the Committee may secure a successor to Mr. Roe who, if not a Spanish scholar, shall have at any rate shown a talent for acquiring languages. Such a person, with the needful qualifications of piety, energy, love, prudence, and gentlemanly bearing, may not be easy for us to find ; but the Lord of the Harvest can send him forth in answer to prayer. Such a labourer will have every prospect of returning with joy, bringing many sheaves with him.

“W. H. LLOYD.”

The Rev. J. Roe also writes :—

“*Santiago, Chili, Sept. 27, 1875.*


“It is with the deepest regret I have to announce the death of Señor

Ibanez, the Chilian pastor of Santiago, and my dear Christian friend. His death took place on the 13th of this month, after a very short illness. He was attacked with rheumatism a few days before, and although it was rather severe, no danger was apprehended. The day of his death his medical man had seen him, and pronounced him much better, so much so that he intended to get up in the afternoon. But at about 1 p.m. he was suddenly seized with a pain in the heart, and died almost immediately. He leaves a young wife and a child of two months old quite unprovided for. His loss will be great. He was a ripe scholar, an eloquent preacher, and a true Christian. The Santiago press expressed the greatest sympathy.

"J. ROE."

NORTHERN MISSION.

THE AMAZONS.

N receipt of the telegram from the Committee instructing Messrs. Clough and Resyek to proceed, without delay, on their Mission to the Indians on the banks of the Purus, the former wrote the subjoined letter in prospect of the trials and hardships which they would necessarily have to encounter. Will our friends kindly remember these pioneers of the Gospel in their prayers?

"Pará, River Amazons, August 3rd, 1875.

"I beg to thank the Committee for entrusting me with the conduct of the mission to the Indians of the Purús. My colleague and self know something of what is before us. We are cognizant of the difficulties and trials which await us as messengers of Christ's Evangel. The task is one of no ordinary peril, magnitude, and solemnity, and we feel the necessity of seeking faith to rest upon the everlasting promises of our Heavenly Father. We are greatly honoured of God in being permitted to march as soldiers of the Cross in the vanguard of missionary enterprise among the heathen in this land. Our hearts lovingly linger, and our eyes wistfully gaze eastwards over the sea of verdure, when we reflect that our footsteps are about to penetrate the distant solitudes of Amazonia, and that a few short weeks will so widely separate us from civilization, and still further from those who are near and dear to us by the ties of kindred, friendship, and Christian fellowship. But we do not hesitate regarding the performance of our duty. What has Jesus done for us? Lord, thou hast endured all things. Thou didst suffer the death of the cross. Thou didst lay down thy spotless life that through thy merits and satisfaction we might find peace and acceptance with the Father. Blessed be thy holy name, we who were children of wrath are now partakers of the privileges of the sons of God, and by grace through faith have access to the Father of lights, with whom is no variableness nor any shadow of

turning. All thy promises, O Lord, are yea and amen in Christ Jesus, and in virtue of thy Divine command, we thine unworthy servants stretch forth our hands, that thou mayst lead us and guide us to those who sit in darkness, that we may proclaim to them the wonders of thy love in the redemption of the world by our Lord Jesus Christ. Let the gifts and graces of thy Holy Spirit dwell richly within us, that we may walk worthily before thee, and acceptably in the sight of those unto whom thou dost bring us. The hearts of all men are in thy hands, wherefore we beseech thee to give us grace in the sight of the heathen, to protect us from all danger without and all evil within, and so inspire us with a sense of thy Divine presence, that we may be faithful ambassadors, and ever live prepared to hear thy glad summons, 'Come up hither.' And now, O Lord, we know not what thou hast in store for us, but we know that thou art God alone. May all thy dispensations increase our faith in thee the God of our fathers and in thy Word. Look with mercy and compassion upon thy servants who by their free-will offerings and offerings of thanksgiving have assisted in the work thou hast committed unto us. Remember their labours of love, and let their hearts be cheered, comforted, and strengthened by the assurance that their efforts are not in vain in the Lord. Extend the borders of thy most holy Church, bless every effort put forth with a single eye to thy honour and glory ; raise up many of thy chosen ones to go forth in thy might and power to proclaim the Gospel of thy dear Son, and may all who profess the name of Christ strive in thy name and strength to do their utmost for the extension of thy kingdom, and this we beg for Jesus' sake, unto whom, with thee O Father, and the Holy Ghost, be all honour and glory, world without end, Amen.

