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THE SOUTH AMERICAN MISSIONARY MAGAZINE.

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Contributions thankfully received from Nov. 24th to Dec. 22nd, 1876.

***** 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.**

Amounts Paid direct to Office.

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OFFERTORIES ON DAY OF INTERCESSION.

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Ditto, St. Paul's, New Beckenham, per Rev. C. Green, after S. by Rev. J. J. Lee	6	13	0
Bromborough, per Rev. E. Dyer Green	2	0	0
Islington, St. James the Apostle, per Rev. W. Martin, after S. by Rev. Sidney Bott	1	2	0
Lillington, per Rev. J. Ward	6	10	0
Oxford, St. Ebbes, per Rev. T. V. French	3	0	0
St. Alban's, Christ Church, per Rev. H. Smith, after S. by Rev. D. Griffith	2	0	5
St. Mary-le-Bow, per Rev. H. Vine, Cheapside	0	10	0
St. Michael's, Cornhill, per Rev. W. Hunt, after Address and S. by the Rector and Rev. Preb. C. Mackenzie	5	2	11
York, St. Paul's, after S. by Rev. A. Scott	8	11	1

AUXILIARIES.

Bampton Lew, per Miss Kate Joy	4	0	0
Bath, per Miss Light	0	11	2
Bayswater, per Rev. Dr. Hunter, L. at St. Matthew's (less expenses)	1	11	6
Beckenham, per Captain P. W. Stephens	11	9	9
Bournemouth, per Miss F. Sulivan	17	15	0
Brasted, the Misses Murray	1	0	0
Brighton, per W. Darch, Esq., S. in Emmanuel Church, by Rev. H. S. Acworth	2	7	5
Bromley Common, per Rev. A. Rawson, Offertory at Trinity Ch.	3	4	6
Buckenham, per Rev. G. Elwin	0	18	0
Buckland, per Rev. H. F. Burnaby	3	4	10
Burnham-Overy, per Miss Dewing	6	1	3
Campden, per Rev. R. Braithwaite, L. by Rev. H. S. Acworth, &c.	2	6	10
Cheltenham, per R. H. G. Wilson, Esq., M. by Rev. H. S. Acworth	8	3	1
Clent, per Rev. J. Ll. Harry	2	6	0
Clevedon, per Mrs. Goddard, SS. and L. by Rev. H. S. Ackworth, and Sale of Work, &c.	32	17	0
Colchester, per Rev. R. T. Burton	14	10	5
Deal, John Nethersole, Esq. (sub.)	1	0	0
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Dover, per Miss Bullock	1	2	0
Fareham, per Lady Larcom	1	10	0
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Gainsboro, per Miss Clarke	0	10	0
Greenford, per Miss Vernon	50	10	0
Halstead, per Rev. T. B. Sikes, SS. by Rev. H. S. Acworth, &c.	6	16	9
Ditto, T. F. Burnaby-Atkins (sub.)	2	2	0
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Hyde Park, per Mr. Maidment	1	18	0
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Ditto, per Miss Lambe	1	10	0
Kenilworth, per Rev. S. E. Pennefather, L. by Rev. H. S. Acworth	3	6	0
Kilburn, per Miss Hatchard	30	19	6
Ditto, St. Mary's, per Miss Watson	2	5	0
Leamington, per Mrs. Mandell	66	10	4
Lee and Blackheath, SS. at Kidbrooke Church, per the Churchwardens	17	10	0
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Ditto, per Miss Mason	7	0	0
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St. Albans, per Rev. H. Smith	2	9	7
Stamford, Miss Broughton's Box	0	10	0
Stoke, per Mrs. Edlin	1	17	7

Stonehouse, by Rev. W. F. White, L. by Rev. H. S. Acworth	1	3	6
St. Pancras, per Miss Elwin	3	0	0
Ditto, Miss Russell (card)	0	10	0
Sweffling, per Mrs. Skinner	16	5	6
Tewkesbury, per Rev. F. Scott, SS. by Revs. H. S. Acworth and self	7	2	4
Ditto, per Rev. Canon Davies, SS. at the Abbey and Walton by Rev. H. S. Acworth	3	7	10
Ditto, per Miss H. Goodriche	4	14	0
Thornton, per Rev. H. L. Humphreys	15	0	0
Tunbridge Wells, per Miss Urmston	10	10	0
Walmley, per Rev. G. W. Robinson, SS. by Rev. H. S. Acworth	10	2	0
Ditto, Rev. G. W. Robinson (sub.)	1	1	0
Westley-Waterless, per Miss Burridge	5	5	0
West Parley, per Rev. A. Chudleigh	0	16	1
Wimborne, per Mrs. H. Chislett	0	15	6
Worcester, per Miss Hill	2	17	0
Sale of "South American Missionary Magazine"	1	13	9
Ditto, "Story of Commander Allen Gardiner"	2	14	0
Ditto, "First Fruits"	1	6	8
Ditto, "Amazon"	2	10	0

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Beeston, Leeds	6	3	0½
Beverley, SS.	6	10	2½
Carlisle, L.	1	1	0
Dewsbury	2	16	0
Huddersfield	1	2	6
Leeds	2	13	4
Leeds, SS. at St. George's, per Rev. S. Adams	24	15	0
Lowick, near Beal, SS. and L.	1	19	0½
Maryport, M.L. Lec.	1	12	8½
Oughtibridge, L.	0	17	6
Southport, per Rev. Wm. Millington, SS.	4	17	2
St. Mark's, Dewsbury	3	2	2½
Workington, M.L. Lec.	3	15	0
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Boston, per Rev. J. Brown, L. in St. James's School	2	0	0
Bradley, L.	1	0	0
Burton-on-Trent, per Rev. C. Guest, L., &c.	7	15	4
Great Wyrley	0	12	0
Higham Ferrers	5	0	0
Leicester, M.L. Lec. at Holy Trinity Schools	1	0	2½
Market Rasen, per Rev. W. Talbot-Hindley, M.L. Lec.	1	13	1
Melton	1	1	1
Newark, per Rev. H. Beedham (Miss Lucy Beedham's Box)	2	0	10
Rugeley, addl.	1	0	0
Stourbridge, per Rev. C. Halls, L.	5	0	0
Wordsley	1	0	0

IRELAND.

Cavan, Derry, and Donegal, per Mrs. Gahan	10	10	0
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SCOTLAND.

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FOREIGN.

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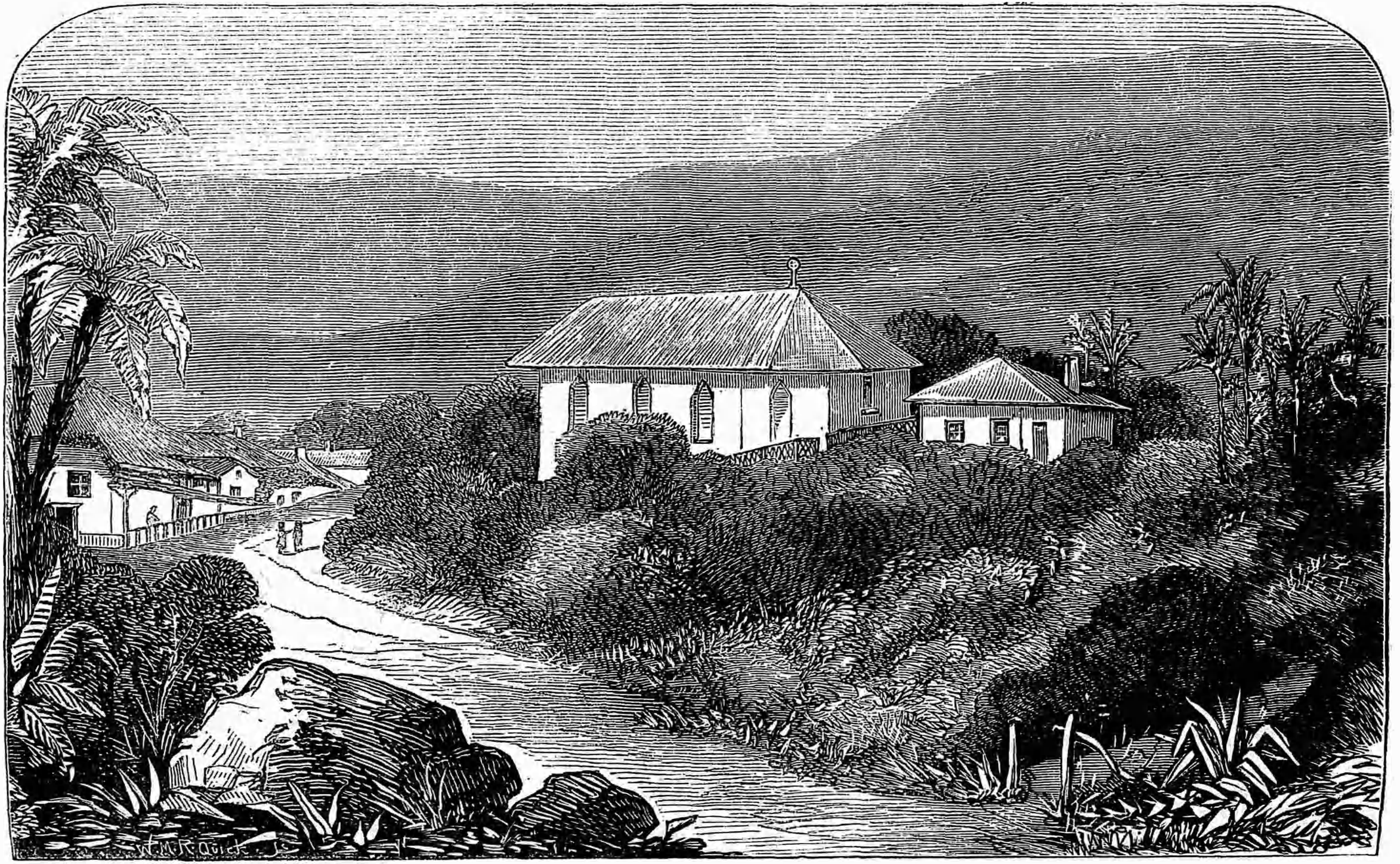
Are informed that the Illustrated Sheet Almanack for 1877, price One Penny, is now published, and we must again remind them that it depends largely upon their kind exertions to get it widely circulated. It must be borne in mind that wherever the Almanack finds a place it becomes a standing advertisement for the year, hence the importance of having it widely distributed. 4,000 copies have been printed, and if these are sold the cost of the Almanack will be met. Apply to Secretary, 11, Serjeants'-inn, Fleet-street, London. All applications will receive immediate attention.

SALE OF WORK.

Mrs. HEATHCOTE will (D.V.) hold her next Sale of Work for the South American Mission, at Southwell, Notts, February 7th, and will be extremely obliged by any Contributions which her friends will have the goodness to send her in aid of this Mission.



ENGLISH CHURCH AND PARSONAGE AT MORRO VELHO, MINAS GERAES, BRAZIL.

THE SOUTH AMERICAN

Missionary Magazine.

JANUARY [redacted], 1877.

NEW YEAR'S ADDRESS.

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

PSALM CXXVI. 6.

THE friends of Missions have at all times been led to look at this psalm as peculiarly rich and instructive on the subject of missionary work. I shall not enter upon any discussion as to the time when the psalm was written, except to mention that the probability is, that it was penned after the partial return of the captivity, and during the time of Nehemiah.

There seems a close connection between the 5th verse, "They that sow in tears shall reap in joy," and the one I have chosen for our consideration at the beginning of a new year.

"He that goeth forth." The expression refers to the fact that in the Holy Land the fields which were under culture were generally at some distance from the farm or homestead. Our Lord, in His parable of "The Sower," uses the same phraseology, "A sower went forth to sow." How interesting this to those whom God has called to leave their native land and to "go forth" into distant lands on the great errand of preaching the Gospel!

I will first inquire, who sends the faithful missionary? "Pray ye, therefore, the Lord of the harvest," says our Lord,

"that He will send forth labourers into His harvest" (Matt. ix. 38). "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." "So they being sent forth by the Holy Ghost, departed" (Acts xiii. 2, 4).

The true missionary is one, then, who goes forth with a Divine commission. He is not an ambassador from an earthly court; he is not merely the representative of a Church or Society; he is not merely the expression of Christian zeal, but he "is the ambassador of Christ" (2 Cor. v. 20). What a dignity! What an honour! And more than this, 'He is a reconciled man preaching a reconciling Gospel.' St. Paul speaks of this qualification in 2 Cor. v. 18, "All things are of God, who hath reconciled us to Himself, and given to us the ministry of reconciliation." How important it is that every missionary, and indeed every minister, should make his calling and election sure at the outset. Storms will arise; tempests within will vex the soul; Satan is peculiarly interested in distressing the servant of God, and is constantly on the watch to mar and hinder his work. Those disciples mentioned in Matt. xiv. who are described as toiling in rowing, with a contrary wind, and during the darkness, would doubtless feel much calm amidst all their danger when they remembered that their Lord and Master had constrained them to go into that ship. So the missionary of the Lord Jesus, constrained by His love and grace to embark on many a perilous enterprise, will be all the stronger and all the more courageous, if he can remember that in his going forth he was constrained by the grace and love of his reconciled God.

But a second question arises. To whom is he sent? Isaiah was sent to a people whose heart had been made fat, and whose eyes had been closed, whose ears were shut (Isaiah vi. 9, 10; John xii. 39, 41; Acts xxviii. 28). Ezekiel was sent to a rebellious house, to impudent and stiffhearted children, who are described as briars and thorns and scorpions; and to these, "whether they would hear or whether they would forbear," he was to speak God's words. The missionary goes to people blind, and hardened in sin, and equally opposed to the truth of God. As the Apostle says, "There is no difference" (Rom. iii. 22); "the carnal mind is enmity against God, for it is not subject

to the law of God, neither indeed can be" (Rom. viii. 7). We are one with prophets and apostles of old in our commission, and in the character of those to whom we are sent. Man is altogether gone out of the way; "the way of peace they have not known." Oh! how necessary to remember this, that we may be brought to a simple dependence for success upon the Almighty grace of God the Holy Ghost; and how well *ever* to remember this, that we may not be led to confound the religion of the flesh with the 'new creature,' which is the work of the Holy Ghost in the heart, and which is as different from the religion of nature as the Queen's currency is from counterfeit coin.

But, again, for what purpose is he sent? "To preach the unsearchable riches of Christ," to "declare the whole counsel of God," "to preach, whether they will hear, or whether they will forbear;" to set forth man's ruin in Scriptural terms and with Scriptural fidelity; to put man where God puts him. To preach also "Jesus Christ and Him crucified," to set Him forth in His finished work and effectual redemption; to preach Him as prophet, priest, and king; as the covenant head of a covenanted people; as the Saviour of the lost. And to set forth the person and work of the Holy Spirit; to set Him forth as saving sinners by His grace and work within them, as Jesus saves by His work and grace for them, and ever to keep before the minds of sinners that God will give His Holy Spirit to them that ask Him. How simple and yet how comprehensive is the message of the Spirit-taught and Spirit-sent Missionary! So simple that the weakest intellect taught of the Spirit can comprehend it; so extensive and grand that the highest intellect, taught by the same Spirit, shall need eternity to fathom its depths and to apprehend its greatness.

Thus, then, the missionary "goes forth." But he is said to bear "precious seed."

"The seed is the Word of God." "The sower soweth the Word." Oh, how precious this Word is! Next to Christ and His Church, I do not think there is anything in God's universe so precious as His Word! As has been well said, "It was grown in the soil of the Father's love, it comes to us through the blood of Christ, nourished by His tears and inter-

cession; its efficacy is nothing less than that of the Holy Ghost." What has it cost! The blood of martyrs, the groans of thousands of confessors. So precious that to the poor believer its price is above rubies, and earth does not contain the gold that would be taken in exchange for it. Like the Word Incarnate, it becomes more and more precious, the more we know our need and its efficacy. So precious is it to God, that amidst many hindrances and obstacles, it still lives and triumphs, and never returns void, or fails to accomplish what God intends it to accomplish. Yea, when heaven and earth shall have passed away, this Word shall endure for ever.

But the missionary "bears" the seed. It is not his own. "He is a steward of this mystery." It is "committed to his trust." He has, then, no right to alter it, to dilute it, to tone it down. If it is to judge the rejecter of it at the last day (John xii. 48), it must be the pure unadulterated Word of God. And "he whom God hath sent speaketh the words of God." "I have given unto them the words which thou gavest me" is the example of the Master which His servants are bound to follow. Alas! how many religious books are written now-a-days which are altogether out of harmony with the Word of God. Oh, what various Gospels are being preached which are not Gospel, and how greedily are they being swallowed by an excited and deluded multitude!

Weeping! bearing precious seed and weeping. What an important characteristic this is! How Isaiah wept, and Jeremiah wept, and Ezekiel wept, and our Lord wept, and the Apostles wept, and the martyrs wept! There is no sowing without weeping. "What God hath joined together let not man put asunder." "They that sow in tears shall reap in joy." "He that goeth forth and weepeth bearing precious seed." Some of our missionaries seem always weeping. So much to make them weep. So necessary to their success that they should weep. Necessary for them, necessary for those to whom they go, necessary for the seed itself.

The missionary's work is indeed weeping work. Besides personal sorrows there are ministerial sorrows. A faithful African missionary once told me that he did not know who

was most tried, the missionary who saw no fruit or the one who did. Like our children they are earnestly longed for till they are sent, and when they come, with all the love and joy they bring, do they not bring anxiety, care, tears? Blessed be God, this is the weeping time for every faithful minister and missionary, and this time only. Weep on, fellow-labourer, toiling amidst snow and ice! Weep on, faithful servant of Christ, bearing the burden and heat of the day. They that sow in tears *shall* reap in joy. "Weeping may endure for a night, but joy cometh in the morning." You will weep often over yourselves, your weaknesses, infirmities, sins, failures, mistakes, unprofitableness; you will weep over the seed, its preciousness, its cost, with thankfulness for it, and for its enduring fruit. You will weep over the ground, how hard it is, how stony it is, how full of thorns, and with joy over the good ground, but you will by-and-bye rejoice for ever. Then, says the Master, the days of thy mourning shall be ended. "God shall wipe away all tears from off all faces," then, and yours among the rest.

Briefly I will notice the "coming again and bringing his sheaves with Him."

This is a solemn thought for hearers, "Coming again." Preachers and hearers must meet again. "We must all stand before the Judgment Seat of Christ." Men are responsible when they hear the Gospel; they must give an account. The hearer has not done with the preacher when he has forgotten his sermon. Every faithful sermon a man hears is a link in a long chain either linking him to heaven and Christ and glory, or it is linking him to an eternity of unutterable woe. What weighty words are those of our Lord, "Take heed how ye hear" (Luke viii. 18); "Who hath ears to hear let him hear" (Matt. xiii. 9).

"He comes again, bringing his sheaves with him." And all "doubtless." How different this from the failure of good intentions! 'Here is the full accomplishment of all that was intended—the perfect issue of a perfect design.' "For as the rain cometh down from heaven.....and watereth the earth, and maketh it bring forth and bud.....so shall My Word be ..... It shall not return to me void, but it shall accomplish

that which I please, and it shall prosper in the thing whereunto I sent it." Salvation is a plan and purpose of God from first to last. The greatest of missionaries, the greatest of preachers, are simply tools in His hand, fulfilling His counsel. This is the becoming attitude of every servant of Christ. The axe must not "boast itself against him that heweth therewith." We can only be useful as God shall be pleased to use us. Our duty is to purge ourselves from every unsanctified and merely human plan for doing God's work, and then we shall be "vessels unto honour, sanctified and meet for the Master's use, and prepared unto every good work." No faithful minister's work can possibly be a failure as long as this text stands. His return shall be joyous—he "shall doubtless come again with rejoicing, bringing his sheaves with him."

He shall rejoice because his labour is over. That labour has often been to weariness. It has exhausted oftentimes mental and physical strength. Yea, the spirit has often been itself faint; .and had it not been for renewing strength, for restoration of soul from above, flesh and heart had alike failed. "We have this treasure in earthern vessels that the excellency of the power may be of God and not of us." "What is your idea of heaven?" said a friend to a dying minister who had been in labours more abundant. "Rest," he replied, and sweetly entered on that rest for ever.

He shall rejoice because his dangers are over. We at home have not an experience of this phase of ministerial trial. But ask our brethren in many a mission field, and what dangers they pass through from time to time—almost identical with the Apostle of old—"in journeyings often, in perils of waters, in perils of robbers.....in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea.....in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (2 Cor. xi. 26, 27). And not only danger to the body, there are dangers to the soul. But amidst it all there is this consolation, "they shall never perish;" though under-shepherds they are still sheep, and the sweetest, tenderest, of the promises to the weakest and feeblest of God's people are theirs for ever.

But, above all, they will rejoice at the ripened sheaves. God

always ripens His people for Himself before He takes them hence. "When the fruit is brought forth (marginal reading "ripe") immediately He putteth in the sickle, because the harvest is come" (Mark iv. 29). No unripened sheaves will ever be found in glory. And these ripened sheaves will be the glory of the Christian minister. As the Apostle asks the Thessalonians: "What is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and our joy" (1 Thess. ii. 19, 20). What joy will the sight of these give the faithful minister in that day! Angels rejoice now in the presence of God whenever a sinner repents; ministers rejoice now at the bedside of God's people. Then all will rejoice together: they who have sown and they who reap. Heaven's walls will echo with the united harmonious song of those who were "redeemed to God by Christ's blood out of every kindred and tongue and people and nation" (Rev. v. 9). But the greater joy still of the faithful minister will be to cast those "crowns at the feet of Him who liveth for ever and ever, saying, Thou art worthy, O Lord, to receive glory and honour and power, for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. iv. 10, 11).

Finally, let me draw your attention to two words of encouragement, "bringing *his* sheaves with him." I noticed that the seed was not his, it was God's. And yet marvellous grace! the sheaves are called *his* sheaves. "Lord! what is man that thou art mindful of him, and the son of man that thou so regardest him."

And the word is *sheaves*, not sheaf. Good people are apt to tone down God's Word, and in feeble unbelief to say, "Oh! if I could have but one sheaf," one soul given me as the reward of my labour, one crown to rejoice in, and to lay at the Master's feet! And truly, none can duly estimate such an honour and privilege as this one; but God has promised *sheaves* and not merely a sheaf. Eminent and successful missionaries have been eminent and successful, because they have not only laboured much, and asked for much, but also believingly expected much. "Be it unto thee according to thy faith." D.

DRYPOOL VICARAGE, HULL, JAN. 1, 1877.

LETTERS.

DURING the past month letters have been received from Revds. G. B. Quick, J. H. Gybbon-Spilsbury, R. Croker, W. F. Satchell, W. H. Lloyd, and T. Bridges; D. M. Fox, Esq.; Messrs. T. Lawrence, R. Whaits, J. Lewis, T. Wright Collins, W. Mason, and Captain Willis.

BUSINESS.

THE usual monthly meeting of the General Committee took place on Tuesday, the 12th ult.

The Rev. G. Reed, B.A., was appointed Association Secretary, in the room of the Rev. J. T. Evans.

Mr. G. P. Ewens was accepted to proceed to Caracas, Venezuela, for the purpose of opening a Bible depôt in that city.

Reports of Home Deputation work were presented by the Organizing Secretary.

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

FINANCE.

Finance Committee held meetings on the 7th and 21st ult.

Total amount of Home Receipts for the month of November was 543*l.* 14*s.* 2*d.*

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

GENERAL INTELLIGENCE.

ANOTHER year has been added to the long chain of the past, and to-day we enter upon the duties, responsibilities, cares, and trials of 1877. Truly we can say individually, and as a Society, that mercy and goodness have followed us about in an especial manner during the last twelve months. And this being the case, surely we have reason to thank God and take courage, and to enter upon the work before us with joy and confidence, and

in the assurance that He who has already done great things for us will, in answer to believing prayer, do still greater.

Advices from Tierra del Fuego announce the return to Ushuwia of the Rev. T. Bridges; we trust refreshed in spirit and invigorated in body and mind. During his absence at Valparaiso, the duties of the Mission were faithfully carried out by Mr. Lawrence, who was able to write in satisfactory terms of the orderly conduct of all at the station. "The baptized Indians," he says, "continue to give satisfaction, and their daily life and conduct is sufficient to prove they are not what they once were." Bishop Stirling, as far as we can judge, is now in the South, and will arrange for the future occupation of Gable Island. From thence his Lordship proceeds to Monte Video. It was very gratifying to notice the spirit of love that existed between the Presbyterian and the English congregations and their Ministers at Valparaiso in connection with the recent ordination of Mr. Bridges in that city, for while the latter were engaged in that solemn service, we learn that the former met together in special prayer to ask for God's blessing on him who was being ordained to the full ministry of the Established Church. May this spirit of love increase and abound at all our stations!

The Rev. J. H. Gybbon-Spilsbury sends a very encouraging report from Frayle Muerto, accompanied by an interesting account of his visit to Tucuman on the opening of the railroad from Cordova to that city. Finding there were many Protestants there he held Divine service on the Sunday and has made arrangements to go there once a month. On the remaining Sundays a service will be taken by two of the residents. He writes in grateful terms of the kindness he had received at the hands of Mr. Telfener, the manager of the railway, who has given him a free pass, and assisted him in every possible way. The Temperance Society continues to prosper, and all are animated with a desire to support our indefatigable chaplain in his various efforts for their spiritual welfare.

There is, however, a dark side to this otherwise gratifying picture. The 'estanceiros' have been called upon to endure a great trial. The locusts have again visited them in countless

thousands, and have eaten every bit of wheat. There will not be a single crop at any 'estancia.' This is very sad; and yet in the midst of their losses they are cheerful, and endeavour to be contented with their lot. Now that they have a minister amongst them, and God is honoured in the 'camp,' we feel assured that brighter days are in prospect.

It was with the greatest interest and pleasure we received from the Rev. W. F. Satchell news that a Branch Association had been formed at Morro Velho, under the presidency of Her Majesty's Vice-Consul for the province of Minas Geraes, Mr. J. N. Gordon. Particulars of this meeting will be found further on. We cannot forbear expressing our hope that the example thus set by this our youngest station will stimulate others in South America to do likewise. As a result of the meeting the sum of thirty-three pounds was remitted home to the Parent Society, being the second amount received from this place. Our illustration represents the Church and Parsonage at Morro Velho.

It will, we are sure, be gratifying to our friends, and especially those who have taken a practical interest in Venezuela, to know that an agent has been appointed to proceed to Caracas to open the proposed Bible depôt in that city. In Mr. G. P. Ewens the Committee rejoice to think they have one who is well fitted for the post. It is intended that he shall take with him a printing-press, to be used in printing tracts and texts of Scripture in the Spanish language, which he is used to. Mr. Ewens is also a musician, and will take his harmonium with him. The Committee hope to consolidate this Mission by the appointment of an Evangelical Protestant Spanish-speaking clergyman to reside also in Caracas, who will minister to the Protestant residents in the city, and, as opportunity offers, hold Mission services to the natives; and if successful in his efforts, eventually open schools. Such an one has placed his services at the disposal of the Society, and he has been invited from New York, where he is residing, for a personal interview with the Committee, subject to certain proposals, in order that details may be discussed and other matters arranged.

As we are writing, a letter has come to hand from the Rev. W. Thwaites Duke, reporting his arrival at Sao Pedro da

Caxoeira, where he was warmly welcomed by Sr. Benedicto de Madeiros. He was waiting for the arrival of the steam launch Madeirinha to take him to Terruhan, and adds, "I go in the strength of the Lord God, endeavouring to lean entirely upon His arm, and looking for the prayers of His people." Mr. Duke's interesting letter is given *in extenso*.

We must forbear making other remarks for want of space. What has been written we are sure is sufficient to gladden the hearts of our friends, and to cause us one and all to labour more earnestly, zealously, and *prayerfully*, than we ever have done, always bearing in mind that when we have done all, we are still "unprofitable servants," having only done that which it was our duty to do.

P. W. S.

Chili.

SANTIAGO.

WE give the following extract from our Chaplain's last letter, as showing the high esteem and regard in which Bishop Stirling is held amongst the English residents in the Chilian capital:—

"Bishop Stirling arrived here on the last day of September, and had arranged to hold a confirmation the following morning. It so happened that there was a high wind and a very heavy rain, an event so unusual in Santiago that it was generally supposed the service would be put off. I had held confirmation classes for several weeks and prepared ten candidates; owing to the weather only half of that number presented themselves, but the others were confirmed on the following Sunday, except one who was prevented by illness from attending. Each time his Lordship gave an address which was felt to be most impressive not only by the candidates, but by all who were present.

"On October 7, all the English residents in Santiago had been invited to meet the Bishop at Mr. Baird's 'Quinta,' but only about seventy accepted the invitation. It was a very pleasant social gathering, and the evening was enlivened by music and singing, and by an address from the Bishop.

"The following day there were seventy-two present at the service, when his Lordship preached from John x. 42, on the testimony of John the

Baptist to Jesus Christ, and on the solemn obligations we are under to believe in 'the Lamb of God which taketh away the sin of the world.'

"There was a large dinner party one evening at Mr. Baird's to say farewell to Bishop Stirling. It was evident that the esteem won throughout the Continent by the brave missionary who first lived in Tierra del Fuego, and the earnest Bishop who helps us everywhere by kind advice and sympathy, was felt in Santiago, and the strong assurance of welcome and good feeling to their newly-arrived Chaplain was to me a matter of encouragement and thankfulness. "G. P. QUICK."

A Ride by Rail to Tucuman.

"ON Wednesday morning I started from Cordova by the seven a.m. train for Tucuman. I believe I told you that Mr. Telfener, the contractor of the line, has most kindly placed a free pass at my disposal. The distance from Cordova to Tucuman is 360 miles; and when the railway is finished passengers will be able to do the journey in two days, sleeping the night at Recreo. But on account of the incompleted state of the line, I only reached Tucuman at eight o'clock on Saturday morning. I had to rough it as well as I could, and yet every possible kindness was shown me by Messrs. Hume, Pickering, and Reeves, engineers on the bridges, &c. There are a great many Englishmen engaged on the works, and as, from Telfener to Tucuman (the last eighteen leagues), we proceeded by a material train, stopping every few minutes to unload or reload materials for the works, I had several opportunities of speaking to them.

"The country between Cordova and Tucuman is chiefly forest land. Ten leagues from Cordova is the old Jesuit settlement of Jesus-Maria, formerly very flourishing. It must have been in old days a wonderfully productive colony if we may judge by the traces of irrigation still visible. Leaving Jesus-Maria, we enter the dense forests of South America. In some places the brushwood is so thick as to be impenetrable to man or beast. Near Quilino there is a settlement of so-called Christianized Indians, almost independent of the Argentine Government. They are governed by their own Caciques, and no white man is allowed to settle on their territory. I smoked the pipe of peace with the old chief, and have carried off some horn plates as a reminiscence of my visit. Soon after passing Quilino we come upon the outskirts of the 'Great Salinas,' or Salt Lakes, which extend nearly sixty leagues to the West. The engineers had extreme difficulty in constructing this part of the railway. All the earth for the embankment had to be brought from the other side of the Salinas.

Wednesday night we spent at Recreo ; Thursday night at Telfener. Here passengers had to proceed in very shaky conveyances called 'diligencias,' drawn by a team of oxen. My pass, however, was an 'open sesame,' and I proceeded, as before mentioned, by material train. The prettiest part of the route begins after leaving Telfener. There are signs of greater cultivation and of a tropical growth. Friday night we slept at Bella Vista ; and so at last, early on Saturday morning, Tucuman, the 'Garden of the Republic,' was reached. It richly deserves its epithet.

"Tucuman nestles at the foot of a high range of mountains called the Aconquija. Behind these tower up other higher spurs of the Andes, which are perpetually covered in snow. The Aconquija range is covered with dense wood, containing cedars, oranges, mulberries, quebrachas, moyans, and other rare trees. The plain below is thickly studded with plantations of sugarcane, mandioca, wheat, barley, rice, and tobacco. Several sugar factories are seen here and there, with their tall chimneys, strangely contrasting with the surroundings. These contain good machinery, but hitherto it has been poorly worked. The opening of the new line will greatly develop this branch of industry.

"My reception, both by Englishmen and natives, was very hearty. I am proud to say that, as the representative of the South American Missionary Society, I am the first Protestant clergyman of any denomination who has ever entered the town. Finding there were many Protestants, notice was at once given of a service for the following day, Sunday, October 15th. This was held at the house of Mr. Cleave, an English gentleman. Twenty attended, and I preached from one of my favourite texts—St. Mark viii. 24. Another time we shall have more, as many were ignorant of the service, on account of the short notice.

"Mr. Sternes, a North American gentleman, and head of the Normal College, has consented with Mr. Cleave to carry on a service or prayer-meeting every Sunday ; a start, therefore, has been made and I trust I am carrying out your wishes by promising to give them one service a month (D.V.). You cannot tell how thankful I feel at being the humble instrument of thus opening up a new town and district, where the Gospel, in all its simplicity, has never been preached before. *Pray earnestly that God may abundantly bless this opening !*

"From what I can see of the Tucumanese, it seems that there may be little trouble in opening up a real missionary centre. They are totally different from the other inhabitants of the Republic, much more generous and open-hearted, and less priest-ridden. They pride themselves on their descent from the Tucas (by whom Tucuman was first founded), mixed with the blood of the pure Castilian caballeros. They are very fair ; the women are very handsome, with extraordinary clear complexions.

"The return journey from Tucuman was made in a special goods-train travelling night and day. We reached Cordova in forty hours. Here we met the President, who is going up to inaugurate the line on the 30th

inst. Dr. Avellanedas, the President, is a native of Tucuman. He is a little man, with fine dark features, and high forehead. Held service on Tuesday evening. There were thirty present. The singing has greatly improved, and Mr. Harrison, who plays the harmonium, is most indefatigable in arranging practices. He and several other kind friends meet every week to practise the tunes and hymns.

"Before coming on to my 'home' district, I spent two days in Cordova. My object was to raise funds for the purchase of the harmonium (which hitherto has been lent us), and seats for use in church. I think I told you Mr. Fisher, Manager of the Central Argentine Railway, has kindly lent us a large room in Cordova, at least temporarily. We estimated the total cost to be 250 dols.—say 40*l*. *Although the times are so bad, everyone responded to my appeal, and before I left the whole sum had been subscribed!*

"J. H. GYBBON-SPILSBURY."

NORTHERN MISSION.

RIVER AMAZON.

NEWS from the Rev. W. T. Duke has been eagerly looked for and most thankfully received; his account of the voyage up the river will be read with much interest. The remarks which he makes relative to the marriage of Protestants shows the great need that exists for a clergyman to itinerate amongst the Protestant European populations in the towns on the Amazon.

"*S. S. Anajás, Rio Purús, October* 26, 1876.

"Through the mercy of God, I have been brought within one day's journey of Hyutinaham.

THE VOYAGE UP FROM PARÁ

has been rather monotonous, one day passing in the same manner almost exactly as the preceding one, and the scenery being almost unvaried. However, I have found plenty to occupy the time and take up my thoughts. We left Pará on the evening of the 4th inst., Mr. Shipton Green,* and Mr. Joss, and Capt. Pomeroy, both belonging to the A. S. Navigation Company, accompanying me on board, to introduce me to the Captain, and to see that I was properly provided for. I cannot say too much of the kindness of all three gentlemen. Mr. Shipton Green showed me great hospitality while I remained in Pará, and took much trouble in arranging money matters, &c., in order that I may not have any misunderstanding or difficulty. Mr. Joss and Capt. Pomeroy saw that all my baggage was safely carried on

* H.B.M. Consul at Pará.—ED.

board, and conveniently placed, and both have promised to see that any cases or letters addressed to me shall be entrusted to the care of the Captain of the next steamer, and forwarded at once. We passed many small stations on the river, of which I just learnt the names, but about which there is nothing worth writing. At many of them we stopped for an hour or two to take in fuel. We stopped at Neves on Thursday evening, 5th, at Itaquara on Friday evening, Prainha on Saturday afternoon, and reached

SANTAREM

at about 10 on Sunday morning. I went ashore, and took a look round for about an hour, and was much disappointed with the size and appearance of a place which looks so important upon the map, and of which I had heard and read a good deal. It has a very pretty appearance from the river, and is beautifully situated; the white sandy beach in front of the town would make the reputation of an English watering-place. We only stayed there about three hours, and then crossing the clearly-defined line between the waters of the Tapajos and the Amazon, continued our journey. Early the next morning I awoke to find myself opposite

OBYDOS,

where we stayed but a short time, and I did not go on shore. After leaving Obydos we branched off from the main Amazons to touch at Fara, and returned to them again late the same night at Villa Bella. Thus far I was interested with the novelty (to me) of the scenery, and astonished beyond measure at the immensity of the river; but soon as we entered narrower waters, I became used to the continuous line of forest on either side, and ceased to wonder, though not to admire. On Thursday we reached

MANÁOS,

where I presented a letter of introduction from Mr. Shipton Green to Mr. Medosch a German merchant, who had written, asking him to marry a young German couple, as the German Consul at Pará was not empowered to do so. The man had come from Liverpool in the same vessel with Mr. Medosch, who seemed to take much interest in him. I readily complied with Mr. Green's request that I should perform the ceremony, and took the first opportunity of calling on Mr. Medosch and making necessary arrangements. The persons are members of the Lutheran Church, and had been living together for two years; the Romish priest in Manáos refusing to marry them unless they would profess themselves Romanists, which they declined doing. He was ready enough, however, to baptize their child without conditions.

THE WEDDING

was held in their house, in a room with clay walls and floor, and furnished with table, chairs, &c., made by the bridegroom, who, from Mr. Medosch's account, is a very industrious and sober man; and in the presence of the 'escrivao' of the 'Anajas' and a friend who had asked permission to see it, I read the necessary part of the service, and Mr. Medosch who has been in England, and speaks English well, acted as interpreter;

he and his partner Mr. Gottschalk (who also speaks English) standing as witnesses. After the marriage I baptized their infant, and then made out certificates of both on written forms which Mr. Green had given me for the purpose. The man and his partner seemed both to be truly joyful that at last they had been married by a Protestant minister. I have sent copies of the certificates to Mr. Green to be forwarded in due form to Somerset House. I would not say so much about this case only that there are many others, German and English, out here similarly circumstanced. Were there Protestant chaplains in such places, or even in Pará, the excuse for such things would be taken away, and the opportunity afforded to the better inclined to live, at any rate ostensibly, as Christians. Mr. Medosch placed his house and his time at my disposal for the three or four days we were there. Since leaving Manáos, where I purchased several necessary things, the want of which I had not realized before, we have stopped at many small places to take in wood, or to set down passengers ; but I have only been on shore once, and that only for a few minutes. I have found

THE SUNDAYS

on board the steamer the most trying of all days. Those spent in Pará were most enjoyable, being a sort of echo, though faint, of the happy hours spent on that day at home ; with the additional pleasure of being permitted to be the means of supplying the means of grace to those who felt the want of them, and really valued them when vouchsafed. But here the only outward observance seems to consist in giving an extra scrub to the decks or card-playing with a little greater zest. It has its benefit, however, to a servant of the Lord, in driving him to more close and personal communion with his God.

"I feel almost regret that I have met with such kind friends, and so many comforts, in Pará, at Manáos, and on board the Anajás, when I think of the hardships which I well know lie before me, and which I expected to have encountered before this. At last, however, it seems as if I was face to face with them, and with some

DIFFICULTIES

also. To-morrow, or at the furthest by Friday morning, the 27th, we shall reach Hyutinaham, which consists of but one house, or rather, judging from those we have passed already, I should say hut. And I hear from those on board the 'Teixeira' and 'Luiz,' which we passed this evening, that the 'Colibri' has met with some accident to her machinery, which will prevent her leaving Hyutinaham for some time. From a letter of Dr. Lee's in the Magazine, it would seem to be the quickest way to take a canoe, but this I cannot do, owing to the amount of my baggage, none of which I care to leave to the tender mercies of men of whom I know nothing. Nevertheless, with patient waiting, and by the help of One who disposes all events, I have no doubt of accomplishing the remainder and most

difficult part of my journey. The remembrance of His power and His love is a grand remedy for faint-heartedness and despair.

"I have been putting my small knowledge of the

PRACTICE OF MEDICINE

to the test, and with some success. The captain and one or two others have had ailments, which a dose or two out of the case, after careful perusal of Ruddock, have alleviated if not cured. I felt sure that I should not be to blame in so doing, as, if it has no other effect, it creates a kindly disposition towards us in the minds of those who, in a large measure, have a hand in forwarding our supplies, &c. I find that great respect and a kindly feeling exists on board towards Senor Roberto, as Mr. Clough is called, and I know that a great deal of the attention which I receive is due to his having gone to Pará in this vessel.

"I cannot say I have suffered, although I have had much annoyance, from the

MOSQUITOES AND PIUMS,

but I hear that they are much worse on shore and in the forest. On one or two nights when we have been moored close in shore, I have hardly known where to put myself, a select company waiting for me in my cabin, and taking a supply of blood to last them for a week, when they get an opportunity, and a troop of light cavalry attacking me if I sleep in my hammock on deck. I have felt that my Christian endurance was called into practice, by an annoyance which has a very ludicrous aspect at times, almost as much as by greater trials.

"Mr. Clough told me that Mr. Resyek was at a place called Ituyny, but the exact locality of it I do not know; so my intention is to make the best of my way to Terruhan, according to instructions, and there to remain, sending word to Mr. Resyek as soon as possible that I am there, and requesting him to come to me. Though I felt at the time a great desire that Mr. Clough should remain in Pará, in order that we might have a more lengthy converse over matters on the Purús, yet I could not bring myself to ask him to do so; and though it has left me at a disadvantage, when I think of the loved ones whom I have left in England, and then put myself in his position, I cannot blame him in the least.

"*Sunday morning, Oct. 29th.*—The captain of the Anajás has very kindly brought me on as far as San Pedro, to the house of

SIGNOR BENEDICTO DE MADEIROS,

who very kindly offers me hospitality. We reached here last evening. The 'Colibri' came down this morning, but I am advised to wait for the 'Madeirinha'—a larger boat than the 'Colibri,' and the property of Senor Benedicto. The Anajás now returns, and I must close this rather sooner than I intended.

"I go in the strength of the Lord God, endeavouring to lean entirely upon His arm, and looking for the prayers of His people.

"W. THWAITES DUKE."

Formation of the Morro Velho Missionary Association, Brazil, South America.

T a meeting held on Wednesday evening, October 11th, 1876, in the saloon of the Casa Grandé, Morro Velho, Minas Geraes, Brazil, South America, by the kind permission of Mr. J. N. Gordon, H.M. Vice-Consul, there were upwards of sixty persons present.

On the proposal of the Chaplain, the Rev. William F. Satchell, seconded by Dr. Buchanan, James N. Gordon, Esq., the Superintendent of the St. John del Rey Mining Company, in Brazil, took the chair at 7.30.

The CHAIRMAN then called upon the Rev. W. F. SATCHELL to offer prayer, and after the singing of the hymn, "From Greenland's icy mountains," he addressed the meeting for one hour on Missionary work, its reality and claims on Christian sympathy. The Reverend Gentleman concluded by moving the first resolution, which was seconded by Dr. Buchanan,—

"That this meeting fully recognises the duty of employing all suitable means for preaching the Gospel to the heathen and supplying the spiritual wants of British subjects resident in South America." This resolution was carried unanimously.

The second resolution was moved by J. C. Bushnan, Esq., and seconded by Mr. Trewick :—

"That an Association be now formed and entitled 'The Morro Velho Missionary Association,' in aid of the South American Missionary Society, and that the following be its officers and rules :—

President.—James N. Gordon, Esq. Treasurer.—Dr. Buchanan.

Honorary Secretary.—Rev. William F. Satchell.

RULES.

"'1. Annual subscribers of 1*l.* or upwards and collectors of 2*l.* 10*s.* per annum shall be members during the continuance of such subscriptions or collections. Benefactors of 10*l.* or upwards at one time shall be life members.

"'2. Members will be entitled to receive the annual report and occasional publications of the parent Society and will have the same privileges as if they subscribed to the Parent Society..

"'3. The object of the Association shall be to call forth the zeal of Christians in general, in support of the South American Missionary Society.

"'4. The whole of the funds obtained by the Association shall be held subject to the decision of the Parent Society.

"'5. A general meeting of the Association shall be held annually on such a day as shall be fixed when a report shall be read.'"

Carried unanimously.

The third resolution was moved by Mr. Henry Cocking, and seconded by Mr. Samuel Clemence,—

"That the institution of the South American Missionary Society appears to be well calculated to promote the Evangelisation of the populations of South America, and calls for earnest exertion and continual prayer that the blessing of God may rest abundantly upon its proceedings." Carried unanimously.

A fourth resolution was moved by Dr. Buchanan and seconded by E. F. Butlin, Esq.,—

"That the best thanks of the 'Morro Velho Missionary Association' be given to the Superintendent for presiding on this occasion." All present heartily acquiesced.

The CHAIRMAN, after acknowledging in suitable terms the compliment paid to him by the vote of thanks, expressed his readiness to promote the prosperity of the Society by every means in his power consistent with his official duties, and requested the chaplain to close the proceedings, which he did by calling upon the children connected with the schools to sing the hymn "Working for Jesus," to be found in the July number of the South American Missionary Society's "Juvenile Gift," 1876. The meeting was concluded with prayer. It was arranged that subscriptions, donations, &c., should be forwarded by an early mail.

Lee and Blackheath Association.

THE Quarterly Prayer Meeting of this Association, in connexion with the "Prayer Union for South America," was held at the house of Mr. D. Couty, 3, Northbrook-road, Lee, Hon. Sec. and Treasurer.

In the unavoidable absence of the Rev. W. B. Bucke, Vicar of Holy Trinity, the meeting was presided over by the Rev. H. S. Acworth.

The following were the special subjects for prayer and praise:—

THE HOME EXECUTIVE.

The Committee feel their great need of Divine guidance—

(a.) In the selection of spiritually-minded men, duly qualified for the work.

(b.) In the exercise of a wise control over the existing stations of the Society, and in making a judicious selection of new ones.

(c.) In ministering Christian counsel and cheer to all the labourers in the Mission field.

(d.) In promoting the adequate growth of funds, and the careful distribution of them.

Your prayers are asked for the Divine guidance of the Committee.

THE MISSIONARY CHAPLAINCY AND BIBLE WORK.

(a.) The Society will in a few weeks be sending a Catechist, Mr. Ewens, to Caracas, in Venezuela, to open a depôt for the sale of Bibles and Christian literature. He will take with him a printing press, and it is hoped a clergyman will shortly follow.

(b.) The Rev. Mr. Duke is ascending the Amazons.

(c.) The Rev. Thomas Bridges has reached in safety his station at Ushuwia, having taken Priests' Orders at the hands of the Bishop of the Falklands at Valparaiso.

Your prayers are asked for these men and their work.

THANKSGIVING.

(a.) A succession of qualified men have during the year been given to our prayers.

(b.) Funds have been graciously supplied for our necessities.

(c.) Growth and encouragement prevail in the Southern or Fuegian Mission.

(d.) The Northern or Amazonian Mission is hopefully consolidating.

(e.) Interest in the Society is spreading and deepening at home.

(f.) The Committee are of one heart and one mind.

You are asked to unite in praises and thanksgivings to Almighty God for these mercies and blessings received.

A hymn was sung between each subject, and the Meeting closed with the Benediction.

PRAYER UNION FOR SOUTH AMERICA.

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

1. That God would be graciously pleased to bestow a large measure of His Holy Spirit upon all engaged in the work of this Society, both at home and abroad, during the present year.

2. That God would be pleased to sanctify the trials and losses the community at Frayle Muerto have been called upon to pass through to their spiritual good, and enable them to cast all their care upon Him, and in His own good time send them prosperity.

3. That now that the Rev. W. T. Duke is face to face with the difficulties and dangers of his post he may be endued with wisdom, courage, and perseverance, and be enabled to realize the promise, " Lo, I am with you alway, even unto the end of the world."

4. Thanksgiving for the new opening at Tucuman, and that a blessing may rest on the services to be held in future in that city, as arranged by the Rev. J. H. Gybbon-Spilsbury.

Gleaning.

"LEAVING US AN EXAMPLE."—1 Pet. ii. 21.

SINNERS can never be saved by their works. The only way of being saved is the way of faith in Jesus. But when anyone has believed on the Lord Jesus Christ, and thus has stood clothed in the robe of Jesu's righteousness, he should seek to serve the Lord Jesus. Jesus has left directions in His Holy Word how Christians ought to walk.[1] He has told them how to walk towards their enemies: they are to love them, and to do good to them.[2] He has told them how to act towards all men:[3] they should always do to men as they would that men should do to them.[4] He has told them how they should act towards their fellow-Christians: they are to love one another;[5] and this love will lead them to feel for and help each other in their troubles and needs.[6] He has told them to imitate their Father which is in heaven,[7] and to walk amongst men with wisdom and harmlessness.[8] Indeed, not only what Jesus commanded with His own lips are they to seek grace to enable them to do, but they are to take all the directions of the Gospel for their guide; and these directions contain all that the holy commands of the moral law contain. Jesus has not only given commandments to His followers, but in His whole life He has left a bright example for them to follow.[9] Jesus obeyed God as a Law-giver, to deliver His people from the claim and curse of the law as a covenant of works. Jesus also obeyed God as a Father, to set an example to all the children of God. The Scripture says that those who abide in Jesus ought to walk as He walked.[10] They also say that He hath left them an example that they should follow in His steps. Jesus was an example to His people in everything. He showed them in His life an example of right acting towards relations.[11] He set them an example of compassion to the needy,[12] and kindness to the sick.[13] He was to them an example of loving and praying for enemies[14]—of love of communion with God[15]—of not pleasing Himself, but others for their good[16]—of sorrow over the sins of those around Him[17]—of submission to earthly rulers[18]—and of attention to Gospel ordinances.[19] Indeed, the whole life of Jesus was an example of the perfect manifestation of grace. We must first have true grace in our hearts, and then seek to imitate the good and loving Jesus in our lives. It is a blessed thing to be truly born again, and to be followers of Jesus while below; and then at last to be for ever with that happy company, of whom it is said, "These are they that follow the Lamb whithersoever He goeth." Jesus says His sheep hear His voice and follow Him.—*Lessons of Truth.*

[1] 1 Thess. iv. 1. [2] Matt. v. 44. [3] Gal. vi. 10. [4] Matt. vii. 12.
[5] John xv. 12. [6] 1 John iii. 18. [7] Matt. v. 48. [8] Matt. x. 16.
[9] 1 Pet. ii. 21. [10] 1 John ii. 6. [11] Luke ii. 51; John xix. 26, 27.
[12] Mark viii. 2. [13] Matt. xiv. 14. [14] Luke xxiii. 34. [15] Luke vi. 12.
[16] Rom. xv. 3. [17] Matt. xxiii. 37. [18] Matt. xvii. 27. [19] Matt. iii. 15.

HOME PROCEEDINGS.

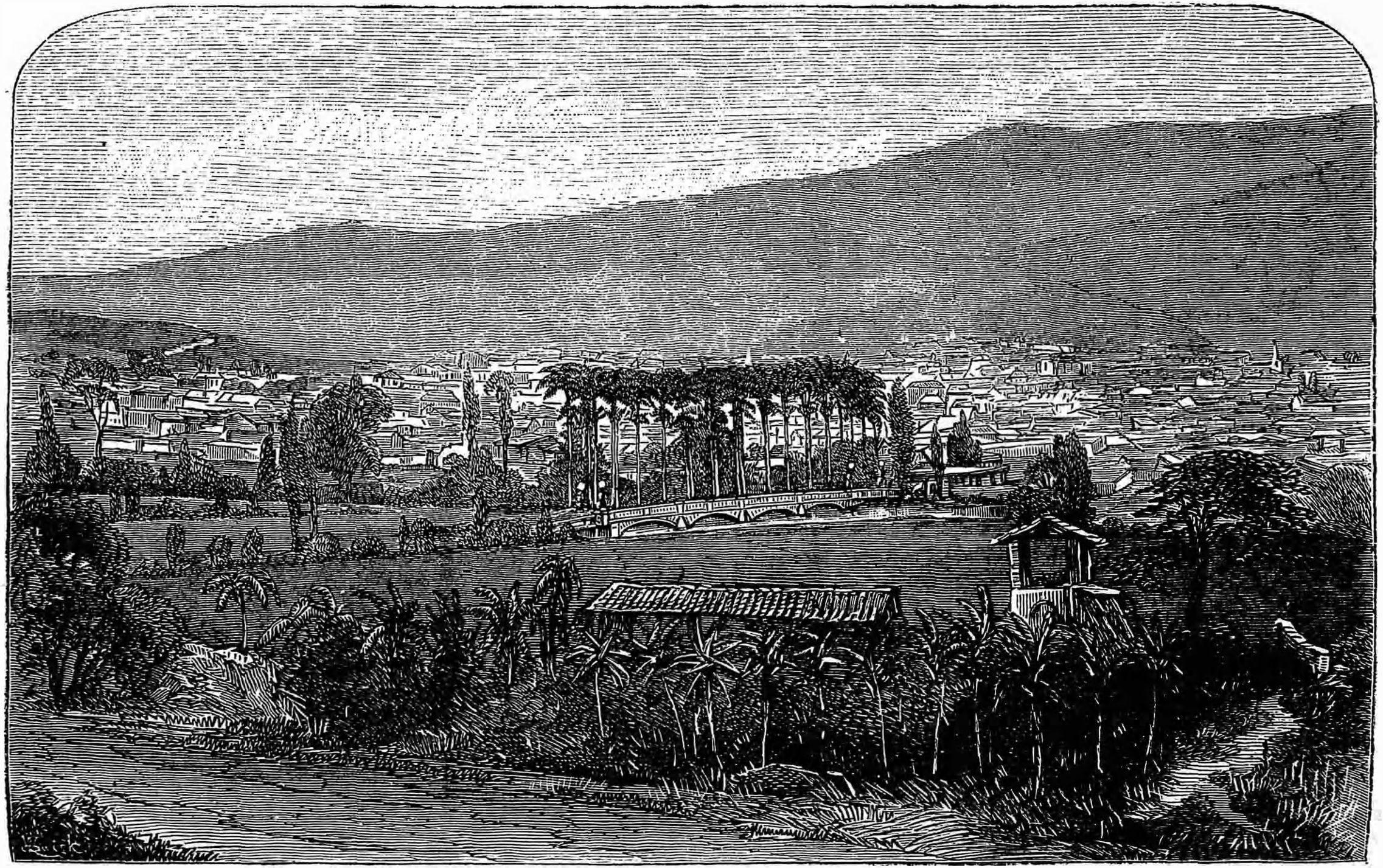
IN our last number of the Magazine we noted the chief events of interest in connexion with our Home Work up to the 20th of November. We now lay before our readers a brief summary of work done between that date and the 20th ult.

The Rev. G. Reed, our new Association Secretary, begins his work on the 22nd inst.

The Day of Intercession for Foreign Missions did not pass without our receiving some valuable recognition. Lillington, St. Paul's, and Christ Church, Beckenham, St. Paul's, York, and St. Mary's, Haverford West, were among the churches which were opened to us for the first time. But all interested in our Mission must feel that far more ought to be done for us on St. Andrew's Day. We are glad to find more churches open to us than on the same day in 1875, but beg our friends to try and do more in our behalf next "Intercession Day."

The meeting at Cheltenham was held on November 24th, a little earlier than in former years. It was tolerably well attended, the chair being taken by an old friend of the Society, the Incumbent of St. James's. The sermons at the Abbey and Holy Trinity Church, Tewkesbury, and meetings at Stonehouse, Great Malvern, and Campden were taken at the same time. The last of these is a new opening for the Society, and bids fair to be a good Association, the brother of one of our Finance Chairmen being the Rector. The Dissolving Views were shown at Leamington on December 5th, and in spite of bad weather the Music Hall was fairly full. Lieut.-Colonel Roney-Dougall kindly occupied the chair, and as one who had himself known what it is to live in distant lands, pleaded for our countrymen in South America. There was an encouraging meeting the evening before at Kenilworth. This is a new and valuable opening, as also is Emmanuel Church, Brighton, where a week-day sermon was preached on December 6th. The sermons and meeting at Halstead, the meeting at Wimbledon, and the sermons and meeting at Clevedon conclude the tale of work done in the South during the month.

In the Midland District Mr. Welby has been making excellent progress. Stanton, in Shropshire, specially encouraged him; also Melton Mowbray, a new opening, and Burton-on-Trent, Market-Rasen, Boston, Ludboro', Louth, Fulstow, and Bradley are among the places he has visited the last week or two. In the Northern District Mr. Lake has preached at Beeston, near Leeds, and lectured at Dewsbury, Huddersfield, &c. Mr. Adams took the annual sermon at his own church on the 26th of November. Mr. Scott lectured in his own parish at Wakefield, and attended a Drawing-room Meeting at York. This was held at the house of Mrs. Childers Thompson, who has three sons living in South America. In spite of wet weather the room was well filled, and the collection amounted to more than 10*l*. This is indeed wonderful, when it is remembered that last June there was a most successful meeting in York, at the house of our Hon. Secretary. We can only hope that the rest of the Northern District may be stirred up to emulate the example set by its metropolitan city. In conclusion we would beg our friends, who either have not as yet adopted any fixed time for helping the Society, or who desire to change the time they have usually selected, to communicate with our office as soon as possible. Much time and correspondence will thus be saved, and more pains can be bestowed on the breaking up of fresh ground. H. S. A.



THE CITY OF CARACAS, VENEZUELA.

Bird's-eye view of Caracas, the Capital of Venezuela.

THE SOUTH AMERICAN

Missionary Magazine.

FEBRUARY [redacted], 1877.

LETTERS.

DURING the past month letters from abroad have been received from the Bishop of the Falklands, Revs. W. T. Coombe, R. Croker, W. Thwaites Duke, W. F. Satchell, W. H. Shimield, W. H. Lloyd, J. H. Gybbon-Spilsbury, and T. Bridges, Messrs. J. M. Dean and Sons, Singlehurst, Brocklehurst and Co., J. S. Robertson, J. Lewis, W. Bartlett, H.M. Vice-Consul, La Guaira, and the Secretary of the American Bible Society.

BUSINESS.

THE usual monthly meeting of the General Committee was held on the 9th ult.

Reports of Home Deputation work were presented by the Organizing Secretary.

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

SPECIAL GENERAL COMMITTEE.

A Special Meeting was held on the 16th ult. to consider a communication from the American Bible Society respecting Caracas, Venezuela.

FINANCE.

Finance Committee held meetings on the 4th and 16th ult.

Total amount received during the month of December was 1,630*l.* 1*s.* 2*d.*

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

Meeting for Prayer and Praise.

SPECIAL Meeting of the General Committee took place at 11, Serjeants'-inn, on January [redacted], at noon, for the purpose of returning thanks to Almighty God for the blessings vouchsafed to the Society at home and abroad during the past twelve months, and to seek His guidance and blessing on the work during the present year. Invitations had been issued to friends in the neighbourhood.