"It is my mournful duty to record the death of Mrs. Stroope. She was struck down with fever a week before I was taken sick ; through mercy, however, I recovered in a week. Her sickness gradually assumed a malignant typhoidal character, and despite every exertion on her behalf she died at 1.15 p.m. on Friday, July 9th, in the twenty-sixth year of her age. A few hours before her death she sent for me to sing her some of my hymns, which she said 'are so beautiful and comforting,' and to pray with her. She was perfectly conscious of her approaching dissolution, and said, 'I know I am about to die. I should like to live for the sake of my beloved husband and child, but the Lord knows what is best, and I commit myself into His hands and calmly await His will. I have long loved my Lord and Saviour, and desired to be admitted into His visible Church by the sacrament of baptism.' Knowing her to be *in extremis*, and from her exemplary Christian walk and conversation, she was by God's grace worthy to be baptized, I availed myself of a layman's privilege in such cases, and duly administered the sacred ordinance according to the ministration of the Church of England, baptizing her in the name of the Father, and of the Son, and of the Holy Ghost. When laid back upon the pillow she said, 'I hear a great roaring and my sight grows dim. I am

dying now, but I am fast going to heaven. O Lord, receive my spirit, for Jesus Christ's sake.' After murmuring indistinctly a few words, she raised her eyes to heaven, and seemed to gather up her skirts to undertake her passage through the dread valley of the shadow of death and Jordan's narrow stream. A number of negresses and Indians towards whom she had been a kind benefactress, stood round the bed weeping and mingling their prayers with our own; the blazing sunlight streamed in the corridor outside, and amid an oppressive calm the wearied frame of this lovely Christian woman fell into a gentle sleep.

"As I saw Mrs. Stroope look heavenwards,—

Methought the gates of heaven wide open stand.
Christ is the Living Way.
In faith while I rest on His hand,
Who dare my course with-stay?
O Christ, Thou spotless Lamb of God,
Whose blood was shed for me,
Be Thou my guide to yon abode,
Where I may dwell with Thee.

"Next morning such colonists as could be gathered, after so short a notice, together, with numerous Brazilians, including the Baron of Santarem, attended the funeral. After the service had been read in English by one of the colonists, in an address to the Brazilians I endeavoured to show that those who died in Christ Jesus were blessed in the Lord, and rested from their labours. That Christ is a present Saviour to all who believe on Him. That Jesus bore our sins in His own body on the tree. His stripes have made us whole, and there is no condemnation to those who are in Him. With a visible evidence of the result of sin in the death of the body, we have the firm assurance of a glorious resurrection to everlasting life, through our Lord Jesus Christ, who shall change our vile body that it may be like unto His glorious body, according to the mighty working whereby He is able to subdue all things unto Himself. In the inspired Word the message of salvation is proclaimed with no uncertain sound. Mercy and forgiveness beams from every page, and Christ is the beginning and end. He died to save sinners. Sex, age, race and colour make no exception, for all have sinned and need a Saviour to deliver from wrath. The earth we tread must soon receive us, and as surely as death has marked us for his own, so surely will judgment follow, bringing everlasting bliss to those whose hope of acceptance rests upon Christ, and eternal shame to those who, despising the cross and passion, rely upon themselves or others for grace and pardon.

"Rest of services as usual. Will write from Manáos.

"R. S. CLOUGH."

Mr. Resyek also wrote:—

"Santarem, Rio Tapajos, July 30th, 1875."

"I had purposed to go again to Jacaré about this time and stop there a week, but I find I shall not be able, for, to my joy, having

received your telegram on the 23rd inst., there is no necessity of our remaining here any longer. Mr. Clough left this on the same day in the "Obidos" for Pará, to arrange matters with the British Consul, intending to be back here on the 3rd prox., and we hope to leave about the 9th prox. for the Purús *viâ* Manáos. And I have no doubt that, unless any incident or unforeseen event occur, while you are reading this, we shall be at our destination. As I know, from experience, what it is living on the Purús, I can, without the least misgiving or exaggeration, say, that living there is not a desirable thing, that it is hard and trying; but I go primarily for the sake of Him who has said, Luke xviii. 29, 30, and may He sanctify us for His use, own and bless our feeble and imperfect endeavours to glorify His ever-blessed name!