Amongst those present were the Revs. H. S. Acworth, Harvey Brooks, A. R. Godson, G. S. Fitzgerald, and J. Roe; Colonel Channer; Messrs. D. Couty, J. Fair, A. Hall, &c., &c.

The Rev. G. S. Fitzgerald presided, who opened the Meeting by reading a portion of the Word of God.

The Rev. A. R. Godson, Vicar of All Saints', Gordon-square, then addressed the Meeting as follows:—

"It is with much diffidence that I undertake a duty which it was hoped would have been performed by Prebendary Mackenzie, that of addressing to this Meeting a few remarks of encouragement and thankfulness, as we are now entering upon a New Year.

"For some reasons it may be true that one who, like myself, is compelled to be absent frequently from meetings of the Committee, is better able than others who attend them regularly to estimate accurately the rapid progress of the Society. They watch its gradual development, he notes at comparatively distant intervals the magnitude of its work, and certainly to me, looking back upon a considerable space of years, it seems marvellous that advances so considerable should have been made. Contrast the present wide sphere of action in which the agents of the Society are labouring with the narrow field within which they were confined some ten or fifteen years ago, and we may well thank God and take courage. 'Non nobis Domine, non nobis,' should be our heartfelt confession. To Him be all the glory, to Him alone the praise.

"This, then, is the first point to which our attention is directed when we are permitted to commence another year of labour, but while acknowledging unreservedly that the Lord hath helped us, and that upon His favour alone we humbly rely, it is our duty, as we are assembled here to-day, to remember the human instruments whom God hath raised up—our brethren in the far distant land, through whose patience and courage, under the assistance of God's grace, these results have been achieved. It

is remarkable how St. Paul, the model of all missionaries to the heathen, while invariably ascribing to the Lord the giving of the increase, mentions by name, with special commendation or fatherly rebuke as may be most fitting, his companions and fellow Evangelists. He does not forget them though they be far away from him; he gives them his good wishes, and he praises them for their diligence and love, while he is not afraid to speak plainly from time to time of their errors or shortcomings. In like manner we, thinking of those who bear the burden and heat of the day, should endeavour to remember them individually and severally, so as to help them by continual prayer, and cheer them with words of kindness and confidence. Some whom I am now addressing have themselves returned quite recently from the Mission field; they know how sensibly, amid toil and hardship, the greetings of their fellow-labourers at home touched their hearts; they know how by the sustaining power of prayers offered in their behalf their hands were strengthened and their faith deepened. To all, then, who are connected with the Society in the foreign land, let us send this day our brotherly Christian salutation.

"Nor shall we be unmindful of the nature of the promises by which we are emboldened to proceed in the way which the Lord seems to have appointed and to discover, as He may direct us, ways which at present we know not of. In the chapter (Acts xvi.) read just now by the Chairman, it is shown, as he explained, that when the Apostle first touched upon European soil, he betook himself immediately to the place of prayer. But we are also informed how the Lord, by the direct interposition of His Holy Spirit, suffered not the Apostle to go where at first he proposed to go; but constrained him by a special messenger, appearing in a vision by night, to pass over from Troas to Macedonia, and plant there, for the first time, the great Church of the West.

"If the missionaries had followed only their own intelligence, they would have travelled onward in Asia Minor, but the Lord was pleased to prevent them from carrying out this purpose, and to show them new openings in a new land. In these later times, indeed, we dare not hope for such direct and explicit manifestations of the Lord's desire, but there will be no prosperity, there will be no blessing, excepting as the mind of the Society and the mind of each of its labourers, is waiting for, and depending upon, the action of that Holy Spirit which thus controlled the movements of St. Paul. Sometimes the path which appears most promising will be suddenly closed, and instead of it, no fresh path be evidently opened; sometimes, on the other hand, an undeniable indication of the Lord's purpose will be granted, and difficult though the enterprize may appear, it must be immediately and resolutely attempted. To wait upon the Lord in prayer, and in humble, but courageous experiment, to listen for His voice in faith and patience, and as we hear it, to obey, are among the elementary, but never-ceasing conditions of successful missionary labours. In such spirit, then, and with such resolves, we hope, by

the blessing of God, to be enabled to maintain and to increase the efficiency of this Society. The praise which we most highly esteem is not that of men, but of God; as St. Paul, when referring to the true circumcision, said that whether men were Jews or Gentiles, it is this praise they are to obtain. The good word of our fellow Christians we hope always to deserve; we value highly the example and commendation of others who, like ourselves, are working for the Lord among strangers and foreigners; we hope for their prayers, as we are careful to plead for them at the throne of Grace.

"But we would ever look first to Him who is the Author and Finisher of our faith. Remembering how He, lifted up, draweth all men unto Him, and striving to fulfil, so far as we may be permitted to do so, His Divine Word, that the other sheep which are not of this Fold may be brought in, and so there shall be One Fold under One Shepherd."

The Chairman then engaged in prayer.

Four prayers were offered, after which the Doxology was sung and the Meeting separated, after spending together a very pleasant and, we trust, profitable hour.

GENERAL INTELLIGENCE.

IN our last Magazine appeared the appointment of Mr. G. P. Ewens to the superintendence of the Bible Depôt it is proposed to open in Caracas, the capital of Venezuela, and we have now to inform our readers that he sailed for his destination by the Royal Mail Steamer "Nile" on the 17th ult. He has gone forth with many earnest prayers for himself and his work, and has been sent by the Committee under the full conviction that this Society has been called of God to occupy this entirely new and promising field. The circumstances which led them to take the important step of going into a new country and of commencing work amongst a new people are familiar, we doubt not, to all our readers.

The startling intelligence that reached us some eight months since, to the effect that the people of Venezuela, in Congress, had passed a law separating the Church from that of Rome, and of the desire of the President to have the Word of God

circulated in his dominions, and to have a Protestant Episcopal Church established in the Capital, could not fail to enlist the sympathy of every thoughtful person. And although the events that have recently taken place in Caracas appear to point to a reconciliation, and a consequent closing of the door to us, such we do not conceive to be the case as far as the latter is concerned. It is true a new Archbishop now fills the Archiepiscopal chair, but he does so in virtue of his having taken the necessary oaths of *allegiance and obedience to the State*, the non-fulfilment of the same by his predecessor being the sole cause of his banishment, and the consequent rupture between Venezuela and Rome. The law of toleration—a law that was passed some forty years since—is still in force, and those who know the President, and whose opinions are entitled to respect, assure us that his enlightened and liberal views are not likely to be changed, and that our prospects of success are in every way encouraging.

But we must remind our friends that this work will entail upon the Society a large expenditure, especially at the commencement, which will be further increased by the appointment of the clergyman it is proposed to send there to labour amongst the natives and our own countrymen. The British and Foreign Bible Society have made us a liberal pecuniary grant towards the expenses of this depôt and the one at Santiago recently opened, as well as undertaking to keep them stocked, but the proceeds of sales will of course be paid to them, and as we cannot, as yet at all events, expect any pecuniary assistance from the place itself, the expenses will fall entirely upon our slender income.

We know not, of course, where the means are to come from, but as it is a work that has been commenced in faith, and in the full conviction that we have been called by God to undertake it, and as the silver and the gold are His, we dare not doubt but that He will incline the hearts of His people to give of their substance, and so relieve the minds of those who are responsible for the carrying on of the great and holy work the Society is engaged in.

Simultaneously with Mr. Ewens' departure we received news

from Santiago of the arrival of Mr. Robertson, and the opening of the Bible Depôt in that city in one of the best and most frequented thoroughfares. The next mail will probably bring us fuller accounts.

In concluding these remarks we cannot refrain from observing that it rejoices us exceedingly that the opening of the new year sees this important branch of the Society's work—Bible-work—assuming a definite and practical form. God's Word must be circulated in South America, and if we are true to our trust and name as a Society, it must be circulated by us. And although we have just broken new ground, "There remaineth yet very much land to be possessed." The way of salvation, which is now obscured, has to be made plain. Christ and His free salvation; Christ and His holiness have to be set forth. Priestcraft and its bondage; idolatries and their immoralities have to be pulled down. And what is able to accomplish these things but that "Word of God which is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

P. W. S.

SOUTHERN MISSION.

Tierra del Fuego.

THE Rev. T. Bridges gives the following account of his voyage from Sandy Point to Ushuwia. During his absence the people appear to have been much tried by sickness; and it is an encouraging feature to find that those who were not affected exerted themselves to a large extent in rendering assistance to the sick:—

"*Ushuwia, Tierra del Fuego, Tuesday, Oct. 3rd,* 1876.

"I embarked at Sandy Point on Saturday fortnight at 11 a.m., expecting to sail the same day, but business prevented. The next day, Sunday, there was a severe south gale and bad weather, which prevented either landing or sailing. The day following we left early, but only made a few miles by nightfall, and at daybreak the next day were off Indian Cove, whence a canoe put off to us, containing two men and two women, all clad in deerskins. The language of these people was utterly unintelligible to

me, but appeared in sound similar to Tsónaca, and very different from Alacúloof. No deer exist in Tierra del Fuego ; and these natives, though they visit the islands, reside chiefly on the mainland, where deer is plentiful. They knew a few English words, but more Spanish, which they have learned from the Tsónaca Indians or Southern Patagonians, with whom the Straits Firelanders have intercourse. These visitors were kindly treated by the captain and crew. They asked for 'rum and tobacco'; biscuit they called 'galleta.' They brought nothing to sell, nor a single weapon to defend themselves. All four were well-grown persons. That day, Tuesday, Sept. 26, we could get no further than Anxious Point, Dawson Island, where, in an inlet, we anchored for the night. The next day we weighed early, but could get no further than Brecknock Passage, where we lay 'on and off' till daylight with a north-east wind. The following day, Thursday, we got as far as the western end of Cuchawúlaf, a large island lying west of Darwin Sound. Owing to calms we only made a few miles the next day, and anchored for the night under a bold headland. Weighed early the next day, Saturday, but again made but a few miles, and anchored for the night under the lee of Gordon Island. The next day we lay becalmed till 1 p.m, when a south-west wind did us good service ; and, at dusk, we anchored under a headland some nineteen miles from Ushuwia. The next day, yesterday, we dropped anchor in Ushuwia at 8 a.m., and, to our great joy, found all well. On three several occasions this side of London Island we met natives, and five canoes were alongside at once. The captain and crew treated the natives quite kindly. Twice daily we had reading and prayers in the cabin, when all attended. There has been much sickness among the natives here. The chief symptoms were first sharp pains in the stomach, followed by blotches, which quickly suppurated, and formed scabs similar to smallpox. It attacked its victims in rapid succession, so that twenty-five were sick at one time, and in real need of the assistance of the Society and your agents, who have, by their kindness and generosity, been a great comfort to the people. The adults were more tried by the disease still existing than the juveniles. The Society had even to supply fuel to some of the sick natives. I am told the natives who were not affected exerted themselves in supplying necessary fuel to the sick to a large extent. This general sickness has much diminished our food resources and consequent means of employment, and much less work has been done than otherwise would have been the case ; but the general health is decidedly improving day by day. The sickness has been confined to Ushuwia as far as we yet know. It appeared very shortly after the 'Allen Gardiner' departed after her arrival from Sandy Point. Our own people were also troubled with diarrhœa and the children with a complaint like chicken-pox. The winter now past has been a mild one, and fine weather has set in. The gardens are being planted, and a good band of workers are daily employed at the usual varied work of a settlement.

"Messrs. Lawrence and Whaits have exerted themselves to the utmost

to keep things straight, and to forward the good of the natives, and our varied work for them, and the efficiency of this station. They have at times had to rebuke sharply, and even to dismiss for a while from employment certain natives for idleness and other faults.

"Yesterday evening we had an interesting meeting, when I gave the natives a descriptive account of Chili, its products and people, accompanied with remarks how people in other lands, by persevering industry and care, increase their substance and prosperity of their country; and showed them how much happier and better off they themselves might be through increased industry and goodness of character.

"We had prayer and singing, and then finished up with a distribution all round of some fruit from the north. "T. BRIDGES."

KEPPEL ISLAND.

MR. LEWIS sends us a long letter, dated 30th October, from which we make the following amusing extract. It is satisfactory to know that Mr. Amurawlanjiz has met his equal:—

"Of the thirteen Indians here now, one named Acoomawgoonjiz has an injured spine from a fall over a cliff some years ago while killing shags at night. He was sent here by Mr. Bridges from the neighbourhood of the scene of starvation visited by the yawl. A short time ago, in an altercation and struggle with the bully at Keppel named Amurawlanjiz, his spine was again injured. I feared we should lose him, he seemed to suffer so much, and having the disease at the same time, made him much worse. He could only crawl in and out of the house. I carried him down to my cottage for a week, and I believe the change and novelty did much to set him up; he soon showed signs of amendment, and with the aid of a crutch managed to walk home himself. But I fear it will be a long time before he will be able to do any work. The bully referred to has been sick, and shamming sick, at least two-thirds of the time he has been at Keppel. He was suffering from a swelled face on the 27th, and gave it out that he was very bad. He came to prayers with a large white bandage round his head. I observed that he reminded one of the pictures of men-of-wars men after an engagement, whereupon the others laughed, and off came the bandage. The same day he was up to his armpits in the sea, most energetically chasing hither and thither a fish with a spear. From his manœuvres one would be apt to think that neither dimness of vision nor weakness of body (he told me the day before he was so weak he could hardly stand) had ever troubled him, let alone a few hours before. He has given us a great deal of trouble, more than all the others put together, yet I would not consent

to sending him back to the coast, because he is big and strong, and rather intelligent; and if we can only, by the grace of God, secure him, he would make a first-rate fellow. We should thus have been prevented making any attempt at carrying out your plans had not Providence brought to our hand a man named Gilchrist from Shallow Bay, who says that he believes he owes his life to the Mission and the promptness of Bishop Stirling conveying him to Stanley in the 'Allen Gardiner' a few years ago. He is, moreover, experienced in quarrying, is a hard-working man, and though rough and open, is honest. With proper dealing and influence, it will suit the Mission to employ him, as he will both do good and gain good. While speaking of him, I must make another divergence from the point in hand, viz., the building of the shed, to remark that some time ago I forwarded some money for him to his old parents, and he now wishes me to send them 20*l.* to help them in their old age. I do not like incumbering you with more business, though I am sure that you would readily do with pleasure what I wish, and so encourage filial duty, thankful that the Mission here has been the means in several instances of awakening it. We make a point of doing all we can to encourage such when necessity requires their services, and the result is that men will work for the Mission at lower wages, and in preference to any other employ."

A Visit to the Gran Chaco.

ROSARIO.

LEAVING Rosario by the steamer 'Venezia,' we reached the Alexandra colony on the evening of the third day after a very pleasant voyage up the river Parana, calling on our way at the towns of 'Parana,' 'La Paz,' and 'Esquina.' Accompanied by the manager, C. H. Webster, Esq., I visited all the colonists within a radius of 15 miles from his house, and, though most of them were busy with their harvest, received a very hearty welcome.

"On Sunday, 19th November, at 8 A.M. we met with the children in the schoolroom, to whom I gave an address. Unfortunately, they did not all understand English, some of them being the children of Italian and French Protestants. At 9 A.M. the English colonists assembled for Divine worship in a large room belonging to the Administration, and a more enjoyable service I never attended. The responses were hearty, and the singing conducted by eight or ten Welshmen was really good; thanks to Mrs. Webster for the trouble she has taken to teach them the tunes. The sermon from Revelations iii. 2, 'Be watchful, and strengthen the things which remain, that are ready to die,' was listened to with the most marked attention by 75 persons, many of whom had not heard a ser-

mon for the last six or seven years. I could not help feeling from the earnest expression manifested in their faces that the words were finding an echo in their hearts. Ten remained to the Holy Communion.

"After breakfast the Italian Protestants, of whom there are about 50 in the colony, sent to ask if the pastor would say a few words to them, which I did gladly in Spanish, taking for my text John x. 27. I was only sorry it was not more generally known, but I promised that the next time I visited the colony I would come prepared to give them a service in Spanish, and administer the Holy Communion.

"At 4 P.M. 60 of the English-speaking people again assembled for worship, amongst whom were several Irish Roman Catholics. After the Second Lesson I baptized three children and received two others who had only received private baptism by a layman.

"The next day I left for the Californian and Welsh colonies, 50 miles to the south, on the banks of the river 'St. Xavier.' This colony was settled by a number of backwoodsmen from California about eight or nine years ago, but only a few of the original settlers remain. These have struggled on in spite of many difficulties, and are now living in good brick houses and appear very contented. Their farms are free from debt, and each has some 600 or 700 head of cattle worth about 1*l.* sterling per head, one with another.

"The following afternoon 25 adults and 10 children met me at a central house for worship. Both the Americans and Welsh people were strangers to our English Church service. In fact there were only two who had ever witnessed the service before, but they enjoyed the singing and 'preaching,' and were quite enthusiastic in their offers of 'support if a minister would come and visit them regularly.' I am sorry to say that though they have been here so long, this is the first opportunity I have had of visiting them, but I sincerely hope it will not be the last. The following morning at daybreak I left for the Alexandra colony.

"The road between the two colonies which runs along the bank of the St. Xavier is exceedingly picturesque. In places the scenery so resembled that of an English park that I could almost fancy myself in England, but the alligators that lay basking in the sun on the river's bank, and the flocks of wild ostriches that every now and again crossed my path, to say nothing of the myriads of mosquitoes, dispelled the illusion.

"There was still another colony of Welsh people, at a place called 'El Rey,' fifty miles north of the Alexandra colony, which I could not possibly reach as I had to leave the following morning at daybreak in order to meet the steamer on her return journey to Rosario, where I arrived on Saturday evening, having been absent 15 days.

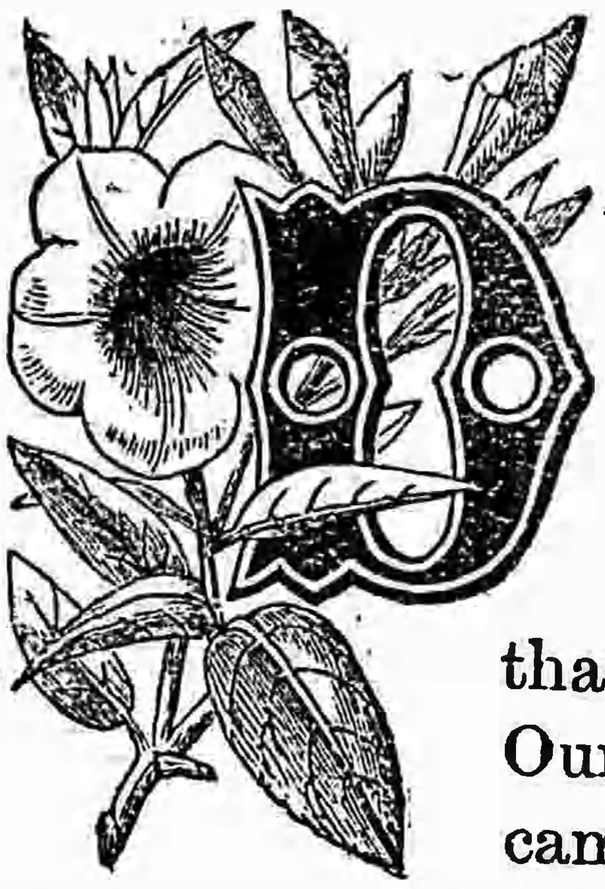
"I look back on this visit with great pleasure, for a more friendly welcome I never received. Protestants and Roman Catholics, Englishmen and Americans were all most kind, and though I do not see my way clear to accede to the many pressing invitations to come and settle among them,

I shall certainly endeavour to secure them the services of a clergyman; in the meanwhile Mr. and Mrs. Webster are doing their utmost for them. Mr. Webster reads the morning service every Sunday, and his sister and Mrs. Webster teach the children for a few hours both on weekdays and Sundays.

"If some friend would send me a parcel of children's books for this and other places I should be very thankful. I do not even ask for new ones.

"W. T. COOMBE, Chaplain."

SALTO.



Camp Visiting in Uruguay.

DURING the last week of August and the last week of October, my usual bi-monthly pastoral visits to Paysandu were paid. On the first of these occasions Mr. Peel, of the Estancia Bella Vista, twenty-two miles south of Paysandu, came in to request that I would go out and baptize his infant daughter. Our road lay near the Uruguay, through very pretty camps, studded with trees and shrubs at sufficiently large intervals to render the scene very like an English park. Several estancias, deserted puestos, and places where these had once stood, were pointed out to me as the former residences of Englishmen, some of whom have gone to their rest, and others have left the place ruined and disconsolate. Many of these were youths of good family and education, who came out full of enthusiasm and sanguine hopes of amassing large fortunes by sheep farming. Without any experience of this occupation, they quickly found to their cost how fallacious were their hopes, and with their sheep dying by hundreds from disease, and their money growing less and less, they too often sought to drown their cares by plunging into dissipation, and thus were quickly and entirely ruined in body and purse. Many a noble and generous youth, the delight of his parents' heart, has thus sunk to the lowest depths of degradation. Had they been surrounded by religious influences, this might have been averted, for what but the religion of Christ can give strength to bear disappointment patiently and with resignation? Such examples should serve to quicken our efforts to extend and deepen the work of the Society, that our countrymen in the camp may have the benefit of the Church's ministrations, and that their lives may become leavened by the Christian faith.

"The Estancia Bella Vista is situated about half a mile from the Uruguay, which is here extremely pretty. The river banks rise up into precipitous cliffs, and the curves of the river form little bays and headlands, reminding one very much of the scenery on many parts of the Rhine. On one of these headlands is perched the Estancia Buen Retiro,

and it really is appropriately named. I had the pleasure of baptizing the infant son of Mr. Denholm, who resides in this pretty retreat.

"I returned to Paysandu on the Saturday to be ready for our service on Sunday. Don José Mundell very kindly allowed us the use of an unoccupied house of his in the Plaza, in which to hold Divine service. A harmonium was hired, and the room fitted with chairs for the congregation. About thirty people assembled, and three babies, the children of Englishmen employed on the Estancia La Paz, were brought to me for baptism on this occasion. My next service, on Sunday, October 29, was again held in Mr. Mundell's house.

"Three gentlemen in Paysandu have each offered to give a piece of land on which to build an English church, so that only the money to erect the building is required. Unfortunately, business is in such a depressed state, and money so scarce, that we cannot hope at present to raise a sufficient sum for the purpose. But if peace, by God's mercy, should continue, we may confidently expect an improvement in commercial affairs, and then I have little doubt we shall be able to raise the necessary funds.

"My last two visits to the Mandisovi Camp have been in two very busy seasons for sheep-farmers, namely, the lambing season in September, and the shearing season this month. Divine service on the 17th of September was well attended considering the season, and for the first time I administered the Holy Communion according to the rites of the Church of England. That none might be deterred from seeking the strengthening and refreshing of their souls therein by minor matters of outward form, I gave all the option of receiving the elements in the posture that they had always been accustomed to in the Presbyterian Church. All the communicants, however, voluntarily knelt.

"When I visited those camps last Friday I found the people all busy with their shearing, or preparing for it, and on Sunday our congregation was, in consequence, smaller than usual. Not that any of my flock work on Sundays, but because many of them had from forty to fifty shearers around their houses, and these being generally natives of the lowest class, they could not leave such people near their homes without danger. During the shearing season these natives collect in bands from all parts, many coming from Corrientes, and go from one estancia to another offering their services. This is a time of great anxiety to the estancieros, for these men are much addicted to stealing and are capable of any crime, so that they have to be attentively watched. They have also a strong passion for gambling, and all their spare time is thus spent.

"Perhaps, after three weeks' shearing, some will return home without a cent left of their earnings. One man was pointed out to me who had already lost all he had, including his horse and knife.

"The sheep farmers complain bitterly of the insecurity of their property in these camps at present. They are obliged to collect their cattle in the corrals every evening, for if left out in the camp some are sure to be killed

or stolen. By being thus shut in the cattle do not thrive as they otherwise would. Even in the daytime if an animal is lost sight of for an hour it is sure to be stolen by natives who are always on the look out for stray cattle. Sometimes they are even taken from the corrals. When the thief is known it is unwise to denounce him to the authorities, because if the case is proved against him, he is sure to be liberated in a few days, and then, spurred on by revenge, he returns to rob with greater energy than before, and may perhaps attempt his accuser's life.

"Still, the influence of European settlers is beginning slowly to tell on the habits of the natives, and they have begun to adopt some of the customs of civilized life, and if all our countrymen would live as true servants of Christ, this improvement would be greater and more rapid than it is.

"W. H. SHIMIELD, Chaplain."

Brazil.

MORRO VELHO.

OUR Chaplain here sends us an account of the observance of the Day of Intercession for Missions at this station. It has been truly observed that wherever there is *real prayer* there is life. And we would add that wherever there is *real work* there must be prayer. How cheering then is the following account:—

"*The Parsonage, Morro Velho, December* 14, 1876.

"Thursday, the 30th of November, has not been passed over without a public observance of the

DAY OF INTERCESSION.

At 7.30 P.M. between thirty and forty persons met together in our school to offer special prayer and thanksgiving on behalf of Christian missions in foreign lands;

Because God has heard our prayers, and we ought to give Him thanks;

Because labourers are still needed before the command of our Lord and Saviour can be fully obeyed (Mark xvi. 15);

Because missionary work is God's work, and cannot be done effectually without God;

Because our missionary brethren who have gone forth have the strongest claim upon us for loving remembrance;

Because united prayer is effectual prayer;

Because our lot has fallen upon the last days to which promises of exceeding blessing belong;

Therefore we drew near in confidence to the throne of grace, and God was with us.

The hymns sung by us were 'Jesus shall reign,' &c., 'From Greenland's icy mountains,' and 'Working for Jesus,' which the children of the school have learnt. Enclosed is a copy of the music.

The Superintendent, Mr. J. N. Gordon, with others of influence, are our kind co-operators in every good work.

The subjects suggested for special prayer on the 6th of November received our attention and sympathy. The Magazine for November 1 reached Morro Velho in time for the meeting of the 30th, as we hope our account of the establishment of a missionary association encouraged the Rev. H. S. Acworth in his work on the Day of Intercession for Missions.

I shall be glad to receive six copies of the 'Story of Allen Gardiner' and one of the Rev. William Windle's 'Hymn Book.'

This day I have received a copy of the 'South American Magazine,' and a leaflet respecting the contemplated movements of the Evangelical alliance. Many thanks for your kind attention. May happiness crown the year for Jesu's sake!

"WILLIAM F. SATCHELL."

FRAYLE MUERTO.

WE are again cheered by news from our indefatigable chaplain, who reports another new opening at Rio Cuarto, and sends a tabulated statement of three months' work, which we give on the opposite page, as showing something of what is comprised in the phrase "itinerating in the Camp Districts."

"*Frayle Muerto, Argentine Republic, Nov.* 23, 1876.

"Two days after writing my last I received a communication from Rio Cuarto, requesting me earnestly to come down and baptize some Protestant children. It was impossible to refuse, and so I went down on the 16th inst. on my way back from Cordoba. There are not many English Protestants, but there are a great many French and German Protestants. So on Friday evening, the 17th, I held two services; one in *English*, the second in *French*, and baptised two children. My arrival was mentioned in the local paper 'Le Voz de Rio Cuarto,' and I was heartily welcomed on thus opening the *first Protestant service ever held in the town.* Next time I go I trust to be able to hold a service in *Spanish*, and then I am promised a very large congregation.

"Rio Cuarto is a small town of about 7,000 inhabitants, prettily situated on the right bank of the river of the same name. It is reached by

ABSTRACT OF ENGLISH SERVICES—QUARTER ENDING OCTOBER 31ST, 1876.