"JACOB E. RESYEK."

THE GREAT FIRE IN PERU.

DARTICULARS have reached us of the great fire at Iquique, in South Peru. The fire was discovered at two a.m. on the 7th October, and before noon three-fourths of Iquique had vanished. Flames were first observed issuing from a house occupied by the German Club. A light breeze from the south-west aided the progress of the conflagration, which destroyed twenty-four blocks of houses, with stores and banks. Iquique was built almost entirely of wood, and the pavements were constructed of the same material. The ground was impregnated with nitrate. Water was scarce, and the flames swept like a hurricane over the city, and baffled the exertions of the firemen. Little could be saved, on account of the erratic course pursued by the fire. So prompt and thorough, however, was the alarm that no deaths or personal injuries are reported. It was estimated that 5,000,000 dollars would not cover the damage done. In Iquique no insurance could be obtained, from the nature of the ground and the material employed for building. Hence all was dead loss. Many families were rendered homeless and deprived of the barest necessities. Directly the news reached Lima the President ordered the authorities of the port to be furnished with 6,000 soles for the relief of the sufferers. The American Minister collected 1,000 soles, and the British and German residents were arranging to assist. The *Panama Star* of the 20th October says, with reference to this disaster:—"The circumstances that so fatally combined to set at defiance the bravery, resolution, and energy that were called forth to overcome such a dreadful enemy as fire, stand out in bold relief in the present instance. Situated as the town is, in a rainless climate, with neither springs nor wells of fresh water, the water of the sea, though close at hand, served rather to increase the flames, and the very existence of the salts of nitre with which the soil abounds, and which constitute a source of wealth to the inhabitants, equally lent a hand to the devouring element by furnishing material for the rapid extension among combustible dwellings. Fortunately no lives were lost, but the privations and misery entailed on the homeless will continue with undiminished poignancy long after the fire is put out."—*Daily News*.

■ HOW MUCH OWEST THOU UNTO MY LORD ?

LUKE xvi, 5.

Solemnly these words seem to sound in our ears as another year draws to its close.

While the children of this world are engaged in the transaction of their affairs, the drawing up of their accounts and the payment of their debts, shall the children of the kingdom forget that they, too, have a stewardship of which they must give account, a daily increasing debt to their Lord and Master, which indeed they are unable to pay, but a remembrance of which ought continually to be kept before their minds ?

May we not, then, suitably at this season pause for a moment in the midst of our life work, and listen as the still small voice seems to whisper in our ears—

“How much owest thou unto my Lord?”

And as we listen, does not a vision of the past year rise before us—a vision of mercies received—of trials averted, of blessings preserved, of strength given according to our day, of prayers answered in a way that astonished our unbelieving hearts? Glancing further back through the years that are past, we see the same repeated again and again. Our life has been a continued experience of mercies and loving-kindnesses; often when cast down and overwhelmed, when our path seemed beclouded on all sides, a light has arisen amid the darkness, and we have been enabled to sing the song of deliverance. The Lord has turned our sorrow into gladness, and given us the oil of joy for mourning, the garment of praise for the spirit of heaviness. Truly can we echo the words of the Psalmist, and say, “Thou hast dealt well with thy servant, O Lord, according to Thy Word;” “Thy mercies are new every morning; great is thy faithfulness.”

But yet again the question is repeated, and now through a vista of eighteen hundred years

“The soul looks back to see”

the beloved Lord and Master, leaving His throne of glory, and stooping to take our nature upon Him, agonizing in the garden, and humbling Himself to death, even the death of the cross—wounded for our transgressions, bruised for our iniquities, the chastisement of our peace upon Him, that by His stripes we might be healed: suffering for sins, the just for the unjust, that He might bring us to God.