Month	Date.	Day.	Hour.	Locality.	Town, Station, or Estancia.	District.	Distances from Los Paraisos.	Nos. Present.	Present at Holy Communion.	Collection Dols. c.	Text.
Aug.	6th	Sun.	7.30 p.m.	Rosario Church	Town ...	Outside the District.	130 miles. By Rail	...	...	...	Zechariah iv. 6.
„	13th	„	3.0 p.m.	Frayle Muerto	Station ...	Frayle Muerto ...	8½ miles. By Horse	24	...	5 1	St. John viii. 57.
„	„	„	7.30 p.m.	Ditto	Town ...	Ditto	7½ miles. Ditto	14	...	...	Zechariah iv. 6.
„	20th	„	1.0 p.m.	Los Alfoncitos	Estancia .	Ditto	10½ miles. Ditto	22	...	5 2	1 Kings xiii. 20—22.
„	„	„	7.30 p.m.	Basualdo	Estancia .	Ditto	7½ miles. Ditto	15	...	...	St. Matthew xxvi. 75.
„	22nd	Tues.	7.30 p.m.	Los Algarrobos	Estancia .	Ditto	23 miles. Ditto	7	...	...	Song of Solomon i. 14.
„	24th	Thurs.	8.0 p.m.	Villa Maria...	Station ...	Ditto	45 miles. By Rail	15	...	...	Song of Solomon i. 14.
„	27th	Sun.	11.0 a.m.	Córdoba	Town ...	Córdoba	134 miles. Ditto	12	4	10 2½	St. John xvii. 15.
„	„	„	7.30 p.m.	Ditto	Town ...	Ditto	Ditto Ditto	27	...	...	St. Matthew xxvi. 75.
„	„	„	1.0 p.m.	*Basualdo ... ...*	*Estancia .*	*Frayle Muerto* ...	.....	16	...	...	.....
Sept.	3rd	Sun.	1.0 p.m.	Los Chanaritos	Estancia .	Frayle Muerto ...	15 miles. By Horse	20	4	4 0	2 Corinth. iii. 18.
„	„	„	7.30 p.m.	Las Flores	Estancia .	Ditto	15 miles. Ditto	18	...	...	2 Kings ii. 12.
„	10th	„	3.0 p.m.	Frayle Muerto	Station .	Ditto	8½ miles. Ditto	16	...	6 2	St. John xvi. 20.
„	„	„	7.30 p.m.	Los Paraisos	Estancia .	Ditto	Ditto Ditto	7	...	...	2 Kings vi. 17.
„	12th	Tues.	7.30 p.m.	Córdoba	Town ...	Córdoba	134 miles. By Rail	30	...	7 4	2 Kings vi. 17.
„	17th	Sun.	1.0 p.m.	Basualdo	Estancia .	Frayle Muerto ...	7½ miles. By Horse	21	...	3 3	Isaiah xxxii. 2.
„	„	„	7.30 p.m.	Los Paraisos	Estancia .	Ditto	.....	6	...	...	St. John xi. 9—10.
„	22nd	Friday	7.30 p.m.	Ballesteros	Station ...	Ditto	27 miles. By Rail	13	...	3 0	St. John xxi. 21—22.
„	24th	Sun.	11.0 a.m.	Córdoba	Town ...	Córdoba	134 miles. Ditto	25	4	9 6	Isaiah xxxii. 2.
„	„	„	7.30 p.m.	Ditto	Town ...	Ditto	Ditto Ditto	43	...	9 0	1 Kings xvii. 5.
„	„	„	1.0 p.m.	*Los Alfoncitos ... ...*	*Estancia .*	*Frayle Muerto* ...	.....	10	...	...	.....
„	26th	Tues.	8.0 p.m.	Villa Maria	Station ...	Frayle Muerto ...	45 miles. Ditto	12	...	1 2	St. John xxi. 21—22.
Oct.	1st	Sun.	1.0 p.m.	Los Paraisos	Estancia .	Frayle Muerto ...	.....	18	8	4 4	Ephesians iii. 17.
„	„	„	7.30 p.m.	Ditto	Estancia .	Ditto	.....	9	...	...	1 Corinth. x. 31.
„	8th	„	9.0 a.m.	Fonda, Frayle Muerto	Town ...	Ditto	7½ miles. By Horse	[redacted]	...	13 1½	St. Matthew xv. 27.
„	„	„	3.0 p.m.	Frayle Muerto	Station ...	Ditto	8½ miles. Ditto	[redacted]	...	2 0½	1 Kings xvii. 7—8.
„	10th	Tues.	7.30 p.m.	Córdoba	Town ...	Córdoba	134 miles. By Rail	30	...	10 1½	Jeremiah xxxv. 7.
„	15th	Sun.	1.0 p.m.	Tucuman	Town ...	Tucuman...	495 miles. Ditto	20	...	...	St. Mark viii. 27.
„	„	„	1.0 p.m.	*Los Chanaritos ... ...*	*Estancia .*	*Frayle Muerto* ...	.....	11	...	...	.....
„	20th	Friday	7.30 p.m.	Córdoba	Town .	Córdoba	134 miles. Ditto	24	...	9 4½	St. John xxi. 21, 22.
„	22nd	Sun.	9.0 a.m.	Los Alfoncitos	Estancia .	Frayle Muerto ...	10½ miles. By Horse	11	...	3 4½	St. John xiv. 6. Part I.
„	„	„	7.30 p.m.	Basualdo	Estancia .	Ditto	7½ miles. Ditto	9	...	...	St. John xiv. 6. Part II.
„	27th	Friday	7.30 p.m.	Ballesteros	Station ...	Ditto	27 miles. By Rail	13	...	2 1	Isaiah xxxv. 8—10.
„	29th	Sun.	11.0 a.m.	Rosario Church	Town ...	Outside the District.	130 miles. Ditto	...	...	...	St. John xiv. 6.
„	„	„	7.30 p.m.	Ditto	Town ...	Ditto	Ditto Ditto	...	...	...	St. Mark x. 47.
„	„	„	9.0 a.m.	*Las Vacas ... ...*	*Estancia .*	*Frayle Muerto...* ...	.....	11	...	...	.....
„	31st	Tues.	8.0 p.m.	Córdoba	Town .	Córdoba	134 miles. Ditto	18	...	4 4	St. Luke xviii. 37.

N.B.—The localities in *italics* denote Services held in my absence by Laymen.

J. H. GYBBON-SPILSBURY, *Chaplain.*

railway from Villa Maria, a junction on the Central Argentine Railway, from which it is distant 82 miles. It was until very recently a frontier town, garrisoned to resist the attacks of the Indians. Now that the frontier has been moved further south it has lost some of its trade with the Indians. It possesses two Roman Catholic churches, and a large convent of the San Franciscans, who are the hardest worked and most moral of all the Roman Catholic missionaries. They have done a great deal of good among the heathen Indians.

"The railway continues past Rio Cuarto as far as Villa Mercedes, 76 miles further, and it is contemplated, when better times come, to prolong it to Mendoza and so over the Andes into Chili. The contractor and working manager, Mr. Rogers, has most kindly just sent me a free pass over the line until the end of 1877. If it were not for the kindness of these several managers, Mr. Fisher, of the Central Argentine, Mr. Telfener, of the Tucuman, and Mr. Rogers, of the Transandino, I should be unable to accomplish as much work as I do now for the Society.

"J. H. GYBBON-SPILSBURY, Chaplain."

The Capital of Venezuela.

THE frontispiece of our Magazine this month is a representation of the City of Caracas, and has been engraved from a photograph brought from that place. In view of the recent appointment of Mr. G. P. Ewens, to proceed there to open a Bible Depôt, it will doubtless be acceptable to our readers, as also will a few descriptive remarks on that place and country, which principally have been culled from a work by the present eminent engineer, Sir John Hawkshaw.

The City of Caracas is situated in lat. 10° 30′ N., long. 67° W., and is some 5,000 feet above the level of the sea. It will always be known in connection with the great earthquake which devastated it in 1812, an unenviable and terrible mode of acquiring celebrity, and by which more than 12,000 of its inhabitants perished, as well as a great many in the towns situated on or near the same Cordillera. It is built in a sort of amphitheatre, surrounded on all sides by high and ridgy mountains, the Silla, so called from the resemblance of its top to a saddle, towering above the rest, which, viewed at a distance, appears to stand over the town almost perpendicularly. The city, like South American towns generally, is formed of long streets, crossing each other at right angles, and possesses several beautiful squares and handsome churches, as well as imposing public buildings. Indeed, the rapid strides that have been made during the last six years of peace, under the enlightened rule of its present President, General Guzman Blanco, in developing the resources of the country, and in improving the condition of the people, leads one to believe that better things are in store for this beautiful portion of the globe. The variety of the climate in Venezuela

is extraordinary, for while La Guaira, the seaport of the capital, distant from it only some ten or twelve miles, has been called the hottest place in the world, at Caracas there is a perpetual spring! And just as by descending you may find a warmer atmosphere, and a more tropical aspect, so by ascending still higher you may obtain a climate still more assimilated to our own, as it regards the degree of cold, and its capabilities of production. In short, it is a country where a man, taking a thermometer in his hand, may locate his habitation to his taste almost to a degree. If milder air should become necessary to him, he may descend in the space of an hour into an atmosphere that is almost uniform; that is, warm, where a cough is scarcely ever heard, and where asthma is almost unknown; or, on the contrary, he may ascend until his nerves are braced to the required tone.

The manner of the Venezuelans generally partake in some degree of that of the Spaniards, being tinctured more or less with that kind of pride called Castilian. They are polite in accosting each other down to the very labourers, and in their gait and outward carriage they are graceful and easy. It is no uncommon thing to see 'peons' bowing to each other and shaking hands with a grace that would appear marvellous in the eyes of an English smith or Cornish miner, who, giving a knowing shake of the head, intimates that that sort of thing is all 'humbug.' As a nation the people are temperate as regards drink. What may be considered the national sin is gambling. This propensity tinctures all classes, from the highest officers of the State to the half-naked peon. Many of the labourers carry dice in their pockets, and after receiving two or three months' wages they may be seen to sit down on a blanket spread upon the ground, and by two or three throws lose the whole of their earnings. This kind of misfortune affects them very little; they will rise up laughing, and next day they go to work again to earn more mo ey to be expended the same way.

The religion of the country is Roman Catholic, though it does not appear to have any great hold on the minds of the people. For the last forty years Venezuela has been an open field for the missionary to enter, but, strange to say, hitherto it has been completely overlooked.

In the commencement of the present year some remarkable occurrences took place in the capital, amounting almost to a religious revolution. By the laws of the country passed in the year 1824 the Archbishops and Bishops are nominated by the State, and, before presenting themselves to the Pope, have to make oath before the Executive Government to sustain and defend the constitution of the Republic and to obey and fulfil the laws, orders, and dispositions of the Government. For disobeying the laws of the State, the Government some two years since banished the Archbishop and declared the see vacant. This the Pope refused to acknowledge, and also to sanction the appointment of a new Archbishop nominated by the State. This led to the extraordinary steps taken in the month of May last with which our readers are already acquainted,

when the State declared the Church of Venezuela independent of Rome. This bold and energetic step of Congress frightened the Vatican rulers, and led them to pursue a policy hitherto unknown to Pope Pius IX., who, seeing matters brought to such a crisis, submitted in every single point, acknowledging the supremacy of the State, and accepting the new Archbishop nominated by the President. Such a policy is unparalleled in the history of modern Papacy.

It was while these events were taking place in Caracas that President Blanco expressed himself favourable to the circulation of God's Word in his dominions, and the establishment of a Protestant Episcopal Evangelical Church in the capital. And those who know the President are assured that his liberal views are still the same, and that the agent sent by the South American Missionary Society will have his sympathy, and also that of the Venezuelan people. God grant that it may be so, and that he who has just left our shores on this interesting Mission may be the instrument, in God's hands, of giving to many of the natives that Word which, applied by the power of the Holy Spirit, will open their eyes and rescue them from that state of darkness and superstition which has encompassed them for so many years.

Chili.

SANTIAGO.

VERY interesting are the following thoughtful remarks from the pen of our chaplain at Santiago :—

"*Santiago, Chili, December 5th*, 1876.

"What a happy people the Chilians would be if they really loved the religion of our Lord Jesus Christ, and walked in His steps! If the bright sunshine and the clear sky of their country were not merely a possession of to-day, but a type to them of the country over which the Son of Righteousness will shed His ever-glorious rays; and the everlasting mountains caused them to look to the hills from whence cometh their help; and the earthquake were only a figure of that day to which at this Advent season we should look forward with the eagerness of those who watch for the morning—then our city would well deserve the name lately given it in the *Times*, 'a South American paradise.'

"I rejoice to think that something is being done to bring such a paradise within the reach of some at least.

"I wish I could more fully substantiate some views which appear to be held at home about religious thought in Chili. It is true that in Santiago there is a great change—that education is making great advances; that large numbers of the people, especially of the educated classes, will no longer be fettered by the superstitions of the Romish Church—but I think

it would be going too far to imagine that they are yet in any numbers becoming Protestants in our sense of the word. I fear that, as a rule, they are rather turning over to the ranks of free-thought and of infidelity.

"And yet I have a strong hope that God has taken away their false battlements to cause some of them to search until they find the real stronghold; and that, in answer to the prayers of His people, many who are now groping up the world's great altar steps to an unknown God, will soon see the true light shining from the cross of Jesus Christ, and let it lead them to the everlasting crown.

"I do not know that anything can be more calculated to spread abroad the knowledge of Christian truth here than the re-establishment of your Bible store. The natives who are doubting about the reality of their own religion, have the opportunity of searching God's revelation for themselves, and good must be the result.

"Mr. Christen has been here for two months. He preaches earnestly to the fifty or sixty or more Chilians who attend his Sunday evening services. I trust he will be the means, in God's hands, of extending the work among the natives, from which Mr. Ibañez was so mysteriously cut off.

"I have now been here six months, and you will wish to know more about my chaplaincy work.

"The English people deserve my warm thanks for the kindness with which they have treated me, and I feel quite at home amongst them. The members of the Committee have given me most ready and acceptable help. There are some regular attendants at the services, and they evidently feel interested; and I am often told that I ought to be pleased at the great improvement in our congregations, and to consider matters in a very satisfactory state.

"There are many Englishmen or Scotchmen at the railway station, and I have been endeavouring to arrange for holding services there. But the railways are under Government, and it appears that when a service was at one time held there it was represented to the Government that the railway authorities, by allowing such services to be held in their rooms, were giving Governmental countenance and support to heresy, and accordingly the meetings were abruptly prohibited. The railways are now to be placed under a new administration, which was expected to come into force about this time, and one gentleman, who superintends most of the Englishmen, assured me that he would do all he could to help me to gain permission to use a reading-room, or at least some private room, for English services. I am very anxious about this, because it seems to be the only way of getting many of the men to attend any service. Three months ago I hoped for better things. A young Cornishman, while connecting a waggon with an engine driven by his brother, was struck by the buffer of the engine, and died in fifteen minutes. He had been about one year in Chili, and was expecting his wife, who was on her way from England; and then he had hoped to begin afresh, and to go regularly to the house of God. There

were many railway men at his funeral, and I gave an address urging them no longer to neglect preparing for the solemn time that must come to all, but to believe in Him who is the resurrection and the life. Many seemed by their conversation to be greatly impressed by the sad accident, and I hoped to see some of them carrying out their convictions, and seeking the Lord where prayer is wont to be made. But I was disappointed. I hope, however, that I shall soon be able to get them to special services of a less formal character nearer their homes.

"I trust that some obstacles may be removed by patient work among our countrymen. There has, unfortunately, been such a neglect of public worship by Protestant Christians in this country, that the power of our purer faith has not been manifested; and I believe that everything done to cause those who hold our Protestant faith to see their solemn responsibility, to show that they value the public means of grace, and to exhibit the practical power of their faith in their lives, will also help in no slight degree to remove a great stumbling-block in the path of those who are struggling into light.

"May God strengthen the hands of your chaplains in this land, and revive His work among our fellow-countrymen, that the true light which has shone so graciously upon us may, through us, irradiate some of the error and darkness in our midst, and hasten the coming of His kingdom.

"G. P. QUICK."

PRAYER UNION FOR SOUTH AMERICA.

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

1. For Mr. G. P. Ewens, now on his way to Caracas, Venezuela, to open a Bible depôt, and for the Divine blessing on this undertaking.

2. For Mr. J. S. Robertson and his work in connexion with the Bible depôt recently opened at Santiago.

3. That the work of the Society may increasingly commend itself to the clergy at home and to the Christian public, so that favourable replies may be received this year in answer to applications for sermons or meetings.

Gleaning.

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

BEFORE the risen Saviour left His disciples to ascend to His Father and their Father, to His God and their God,[1] He told them to go into all the world and preach the Gospel to every creature.[2] The word *Gospel* means good news or glad tidings. No tidings is so good and so gladdening to the souls of sensible sinners as the good news that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,"[3] that Jesus Christ came into the world to save sinners,[4] and that through Him is preached unto sinners the forgiveness of sins, and by Him all that believe are justified from all things from which we could not be justified by the law of Moses.[5] The Gospel is good news to sinners, but does not encourage any one who goes on in his sins, nor in his unbelieving or self-righteous thoughts. It only promises forgiveness to the wicked who forsake their way, and their thoughts, and who return to the Lord.[6] As Noah preached the Ark as the only place of safety from the threatened flood, so those who preach the Gospel to sinners preach Jesus as the only Refuge from the threatened wrath of God. As Moses preached the shelter of the Paschal blood as the only safe screen from the sword of the destroying angel,[7] so they who preach the Gospel preach the blood of Jesus as the only safe shield from the sword of justice. They who preach the Gospel point lost sinners to a crucified Christ, as Moses pointed the bitten Israelites to the uplifted brazen serpent.[8] Those who preach the Gospel proclaim that there is in Jesus salvation for thirsty sinners without money and without price;[9] and that there is salvation in no other, for "there is none other name given under heaven amongst men whereby we must be saved."[10] The good news is to be preached to every creature, Jew and Gentile, the world over, but it only profits those in whose hearts the Holy Spirit works faith to mix with what they hear.[11] How many thousands hear the Gospel who never obey it! "They have not all obeyed the Gospel, for Esaias saith, Who hath believed our report?"[12] The despising of the Gospel, which we hear, is all our own sin; and it is a sin against which we, who hear the Gospel, are warned in these solemn words: "Beware, lest that come upon you: behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."[13] God sent His Son to die for sinners. He sends His Gospel to be a means of leading sinners to His Son, and He gives His Holy Spirit to make that Gospel effectual to those upon whom He hath set His everlasting love. The Gospel coming to persons not in word only, but in power and in the Holy Ghost, proves them God's elect.[14]

[1] 1 John xx. 17. [2] Mark xvi. 15. [3] John iii. 16. [4] 1 Tim. i. 15.
[5] Acts xiii. 38. [6] Isa. lv. 7. [7] Ex. xii. 13. [8] John iii. 14, 15.
[9] Isa. lv. 1. [10] Acts iv. 12. [11] Heb. iv. 2. [12] Rom. x. 16.
[13] Acts xiii. 41. [14] Thess. i. 4, 5.

HOME PROCEEDINGS.

THE weather has been so exceptionally adverse during the last few weeks that so far from pressing for meetings we have felt thankful when a postponement has been proposed. In some districts the roads for miles have been impassable and much property destroyed; and we can now better understand the difficulties of our countrymen in South America, whose agricultural operations are often rendered null and void by such visitations.

The most important Association visited during the four weeks ending Jan. 27, was Weston-super-Mare. A Sermon was preached on a Wednesday morning at Holy Trinity, and the Meeting was held at 3 p.m. in the smaller Assembly-room. This was densely thronged, and many had to remain outside. There are at Weston some very staunch supporters of the Society, who have known it in times of need, and to them our success there is due.

A very successful Drawing-room Meeting was held in London, at the house of Mr. T. Livingstone Learmonth, and a good many fresh friends were interested in our work. Similar Meetings were held at the houses of Mr. J. Fair and the Rev. Joseph McCaul; and at these two latter prominence was given to our Amazonian Mission, Mr. R. S. Clough reading a paper, and displaying his wonderful collection of curiosities. We feel sure many of those present will for the future take a lively interest in the field where the Rev. W. T. Duke is now labouring. Mr. Clough also visited Putney, and addressed the circle of friends who meet annually at the house of our indefatigable Secretary, Miss Robertson. Monkton Combe had its Annual Sermon and Meeting at the close of the year, and our young friend, W. Bartlett, sang a hymn in Yahgan, and read a statement about his island-home at Keppel, and the Indians amongst whom he hopes one day to labour. He was also present at, and took part in, our Annual Meeting at Trowbridge, where, in spite of the stormy and rainy night, we had a very good attendance and collected more than last year.

A Sermon at St. Simon's, Southsea, was kindly taken by the Rev. W. B. Cole, formerly a missionary in India. Our friend, Mr. Simpson, also helped us in Norfolk, taking Sermons and Meetings at Burnham and North Creake with excellent results. The usual Sermons at Northam conclude our tale of work for the month so far as the Southern District is concerned. About the Northern and Midland we hope to say something in our next number.

The Society has sustained a severe loss in Jersey by the sudden death of our most indefatigable Secretary, Mrs. Hughes. To her the success of our meetings in the island has been largely due, and more than once she held a "Sale of Work" on our behalf. That God may comfort the hearts of the bereaved is our earnest prayer.

H. S. A.

AN IGARAPE ON THE AMAZON.

THE SOUTH AMERICAN

Missionary Magazine.

MARCH 1, 1877.

LETTERS.

DURING the past month letters from abroad have been received from the Bishop of the Falklands; Rev. F. N. Lett; J. H. Gybbon-Spilsbury; W. H. Lloyd; W. T. Coombe; W. H. Elkin; W. H. Shimield; T. R. Hoskin; G. P. Quick; R. Croker; T. Bridges; Miss Alderson, Caracas; Mr. J. S. Robertson; Mr. Jacob Resyek; and Captain Willis.

BUSINESS.

THE usual monthly meeting of the General Committee was held on the 13th ult.

A very interesting letter from Mr. Resyek was presented, and ordered to be printed in full.

Mr. and Mrs. Woods were appointed to the Northern or Amazon Mission.

Reports of Home Deputation work were presented by the Organizing Secretary.

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

FINANCE.

Finance Committee held their usual meetings on the 8th and 22nd ult.

A Legacy of 100*l.* was reported under the will of the late Miss Rebecca Chase, free of duty.

Total amount received during the month of January was 2,008*l.* 10*s.* 10*d.*

Next Meetings will be held on the 8th and 22nd inst.

GENERAL INTELLIGENCE.

THE large portion of the present number of the Magazine devoted to the Northern Mission will probably attract the attention of our readers. This is explained by the Committee having decided to publish in full the very interesting letter just received from Mr. Resyek.

In consequence of the encouraging news contained in that letter, and the reiterated demand for female labourers, the Committee have appointed Mr. and Mrs. Woods to this Mission, and they sailed for their destination on the 28th ult. Much of the perplexity and responsibility attending the employment of the gentler sex in this out of the way, and but little known region, have been removed by the kindness of Senor Benedicto de Madeiros, one of the few married Brazilian traders on the Purús, in having kindly offered our agents shelter in his own house at the place it is proposed definitely to establish the headquarters of the Mission, viz., at Sao Pedro da Cachoeiras. To this spot the Superintendent, the Rev. W. Thwaites Duke, is recommended to retire from his present position on the river Chiwené, with Mr. Resyek, and the children the latter has under instruction. We can regard the progress made by Mr. Resyek with these children as little short of marvellous, considering the difficulties he has had to contend with, and the limited means at his command. With the station definitely fixed at Cachoeiras, where they will be in direct steam communication with Europe, and with the staff of the Mission increased, the work of education amongst the Hypuriná children, as the nucleus of Evangelical labours amongst that tribe, will, we trust, be prosecuted with vigour. It was in the year 1868 that Mr. Resyek, a sailor, a native of Demerara, offered himself to the Society through the introduction of a valued East-end of London clergyman. He was acquainted with the English, Dutch, and French languages, and anxious to learn any tongue and labour in any sphere the Committee might appoint him to, so long as he could be a missionary for the Lord Jesus Christ. His services were accepted, and he was sent to Tierra del Fuégo,

where he proved himself fully qualified for the work he had undertaken; and on missionary work being determined upon on the Amazon, he was transferred to that new field of labour.

We cannot but think that Mr. Resyek's simple tale will awaken practical sympathy in many hearts. There are those who are sceptical of any good to be done amongst such savages, and think it would be better that our efforts should be directed towards our own countrymen residing in, and the nominal Christians of, that vast continent; but let such read Mr. Resyek's letter, and also reflect what has been accomplished in Tierra del Fuégo, amongst perhaps the most degraded of the human race, and surely the only conclusion they will come to is, that "There is nothing too hard for the Lord."

Bishop Stirling, writing from Stanley, gives us the pleasing intelligence that Her Most Gracious Majesty the Queen has been pleased to convey to the Rev. T. Bridges and Captain Willis, her warm thanks for their conduct in regard to the crew of the ill-fated ship "San Rafael," who, as our readers will remember, were starved to death on Rous Peninsula, Hoste Island; and that, by the advice of Lord Carnarvon, the Board of Trade have ordered presents to the value of 1*l.* to be given to each of the Indians connected with the discovery of the dead and dying seamen. The Bishop has recommended, through the Governor of the Falklands, that the sum of 20*l.* should be given to Mr. Bridges to purchase gifts for those whom he thinks deserving of them.

The Governor has endorsed the recommendation, and we hope it will be carried out.

On the passage from Ushuwia to Stanley, the Bishop says that they encountered the heaviest gale the "Allen Gardiner" has yet known. In the paroxysms of the storm the force of the wind almost reached hurricane pitch, but the little vessel ran beautifully before it, "adding fresh laurels to her designer's brow."

From our other stations we have satisfactory reports. The community at Cordova are taking steps to build a church; a committee has been formed, a site determined upon, and a subscription list opened. This is commencing in earnest.

It only remains to be added that the Right Hon. the Earl of

Aberdeen has kindly consented to preside at our Annual Meeting, which (D.V.) will be held in the banquetting-room at St. James's Hall, on April 25, at 3 p.m., and to express a hope that our friends will muster in strong force to support his Lordship.

P. W. S.

SOUTHERN MISSION.

USHUWIA.

BISHOP STIRLING in his last letter, writing of his visit to this station, says:—

"At Ushuwia we found all well, and the work going on in an orderly way. The contributions of clothing from the children at Valparaiso were greatly prized, and it interested myself and Miss Stirling to see the children enjoying a holiday given in honour of our visit, clothed in the garments which young and loving hands had made in Chili.

"My daughter very much appreciated the voyage through the channels of Tierra del Fuégo and was delighted with Ushuwia, where she was received most kindly by Mr. and Mrs. Bridges, and the whole Mission party. News of shipwrecked people reached us at Ushuwia, and on hearing details and consulting with Mr. Bridges and the captain, I thought it right to go in search of them. We found traces of a small party of foreigners, foot-marks, wood cut and piled, &c., but otherwise our search was in vain. One foot-mark, or rather boot-mark, was of a female. It seemed ever following close upon the large, bold tracks of a seaman's boot, but we began and ended in mystery. The search took six days."

As there is no chaplain at Stanley, the Bishop purposes remaining there for a short time.

Argentine Republic.

FRAYLE MUERTO.

THE Rev. J. H. Gybbon-Spilsbury sends the following cheering account:—

"My last visit to Tucuman, from Dec. 14th to Dec. 19th, was very successful. Besides holding the usual English services on the Sunday, I had also a German service, at which 19 were present. The German minister, Baron Holleben, who has been journeying through the provinces, attended with his Secretary.

"The box of books you sent me per 'Vandyck' arrived safely last week. The German and French Prayer-books are most acceptable, also the 'British Workman,' in English and Spanish.

"All fear of the Indians in the 'Camp' has now disappeared. They crossed the frontiers more to the South-west, and were soon driven back again. The revolution, too, is at an end; but commerce has scarcely increased since.

"Last Wednesday evening we had a meeting of English Protestants in Cordoba, to discuss the advisability of erecting a permanent church. The Resolution was carried unanimously that steps should be at once taken in furtherance of this plan. A committee was formed to choose a site, prepare plans, and draw up the estimates. The committee was constituted as follows:—The Chaplain; Mr. Wright, Manager of the London and River Plate Bank, Treasurer; Messrs. H. Taylor, Chant, Pickering, Davies, and Dr. Green. The results of their deliberations shall duly be forwarded to you.

"On Sunday next, New Year's-eve, we hope to have a midnight service in Cordoba. The idea seems to have been heartily received by the whole of our little community.

"With every good wish that the New Year may bring a further increase of blessings upon you,

"J. H. GYBBON-SPILSBURY."

NORTHERN MISSION.

THE AMAZON.

AFTER a safe and prosperous journey, Mr. Duke reports, in the subjoined letter, his meeting with Mr. Resyek on the River Chiwené. We can enter into the feelings of joy that pervaded the hearts of both these faithful servants of the Lord on their beholding one another. The one in his loneliness far away from all civilized or Christian sympathy and fellowship, anxiously looking forward to the arrival of his fellow-labourer; the other full of zeal, ardour, and enthusiasm, longing to see and share in the labours of him of whom he had read so much, and whose patience, courage, endurance, and love for the Lord had awakened in his heart the liveliest feelings of sympathy and admiration.

"*Chiwené, Rio Purús, Amazonas, Nov.* 22*nd*, 1876.

"I have only time to send a line by the little steamer 'Madeirinha' as it returns to say that I have reached my destination in safety and good health, and have had a happy meeting with Mr. Resyek. Senor Benedicto de Madeiros, with whom I stayed over a fortnight at San Pedro, has brought me and my baggage here free of all expense. On the journey we were accompanied by Senor Vera Cruz, from Canacaham, and Senor Neves, near whose house poor Dr. Lee was drowned, and at Terruham we picked up Senor Pinheiro, who entertained Mr. Clough for so long. All of them seem anxious that we should form a school station at San Pedro, or a little higher up river; but Mr. Resyek seems to think that it would be far better up here, or even further on. Before taking any decided step I wait for letters from Mr. Clough and yourself. Mr. Resyek has made wonderful progress in teaching the boys of whom I read in his last letter. He came on board the steamer this morning at about 7 o'clock, and after our first greeting of each other the boys were drawn up in line, and said most distinctly in turn, 'Good morning, sir.'

"I am happy to say that I have made some progress in speaking Portuguese. I was able to converse with Senor Benedicto on such subjects as the prospects of the Mission and advantages of different positions, the differences between Churches of Rome and England, &c. I found my best teacher in necessity, not having met a soul who could speak a word of English or French since leaving the Anajas on October 29th.

"Mr. Resyek seems most hopeful of success amongst the Hypurinás. He speaks most readily with the children, giving them directions in Hypurinâ with the greatest ease and readiness.

"I had a slight choleraic attack while at San Pedro, owing, Senor Benedicto told me, to drinking too much of the water. It lasted for a week, and I felt rather feeble for some time after. Now, through the goodness of God, I feel quite strong again.

"The voyage has been lonely and tedious in many ways, but, nevertheless, I have not been *alone. God seems to have allowed me to realise His ever presence more here than when at home in the midst of friends and comforts.*

"I am sorry that I have not time to write more now, but I hope to do so soon, as the 'Colibri' is expected here in the middle of next month.

"I am sure that you and many other friends in England who pray continually for the success of our Amazon Mission will join with me in hearty thanks to God that He has brought me in safety to the scene of my labours for Him.

"W. THWAITES DUKE."

Mr. Resyek's Letter.