Overwhelmed with the retrospect, we glance upward and onward, and now heavenly voices seem to echo the question—

“How much owest thou unto thy Lord?”

Whence comes it that thou canst even now enjoy a peace which passeth understanding, a joy unspeakable and full of glory—that thou canst contemplate thy passage through the river of death with a holy confidence, that thou mayest look for an abundant entrance into the kingdom, and an eternity of blessedness, in the presence of the Lord?

The soul can keep silent no longer, but breaking forth into a hymn of praise, exclaims—

“Were the whole realm of Nature mine,
That were a present far too small ;
Love so amazing, so divine,
Demands my heart, my life, my all.”

Dear friends, the whole realm of Nature is not ours to give, but although even that or a thousand realms could not liquidate our debt, yet the Lord deigns to ask and accept that which we have to bestow ; even our poor love, our service, weak and imperfect though it be, and our life and possessions, to be consecrated to Him.

Can we say that we are giving these ungrudgingly, unreservedly, and with wholeheartedness ?

Do we truly set the Lord before us in all things ? Do we seek the advancement of His kingdom and glory above all things, putting ourselves and our own interests in the background, believing that He will not let us lack anything that is good—or is it first self and all “the necessities of life,” or, more strictly speaking, all the luxuries within our reach, and only the crumbs which fall from our well-furnished table for God’s cause ?

Let us judge ourselves, brethren, that we be not judged of the Lord, whether we have made a full surrender of all we have and are, to Him to whom we owe a debt immeasurable.

Let us carefully and honestly make up the expenditure of the past year, and calculate what proportion of God’s good gifts—time, money, influence—we have spent on ourselves, and how much we have rendered back to Him.

How far have we traded honestly with our Lord’s goods ? How far have we turned them to profit in His behalf ? or how far have we misapplied or wasted them in spending them on selfish, worldly pleasures.

The time is short.

Children of God, do we not seem to hear in the rumours of war which surround us, in the universal sense of insecurity which prevails, in the love of many waxing cold, the sound of our Master’s chariot-wheels ?

Are we watching for His coming, and living as we shall desire to have done, when He stands in our midst and takes account of His servants ?

Our regret will then be not that there were “so many calls,” but that we responded to them so feebly ; not that we did so much, but so little, in the service of our Lord ; not that we were poor and of small account, in this world’s estimation, but that we thought so much of a world which rejected our Master, and which, with its fashions, was so soon to pass away.

May the closing weeks of 1875, and many succeeding years, find us more earnest in prayer, more diligent in labour, more faithful in the trust committed to our care, than we have yet been ; and when life’s stewardship shall have drawn to a close, may it be our wondrous privilege, unworthy though we be, to hear our beloved Master’s words of welcome—

“Well done, good and faithful servant, enter thou into the joy of our Lord.”

K. J. G.

Gleanings.

“BY GRACE ARE YE SAVED THROUGH FAITH . . . NOT OF WORKS.”—Eph. ii. 8, 9.



EAR in the form of affected holiness says—“You must bring a price in your hand to God the Father, or Christ’s redemption will profit you nothing. Do not undervalue yourself by supposing that you can do no good work before you are justified. I tell you that you must work for life and justification. You must do good works, in order to be accepted; and fulfil a string of terms and conditions, seeing that you are to be saved for your works, because of your works, yea, according to the merit of your works.”

But thou, O believer in Christ, flee these abominable doctrines. Hearken not to them, as you value the glory of God, the freeness of grace, the riches of Christ, the interests of real holiness and your own happiness. Remember that the conditions of fallen man’s salvation are two, and no more—namely, perfect atonement for sin and perfect obedience to the law. Both these conditions Christ has completely fulfilled, in the stead, and for the infallible salvation, of every soul that comes to His blood for cleansing, and to His righteousness for clothing. “To what end, then, serves faith?” To let thee into the knowledge, possession, and enjoyment of this free and finished redemption. “And to what end serve good works?” Not to entitle us to God’s favour, or even to pave (much less to pay) our way to His kingdom; but to glorify His name, to adorn His Gospel, to evidence our adoption, and benefit others on our road to heaven.—TOPLADY.

“YE SHALL DRINK INDEED OF MY CUP.”—Matt. xx. 33.