OUR readers will find the following letter from Mr. Jacob Resyek full of the deepest interest; first, for the amount of information contained therein, and, secondly, on account of the most remarkable progress it evidences of the writer's valuable services and original qualifications for the work God has called him to do in the great Mission-field of South America. Before leaving England he provided himself with several classical books in order that he might become as efficient a teacher as possible and study the Bible in its original languages. While diligently performing his duties both in the South and in the North—Fireland and Amazonia—he has not neglected the gift that is in him. This letter proves that the Society possesses an intelligent, spiritually-minded catechist, worthy some day, it is believed, of receiving Holy Orders, and being the fellow minister of Mr. Duke in this vast field of missionary effort.

"*River Chiwené, River Purús, November* 1*st*, 1876.

"Mr. Clough is no doubt now in England. He will by this time have furnished the Committee at least with a *résumé* of what has been done, and what is being done here, and will better be able to give an insight of the future of the Amazonian Mission; he will also have told the Committee why I have not by him sent any written communication. Having now a little more time, I set me down to furnish you with all necessary particulars concerning myself and work, feeling truly thankful that I can now do so with far more confidence, and with a brighter prospect in regard to this Mission than I could on any former occasion.

"Since my arrival at this river, I have been stationary, *i.e.*, I have not travelled to any very long distance, much as I had wished to do so, through want of a suitable companion. This river Chiwené appears to be very long. I have not yet seen anyone who has reached its source, but it is supposed to contain some three or four tribes, of which the Jamamandys seem to be the most notable, and the distance from the embouchure may be a fortnight; but to the first habitations of the Jamamandys it is from three to four days' travelling only by day; but this is during the summer, when the river is low and the current rapid, for in winter, when the forests are sunk through the rise of the Purús, passage is afforded through them, and the journey requires only half the time. It is very crooked in its course, its banks are low and subject to the annual inundations, its water dark brown and sweet, far superior to that of the Purús. Just now it

runs with a rapidity which defies all efforts single-handed to stem it. During the winter its water is far cooler than it is now. About three hours from the mouth is a small settlement of some fourteen Indians, small and great, of both sexes. Like the rest of their tribe, they live a wandering life, ever and anon voyaging up or down river. Between them and us there is friendly intercourse, but I have observed among this Hypuriná (pronounced Eepooreená) tribe a stinginess not always prevalent among savages; and here I have found a wide difference between them and the Fuegians, who are far more generous, for though they ever expect to be well remunerated for any trifle they give, they generally offer what they can dispense with of their own accord, but the Hypurinás, though they also expect satisfactory return, must be asked to sell, and that sometimes for many days, and oftentimes one is deceived. They are fond of claiming relationship with us, particularly if there be a chance of obtaining anything gratis. I have at present among them father, mother, lots of brothers and sisters, and other near relatives. I believe their meanness is the result of indolence. They are quite unlike the Mundurucus, the Jamamandys, and other industrious and provident tribes. I have promised two of them, if nothing contrary occur, to join them in winter, about January or April, in a trip to the Jamamandys. I could have gone last May, but adverse circumstances prevented me. Until there be three or four of us together to advance the Society's cause, I fear much will not be done in exploring these vast regions, piercing through the solitude of boundless forests, and so reach the retired huts and wigwams of the numerous Indian inhabitants, who, instead of seeking and courting the friendship and friendly intercourse which civilization offers, rather recede from all appearances thereto.

"About three hours by canoe up river, on *terra firma* are several huts of several Indian families. A fortnight ago, in company with some Brazilians, I made a trip thither, but I cannot exactly say how many they number, for on their hearing our approach to their huts, the women and children, as is usual, made all haste away into the wood, leaving only four men behind, who, of course, would give us no intelligence whatever about them. These Indians and we are also on good terms, and occasionally visit us, bringing sometimes a few little things, such as a bunch of bananas for barter. Eight or ten days higher up river, is a large number of Hypurinás. They are hostile too towards those about us, and apparently have no intercourse with them. The river at which they are is called Inawené. Thither it would be well to make a trip as soon as there be a sufficient number of us, for I firmly believe, from all accounts obtained from our Indians, it will prove a valuable missionary-field. Indians generally, as I have found from experience, are not always kindly disposed towards one another. Too often, one who is more or less familiar with their ways, will notice that their apparent friendship is the result of fear. It may seem strange, but this large tribe is ever at variance with itself. The numerous scattered families do not agree, and war and bloodshed often terminate a

petty quarrel. One does not often hear them speak well of those who are absent. There is among us a boy who often backbites certain Indians, calling them 'Petasca,' *i.e.*, worthless, &c., but when these are present, and I purposely ask him, 'Are these people bad?' he will unhesitatingly reply, 'No, they are good.' Exactly the same with the Fuegians. In dealing with them all, the greatest firmness is required. Any laxity in their presence results in less respect towards us. They do not all eat certain kinds of animals, such as the American tapir, wild swine, deer, &c., but this happens when and where they can do well enough without, otherwise they make no scruple, but eat anything. Monkeys, however, with them all, are a great favourite.

"A very great advantage will be gained when we shall be able to live separate and independent of the traders. The scale of morality on the Purús generally is such that the sooner this can be accomplished the better. The Indians on the whole are of such a nature that any gewgaw will blind them, especially if it be preceded by a draught of ardent spirits, which proves very effectual, and subservient to the giver's object. At present they cannot as yet fully comprehend, and therefore not fully appreciate, my being among them. They see indeed that I do not manufacture rubber, nor do many things which the traders are obliged to do, and that my children live differently from others; that they are taught to read and write, and that they are more cared for than Indian children among strangers generally are. But this is about all, unless they believe my design to be to obtain all the children I can to send down to Manaos or Parà. For this reason more especially, I say that the sooner we are apart and independent the better, for being so, they seeing our disciples always with us, pursuing their education in reading, writing, and agriculture, not lacking food as other Indians, clothed and well treated, will more readily entrust us with their children. Indeed, I have every reason to believe that there is a great and glorious harvest in store for this Amazonian Mission, at present seemingly insignificant; that the time will come when parents or relatives will come voluntarily, bringing their children and begging us to receive them; but discretion and perseverance will ever be required. The Indians, except in few and exceptional cases, do neither give nor sell their own sons and daughters to a stranger. Those they sell are either partly or wholly orphans under the care of some friend or acquaintance. I mention the following instance in confirmation of what I have said:—A month or so ago the mother of Kembarí, a nice intelligent and promising little girl I have, came here in a very emaciated and ulcerous condition, bringing her infant boy, leaving a little girl behind in the wigwam all alone. I asked her why she gave no medicine to the boy, who appeared very sickly. She said, 'Take and physic him for me.' I told her to go and fetch also the little girl to come and stop with her sister Kembarí. She said she would. I myself would have gone on the morrow. Not having with me any kind of medicine whatever, I asked a young man,

the partner of Senhor Jacintho, in whose hut I am, if he would treat the little boy for me, as he had homeopathic medicines. He said, 'Yes.' Feeling that all was right, and hoping soon to have another child with me, to my surprise I heard the young man a while after saying to others he would go for the little girl, bring and give her away to a woman living with us, and he himself would keep the little boy, the mother all the while quite ignorant of the perfidious proceedings. The next day he went and fetched the child, gave her to the woman, who kept her from her mother; she remaining with us a few weeks, being blinded by pretended sympathy and care towards her, until about a week after, when the little steamer that once in a while comes hither arrived, and the poor little thing, about four years old, was ruthlessly torn, and for ever transported, from her sorrowing absent mother, who, fortunately, had in time gone away with her remaining child. The poor woman has no friends, she being a widow, who would take her part, hence the advantage taken of her.

"Having now a larger insight of this Hypuriná language, and being largely known among the Indians through my intercourse with them, I entertain no doubt as to success, though, in all probability, through their taciturnity, an idiosyncrasy peculiar to Indians when sober, as well as their natural recoil from all contact with civilization, a longer time than we would wish may elapse before free access be gained among all, men, women, and children; and I cannot but apprehend that our success may, in prejudiced minds, be the innocent cause for envy and hatred. I have already several times been asked by the traders to speak with the Indians, and get children for them, while they know my object is to get all I can for myself. I have of course refused.

"One or two *female missionaries* out here would be of the greatest service to the Mission; they would prove a great attraction to the women and girls, many of whom would otherwise be terrified at the sight of us in their retired haunts. Suppose there were one such missionary among us who should take charge of all the girls we could get, attending to their welfare, teaching them all necessary domestic matters, such as cooking, washing, sewing, as well as reading and writing, and to have sewing classes for as many women as will attend, of course now and then giving away a trinket; while the male missionaries devote themselves exclusively to the boys until they judge it safe to teach also the girls as occasion may require, the amount of good that must necessarily result will amply repay all trouble and expenses. I did think quite the contrary at first, from the small success attending the Mission in Fuegia previous to sending females thither; but now I consider that since Mrs. Bridges and Mrs. Lewis went to reside there our influence among the women was far greater.

"I still live with Senhor Jacintho Theodorico da Silva, who has kindly given me shelter in his house, which is about 30 by 20 feet, and 12 feet from base to beam, floored with the pashiuba palm bark, roofed with palm

leaves, and exposed on all sides to wind and rain as is usual. We are situated from the entrance of the Chiwené half an hour; except just the limited space our hut occupies, we are entirely surrounded by a dense forest of gigantic trees of endless variety, which deprives us daily of several hours of sun, as well as of moonlight; the wind also, being necessarily impeded in its course, seldom reaches us; and when it does, it is often with such violence that our position becomes perilous through the trees about us, which may, without any warning, come down crashing upon our heads. It is nothing uncommon here to see a giant tree borne down like a wand before a violent gust. Where we now are goes under water six or seven feet during the rainy season. The reason we are here is because it is the season for the manufacture of rubber, whose trees are here; but when this land shall have been inundated, about December or January, when no rubber can be made, we remove to the entrance, on high land, where we spent last winter, until the river again subside. There are of us, Brazilians and myself, seven persons and eight Indians, four of whom are mine. The Brazilians generally live in common in respect of food, but owing to the number of children I have, I have found it advisable to cater for myself and mine, and so live independently of the rest; the custom, however, among us, as well as on the Purús, is to share with all what one has caught or killed in fishing and hunting. If, for instance, I kill a deer or swine or a number of birds, I give my neighbour what I judge he ought to have according to his family; and, in like manner, when he has killed a tapir or anything else he generally allots me a portion; by this means we maintain a friendly understanding between us. Up to the present I have lived peaceably with our household; and as there is no motive whatever for any difference or unpleasantness occurring between us, I have every reason to believe there will be a continuation of this tranquillity; at the same time I cannot expect to have such full scope in the prosecution of my labours as I could have were I isolated on our own property.

"When I last wrote I had only Irimá, the boy I obtained at the river Ciriwené; I have since obtained another boy and two girls, and I hope ere long to have two more children. The difficulty with me now is, not how to get children—a subject upon which my mind as well as my faith, twelve months ago, was severely exercised, being then but a novice—but who is here to assist me in their education; who will help me to fish and hunt for our sustenance; who will keep them usefully employed when I am away visiting, hunting, or otherwise employed any distance from the hut? There should be at least four of us together here; two to remain at home and see after our disciples, whilst two should, when necessary, travel together on the lakes and rivers or to any distance that the development of our work may require. It is not quite safe as yet to travel all alone among these savage Indians, notwithstanding their manifest goodwill towards us. It had been all along my intention, immediately on having four or half a dozen children, to construct a hut on high land, and at once pursue agri-

culture ; but, on mature consideration, and from experience, I find this quite impracticable, for I see it will be unsafe to trust the children all alone during my absence ; they might run away, or the other Indians might stealthily come and entice them away, as has already been the case with two, who, during a night I was some miles down river on the beach in search of turtles and their eggs for our sustenance, were called away by a woman who had been with us some time. Having passed that night sleepless, I started early the next morning, accompanied by Irimá, through the forest and several miles up river after them till after midday, hungry, weary, and exhausted ; after a fruitless search I was returning home, when, about 5 p.m., in the forest, while the woman was just turning a corner towards me, our eyes met, and as she was in the act of receding to hint to the runaways who were behind, I ran hastily towards them and took them away, leaving the woman, who was on her way up river, in a state of consternation, and who doubtless did not think I should ever have pursued her through the dense wood. The children are now all with me, and have not since attempted to repeat their former adventure, and I do not think they will soon do so again, for they know I watch them very closely ; besides, I do not allow them to go far from my sight, but this is as much as I can do.

"The Indians have a peculiarity among them which I have but recently discovered ; they each have several names, two or three, one for every-day use and the others for particular occasions, *e.g.*, the names of my four children are :—Irimá, Yuynaapú, Ishíricu ; Maniwá, Camáriinri—the two boys aged 13 and 12 years ; Camariènru, Hányapa ; Kembarí, 'Amankipa, Ushítiru—the two girls aged 11 and 6 years ; so that a person unacquainted with their custom, may have lived among them all his life, and certain Indians whom he may be well acquainted with spoken of in his presence without his knowing anything thereof. They have also this peculiarity ; men and women, except they be very near relatives, seldom or never exchange words, and it is rare to see men and women mixed together ; if any number of both sexes at any time visits us, with the greatest precision the women huddle away from all males, except they be children, the men also, as if by instinct, do the same. Also, the men do not, except when compelled, mention the name of a woman in conversation ; even my children, who are now well acquainted with me, will not tell me the names of certain women or girls when I ask them, unless they see me determined to know ; their only reason is that the women will be angry —'Capashí' is the term they use. They are, however, gradually getting over this.

"And now in regard to my scholars, seeing they occupy so much of my care and my time, I devote a few lines and give an account of them. Irimá, whom I have now had since March last, is progressing slowly but surely ; he ever makes advance in his learning—in fact, he is the most advanced of all ; he is quick and intelligent, and proves himself of the

greatest service in every respect. I feel persuaded there is not another Hypuriná on the Purús, and I believe many Brazilian children, who can equal him in his letters and numbers. Whithersoever I go, he ever accompanies me, on the river or when hunting; and whenever I kill a monkey, which often happens to die above holding tight to a branch, the highest tree in the forest makes no difference to him, but without any ado, he scrambles up with the agility peculiar to the Hypurinás in climbing, seizes and throws down his favourite dish, and is 'as happy as a king' at his good fortune; he can read, write. and repeat correctly the alphabet, and numerals up to 100, but he can count to 200; he says correctly the Doxology, 'Praise God,' &c., and sings it too to the 'Old Hundredth,' followed by the rest. Next to him Kembarí exhibits the greatest ability to learn. The following is a summary of the daily course:—At 6 A.M. they are up; immediately all collect to my mosquito net to say in good English 'Good morning, sir;' they then alone say, 'Glory be to thee, O Lord,' which we all sing together; the two boys then at once kindle the fire, making my coffee, and their porridge of native farinha, made from the bitter cassada, while the two girls wash and comb themselves. I take care of their comb, and when they need it they come to me and say, 'Please lend me comb,' and when they have received anything they say, 'Thank you, sir.' When the boys have made the coffee, &c., they go to the river's margin and there wash themselves. Every other day I send them all to the river side for a bath all over; their clothes they change once or twice a week; at 7 A.M. they all sit together, and, spoon in hand, partake of their porridge. When I have food in the house and am not obliged to go out hunting, I call them all about 9 A.M. into my mosquito net to learn. My trunk raised on a box serves as a table around which they all stand, as I have no other convenience; having drawn some lines on an old slate of mine which I used when I went to school in London, I place the same before Irimá, together with a paper containing the alphabet and the numerals; these he imitates and writes on the slate; I then let them all read the alphabet in its different characters on paper, or the numerals, without my aid, after which they recite without the paper. They can say all alone the days of the week. I ask them the same questions, both in Hypuriná and in English, such as, 'Where is God?' 'Is God good?' 'Whose children are all men?' 'Where is our Father?' 'Whose Son is Jesus?' 'What is the name of our Father? of our Elder Brother?' 'What is the name of God's habitation?' 'Whither shall we go after death if we be good?' 'How shall we live in heaven?' and several other things, when at last I make them repeat the Lord's Prayer, which they can now do almost without my aid; then the Doxology, which they sing. I then dismiss them, each goes to his or her work; when there are clothes to wash I send them all to the river, and in our big canoe they wash; if not, Irimá sees after the cooking, Maniwá cleaves wood for fuel, the two girls at their needle-

work—this the woman living with us has kindly undertaken to teach them, while I read, write, or learn. About midday we breakfast when there is food ; before eating they say 'Thank you, sir ;' immediately after midday they come to say 'Good afternoon, sir ;' about 5, or 6, or 8 P.M. we eat ; as soon as the sun has gone down they come to say 'Good evening, sir,' after which they repeat and sing the Doxology. About 8 P.M. they come to me and each separately says, 'My father Jacob, let us pray ;' then *they* all together say, 'Lord, keep us this night for Christ's sake. Amen.' Then they retire, the two boys together, and the rest separate. The instruction I give them, as I said before, happens when I am not obliged to go out fishing or hunting, for when such must be done, sometimes two days elapse without their being taught ; sometimes I leave the hut early in the morning and may not return before late in the afternoon with more than two or three birds, and sometimes nothing at all ; in such case, I am obliged the next day to make another attempt until I have food enough for one or more days, and it is during such a time that the children have the advantage of being taught. The boys have between them four changes of raiment, and the girls seven ; all these, except four of the girls', I have myself made.

"Occasionally I have them all with me in my mosquito net for conversation. I let them have their own way, conversing on any subject they like, I listening, for the greater part not understanding what they say, unless I stop them to ask, when I obtain the necessary information ; they ever have something to say, be it ever of so trifling a nature ; Irimá, especially, seems to be well up in relating former incidents ; numerous queries may be heard from all sides ; one relates how a certain feast was observed, how the people danced ; another, how a lot of Indians fought, killed, and ate their enemies ; another gives a roll of names of Indians whom he knows in a certain district, while little Kembari, ignorant and innocent, with a serious countenance and open mouth, greatly puzzled at what is going on, puts a number of interrogatives to the narrators, who, half disliking the interruption, would answer her reprovingly, wondering at her crudeness in not knowing the subject before. All this to a beholder is very amusing ; and yet I find that out of the mouth of these same babes there is much to learn, and commonplace as seems to be their conversation, much that is useful and profitable can be acquired, even if it be nothing more than a few hitherto unknown terms. Irimá and Kembarí have the best voices for singing, as well as the best ability for English pronunciation. I am now so sorry I have lost my harmonium I brought with me from London, in the 'Colibri,' when she went down ; what a valuable aid it would have proved in the education of these children. They are all very interested in pictures ; I have with me a copy of the 'Paradise Lost,' in French, 18 by 12 inches, containing numerous large and beautiful steel engravings ; these I showed them one day, explaining what they were ; the boundless admiration they exhibited, as well as the

numerous questions which followed, was something worthy of notice. When explaining to them the nature of angels and their having wings, as seen in the engravings, their curiosity was much aroused. I am trying to disabuse their pliable minds from the vague notion Indians have of the transmigration of the soul, by telling them that if we be obedient to 'Our Father' while we are in the body, immediately after death our souls appear before Him to be with Him for ever, and that we shall then see many whom we had here known. At this they looked nonplussed, as might be expected, yet showed an agreeable delight. The other day I related to them concisely the history of our Lord Jesus, drawing a cross and then a figure of it on my slate; they were much interested, at the same time manifested a feeling of indignation at the brutal treatment He received at the hands of His persecutors; but as I cannot as yet fully explain my thoughts to them, I have not been able to tell them all they should know. I am, however, truly thankful, that now they know that there is a Supreme Being, almighty, loving, and omniscient, who is interested in our welfare, and that they know there is another state of existence after this. I am thinking how interesting, and what a happy time it will be, both to teachers and pupils, when these Indians, particularly the children, shall have some one who, with ease, shall be able to read or relate to them the contents of the Bible, especially its historical part. I believe a person of quick intelligence, accustomed to learn languages, will be able, in three years time, with much ease, but with the closest study and observation, to converse with them; but to acquire it perfectly a number of years will be required, for, as I have found, some new term or other ever strikes one's ear. There is this, however, to be said, and that is, those who may succeed me will not have to contend with the obstacles I met when commencing to learn it; anyone who has been similarly situated will better be able to understand than I can describe. What I have acquired and written I know will prove most serviceable to all future teacheable uncaviling learners. Up to the present, my acquisition amounts to 1,930 verbs and verbal phrases, 1,175 nouns and proper names, and 450 adjectives, pronouns, adverbs, conjunctions, prepositions, interjections, and affixes, making a total of 3,555. In writing all these I have adhered to the Indians' pronunciation, which, as they have among themselves no written language, and therefore no established rules, varies very much in the several localities where the Hypuriná is spoken. I intend, as soon as I can, to write the above neatly in a little book, to serve as a manual or guide for our use, and, unless I find a trustworthy person before, to take a copy of it to the Committee when I leave. I have not yet written any rules for the use of this language; but this is not absolutely necessary, at any rate, at present, for the contents of my little book will furnish numerous instances for the construction of a sentence impromptu. I have been endeavouring to compose the Lord's Prayer, but have not yet succeeded. I fear if ever I do, it will be something like that in the

Yahgan language, and will necessarily differ in many points from the Greek. The Hypuriná language is deficient in moods and tenses, and these are distinguished, not in the inflexion of the verb, but in the use or addition of certain indispensable particles. To translate, for instance, the equivalent of '*ἁγιασθήτω*' '*ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*' I know I shall experience some difficulty; besides, the Indians having no settled idea of the existence of the Creator, and offering no prayer that I know of to any divine being, have no terms to facilitate my essay in this; they have, however, a vague belief in the existence of a number of spirits which they dread, and which are supposed, some of them, to live above in the clouds, others in the forests; and it is amusing to hear their narrations of encounters with these hobgoblins.

"Enclosed I send a specimen of Irimá's writing, the result of the greatest perseverance imaginable; he is yet backward in this. I am the more surprised, as he is not yet of the age at which he would be either incapable of learning or unwilling; it is true I have had him only since last March; but considering the care and labour bestowed on him, he ought to be able to write far better, and with more swiftness; he is the only one who can write; they can, all of them together, readily translate between 100 and 200 words and phrases, *e.g.*, my father, my mother, my son, my daughter, come here, go thither, make fire, yes sir, &c. When I call them 'My children,' they say, 'Sir;' 'Come here,' 'Yes, Sir.' I have begun to teach Irimá to read the Lord's Prayer with me, written on paper, spelling after me word for word. I fear it will be many months before he will be able to read it without my aid. I think it would pay well if the Society were to undertake to educate him in England, and afterwards send him back hither to assist in the furtherance of the Mission. I do not think it would cost much to get him to England; may I bring him with me? On relating to them all the other day that the Bible contained what God in former ages spoke to men who wrote it, and that though I could not see Him, yet I knew what He required of me by looking into it, they naturally asked me whether it, as well as the other books I read, had body and members as we have, that it could converse with me and tell me so many things. I told them that, just as I write what they teach me, and am able afterwards without their aid to say the same thing, so it is with books. They could see through the comparison. I find that the effect of my teaching to them has extended farther than I had dreamt of; both the Brazilians with whom I live, and the other Indians living with us, often repeat several things I had taught my scholars, to whom I never mention a word in Portuguese. I speak with them either English or Hypuriná. On Sunday we do nothing except what is necessary. I, however, teach them, leaving out the writing. I have taught them to distinguish between that and the rest of the week, and here they cannot fail to observe the great difference between us and the Brazilians, who use every day alike. They repeat correctly the days of the week. They do not

consider themselves any longer savages. If I ask them are you Hypurinás? 'No.' What are you? 'Imbaránirí,' civilized people. 'Imbaránirí' is a term they use to signify all strangers, white or black, other Indians excepted; when translated it means 'Plenty of rain,' and I doubt not but the idea was suggested to them from the fact that the civilized inhabitants of the Purús preponderate in number, and are like 'Drops of rain.' It appears to me that no stranger yet knows what Hypuriná means, for I have sometimes been asked about this, which I knew not until very recently, when analyzing some words. These Indians have two distinctive tribal names, viz., Hypuriná, better written Ipuriná, and Cángyty or Cángytynirí, and are all compound words. Ipuriná means 'His thigh,' and Cángyty 'He has a heart,' thus dissected (if I may so say): I—(his) puriná—(thigh), and C—(he has) ángy—(a heart) ty—(expletive affix) niri —(characteristic of the plural number).

"I am thankful to say that up to the present my health and strength and ability to follow up my work have graciously been continued to me. I have, however, had many a narrow escape in the wood when hunting from snake-bites, only lately two such. On one occasion a snake was on the look-out for me; I was about a foot from it when I discovered it, with its extended head, just missing its aim, and, finding itself disappointed, wriggled away speedily. A similar instance occurred afterwards. In Tyruán (not Terruham) some months ago I killed, a few yards from the Indian's hut, a *Lachaesis Mutus*, a most virulent one, 12 feet long and 11 inches in girth, about the largest of the kind, I dare say, that has yet been seen. I cannot but wonder there are so few, or hardly any, accidents happening in these trackless and compact forests; but on one occasion I was so severely stung by a wood spider that on the third day after I was compelled to keep to my hammock, and for about a month after I felt the pain. I have been obliged sometimes to pass a night in the forest a mile away from the hut, Irimá accompanying me, hunting tapir at full moon time for our sustenance. Sometimes I leave the hut about 5 p.m., and do not return before 10 or 11 a.m. next day. We find it necessary to devise all manner of ways to obtain food. I have suffered less where I am from want of food than I did at Tyruán, there being less people here, and the game, therefore, not so wild.

"In regard to the Lingoa Geral, it is many months since I have done anything to it, being too much otherwise engaged. I have got half way through the vocabulary of P. The Hypurinás do not use it at all. It is on the Amazon that it is most used; but it is almost unconsciously and much spoken in common conversation. The Portuguese is deficient, and cannot supply the indigenous terms of numerous plants and animals. The language spoken, therefore, on Amazonia must, to all appearance, ever remain as it is, partly Portuguese partly Indian.

"I have found a remarkable coincidence in many things between the Yahgans and the Ipurinás. I know that all American Indians have one

origin, but it strikes me as most astonishing that, though time and distance have necessarily effected great alteration in the original tongue, there should be found still traces of original unity in the various tribal dialects, for I consider them nothing else, as well as in manners and customs. To prove the verity of this, I insert the following without entering into explanations or enlarging the list just now. But let me mention first that the Hypurinás, exactly like the Yahgans, do not count beyond the number three, after which every conceivable quantity is 'a very large number':—

YAHGAN.	IPURINÁ.	ENGLISH.
Ulcurla.*	Hánty.	One.
Cumbjbj.	Ypy.	Two.
Mútun.	Itú.	Three or more.
Yéla.	Itúcanani.	A large number.
Cépa (woman).	Aman*kipa*	(a woman's name).
Túicqqim (night).	*Atúcachi*	(sun).
Ulcm.	*Ucá.*	To shoot or hit.
Ulcja.	*Uca*ninga.	To climb or ascend.
Cécuta (to fill up).	*Kicata*	(position of sun at 1 p.m.)
Anan.	*Aantá.*	Canoe.
Hjmalam*énata.*	Nimapú*nata.*	I have forgotten.
*Cuche*dqtm (to ride).	*Cuchi*ky (the fruit of the palm *Attalea Excelsa.*)	
Tátat*a.*	Uníta.	To buy.
Tiucun (wife).	Nuta *túcu*	(like unto me).
Tupúra (fur seal).	*Túpara*	(strong).
Atta (to shave whiskers, &c.)	*Ata* (how is it; what are you doing?)	

* Alexander Ellis's Phonetic System. The pronunciation in either column is the same, except in the case of the numerals.

"Besides this, I have found a great likeness between the Ipuriná language and the Lingoa Geral, and have no doubt but the former, though it may be in a very small degree, claims to be one of the many components of the latter, *e.g.*:—

LINGOA GERAL.	IPURINÁ.	ENGLISH.
Macauán.	Mácawa.	A large and rapacious hawk.
Mirití (the palm *Mauritia Vinifera*).	Mirití (the middle-sized kind of wild swine).	
Irára or Irurá (a peaked mountain).	Irarí (the large kind of wild swine).	
Macucáua.	Mangucáwa.	A bird of the guinea-fowl family.
Carará.	Tarará.	A diver or waterfowl.
Cigána.	Cána.	A reddish bird.
Jaburú.	Yauyrú.	A bird of the stork kind *Mysteria Americana.*
Cororó.	Curucurú.	A black edible bird.
Mutúm (a gallinaceous bird).	Mutú (a plant).	
Patauá (the palm *Aenocarpus distichus*).	Putawá (a spongy substance used as tinder).	
Tamaquaré.	Tamucaré.	A large lizard.
Manisñí.	Manití.	A small red edible fruit.
Carapaná (musquito).	Carapanaty (a bark whose ashes are used in pottery)	
Tatá (fire).	Tatá (a fruit).	
Jacaré (alligator).	Shacarí (a small bird).	
Cuatá (a black monkey, *Ateles paniocus*).	Cuatá (the reins).	

Irima's

a b c d e f g h i
j k l m n o p q r
s t u v w x y z
a e i o u
1 2 3 4 5 6 7 8 9 10
19 20 21 22 23 24 25
31 32 33 34 35 36
44 45 46 47 48 49
58 59 60 61 62 63
70 71 72 73 74 75
83 84 85 86 87 88
96 97 98 99 100

Writing.

j k l m n o p

q r s t u v w x y z

1 2 3 4 5 6 7 8 9 10

11 12 13 14 15 16 17 18

19 20 21 22 23 24 25 26

27 28 29 30 31 32 33 34

35 36 37 38 39 40 41 42 43

44 45 46 47 48 49 50 51 52 53 54 55 56 57

58 59 60 61 62 63 64 65 66 67 68 69

70 71 72 73 74 75 76 77 78 79 80 81 82

83 84 85 86 87 88 89 90 91 92 93 94 95

"I beg to be excused if I have been too minute or verbose. Not knowing what a day may bring forth, I am endeavouring to furnish the Committee with all that I believe will be required or be found useful for the future of this Mission. I beg also not to be considered assuming in the various hints in the paragraphs. They are the result of daily and close observation.

"Enclosed I send you an inventory of the Mission's property committed to my care, exclusive of the box with articles for the Indians.

"The gift, through Mr. Clough's request, is most acceptable, and will prove of the greatest use in bartering with the Indians. I use its contents sparingly, giving only where deserved in exchange for a few things from the Indians—such as a turtle, a few fishes; and I hope when I can get more children to pay therefrom. The idea of giving at random and without desert is not at all commendable, but such is the case with some of the traders. I know one who is said to have done so extensively with a view to obtain the Indians' confidence; but he is now immersed in debt with no favourable prospect. If the articles I have asked for in a previous letter should be sent, leaving out a great part of what have already come, they will prove a great help.

"The counting-frames and counters sent us, containing altogether 1,152 'counters,' have already long ago begun to do service. I have already hung them up, and my children are already being taught to count by them, and they have now greater facility to learn, for they have both the paper with the written characters and these. I am so glad I have them, the way to teach thereby being so simple and so helpful to these untutored children. What we now need is a few elementary books, some of those oblong pasteboard cards usually hung up on schoolroom walls with large-printed letters and syllables, and tutorial assistance.

"Please put to my account all expenses on letters sent to me through the Society, as well as on those forwarded to my friends and others.

"I hope that when the Superintendent arrives we shall be profited by his wise counsel in the furtherance of this work, and that while we are together we shall be able to effect a great deal more than has been done to enhance it. I will assist him all I can.

"In conclusion, I add that the undertaking to evangelize the Amazonian tribes is a great deal more important than is generally known, and that it promises a plentiful yield. But if the Society could secure the countenance of the Brazilian Government, having on the field men suitable to the work, those who have so generously and prayerfully contributed in so Christian a cause will ever feel grateful to God for being instrumental in inaugurating it.

"JACOB EVERT RESYEK."

Beckenham and Shortlands Association.

THE Quarterly Prayer Meeting of this Association, in connexion with the Prayer Union for South America, was held at Ravensbourne, Shortlands, the residence of Mr. G. Western, the Rev. H. F. Wolley, Vicar of St. Mary's, presiding.

The Rev. J. Roe, lately chaplain at Santiago, was present, and made a few very interesting remarks respecting his work in Chili, and visit to Caracas, Venezuela.

The President, after saying a few words suitable to the occasion, read a portion of God's Word; and after the singing of a hymn the following subjects for special prayer were given out:—

SUBJECT I.

FOR THE BIBLE DEPÔT AT CARACAS, VENEZUELA.

It should always be borne in mind by those who are interested in this Society (and they should endeavour to make it widely known), that with regard to work for the Lord in South America, whether it is in connexion with purely Missionary work amongst the heathen, or with Ministerial work amongst our own countrymen, or work amongst the native Roman Catholic population, if it is to be done at all it must be by the South American Missionary Society, and for this simple reason, that for this vast Continent, with its millions of heathen inhabitants, there exists no "Church Missionary" or "London Missionary" Societies; for the 300,000 English-speaking people carrying on business in its cities, employed on its railways, working in its mines, and farming on the "Pampas," there exists no "Colonial and Continental Church Society" to supply them with the ministrations of our Church; for the thousands of English seamen who annually visit its ports there is no "Missions to Seamen," and for the poor deluded people of the land who are deceived and led away by a false and superstitious religion, there is no Society whose special aim it is to send them that Gospel which is the power of God unto salvation to everyone that believeth, and which alone can free them from its bondage and idolatries.

As opportunities offer, as doors open in any of these branches of work, the South American Missionary Society, when the way is made plain, endeavours to obey the call, and lately it has been led to undertake work in an entirely new and very interesting part of its field of operations.

In the spring of last year, in consequence of very remarkable news which reached this country, respecting a religious movement said to be taking place in Venezuela, the Society despatched one of its Chaplains, the Rev. J. Roe, to the capital, Caracas, on a Mission of Inquiry. The extraordinary events that took place the very day that he entered the capital are now known to all interested in the Society and to a part of the Christian public, and therefore need not be further alluded to on this occasion. A clear and unmistakeable duty, however, was laid upon the Committee, which they did not shrink from undertaking; and the proper mode of commencing work, and thus answering the appeal "to come over and help them," appeared to be to send them the Word of God, and, if possible, a Spanish-speaking Evangelical Minister, to labour amongst the native population.

Accordingly, on Monday, the 4th of September, the members of the Prayer Union were invited to supplicate God that He would be graciously pleased to raise up well qualified and suitable men for this work. In His own time prayer was answered, and Mr. G. P. Ewens, a pious and capable man, was sent—unmistakeably sent—and shortly afterwards he was appointed to proceed to Caracas to open a depôt for the sale of the Scriptures and Christian literature. He sailed for his destination on the 17th of January last, taking with him a small stock of Bibles as a commencement, and a printing-press to be used in printing texts and tracts in the Spanish language for distribution. Your prayers are now asked for Mr. G. P. Ewens, that he may have journeying mercies vouchsafed to him, and that the depôt he is about to open may be a great success.

SUBJECT II.

FOR THE BIBLE DEPÔT AT SANTIAGO.

The distribution of the Word of God in South America is a duty that is so manifestly laid upon the Society, that, ever since it undertook the work amongst our own countrymen, it has endeavoured to circulate the Scriptures in those places where the chaplains are located. The success that has hitherto attended these endeavours has not been encouraging. From inability to procure trustworthy colporteurs, from opposition in certain quarters, from want of support and sympathy where it was looked for, and from other causes, the work of Bible distribution has not prospered as it was hoped it would do. It was therefore decided last year to try a new plan, and to open depôts in charge of specially-appointed agents in five different capitals, viz., in Chili, in Peru, in Venezuela, in Uruguay, and in the Argentine Republic. It was, however, judged expedient that only two should at first be started, until experience was gained and it was seen what measure of success attended this new attempt. The two cities selected were Caracas, the capital of Venezuela, and Santiago, the capital

of Chili. The co-operation of the British and Foreign Bible Society was invited, and they nobly responded with a liberal pecuniary grant in aid, and undertook to stock the two depôts.

For several years a depôt had been in existence in Santiago, and a goodly number of Bibles and "Obreros"—or the "British Workman" in Spanish—had been put in circulation through its agency, but from the fact of the chaplain's time being largely employed in the duties in connexion with the chaplaincy, and there being no responsible agent in charge of it, its efficiency gradually became weaker and weaker, until news reached home the end of last year that it was closed altogether. The work, however, was too important to be abandoned, and about the middle of last year Mr. J. S. Robertson was appointed to the charge of the depôt, and sailed for Santiago in the month of September, taking with him a good supply of Scriptures. In the meantime the Rev. G. P. Quick, the Society's chaplain there, took the matter up warmly, and succeeded in forming a local Committee to assist Mr. Robertson on his arrival. The last mail from South America brought a letter from this gentleman, dated from Santiago, announcing the re-opening of the depôt in new quarters in one of the leading and most frequented thoroughfares, and although this has been done under somewhat adverse circumstances, yet there is very much to encourage and very much to be thankful for.

Your prayers, therefore, are asked for the Santiago Bible store and its superintendent, Mr. J. S. Robertson, "that he may have wisdom and ability given him to carry on this work, and that the depôt may be made a great blessing to the Chilian capital and the country."

SUBJECT III.

FOR PROGRESS AT HOME.

Those who have the responsibility of carrying on the work of the Society, and those who are interested in its operations, are alike anxious for its prosperity at home. Looking back upon the past and the comparatively short time that it has been in existence the progress that it has made is certainly very marvellous, and the more so when it is remembered what the foundation was. Twenty-six years ago seven starving men laid down their lives in a noble attempt to carry the Gospel to the most unattractive of the human race, inhabiting what may be considered to be one of the most inhospitable portions of the habitable globe. From the very first the attempt had been looked upon coldly, and Captain Gardiner received but little sympathy or assistance, and had it not been for the munificence of a lady, who gave him 1,000*l.*, the Mission could not have been undertaken. When the sad news reached England that the whole of the party had perished, it was supposed by many that as a matter of course all further attempts in this quarter would be abandoned. But truly God's ways are not our ways, nor His thoughts our thoughts. The prayer of the dying martyr—"*Let not this Mission fail, though we should not be per-*

mitted to labour in it, but graciously raise up other labourers who may convey the saving truth of Thy Gospel to the poor blind heathen around us. Hasten the time when it shall be said of them, that they are a people prepared for the Lord"—entered into the ears of the Lord of Sabaoth, and He raised up zealous and faithful men willing to make another effort. So that truly it may be said, "out of death sprang life." Since then the Society has steadily prospered at home and abroad, so much so that at home the Bishop of London, at the Annual Meeting held in the year 1871, over which he presided, said that it had fully taken its place in the Church of England, as one of its organized Missionary Societies, and abroad the number of clergymen and agents had so multiplied that it became necessary that a Bishop should be specially consecrated for South America. But although there has thus been much cause for encouragement and thankfulness, it is a source of anxiety to those who guide the affairs of the Society to notice, that very little progress, if any, has been made at home during the last three or four years. Matters seem at a standstill. It has, therefore, been thought well to make it a special subject of prayer, and your prayers are now desired, "that the work of the Society may increasingly commend itself to the clergy at home and to the Christian public, so that favourable replies may be received in answer to applications for sermons or meetings."

SUBJECT IV.

THANKSGIVING.

The Beckenham Association was established during the time that the Rev. F. Chalmers was rector of the parish. He was its President, and Mr. Beebe was Hon. Secretary. In the providence of God both these gentlemen were removed from the neighbourhood; and, as no one was found willing to carry on the work, the natural consequence was the Association existed in name only. In June, 1875, it was resuscitated, and re-named the Beckenham and Shortlands Association; the vicar of this parish evincing the liveliest interest in it. At the close of that year there was remitted to the Parent Society the sum of 20*l.* 6*s.* No sermons were preached in its behalf, and the number of subscribers only numbered eleven.

It was therefore decided to lay the matter before God in prayer; and, at the first prayer-meeting held in Beckenham in connection with the Prayer Union, special prayer was made for this Branch Association that God the Holy Ghost would open the hearts of many in this neighbourhood to take an interest in the work of the Society, and that a missionary zeal might be excited in the hearts of the congregations. And what, it will be asked, has been the answer to that prayer? At the close of last year the sum of 81*l.* odd was remitted. Through the kindness of the respective Vicars, special sermons for the Society were preached at St. Mary's, Shortlands, and the parish church, Bromley; while on the Day of

Intercession for Missions the offertories at St. Paul's and Christ Church were given to the same cause. The number of subscribers had increased to twenty; and last, though not least, three drawing-rooms have been placed at the disposal of the Hon. Secretary to invite friends to the Quarterly Prayer Meetings in connection with the Prayer Union.

Surely this is answering prayer "abundantly more than we could ask or think," and it becomes us now to return thanks to our Heavenly Father for His great goodness, and to ask Him for a continuance of the same during the present year.

The parting Benediction was then pronounced and the Meeting separated.

PRAYER UNION FOR SOUTH AMERICA.

Cards of Membership.

Members are informed that cards of membership for all those who have enrolled their names in the "Prayer Union," have been prepared, which they will receive through the post.

It is thought that by following this plan of issuing such cards, each member will realize more fully his membership and the obligations he has undertaken to fulfil.

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

1. For Mr. and Mrs. Woods now on their way to join the Amazon Mission, for journeying mercies, and the work they are about to be engaged in.

2. That Bishop Stirling and the Committee may be divinely guided in legislating for the establishment of a Mission on Gable Island and the development of the Fuegian Mission.

3. For the local secretaries and collectors, that they may have an increase of zeal, self-denial and success in their difficult work.

Gleaning.

"YE MUST BE BORN AGAIN."—John iii. 3.

WHEN the Lord Jesus was on this earth a great man, a ruler of the Jews, came to Him,[1] to whom He said these solemn words: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."[2] This is a serious truth that deeply concerns us all. We must soon go into another world. In the next world there are only the kingdom of God and the dark dwelling of the lost. If we die in our sins the abode of misery will be our dwelling-place. We can never enter heaven excepting we are born again.[3] The means of the new birth is water—that is, the Word and grace of God;[4] and the great Worker of the new birth is the Holy Spirit. The Word of God is often compared to water in Scripture,[5] and the quickening grace of God is called a river of water of life.[6] When the grace of God enters the soul it is washed with the washing of regeneration.[7] When any one is born again he is born again of incorruptible seed by the Word of God which liveth and abideth for ever.[8] Ezekiel prophesied to the dry bones, that is, spoke the Word to them,[9] and the Holy Spirit entered these slain ones and caused them to live.[10] Prayer for the Holy Spirit to bless the Word read or preached is always becoming. Our teachers are right in trying to teach the truth to us as clearly as they can, and God's servants should preach clearly the Gospel to us, and we should attentively hear it, because the Word of God is the means by which the Holy Spirit works in the heart. But, after all has been done, the Word will be no saving benefit to us excepting it is attended with the power of the Holy Spirit. Let us never forget the solemn words of Jesus, "Ye must be born again." We can never enter the kingdom of grace, the living Church of God upon earth, nor the kingdom of glory without the new birth. The new birth consists in the Holy Spirit making the Word the instrument of quickening our dead souls,[11] which will lead to our repenting for sin,[12] believing on the Lord Jesus Christ,[13] serving Him on earth,[14] and being with Him in heaven.[15] We could not do natural things before our natural birth, nor can we do spiritual things before we have a spiritual birth. Heaven would not be a place of happiness to us without this new birth.—*Lessons of Truth.*

[1] John iii. 1, 2. [2] John iii. 5. [3] John iii. 3. [4] James i. 18.
[5] Deut. xxxii. 2. [6] Rev. xxii. 1. [7] Titus iii. 5.
[8] 1 Pet. i. 23. [9] Ezek. xxxvii. 4. [10] Ezek. xxxvii. 9, 10. [11] Ps. cxix. 50.
[12] Acts xi. 18. [13] Acts xvi. 31, 34. [14] Col. iii. 24. [15] John xii. 26.

HOME PROCEEDINGS.

THE work of which we have to speak in this number comprises that done between January 20th and February 19th, and, considering the unpropitious character of the weather, we have reason to feel thankful at the results of the month's labours. In the North there were SS. at Tranmere, Ulverstone, and Whitehaven, preached respectively by Mr. Reed, Mr. Windle, and Mr. Lake. The last also gave a Lecture at Stanningley, and had hoped for several openings in the neighbourhood of Sunderland, but was asked to postpone his visit. In the Midland District the most important engagement of the month was the Lincoln Annual Meeting. This was kindly undertaken by the Revs. C. Evans and F. Corfield, and proved in every sense a success. Mr. Welby took meetings at Wellington, Worksop, Mansfield, Bleasby, Bracebridge, and Canwick. Waltham had its SS. on 18th. Both of these two last are closely connected with the Society, the one having been held by Capt. Gardiner's brother-in-law, the other by his father in-law. And here we may add, what will interest all our friends, that the "Sale of Work" at Southwell has surpassed all those of former years, having realized 155*l*.

In the Southern District the Association work has been varied and extensive. Sermons have been preached at Blandford, Stroud, Amberley, Brimscombe, Swansea, Usk, Cardiff, Allhallows Lombard-street, Clifton and Bristol, and Brighton; and Meetings have been held at Wimborne, Durweston, South Stoke, Swansea, Cardiff, Canton, Painswick, Horsley, Woodchester, Minchinhampton, Monmouth, Nailsworth, Abergavenny, Ross, Clifton, Bath, Finchley, St. Paul's Old Ford, and Brighton. The four SS. and six Meetings we had in Gloucestershire were kindly taken by the Rev. W. H. Redknap, while Brighton and Old Ford were visited by the Rev. Prebendary McKenzie. Five out of the nine SS. at Swansea, and seven out of the nine SS. at Clifton and Bristol, were preached by the parochial clergy. To all these kind friends the Society is greatly indebted. And, in fact, without such help no society can really prosper. Last year we find 299 SS. were preached for our cause, and 293 Meetings held, 84 new openings being obtained. If such work is to be maintained and added to year by year we must ask our friends, clerical and lay, to help in deputation work.

In conclusion, there are two points on which we wish to say a word. The first is the Annual Meeting, which is fixed for Wednesday, April 25th. May we ask our friends to endeavour to muster in goodly array, and so encourage the Chairman and speakers, as also our Committee. The second point relates to "Juvenile Associations" and "Children Collectors." For these our "Gift" is intended; and we desire only to send it where it is really made use of. Now that Mr. Resyek on the Amazon, and Mr. Bridges at Ushuwia, are doing so much among children, may we not ask our friends to do more than they have towards forming "Juvenile Associations"? A Girls' Bible-class in a London suburb now maintains four children in South America, contributing 40*l*. And we are glad to say that the Beckenham and Shortlands Association have just adopted a child, to be named "Willy Beckenham." Balham too has just sent 10*l*., contributed by children. We shall be glad to give all possible information to any who may desire to follow these good examples.

H. S. A.

FALLEN TREE ON ITS TRAVELS—RIVER AMAZON.

THE SOUTH AMERICAN

Missionary Magazine.

APRIL 2, 1877.

LETTERS.

DURING the past month letters from abroad have been received from Revs. W. F. Satchell; R. Croker; F. N. Lett; B. C. Huntly; G. P. Quick; W. H. Lloyd; J. H. Gybbon-Spilsbury; W. T. Coombe; and W. T. Duke; H.M. Vice-Consul Chanaral, Chili; Messrs. J. S. Robertson; G. P. Ewens; and W. T. Woods.

BUSINESS.

THE usual monthly meeting of the General Committee was held on the 13th ult.

It was decided further to strengthen the staff of the Southern Mission by the appointment of a clergyman and catechist.

Reports of Home Deputation work were presented.

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

FINANCE.

Finance Committee held their usual meetings on the 8th and 22nd ult.

Total amount received during the month of February was 452*l.* 11*s.* 2*d.*

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

GENERAL INTELLIGENCE.

OUR friends will be glad to learn that Mr. G. P. Ewens has arrived in safety at Caracas, where he had the good fortune to meet with the Rev. G. de Palma, the gentleman who offered his services to the Society to remain in that city and engage in Mission work under its auspices. This offer was made whilst he was still in New York. Now that he has had some experience in

the country we look forward with pleasure to a report from him, as to the practicability or not of establishing an Evangelical Mission to the natives. Perhaps much cannot be done just now, as the country is in the midst of a Presidential election, and it may be that both he and Mr. Ewens will have to wait until the excitement thus occasioned is over before any decided steps are taken. We hope, however, soon to hear that the Depôt is open and in working order, though it is just possible, as Mr. Ewens says, that he will have to keep very quiet for the present.

The Depôt at Santiago is now open. Very little has been done as yet in the way of sales, and Mr. Robertson, apart from the kind help he has received from the gentlemen forming the Local Committee, and the practical sympathy shown by the Rev. W. H. Lloyd and the residents at Valparaiso, has not had much to encourage him. But everything must have a beginning, and after further experience he will devise other means for getting the Bible circulated. Mr. Quick had suffered a good deal from the heat, but a few weeks' visit at "Casa Quinta," the hospitable and pleasant home of Mr. Baird, had quite set him up. To this gentleman the Society owes much, not only for the personal kindness he has invariably shown our Chaplains, but for the valuable assistance he has at all times given them in Church matters.

We have been cheered by an application from the community at Chanaral—a seaport town in the North of Chili—for the services of an English clergyman to minister to their spiritual necessities. Their earnestness is shown by the fact that they have guaranteed two-thirds of the necessary stipend, and the closing words of their appeal cannot fail to strike a chord in the hearts of us at home, who are in the full enjoyment of Gospel privileges. "Such is our position and desire, and having laid our need before you we have now to appeal to your Society to well and carefully consider it, that if possible we may be enabled to enjoy the advantages of religious worship which some of us have not experienced for many years; and that our children may not grow up destitute of the education so necessary to their well-being in this world."

Mr. Huntly again pleads for the sailors, and especially

points out as a field of labour the immense harbour of Rio de Janeiro, which is without a Scripture-reader, or other person to visit the large number of ships annually visiting that port. The Rev. W. H. Lloyd similarly pleads for Valparaiso. It would be a source of pleasure to us to see both these important spheres of work occupied, and we work on in the hope that in God's own time this will be accomplished.

The Rev. J. H. Gybbon-Spilsbury has again visited Tucuman, where he was most warmly received. There appears to be good prospect of a church being built at Frayle Muerto. A native gentleman, Senor Don Julian Paz, has promised the land, provided the building be commenced at once. As the estimated cost is only 400*l*., we trust that Mr. Gybbon-Spilsbury's appeal will meet with a hearty and speedy response. The "Frayle Muerto Church Building Fund" in England amounts to 137*l*.

Mr. Woods sends a few lines from Lisbon to announce a prosperous passage so far. The ship encountered some rough weather after leaving Liverpool, and he and his wife suffered a good deal; but, he adds, "it will prepare us to meet the more difficult trials which we shall yet have to encounter. I offer my thanks to God for His loving-kindness to us, for it is He alone who can make us to dwell in safety."

Bishop Stirling last wrote from Stanley, where he intended remaining a short time, fulfilling the duties of the Chaplaincy. His Lordship had visited Keppel, and, to the great grief of the Committee, had been obliged to dismiss Mr. Lewis from the Society's employ, and send him to England. The Bishop's correspondence was the subject of the Committee's earnest consideration at their last meeting, when they decided that a clergyman should be sent to take charge of the station, with the view, eventually, of his opening the new Mission station on Gable Island.

Thus, although there is much to encourage, there is much to humble us, and cause us to cry more earnestly than ever that God would graciously overrule and pardon all our shortcomings and misdoings for the advancement of His honour and glory, and the extension of the kingdom of His Son in South America.

P. W. S.

SOUTHERN MISSION.

USHUWIA.

THE following extracts are from a letter to hand from Mr. Bridges. Amid many encouragements they had also experienced some discouragements in the feebleness of Christian faith in some of the baptized members of the community. But, he truly adds, Satan's triumphs only weaken his kingdom by causing sinners to feel their sinfulness and infirmity and their need of Christ's help :—

"We all have greatly enjoyed our good Bishop's visit, and most sincerely hope it may be followed by many more. The 'Allen Gardiner' arrived on the 22nd ult. On the 23rd her cargo of provisions was landed and stored. The next day was devoted to amusements, in which the sailors and all of us joined. In a mixed race, two natives proved better runners than any of us, but only through want of practice were inferior in high and long jumping to us. We had some first-rate games of rounders and touch about. All the people were gathered together to join in and witness the sports. All were highly pleased, and these periodical seasons for festive sports do these natives much good, and make them see and feel that we are one with them—in some things inferior, in others superior.

"We have had for some time past an enlarged attendance at our daily meetings, especially of women, and the interest in spiritual things is decidedly increasing. We have reached in our daily reading and exposition Acts vi. The Bishop has been a witness of our meetings and of the school which follows them for the young people. These, under the care of Mr. Lawrence, have been taught to do those acts of courtesy which are so pleasing in the intercourse of civilized society. The singing was fair, also the answers given in numbers and the divisions of time.

"The health of the people has improved greatly, and the late disease is fast disappearing. It has proved fatal to none at Ushuwia, and only as far as I know in the cases of three persons elsewhere.

"The work of the station progresses steadily but slowly, for our native workmen are not continuously industrious, and waste much time in talking and before they begin work. Previous to the 'Allen Gardiner's' return we discontinued employing a portion of those who had been employed for some time owing to the failing of provisions. We were sorry for this, knowing how much the poor fellows and their families would miss the regular succession of food, more especially as there is so much work to be done. We are consequently much pleased with the good supply of flour (40 bags) Bishop Stirling brought from Valparaiso."

Also to a friend he writes :—

"There is a great work to be done here, of a very varied kind ; and, to do it thoroughly, the number of labourers might be very considerably increased. We are materially helped by dear Mr. Whaits, who is truly a hard-working and earnest-minded man. His presence is indeed a most welcome and decided relief to me—not only in the work he does with his own hands, but in directing the labours of the natives. We are now devoting much more time in teaching the people. The youths and children are in school, receiving varied instruction fully three hours daily, and are making fair progress in growth of thinking power, and gathering knowledge.

"The children know by name the various countries of South America, and the chief towns of each ; also the principal rivers, and exports and imports of same country ; also somewhat of the relative importance of each country, the language spoken, and the countries whence the different parts were colonized, &c. They are ready to give you the day of the week or of the month, the name of the month or its number, or the number of the day of the week. They can tell the number of days in a week, month, or year ; and the number of weeks in a fortnight, month, or year, &c. They can count backwards or forwards with the cardinal or ordinal numbers. Also in reading and writing they have made considerable progress. I trust now I may have no more interruptions, and that health and grace may be sufficiently supplied me, and my fellow-labourers, to do our varied work of training, teaching, and guiding the minds and hearts of the natives ; and to wisely and profitably direct their labours in the growth of our station, and in contributing to their own social comforts and well-being. Much improvement is manifested by the natives in increased industry, tidiness, and honesty. During the late winter we had four evening classes for the best of the native boys, for teaching them to read and write, to speak English, and for giving them other varied instruction. Two of these classes were held by Mr. Lawrence, and two by me in our house. On one of these occasions I had to send one of my pupils away for disobedience. Obedience is a hard thing for these undisciplined natives to learn, but without it, it is vain to attempt to benefit these people. When spoken to he would make no answer, and seemed, for some unknown cause, to be vexed. I repeated my request to him, to reply to my question, and, as he still would not speak, I ordered him out. This was John Furniss Ogle, a well-grown, good-looking, and improving, hopeful lad. He has been very much with Mr. Whaits, who gives a fair account of his industry and capacity.

"Another lad, Samuel, I sent away from morning school, which I hold daily, for not answering me when repeatedly asked to do so. I have had to be rather sharp to enforce obedience, attention, and order among my scholars.

"But though the rising generation know much to promote their tem-

poral welfare, yet *truly their knowledge of Jesus Christ is that in which they excel*, and they are being daily pressed to become true followers of His righteous will. Truly we feel that the work of conversion is of God, whose Spirit alone can cause His Word to quicken into life and power the hearts of men. We know this from experience, we know it also from observation.

"The natives chiefly resident here know the will, the glory, the grace of Christ; yet how long has this knowledge lain dormant in their hearts! But we all feel the time of the outpouring of the Holy Spirit is near, when the Word of the Lord, faithfully, fully, and clearly preached, shall spring up and bear abundant fruit. Sometimes I am greatly encouraged by the earnest expressions of gratitude from one and another of the natives for the instruction given. Not unfrequently, immediately after our meetings, one will come and shake me heartily by the hand; and another, in words, express his grateful acceptance of the truth he has heard. Also, when they pray, there are so many loving acknowledgments for the instructions imparted; and by all such earnest requests are made to God for our preservation and strengthening for our work. We see, too, more signs of spiritual life in the conduct of the natives around us, who are increasingly leading such lives as become the disciples of the Lord Jesus.

"The 'Allen Gardiner' returned from Sandy Point yesterday, and brought our good Bishop and his daughter, who have just come down from Chili. They are both fairly well, and I have no doubt will well enjoy this visit to Fireland. On their way here they spent a week, had splendid weather, went ashore at many places, had a run on a glacier, but they only saw one canoe. *Here there are fully* 100 *natives, who are all well behaved and decent in appearance, all having sufficient clothes to cover them.* The Bishop purposes visiting Woollya, the scene of the 1859 massacre, and various other places in that neighbourhood. He has requested me to come with him. All things are going on favourably. Our fellow-labourers are well agreed, and desirous of proving true servants of Christ.

"T. BRIDGES."

Argentine Republic.

FRAYLE MUERTO.

THE Rev. J. H. Gybbon-Spilsbury continues to receive much encouragement in his work. The amount he names as being the estimated cost for building a church at Frayle Muerto ought not to be long in forthcoming, and we trust his appeal will meet with a generous response at home.

"*Hotel Ferro Carril, Tucuman, January* 25, 1877.

"To-night I held my first service in Spanish. Twenty-three natives attended, and all expressed themselves as most favourably impressed with our service. They have asked me to continue the services in Spanish, and of course I shall endeavour to accede to their wishes as often as I can. But the journey to Túcuman during these summer months is beyond all description; what with the dust, the heat, and the clouds of mosquitoes, it is four days of exquisite torture. Crossing the salinas, the trains cannot stay in the stations a moment, because of the mosquitoes, and no one can remain in charge of the stations. Horses and mules are literally stung to death in one night, and there have been a few authenticated cases of children meeting their death in like manner.

"Nevertheless, it is most encouraging to feel that there are many who are being led by the Spirit to inquire the meaning of our services. And we sincerely trust that they may not be led in vain.

"Since writing to you about transferring the 300*l.** from the Frayle Muerto Church Fund to the Cordova Church Fund, an unexpected opening has occurred, which compels me to cancel my request. A native of Frayle Muerto, Señor Don Julian Paz, has come forward and offered unconditionally a fine site for a church in the town, provided we make immediate use of it. The site is large enough for a church, and for schools to be built afterwards. This offer is accompanied by a request from several of the natives there to hold regular services in Spanish for them. Does it not seem as if the Lord, in His mercy, is opening up a vast new field for labour? You cannot realize how truly grateful I feel for these wonderful manifestations of His presence with us.

"I have accepted the ground in the name of the Society, and the title-deeds will be made out in the names of the Bishop and of myself (as Chaplain), as Trustees. A friend of mine, Mr. Taylor, is kindly drawing up a plan of the church, and we find on estimates that it will cost 400*l.* Will you, therefore, authorize me to build the church at once, and solicit subscriptions in England to cover the missing 100*l.*? Please reply to this by return of mail, as every day is of importance.