Saul had anxiously inquired, “What wouldest thou have me to *do*?” Our Lord sends His minister to tell him, not what great things he shall do, but what far greater things he shall *suffer*. Sufferings are, after all, the great achievements of the Christian. Where one man is permitted to effect mighty things for his Lord, by carrying the words of the everlasting Gospel over the burning sands of Africa, or the frozen mountains of the north, thousands and tens of thousands are called to the high privilege of the Philippians of old, “not only to believe, but also to suffer for His name’s sake.” To sit on His right hand and on His left, are not now to be given; but to drink of His cup of trial, and to be baptized with His baptism of affliction, are still among the choicest blessings which He bestows upon His people. Be not, then, disappointed, my beloved brethren, if, with every desire to do great things for your Divine Master, you are denied the power or the opportunity. If, as has been beautifully said, “They also serve who only stand and wait,” how much more do they serve who are called upon to endure and to suffer? Yes; in the chamber of sickness, upon the bed of pain, you may as greatly glorify your Redeemer, as amid the trials of the mission, or the tortures of the stake: and often does it please your Heavenly Father, that while you are meditating what great things you shall do for Christ, He is preparing the great things you shall suffer.—H. BLUNT.

HOME PROCEEDINGS.



WE have not very much of interest to record as to our Home Work for the past few weeks, but we are unwilling to allow the year to close without a few words to our fellow-labourers.

To some whom we know the last few weeks of the year are a busy, we might almost say a harassing and weary season—so much has to be done in the way of getting in outstanding subscriptions and completing the accounts of their respective associations. To others the present season will bring saddened thoughts of changes which have befallen them since last December,—gaps in their family circle, robust health turned into chronic illness, wealth or competence into straitened circumstances. To all of us the dying year is, dear friends, full of solemnity and calls for earnest self-examination. Have we attained even the standard we set up for ourselves at the opening of the year? Has our holy work of advancing the Missionary cause been free from self-pleasing? Has our thought ever been “He must increase, but I must decrease”? We doubt not every Christian worker will not only ask such home questions as these, but will honestly, and “every man in the deep of his heart,” seek for an answer.

We have not been without encouragement in the work undertaken the last few weeks. At Cardiff, in addition to the usual sermon at Pendoylan, there was an appeal made for the first time at Canton, a large suburb, and there we attended one of the most enthusiastic meetings it has been our lot to be present at. Several of the merchants of Cardiff intend to become regular subscribers. At Tewkesbury the wet night was much against the meeting, and the collection only amounted to 27s. At Malvern there was a nice attendance, the chair being taken by a former resident in “the Plate.” Our cause was resuscitated at Beckenham by a very successful Drawing-room Meeting, held in the house of our Secretary, Captain Stephens. At Croydon we had a largely attended meeting in the Public Hall, and the dissolving views seemed to give great satisfaction. Tunbridge Wells had a public meeting for the first time for many years. The attendance we should, under ordinary circumstances, have deemed good, but considering the immensity of trouble bestowed by our Hon. Secretary we had reason to look for a fuller room. We are anxious to find a new Hon. Secretary to succeed our friend, who has now ceased to reside in Tunbridge Wells. The sermons and meetings at New Malden were taken on the 7th and 8th, and those at St. James’s, Ryde, on the 14th and 15th. Our new Association Secretaries are beginning to get into work. Mr. Quick preached a sermon at Holy Trinity, Leicester, on the 10th, and Mr. Lee took the annual sermons at Waltham, Lincolnshire, on the 7th.

In our next number we shall be able to tell our readers about some important meetings which are shortly coming on, also about the immediate results of the “Day of Intercession.” We shall feel obliged if our friends will communicate with us as soon as possible on the subject of engagements for next year. What all our Societies stand in need of is more system in the arrangements for their respective meetings, and this can only be attained by much forethought on the part of Hon. Secretaries throughout the country.

Our last sentence must, as on so many similar occasions, express an earnest wish for all our supporters at home and abroad,—May 1876 be the happiest and holiest year they have ever experienced; may it be one of peace to their own souls and happy effort for the souls of others.

H. S. A.