"Next mail I hope to give you some good news of our Cordova church. But as we are still undecided on our plans, I think it best to defer details till next month.

"The beginning of this month I was taken rather ill, but thank God it has not interfered with one of my services. I had been preaching in Cordova, and, on account of the organist's unexpected absence, had been obliged to lead all the singing. The extra exertion caused me to spit blood, and for two days I had to keep my bed. Though still a little weak, I am much better. To-morrow morning I leave for Cordova, where I preach on Sunday. On Monday I preach at Villa Maria; on Tuesday at

* The real amount is 137*l.*—Ed.

Rio Cuarto; on Wednesday at Villa Mercedes; and on Friday at Ballesteros. Saturday I hope to reach home again.

"J. H. GYBBON-SPILSBURY."

Uruguay.

FRAY BENTOS.

OUR Chaplain here gives the following account of work done:—

"*Fray Bentos, Uruguay, 9th January*, 1877.

"My letter of the 14th November will have apprized you of a great improvement in Church matters here. I have actually received over 30*l.* subscriptions, most of which are annual and more likely to be increased than diminished. I have promises of 15*l.* or 20*l.* more. I send you a list of those who have paid, and I hope the names will appear in your next monthly number of Magazine. I regret that they may not be included in next annual report. Perhaps you can manage to have them noticed therein, even if your rules exclude them from the financial account—

	£	s	d
Liebig's Extract Co., per Charles Croker, Esq.	10	8	4
Charles Young, Esq.	4	3	4
Bichadero, per W. Ricketts, Esq.	4	3	4
Media Aqua, per Messrs. Fitzherbert	2	1	8
Messrs. H. and R. Tisdall	3	2	6
Mascitas, per H. Callender, Esq.	4	3	4
Paysandu and Fray Bentos Ox Tongue Factory, per William McCall, Esq.	3	2	6
	31	5	0

"I should have written to you last month had I not expected to have seen Bishop Stirling, so I write now to inform the Committee that I have made three extended missionary tours. 1st In the province of Entre Rios, having published in the *Standard* of Buenos Ayres that Divine service would be performed on Sunday, 26th of November, at the Estancia Mascitas, belonging to Messrs. Colt and Callender, in the very centre of the province, where you see the words Cala and Zala on the accompanying map. I made my way thither in a hired carriage, and I had a very satisfactory gathering, administered the Holy Communion to seven, baptized two children, and was cordially asked to repeat my visit. I narrowly escaped having my horses taken by Lopez Jordan, who got up a revolution on that day and encamped in that

very place. He was captured eight days afterwards. After a few days' rest I started for Quilmez and Ensenada. This is the commencement of that long line of camp settlers about which the December number of your Magazine expresses great interest. As a practical step allow me to suggest that your Committee should authorize Mr. Lett to insert an advertisement in the *Standard*, which circulates among the camp settlers, who are living as sheep without a shepherd, inviting the owners of estancias to send in their names and state how much they will subscribe in aid of that particular mission. There is a large amount of wealth from Quilmez and Ensenada down south to Azul. In all this district nothing is even attempted to aid the funds of the South American Missionary Society. I next started for the camp beyond Mercedes, where I administered the Holy Communion at 7 A.M. at Mr. Fitzherbert's (whose lady presented him with a son next day), service with Holy Communion at Kelly and Bordes at 10.30.

"I have been working and itinerating all over this widely-spread district incessantly, and I trust that this year 1877 will witness a rich and satisfactory result. I hope to receive more subscriptions this next week when I shall send you an exact account of books sold, &c., and inform you of the amount for which I shall draw upon the Society this quarter. An opportunity has just presented itself of sending this to Buenos Ayres to be posted there. I have no confidence in the Monte Video Post-office. Each of your letters, though fully stamped in London, is charged to me 2 reals, or 10*d.*, and I suppose the postage of this will be about a dollar. The heat here is suffocating; the whole country is parched and burnt up.

"RICHARD CROKER."

Brazil.

SAN PAULO.

THE Rev. B. C. Huntly is still anxious to have a lay helper to assist him in his work. He also pleads for the sailors who visit the beautiful harbour of Rio de Janeiro in great numbers, and where there is no provision made for their spiritual good. Sometimes as many as sixty English vessels are lying at one time in the harbour, besides those of other nations.

"*Sao Paulo, Brazil, February* 1*st.*

"The Rev. J. W. Dunn, who used to assist me, has returned to the United States; and, at present, Mr. Fox reads prayers, during my absence at Santos, on the Sunday morning. And now as to my Report on the work

of the past quarter. It has, on the whole, been satisfactory ; the fees and donations which I have received from persons not directly members of our congregations amount to 13*l*. About three months ago some English people living at Campinas wrote, asking me to baptize their children. I thought this would be a good opportunity for having service there, so I went up by an early train, called upon all the English that I could find, and invited them to service. To my great astonishment, fifty English and Americans attended in the evening, and many of them expressed a hope that I should come up again, saying there would be no difficulty about paying my expenses ; and this was all the more gratifying because it was on a week-day. One poor fellow, who lived next door to the room where the service was held, being too unwell to attend, sat at his door and heard the service. A short time ago he came down to Sao Paulo to get further advice as he was so ill, and sent to tell me where he was that I might go to see him, which I did, but he did not linger many days. At Sao Paulo I have had one very interesting service this quarter ; as I am unable to go to Santos on the first Sunday in the month, I determined to devote the morning of every other Sunday to a service, with sermon to children. On the first Sunday in November I took for my subject, 'Palm-trees,' and the congregation, including children and adults, numbered sixty.

"I find from the consul's books that we had 114 visits of ships sailing under the English flag ; of these 28 were of ships registered at Liverpool ; Brixham, 13 ; Sunderland, 5 ; London, 5 ; Guernsey, 8 ; Bristol, 4 ; North Shields, 4 ; Salcombe, 4 ; Swansea, 4 ; &c. Some of the vessels, especially the steamers from Liverpool, came in more than once. On Saturday evening, Jan. 20, I had a very nice service on board the 'Memnon,' sixteen being present. As the ship was to sail the next day, and as a rule steamers rarely get a quiet Sunday in port, I was glad to get this opportunity.

"B. C. HUNTLY."

Morro Velho.

MR. SATCHELL, the Chaplain, sends the following report of his work :—

"*The Parsonage, Morro Velho, Brazil, S.A.,*
"*January 17th*, 1877.

"It affords me pleasure to forward to the Society, through yourself, a Report for the Quarter ending December 31st, 1876.

"Respecting the English Church and Schools at Morro Velho, I write with thankful heart.

"The services of the House of God have been maintained in an orderly manner ; and, as Christians, we are not forgetful of our high privileges in a country not our own.

"The attendance at Church has been as follows:—

"Sunday, October 1st, morning 91, evening 52; 8th, morning 71, evening, 60; 15th, morning 76, evening 66; 22nd, morning 35, evening 27; 29th, morning 59, evening 65. At Holy Communion, 16; Baptism, 1. On Sunday the 22nd there was much rain.

"Sunday, November 5th, morning 60, evening 53; 12th, morning 71, evening 57; 19th, morning 77, evening 65; 26th, morning 81, evening 46. At Holy Communion, 15.

"Sunday, December 3rd, morning 74, evening 55; 10th, morning 47, evening 46; 17th, morning 76, evening 63; 24th, morning 38, evening 70; 31st, morning 47, evening 61. At Holy Communion, 15; Baptism, &c., 1. Heavy rain in the mornings of the 24th and 31st. Christmas-day (one service) 93 present, with Holy Communion, 17.

"In the Day-schools there are 18 pupils, exclusive of my own boys. I teach young men, after school-hours, who are anxious for self-improvement. This work is laborious, but encouraging, and, I hope, productive of much good.

"A full account of the Missionary Meeting, held at Casa Grande, on the 11th of October, has been duly forwarded to the Society; and, therefore, it is needless for me to write more about this important matter.

"St. Andrew's-day (November 30th) was also observed with satisfaction, according to English use, by supplicating God's blessing on Missions in Foreign Lands. About forty persons assembled at 7.30 p.m. in the Schoolroom connected with the Church. Our kind Superintendent, Mr. J. N. Gordon, gave us his co-operation.

"We have experienced many mercies during the past quarter. Our Heavenly Father has heard here, too, intercessory prayer for one who was laid very low by sickness. 'The Prince and the Prayer' has not been written in vain.

"W. F. SATCHELL."

NORTHERN MISSION.

THE AMAZON.

HE friends of the Society will be interested in the following extract from a letter from Mr. Duke. The remarks he again makes about the need of female influence cause us to rejoice at the thought that he will soon welcome as fellow-helpers Mr. and Mrs. Woods.

"*Rio Chiwene, Rio Purús, Dec. 6th*, 1876.

"Your two letters, dated the 12th and 14th of September, reached me at Terruhan on the 6th of this month, for both of which, and the accounts enclosed, I thank you very much. The case containing the two guns arrived safely two days after.

"I had hoped to write a long letter by this mail, giving you as much information as to the prospects of our Mission here as I have been able to gather since my arrival, but an unforeseen event has prevented this, and now I sit down to write after a long day's journey in a canoe, in the hope of getting this ready to go by the 'Colibri,' which is expected to pass here to-day.

"On Monday morning, 4th, a man came here bearing a letter, describing how one of the traders, a young man named Rebougas, had been shot by an Indian, and requesting that anyone who could give any aid to the wounded man would accompany the messenger. I felt that having medicines with me, and some knowledge of their use, I could not refuse the appeal. Accordingly, we left this at about 1 p.m., and reached the house where he lay in about twelve hours. I found that he had been shot with a gun loaded with shot, what they call here a planchette, but which is really a cylindrical piece of lead about an inch long. The bullet had entered the shoulder from behind, making a large wound, and causing great swelling and inflammation. He had been lying in a hammock under a low and very hot mosquito curtain for five or six days, and was in a very feverish state. I gave him some cooling medicine, and applied a lotion to the wound, and in the morning we removed him to Terruhan, and placed him in a bed in Mr. Clough's large mosquito tent, when, by repeated doses and continued application of the lotion, the fever was abated altogether, and the inflammation much reduced.

"On the morning of the 6th the 'Colibri' arrived, and I got the engineer to make me a pair of forceps (out of a pair of scissors), after a pattern which I drew for him. I made two attempts to extract the bullet, on the 8th and 10th, but without success. I could feel with the forceps, which entered to a depth of four inches, that part of the shoulder-bone was broken, and the ball must have been lodged in the muscles beyond at the front of the shoulder.

"On the 10th, as I could do no more for the man, and the 'Maderinha' was starting up river, I left Terruhan, committing our patient to the care of Him with whom are the issues of life and death. As he had then no sign of fever or inflammation, and was able to take plenty of nourishment, I advised his friends to take him down to Mañaos and obtain proper surgical aid for him there.

"I am sure that the time thus spent has not been thrown away, for it afforded me an opportunity of speaking a few words for Christ, of comfort and counsel, and may also increase the kindly interest which is already taken in our work here.

"It appears that the Indian by whom this man was wounded, was in his debt, and according to the custom here, was obliged to live with him, labouring at rubber making, until he should have worked off the debt.

"I am indeed thankful to hear that there is a prospect of our number being increased, and that those whom the Committee propose to send are those in whom the work of the Holy Spirit is manifest. Female Christian

influence is greatly needed here—*indeed, our work can never be anything but one-sided without it.* In establishing schools it would be invaluable, as there is apparently as much or more prospect of our having girls placed under our charge as boys. Also the example of a Christian home would, I doubt not, have a very good effect upon the settlers here as well as upon the Indians.

"It may not be out of place for me to repeat that which I remember reading in one of Mr. Resyek's letters, and of the truth of which I am now convinced, namely, that it is not *alone* necessary that those who come here should have as their heart's desire the glory of God. They must be willing and able to undergo hardships for Christ's sake. They should also be well able to undertake the guidance of children and adults in the secular as well as religious branches of education.

"As to the formation of a Mission-station, I have not yet come to a conclusion as to the best place. Mr. Resyek seems to have a great objection to going away further down river, yet he says that there is a place near Janripua—from where, you will remember, he wrote the letter which came to England in August—which would be suitable.

"We had proposed to take a voyage further up the river last week in the 'Colibri,' returning to-morrow, but were prevented by the event which I have spoken of already. If we can manage this before next mail, I shall hope to give you an account of what we have seen and heard.

"*Wednesday, Dec* 13*th.*—The 'Colibri' has just arrived, therefore I must, much against my will, defer several other matters about which I had hoped to write till another time. Kindly excuse such a hurried letter.

"W. THWAITES DUKE.

"P.S.—I am thankful to be able to say that Mr. Resyek and myself are in perfect health and strength."

Venezuela.

CARACAS.

WE are glad to announce Mr. Ewens' safe arrival in Caracas, and that he there met the Rev. J. De Palma, the gentleman with whom negotiations have been opened with the view of his remaining in that city under the auspices of the Society.

"*Hotel St. Amand, Caraca, Friday, February 9th*, 1877.

"With heartfelt thanks to Almighty God, I announce to you my arrival in this unique and somewhat majestic city.

"I wrote to you last from Port of Spain, Trinidad, on the 3rd inst.,

from which place we started direct for La Guaira (pronounced La Wyerah) on the 5th, arriving there at dusk on the 7th. I disembarked with my baggage on the morning of Thursday, and at once presented my letter of introduction to Mr. Cage, H.M. Vice-Consul, who received me in a very friendly manner, placing himself at my disposal. As I had to pass the Custom House, and book places for the coach to Caracas by one o'clock, I was much put about. Mr. Cage kindly took my manifest to the Administrador, and got all my effects cleared, with the exception of the harmonium, and he has advised me to make application to the Minister of Finance in regard to that. My packages are at the Custom House, awaiting my order to him.

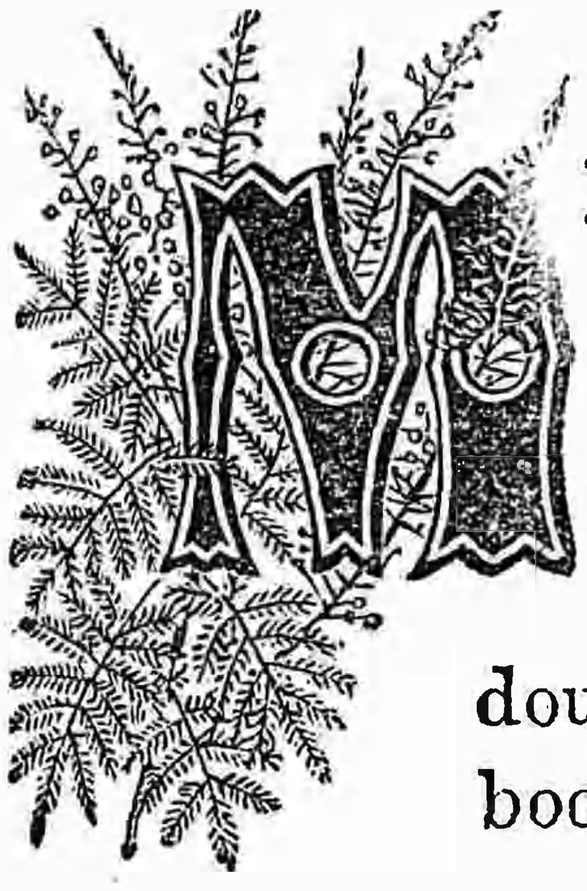
"I have discovered at 9.30 p.m., on reading the paper, that there is a mail to St. Thomas to-morrow at 10 a.m , so that I lose no time to communicate with you. I cannot for a moment pretend to write you an interesting letter, for I am not only overwhelmed with the wild magnificence of this country, but I am tired with travel. The journey from La Guaira to Caracas is an undertaking not at all exaggerated, when described as a corkscrew ascent up a narrow mountain-path, ascending 5,000 feet above the sea-level, descending 2,000 feet to get to Caracas, and throughout the whole distance covered with dust from three to six inches deep. Prudent travellers by this route have a linen dress, and envelope themselves in it *cap-à-pie*. We started at 1 p.m., and reached the capital at 9 p.m. The next morning I called on Mr. De Palma, having heard from the American Consul in La Guaira that he was in Caracas. He informed me that he has been engaged in founding a Christian Association, and has enrolled the names of several influential persons: altogether about forty persons have fallen in with his views. He has read your communications; I have explained the views of the Committee, and have given him all possible data to convince him how carefully and prayerfully the work had been undertaken. He is now in possession of all the facts, and is in sympathy with us. I have invited him to mutual prayer on the subject. His heart and soul are both engaged in the work of establishing a Church, yet, singularly enough, he has no instructions to proceed in that direction, for the American Bible Society do not engage in that sphere of work; whereas, I explained to him that this is the paramount object of our Society, and I am present with my stock and appliances to do the work he is sent to report upon. Mr. De Palma has promised me to write you. He would not commence a church on a small scale, for it would never rise here, where there is at least a show of magnificence. I am young in Venezuela, but I find all the tales I have heard of its lawlessness are to be qualified. Any religion but the Roman Catholic, or national faith, must not be publicly advocated, but may be advocated within a building. Mr. De Palma thinks it would be a weakness to establish a church for English-speaking people. It would be better at once to have attractive services in Spanish. I hope Mr. De Palma will shortly give

you his mind on the subject. I take to him very kindly, and I believe our tastes and sympathies run very nearly in the same groove. This is an expensive country: it frightens an Englishman, but money seems plentiful here. I don't meet with the beggarly squalor and poverty that I met at every turn in the West Indies. I have tried to find out Miss Alderson to-night. I spent a long time in making inquiries, but I found it impossible, unless I went from door to door. Your picture of Caracas in the Magazine does not do it justice. It is true the cactus, palm, and cocoa-nut tree are seen on every hand, and the clouds float in the valleys beneath the lofty peaks, but here we have churches and public buildings quite as grand as some in Europe.

"GEORGE P. EWENS."

Chili.

SANTIAGO.



R. ROBERTSON writes as follows concerning the depôt. The sales effected in December he reports as being very small, but now that the store is in working order we may look for better results. The colporteur will doubtless be the means of increasing the sale of books:—

"*Santiago, Chile, January* 16*th*, 1877.

"I think the depôt is now in fairly working order, and I shall soon (D.V.) send out a colporteur with a few Bibles and other things. The difficulty is to get a man capable for and willing to do the work. The expense will be trifling, as I can arrange to pay him on commission.

"Mr. Lloyd, our kind friend at Valparaiso, has been very assiduous in collecting for us 205 dollars (about 40*l*. more or less). This benevolence is very cheering indeed, especially at this time, when their own depôt is in such straits for money.

"Three of the Bibles I sold last month were purchased by Chilenos—Roman Catholics.

"On Christmas Day, about five in the afternoon, one of the cars of the Ferro Carril Urbano ran off the line just as it came to the depôt, and the pole came in contact with the depôt, breaking the shutter and the window. No further damage was done, and the Tramway Company immediately paid the expense of the repairs. This event gave an opportunity to the newspapers of saying something about the Bible depôt, and the day following a long article appeared in 'La Republica,' which wound up by saying that 'Protestant Bibles are good for horses,' which we, of course, treated with silent contempt.

"I have dispensed with the casilia at the post-office, as our kind friend Mr. Baird allows us to have our letters directed to his care, thereby saving $6 per annum.

"I am glad to say that my health is very good indeed at present. There is much sickness here just now. I trust to give you a cheering report at the end of next month, if I am spared, but just now we are selling, comparatively speaking, very little indeed. "J. S. ROBERTSON."

A Retrospect.

"HE THANKED GOD AND TOOK COURAGE."

ACTS xxviii. 15.

S when the toiler up some steep ascent looks back to measure by a glance the height attained, only to nerve himself afresh to greater energies, even so may those on whom the work of South American evangelization has so largely fallen glance back for a brief moment, and measure the progress made since the commencement of their important work. Not indeed for self-laudation, but that they may the more heartily and earnestly "thank God and take courage," and with fresh heart and renewed zeal go forward to occupy other portions of their large field (in the language of one of the missionaries on the Amazon), "in the strength of the Lord, endeavouring to lean entirely upon His arm, and looking for the prayers of His people."

Three decades have hardly passed away since Captain Gardiner, like another Columbus—only he to extend the dominions of a heavenly instead of an earthly king—turned his face steadfastly towards the southern half of the vast Western hemisphere. The great discoverer, unintentionally indeed, gave it to the Old World to be spoiled of its treasures, deprived of its liberty, ravaged, down-trodden and oppressed; but Allen Gardiner sought to liberate it from the captivity of Satan and to deliver it from a bondage worse than death; and after many fruitless endeavours to find a footing for himself, and an opening for the Gospel on its Western shores, gained a martyr's crown on the beach of one of its southernmost islands.

Now, those who have succeeded him in his labours may well exclaim, "What hath God wrought!" as they behold the Fuégian, Patagonian, Amazon Indian, the Spaniard, Portuguese, French, and German, as well as our own fellow-countrymen, beginning to hear, either in their own tongues or in tongues with which they are familiar, "the wonderful works of God."

How would it rejoice the spirit of the founder of the Society to know

that in Tierra del Fuégo, on the very shores where he and his companions perished, Christian men and women now reside and preach the everlasting Gospel; and that it has proved its saving power in the conversion of numbers of these formerly savage Indians, until one of their pressing needs is now a house in which to meet for the worship of that gracious God whom they have so recently been taught to know. Nor would he esteem it anything short of Divine grace blessing the influence of the missionaries upon these poor barbarians, that has brought about so marvellous a change in their spirit that they have recently won the thanks even of the Queen herself for a conspicuous act of humanity, displayed under touching circumstances, to some of her shipwrecked subjects. How fervently would he exclaim, in the words of the Psalmist, "The Lord hath done great things for us, whereof we are glad."

Then the nomadic Patagonians, difficult to reach, more difficult to retain, are brought within the sound of the Gospel by the means of a medical missionary, to whom they seek for healing and medicine, and from whom they hear of the Great Physician, who is able, not only to heal all their diseases, but likewise to forgive all their iniquities, redeem their life from destruction, and crown them with loving-kindness and tender mercies. And in the very heart of Amazonia a little company of four missionaries are even now preparing the soil—virgin soil indeed—for a seed sowing, from which faith looks for an abundant harvest, when the angelic reapers shall put in their sickles.

While the Gospel is thus sent to the heathen, and being received by them gladly, what, it may be asked, has been done for those who have gone thither from our midst, who were brought up in our schools, dwelt in our homes, worshipped in our churches, and drank with us of the same life-giving streams? They went forth to a land where no means of grace awaited them. Spiritually hungry and thirsty their souls must needs faint in them, while there was no man of God to remind them of Him who "satisfieth the longing soul, and filleth the hungry soul with goodness."

This has been done. The messengers of the Gospel have gone forth, and, to the solace and joy of many hearts, there are "streams in the desert." At Rosario, Frayle Muerto, Cordova, Tucuman, Fray Bentos, Salto, Concordia, Paysandu, and through all the surrounding camps, also in Santos, San Paulo, Morro Velho, Santiago, and Lota, the Gospel is preached. In some places churches are erected, and God's people, as "lively stones," are being built up "a spiritual house."

And not to our own countrymen only are the missionaries carrying the "good tidings of great joy" which were to be "to all people," but in French, Spanish, and German, to some who hear it for the first time, and others to whom it has become a forgotten sound, do they "testify the Gospel of the grace of God."

Nor has that means of evangelizing the people of South America which was so dear to Captain Gardiner's heart—the distribution of God's Word—

been neglected, but amongst the Spanish-speaking natives of Venezuela and Chili, aided by the hearty and liberal co-operation of the British and Foreign Bible and Religious Tract Societies, two intelligent and earnest laymen are engaged in circulating the Holy Scriptures, which "are able to make men wise unto salvation," and Christian literature. What success is likely to attend their labours remains yet to be seen, but He who said, "My Word shall not return unto Me void," will hear the faithful prayers of His believing people, and "prosper it in the thing whereto He sent it."

Thus, in a brief retrospect, the grain of mustard seed, sowed less than thirty years ago, is seen to have become a tree, in the branches of which many find a sweet abiding place. Truly the Lord hath done marvellous things, the contemplation of which should encourage the dispirited, cheer the faint, revive the drooping workers, and send them to their knees, after the apostolic example, to "thank God and take courage."

Farewell Address to Mr. and Mrs. Woods.

AT a Meeting held in the Society's Rooms, 11, Serjeants' Inn, on the 22nd of February, the Committee and friends took leave of Mr. Woods, who, with his wife and child, were about to proceed in the steamer "Paraense" sailing from Liverpool on the 28th of that month for Para, *en route* to Cachoeiros, there to engage in Mission work under the superintendence of the Rev. W. T. Duke, to whom a farewell address had been given in the same room on October 8, 1876.

The Chair was taken by Mr. D. Couty, Chairman of the Finance Committee. There were also present the Revs. W. H. Duke, J. Kirkman, W. Bramston, H. S. Acworth, J. Roe, and George Reed; Colonel Channer, Major Tubby, Capt. Stephens; Messrs. A. Hall, E. Brearey, Clough, and numerous other friends, amongst whom were many ladies. The Chairman having announced the purport of the Meeting in a few words, read the 91st Psalm, after which the Secretary read the letter containing the instructions given by the Committee to Mr. Woods.

The Rev. J. Kirkman, Vicar of St. Stephen's, Hampstead, then addressed Mr. Woods nearly as follows :—

"I am very glad to be called upon to say a few parting words to Mr. and Mrs. Woods, on behalf of the Committee and friends gathered in this room on the interesting occasion that has brought so goodly a number together. I feel that the Chairman could not have selected a portion of God's Word more admirably suited to the occasion, for it contains not only the assurance of Divine protection, but what is equally important to the Missionary, the assurance of Divine guidance. It is, moreover, a portion so eloquently simple in its language that it cannot fail to establish itself in the memory. We do not wish to disguise from either of you that the work you have undertaken is, from its nature and the peculiar position of the locality, surrounded by many discouragements. You have read the accounts that have come from that far-off place from time to time, and are aware of their nature. But we are not here to point these out to you. We would rather assure you that the discouragements are trivial compared with the encouragements of such fresh and hopeful work. One great difficulty that you will have to overcome is the language. Mr. Resyek, by great application, has, apparently, mastered it, for we learn that he can speak to the children he has under instruction as easily in the Hypuriná tongue as he can in his own, and you will have to follow his footsteps. Thirty years ago I remember being much affected by a story told by good Bishop Anderson in connexion with his work amongst the Indians. It was with him, as it will be with you, the language was the difficulty ; and the words he had to master were in some cases a prodigious length, so much so that it seemed almost hopeless to attempt to deal with such difficulties. But he was encouraged by the thought that there is something hopeful in the virgin soil of heathen ignorance which is not to be found at home, and so he plodded on and eventually mastered the difficulty. And this doubtless will be your own experience. For my own part, I would rather instil that precious truth 'God is love' into the heathen mind than volumes of theology into the young men of Cambridge and Oxford. In reading Mr. Resyek's letter, one cannot but be struck with the reality and the simplicity of his work. Those poor Hypuriná children before he took them under his care, had never even heard of God, or of His Son Jesus Christ ; and in the short space of a few months we read that they present themselves to him every evening before retiring to rest, and each one says in turn, 'My father Jacob, let us pray,' and then altogether they say, 'Lord keep us this night, for Christ's sake. Amen.' I say there is reality here. There is simplicity. And one rejoices in the knowledge that they are being taught those precious truths which, applied to their hearts by the power of God's Holy Spirit, shall reveal to their souls Him whom to know is life eternal.

"We do not forget, Mrs. Woods, that you are the first female missionary who goes forth to brave the dangers, trials, and inconveniences inseparable from such a climate and such a country. We admire your courage and devotion, and your readiness to accompany your husband on his errand of

mercy and love; and we rejoice to think that in so doing you are actuated from love to Him who lay down His life for sinners, and has bid the good news to be preached to every creature. The duties the Committee have entrusted to you, though seemingly small, are in reality of great importance, for reading, writing, needlework, and cooking, are essential as leading to, and associated with, the Christian life. You must not expect everything to be apparent success. It is not so at home. It must be sufficient for you that you sow the seed. It is God that gives the increase.

"I remember being much struck in reading an account of Peru, to learn how it came about that so much corn is grown in that country. A Spanish lady, a certain Donna Maria d'Escobar, who resided at Lima, discovered a few grains of wheat in her writing-desk, which she had brought from Estremadura. These she planted in her garden, and of the slender harvest she distributed to others, until that which had been counted in grains was counted in sheaves; and that which had been counted in sheaves was counted in fields, and thence came all the corn which is found in Peru. This story may or may not be true, but it is a representation of a grand truth.

"You may always remember for your comfort and encouragement that you go forth supported by the prayers, the interest, and the influence of the Society. And let me say, ever cultivate to have the abiding sense of God's presence with you, shining upon your daily efforts for the good of the poor heathen, and drawing out your hearts in love towards Him. It is this that will sustain, cheer, and comfort you. I have been told that one of the peculiar features of the river Amazon is that at night the current flows sluggishly—not so fast as it does by day. This is a type of your work, which can only go on flourishing and happily while you retain in your hearts a deep sense of God's presence. Lastly, let me remind you that our God is a prayer-answering as well as a prayer-hearing God. You may therefore always be confident that you have the answers to the prayers of the Committee and friends at home. May He give you that confidence, and enable you to do your work in faith and joy, give you journeying mercies, and crown your labours with success."

"Mr. Woods begged to thank the reverend gentleman for his kind address, and prayed that it might sink deeply into both their hearts. He desired also to convey his thanks to the Committee for their kindness to him. He considered it a privilege and an honour to be permitted to carry the Gospel to the heathen, and assured the Committee that he was desirous of discharging the duties they have committed to him faithfully, looking to the Lord, who is the author of all goodness and strength, to enable him to do so. He asked to be remembered in the prayers of the Committee and the friends who were present."

The Rev. W. H. Duke then offered prayer, after which the hymn

"Speed Thy servants, Saviour, speed them,"

was sung, and the Benediction pronounced.

Gleaning.

"HE IS RISEN."

AFTER the death of the Lord Jesus, a rich counsellor of Arimathea named Joseph went and begged His body of Pilate. He took down from the cross the holy body of Jesus, and wrapped it in a clean linen cloth, and laid it in a new sepulchre hewn out in the rock, and having rolled a great stone to the door of the sepulchre he departed.[1] The next day the chief priests and Pharisees told Pilate that Jesus had said He would rise again on the third day, and asked him to have the tomb watched. He told them they might set a watch. They went and put a seal upon the stone, and set men to watch the grave.[2] But nothing that man could do could prevent Jesus from coming forth at the appointed time. He was *Surety* to God for the debt of obedience and suffering which His people owed. He had paid all the debt, and therefore must go free. He had *conquered* all His people's foes by death, and now He must rise to show the victory was complete.[3] He was the *Head of the Church.* As such He had died. Now as such He was to live and rise, and thus gain them a rising. All men through union with Adam die. All the Church, through union with Jesus in His rising, live. "As in Adam all die, even so in Christ shall all be made alive."[4] Jesus must rise as the *First-fruits* of them that slept in Him.[5] He is the wave sheaf and His people the coming harvest. Jesus as the great *High Priest* had made atonement for His Israel, and now He must rise to go into the holy of holies, heaven itself, there to appear in the presence of God for them.[6] Very early in the morning of the first day of the week there was a great earthquake, for the Angel of the Lord descended from heaven, and came and rolled back the stone from the door of the sepulchre and sat upon it. Jesus came forth in triumph from the grave. The resurrection of Jesus was by the power of God the Father,[7] to shew that God was well pleased with His finished work. God's justice was satisfied, and God's love could be shown to sinners. When Jesus lived upon earth, He lived in a perfect body, holy as Adam's was before the fall, but capable of suffering and dying for the sins of His people. When He rose, He rose in a glorious body that could never again suffer nor die.[8] If our souls are ever truly raised by the Holy Spirit from being dead in sin to being alive in Christ, our bodies will, when Jesus comes, be changed and fashioned like unto His glorious body.[9] Let this be the inquiry of each one of us :—Am I still dead in sin, or am I quickened by the Holy Spirit of God?—*Lessons of Truth.*

[1] Matt. xxvii. 57—60. [2] Matt. xxvii. 62—66. [3] Col. ii. 15. [4] 1 Cor. xv. 22.
[5] 1 Cor. xv. 20. [6] Heb. ix. 11, 12. [7] Rom. vi. 4. [8] Rom. vi. 9.
[9] Philip. iii. 21.

HOME PROCEEDINGS.

IN the past month Mr. Acworth, before leaving for Egypt and the Holy Land on his annual holiday, preached at Waltham, St. John's, Chatham, and St. Mary's, Hoo; and also took meetings at Canterbury, Waltham, and Clapham; at the last-mentioned place he was accompanied by Mr. Roe. The other work in this district comprises sermons at Christ Church, Portswood, with an interesting gathering of children in the afternoon, Buckland, and a missionary address in Fareham Church, and meetings at Old Brompton, near Chatham, St. Leonard's, Hastings, Sydenham, Fisherton (Salisbury), Ongar and Buckland, the first four illustrated with dissolving views. Our old friends, Mr. Lee and Mr. de Haviland, also helped the Society in their own districts of St. Dunstan's, Canterbury, and Iver (Bucks).

In the Midland District Mr. Welby is breaking ground fast, and has been able to introduce the Society into many new places. Sermons have been preached at St. Gabriel's, Birmingham, Canwick, Bracebridge, and Coventry, and meetings at Wirksworth, St. John's, Ladywood, Christ Church, Birmingham, and St. Matthias' in that town.

In the Northern District Mr. Lake has been able to present a much fuller report than usual. In taking leave of him as our official representative in the North, we have the satisfaction to know that he remains a firm friend, and will at all times be willing to help in deputation work. In this district there have been sermons at Whitehaven and Workington, and meetings at Upper Armley, Whitehaven, Holm Eden, and Scaleby, and a magic lantern lecture at Waterloo.

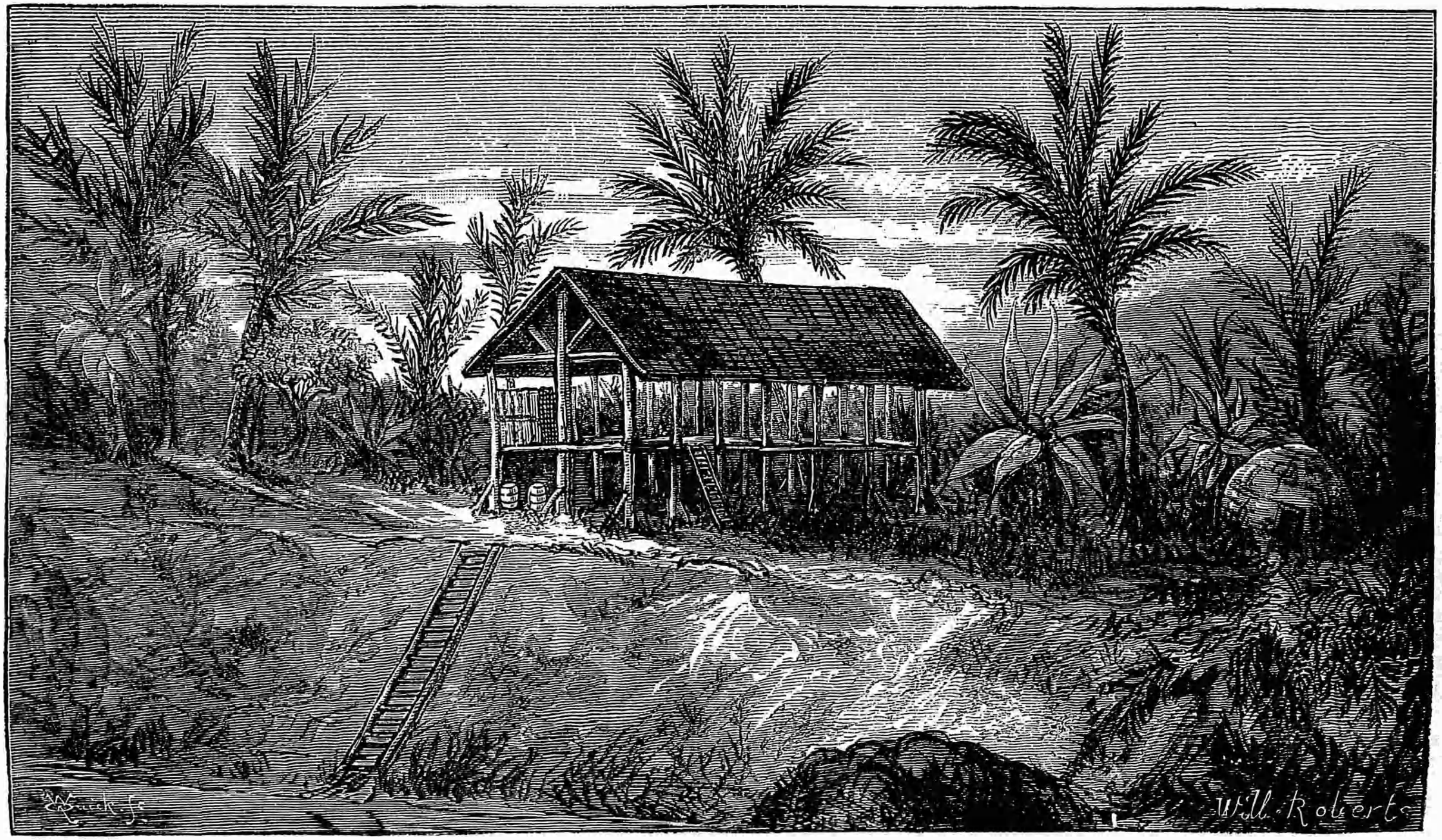
Again we take the opportunity of urging all our friends to attend, if possible, the Annual Meeting, on the 25th inst., at St. James's Hall, not only for their own personal benefit and information, but also to express an interest and goodwill in the Society. It is time that our beloved Church awoke to its responsibility to go into all the world and preach the Gospel to every creature, for ever relinquishing its apathy towards South America. Our work increases year by year. The heathen, our own fellow-countrymen, and those who desire to be freed from the bondage of Rome, cry to us continually for the Gospel in all its simplicity. Are those cries to be unanswered or disregarded? If the negative answer is to be returned, it can only be by the Society receiving more help by sermons (Sunday especially) and meetings from our clerical friends; and by our lay friends engaging in collecting for us from the mite of the widow to the gold of the rich, by holding sales of work or any of the numerous ways by which funds may be raised for carrying on the work of sending the Gospel to the people in South America. Let each of our readers determine to do something for the South American Missionary Society.

R.

PRAYER UNION FOR SOUTH AMERICA.

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

1. That the Lord would dispose the hearts of two of His servants, viz., a clergyman and a layman, to offer for Mission work in connexion with the Southern Mission; also a clergyman to labour amongst the British residents at Chanaral, in Chili.
2. Mr. Ewens having arrived at Caracas, to open a Bible Depôt, that he may be Divinely guided in devising such means as shall commend the work to the natives of that city.
3. That the Lord will be graciously pleased to bless the efforts about to be made by means of the Annual Meeting, Sermon, and Report, for the furtherance of His kingdom in South America.



MR. R. S. CLOUGH'S HUT AT TERRUHAN—RIVER PURUS—RIVER AMAZON.

THE SOUTH AMERICAN

Missionary Magazine.

MAY 1, 1877.

LETTERS.

DURING the past month letters from abroad have been received from the Bishop of the Falklands; the Revs. J. H. Gybbon-Spilsbury; T. Bridges; W. H. Elkin; F. N. Lett; W. H. Shimield; B. C. Huntly; G. P. Quick; W. H. Lloyd; Miss Alderson; Messrs. Jacob Resyek; J. S. Robertson; G. P. Ewens; J. Lewis; J. M. Dean and Son; F. P. Shanklin; Captain Willis; and Messrs. Singlehurst and Co.

BUSINESS.

THE usual monthly meeting of the General Committee was held on the 10th ult.

An application from the community at Chanaral, Chili, for the services of a Chaplain was favourably entertained.

The Report to be read at the Annual Meeting was presented and approved.

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

FINANCE.

Finance Committee held their usual meetings on the 5th and 19th ult.

Total amount received during the month of March was 553*l*. 2*s*. 9*d*.

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

GENERAL INTELLIGENCE.

THE last mail from the Falklands brought us further despatches from Bishop Stirling. It will be remembered that the Rev. C. H. Lory fulfilled the duties of Chaplain at Stanley for several years; since his return to England the colonists have been without the services of an English clergyman. This necessitated a somewhat lengthened stay there on the part of the Bishop, but when his Lordship wrote he was daily expecting the arrival of the new Chaplain recently appointed by the Colonial Office. On being thus relieved, it was the Bishop's intention to revisit Keppel, and make such arrangements for the station as circumstances may then require; after which he would, in all probability, proceed to the Rio Negro.

His Lordship had been actively engaged in furthering the interests of the Southern Mission, despatching to Ushuwia the large quantities of building material sent out from England for the erection of the Orphanage and Lawrence Cottage, and as an experiment he had also sent a few cattle to be placed on Gable Island under the care of natives of good character; thus preparing the way for the contemplated future occupation of this Island, towards the desired extension of the work amongst the natives of Tierra del Fuego.

Early in the present year His Excellency the Chilian Governor of Sandy Point paid a visit to Stanley, where the most friendly feelings were excited and hospitalities cordially extended. He subsequently visited the Mission Station at Keppel, expressed himself much pleased with what he saw, and made considerable purchases of live stock on account of his Government.

We learn that next autumn he purposes visiting Ushuwia also. He has lately made that Station a present of a horse, and in other ways has exhibited practical interest in the Mission and sympathy with the Missionaries. Satisfactory accounts are to hand from Mr. Bridges, who writes that the Station has lately presented a busy appearance with the various works going on.

The new Orphanage will soon be erected and the children comfortably housed and looked after.

Captain Willis had sailed from Ushuwia to Sandy Point to obtain supplies for the Station, and to bring back Mr. Lawrence's sister-in-law, Miss Martin, who had experienced much kindness at the hands of H.E. the Governor and the English residents, during her six weeks' detention there. Captain Willis relates an incident that occurred, while he was at that place, which would be amusing did it not denote a lamentable degree of superstition and ignorance. A sealing boat found a small figure-head amongst the Islands to the west of Tierra del Fuego, which was carried to Saudy Point, and there taken possession of by the priest. As it was a female figure it was at once dressed and taken to the Church, and the people informed that it was the Virgin Mary, who had come to work miracles, and whom they would have the privilege of worshipping on payment of 15 to 25 cents. The image, however, shortly afterwards turned out to be a representation of Her Most Gracious Majesty Queen Victoria, and, he adds, the priest received a well-merited rebuke for his folly.

The heat throughout the Camp district is described as being intense, rendering "itinerating" to the various estancias very trying.

By the "Neva," which sailed on the 9th ult., Mrs. Gybbon-Spilsbury and her children took passage to join her husband at Frayle Muerto. A few days before sailing she had sustained a sad bereavement in the loss of her infant, but was graciously enabled to trace a Father's loving hand in this bitter cup, and to say, with the Shunamite of old, "It is well." It is with pleasure we learn that Mr. Quick's health is re-established and that he has returned to his duties at Santiago. Mr. Robertson gives more encouraging accounts of his labours in connection with the Bible Depôt, which is now fairly established in its new quarters. He mentions his intention of employing a colporteur, which will relieve the Valparaiso Depôt of the expense of sending an occasional agent for this purpose. We wish we could say that the news from Caracas was as favourable. At present, matters there do not wear a promising aspect.

Our illustration this month represents the hut wherein Mr. Clough lived so many months at Terruhan, on the Purús. To give some idea of the height the river rises during the rainy season, it may be mentioned that the barrels to be seen on the ground in the left-hand corner of the hut were completely submerged when it was at its height.

The Twenty-sixth Annual Meeting of the Society was held on the 25th ult., at St. James's Hall. This date falling so near the end of the month, it is impossible to give a report in this magazine, but we hope to give full particulars in the next number.

The Annual Sermon will be preached (God willing) on Ascension Day, at St. Jude's, South Kensington, by the Rev. Gordon Calthrop, M.A. The service will commence at eleven a.m.

P. W. S.

SOUTHERN MISSION.

USHUWIA.

IN perusing the letters of the missionaries at this station, it may possibly occur to some of our friends at home that a large proportion of their time is given to secular works; but it must be borne in mind that while we in England have all the appliances of civilized life to our hands, they are mainly dependent on their own exertions for the most ordinary comforts. And when, in addition to this, we take into account the civilizing influences of regular and well-directed labour on the native mind, it will at once be seen that what may at first sight be deemed an hindrance is an essential means of lifting the natives out of their wretchedness, and of elevating them in the scale of social life.

The discouragements encountered are such as are inseparable from a community which is slowly emerging from the grossest heathenism, while all its surroundings are enveloped in the deepest moral and spiritual darkness.

"*Tushcapalan, Ushuwia, Fireland, February 6th*, 1877.

"The principal works during the past nine weeks have been sawing

wood and quartering boards for Lawrence Cottage, and other purposes. Two pit saws have been daily at work, and four men have been occupied in cutting down trees and getting them to the pits. Also much wood has been prepared for palings, and waste ends for fuel. These eight men have been working under Mr. Whaits' direction. The other works have chiefly been cleaning the gardens, farm work, fuel cutting, excavating foundation and cellar for Lawrence Cottage, bricking round and enlarging the home sawpit, making a brick reservoir for Stirling House also ; we have had repeatedly to send the flat for water to the north shore, not only for our own use, but for use in preparing the natives' food, and for the calves, &c. In order to economise and save water we have made this reservoir, in which will be stored our roof water. It is 6ft. deep, 7½ft. wide, and 11½ft. long ; it is roofed over with board sawn in the place. Lime for mortar we brought over from burnt shell-heaps on the north shore. This lime answers very well ; we use it for all brickwork. The reservoir has been twice cemented. Such it is very desirable to add to every building, as we have no running wholesome water near. The trouble and cost of bringing water from the north shore must be avoided if possible. Much wood has been cut and brought down to the beach for shipment, and a first part of the series of sheds in the work-yard is up. We have also made a good beginning towards breaking in for work a pair of oxen.

"Mr. Whaits, besides preparing work for his sawyers, has been occupied in framing Lawrence Cottage with wood sawn here, and in putting up a strong hut near the sawpits, where he can work, safely lock up his tools, and take shelter in bad weather.

"Mr. Lawrence has been well occupied in his numerous duties. He has kept afternoon school for the native children, of whom there has been a fair attendance. I have kept school in the forenoon, when there has been an average daily attendance of 24 children capable of understanding and benefiting by the lessons given. These lessons have been disciplinary, geographical, numerical, speaking English, reading, and writing. Willie Whaits has been helpful to me in taking a class. They have learnt to sing very well the school march song, 'March away,' &c.

"The daily attendance at meetings for the worship of God and for religious instruction has, for the past nine weeks, averaged 30 persons. Also I have held meetings for instructing candidates for baptism, of whom I admitted into the visible Church of Christ three adults, whose names are Frank Justice Ooãnanoof, Alexander Balfour Tellamolaz, and Sophia Thring Mateen. There have been four couples joined in Christian marriage, one of whom gave up two of his three wives. I have still five applications for baptism of whom I approve, and whom I meet for special instruction three times a week. Three of these are men, the other two are women. I have had some six or more candidates, whom I had to reject. On closely questioning one he admitted, as his reason for seeking baptism, a hope to obtain temporal advantages—as work, food, and clothing. I accordingly rejected him and others for deficient knowledge.

"There is now going on a decided contest between the kingdoms of light and darkness; we know which must prevail. The great doctrine is clearly known and daily taught that if we will be Christ's servants, and be loved and blessed by Him, then we must cease to serve sin in pleasing ourselves. Sin has for ages been unchecked among these people, and its sway over them is strong; and we have frequent cause for sorrow in the backsliding of those of whom we were most hopeful.

"Thus you heard lately of George's sad fall, and now I feel humbled and sorely grieved to have to report the falling into sin of Matthew and Stirling; the former has also been guilty of obstinacy and deception. James likewise has been a source of sorrow to us through undue haste in assisting others to revenge a supposed murder. We are all sorely troubled that James had any hand (though a secondary one) in this sad affair, and felt it our duty publicly to reprove and punish him by exclusion from membership and employment.

"But whilst we are thus sorely grieved by some, we are comforted in others, hearing a good report of their consistent Christian life, and in witnessing many hopeful signs.

"The penitence of Stirling appears very sincere. He has most truly gone mourning, and is truly humbled. Though I and my helpers and his fellows privately have been reconciled to him, yet publicly we feel we must not quickly pass over such an offence for the sake of example.

"I have now to report the decease here of four persons—Anthony Button, Ushigía's mother, a simple western youth, and a little child. The former died, not joyfully in Christ, but in tranquil peace, free from fear. Most pleasing accounts of his prayerfulness and trust in Christ have come to our knowledge, which satisfies our minds that he is asleep in Christ. The health of the people is now good, but at the best they are wanting in vigour and soundness. William Barlow's diseased arm renders him a cripple, and I must send him to Stanley to have it amputated, as the only chance of saving his life. He ascribes it to violence suffered at the hands of his brother. How fruitful sin is in suffering and death!

"The weather has been very rough and cold for the most part since December. The gardens are in good order, and there has been quite a show of potatoe blooms such as we have not seen here before.

"You have our most sincere and hearty sympathy and prayers for the many discouragements, difficulties, and disappointments you have from this utmost limit of your Christian efforts. May you soon be comforted by much success of plan, effort, and agency. May the blessed Lord, the All-wise, be with you in your counsels and selection of men, and may He smooth the rough places, and make your course open and clear. We are sorely grieved to be able to give ycu no more comfort and good news from this place. We ourselves are united in love and oneness of purpose, and I can truly comfort you over your servants Lawrence and Whaits. They are true men, and of increasing usefulness, zeal, and good works.

"I and my good wife will do our utmost to wisely direct and influence for good the Orphanage. We will erect the building at the earliest possible date. We have only now received it.

"On Christmas Day we had a large gathering of natives, with whom we had an interesting meeting in the workyard, where they were orderly seated, being clean and clothed for the most part. There were present 57 men, 71 women, 38 boys, 38 girls, 22 baby boys, and 20 baby girls; altogether 246. Since then we have given treats to the school children, the big boys, and the confirmed men and women. We have had visits from different bodies of natives, who have more continuously resided here than hitherto.

"There has been a remarkable supply of Ia-ca-si, a native term including the class of fish represented by sprats and mackerel, inclusive of such birds, and even seals, which prey upon them. Sprats were so plentiful as to be left repeatedly in dense masses on the shores around us, and for some days the air was scarcely fit to breathe through the stench of millions of sprats which literally covered the shores of the inlet. Four kinds—or, rather, five—of fish are found in company with the sprats, which are decidedly larger than those found around the coasts of England. These five kinds of larger fish are excellent in flavour and richness, and their livers supply the natives with abundance of oil during the season. The excitement among the natives when the shoals approached the shore was intense. This was always by night, and the shores used to be closely watched. The noise made by the approaching myriads of fish was like that of quickly rippling water; we could even hear it, though some 400 yards off. The natives, provided with dips for sprats and spears for the larger fish, obtained large quantities, and lived meanwhile on fish only.

"Another cause for thankfulness is an extraordinary yield of the chief winter fungus called *uzúf*, but now, in its immature state, *macéenik*. This is a great standbye for at least five months, and much appreciated by the natives.

"The health of myself and family is very satisfactory, and I trust to have no further trouble from my late obstinate complaint of years' standing. I greatly value this additional blessing. "T. BRIDGES."

Falklands.

KEPPEL ISLAND.

MR. BARTLETT gives the following account of the Governor of Sandy Point's visit to Keppel. His Excellency was on board the Chilian man-of-war "Chacabuco."

"His Excellency Governor Dublé appeared to be well pleased with Keppel Island and everything here. The 'Chacabuco' anchored in the Bay about twelve o'clock. The Governor, Commandante, and a goodly

number of officers came on shore at once ; so many indeed, that our dairy was quite filled. Whilst they were all enjoying jam and cream, the Governor stepped back, and said, 'The locusts have come to your house.' I assured him we were well pleased to entertain such locusts. After luncheon I took the Governor, Captain, and Doctor round the place, and showed them everything I thought would interest them. They expressed themselves well satisfied and pleased with all they saw, and wished they had a similar place at Sandy Point. The Governor says the people there are so lazy. What a nice gentleman the Governor is ! We came back to the house between five and six o'clock, when they all partook of a kind of tea dinner, which they said they enjoyed very much. They returned to their ship about eight o'clock. The officers had some fair shooting All the shore party were invited off to breakfast the next morning; only my family went, and they said they never enjoyed themselves more. I went off at six in the evening to settle with the Governor about the sheep, as I was not able to go before, so His Excellency and the Commander would insist upon my sitting down to dinner with them, which I did, and enjoyed it very much. They left early on Sunday morning, took fifty ewes at 18*s.* per head, and fifty ewe lambs at 12*s.* per head, and two rams. The Captain also bought and paid for four wether sheep and one ram. The 'Ready' left here on the 24th of last month. We put twenty-two heifers on board for Ooshooia, two cows and a young calf for a native, and three heifers and a young bull to be landed at Gable Island for the Mission. We have sheared all the sheep on the two small islands, and shall have a nice lot of wool this year. Three of the natives have gone back in the vessel. The new building is nearly finished, and a fine building it is."

Uruguay.

SALTO.

THE Church and community at Salto have experienced a great loss in the death of Mr. Cristian Siemans. His cordial sympathy and support were always given to the Chaplain, who deeply feels his premature decease.

"*Salto, Uruguay, February* 18*th*, 1877.

"Since Christmas the heat here has been unusually great. Day after day, and week after week, the thermometer has registered as much as 100 deg. in the shade by nine o'clock in the morning, and from eleven to four o'clock, it has generally stood at 106 deg or 108 deg. ; even through the night it has ranged from 90 deg. to 100 deg. This summer Salto has

experienced heat, on an average, 12 degrees greater than Rio Janeiro. In these towns there are none of those appliances for cooling rooms which are common in India ; and, therefore, everyone has suffered great discomfort and some loss of strength. Yet, I am thankful to say, no fever or other epidemic has broken out.

"A long drought, too, of nearly three months' duration, has entailed much loss on the Camp settlers, and on those who depend on the produce of their gardens.

"The Camps have lost every vestige of green, and the cattle have suffered from want of water. Camp fires have been general throughout the Banda Oriental and Entre Rios, and these have completely consumed any dried grass that remained. The heavens were lighted up every evening by these fires, and the air passing over them was like the blast of a furnace. On my last visit to the Mandisovi settlement, I rode six or seven leagues over one continuous stretch of burnt camp, and I shall never forget the intense heat rising from it, combined with the burning sun overhead.

"The drought was broken by such a hurricane, or *pampero*, as has not been known for many years. The Church gates were torn away, and laid on the ground ; one of the Church windows was burst open, some of the woodwork torn away, and the glass broken ; part of the canvas ceiling was also torn open, both in the Church and in one of our bedrooms. The pampero was, however, followed by rain, which was so welcome that the damage done was not thought of.

"I am very sorry to report the loss which our Local Church Committee has sustained by the sad death of Mr. Cristian Siemans, who, I believe, has served as one of its members since the formation of the Chaplaincy. He was out riding on the evening of the 23rd of December, when his horse became unmanageable, and dashed away with him. The Gefé and another gentleman saw him pass, and followed. They found him lying on the road speechless, but alive. Some time elapsed before a doctor could be procured, and when he arrived it was too late. The doctor said he did not die from the fall, but from suffocation.

" Mr. Siemans was an old resident in Salto, and was much respected by all classes. The greatest sympathy has been manifested for his widow and children. We shall miss him very much in our Committee, as he so well represented the German community. Having resided some time in England he spoke our language very well.

" A great number of the native and foreign residents in Salto followed him to the grave, and all the carriages in the town were engaged for the funeral. I read the Burial Service in Spanish, and I believe many Roman Catholics present, who heard it for the first time, remarked afterwards how solemn and impressive it was. They had no idea that we had such a service. By degrees, the people are beginning to realize that Protestants are not such heathen as their priests would fain have them to believe.

'The Protestants actually believe in Jesus Christ!' is a remark now often made in tones of the greatest surprise.

"A revolution in Entre Rios, which broke out at the end of November, headed by Lopes Jordan, threatened to interfere with my visits and pastoral work in Concordia and the Mandisovi district. Fortunately, after a fortnight's duration, Jordan was captured, and the revolution was put down. Great was the joy of the Estancieros in Entre Rios, and especially of our countrymen resident in the Camp. Had it not been speedily terminated many would have been ruined, for both the Government troops and the rebels help themselves to the cattle and houses, for which they never pay. Entre Rios has been so impoverished by revolutions that even the natives are beginning to tire of them.

"The Committee will be glad to hear that my work at Salto, at Paysandu, at Concordia, and the Camp, has been regularly carried on since I sent my last report, and I am encouraged to believe that it is not in vain in the Lord.

"W. H. SHIMIELD."

Argentine Republic.

FRAYLE MUERTO.

THE Rev. J. H. Gybbon-Spilsbury writes as follows:—

"*Hotel de Paris, Cordova, Feb.* 18*th*, 1877.

"I am glad to hear that the Committee are, so far, satisfied with my work. You can allay any apprehension in their minds of my not neglecting the 'Camp' work. My people in 'Camp' are only too glad themselves that other openings should be found for labours elsewhere. In their name, and in my own I thank you most heartily for the prayers which you have offered up on our behalf, and trust sincerely that we may have strength to bear up under our numerous burdens and failures.

"Thank you for forwarding Mrs. Caldecott's letter; I met her son for the first time yesterday on my return from Tucuman. He lives very far away from all my centre points; nevertheless I have promised to visit him at Monte Mendoza, which is 100 miles from Frayle Muerto.

"As I told you in my last letter, I preached in Spanish in Tucuman last month. The native papers have taken a good deal of notice of this service; and one, the 'Razor,' gives the chief points of my sermon. The chief notabilities of the town were present, and all expressed themselves as highly delighted with the service, and have also intimated their desire to have regular services there.

"Another opening has occurred by the grace of God. Far up the country, to the north-west, right on the first slopes of the Andes, several mines have been opened. They are known, I believe, in England by the general name of Famatima Mines. Lately a good number of miners have come out from England and Germany, and a requisition reached me last week to pay them a visit and baptize several children. I go by rail as far as Recreo, half way between Cordova and Tucuman, and from Recreo by mules, through Rioja and Chilecito. The distance from Recreo is over 70 leagues, some 210 miles. Everything has been arranged for me to leave (D.V.) on the 7th of March, so that I can be back by the end of that month.

"The journey to Tucuman, both last month and this, has been almost unbearable. The gauge is only a metre (39 inches), and the coaches are like the tramway cars in London. Pent up in these close conveyances, with the thermometer at 109 deg. Fahrenheit in the shade, and dust so thick you cannot see—is, to say the least, anything but agreeable. There is very little water to be had, except salt and brackish. Crossing the Salinas, the mosquitoes are so numerous that they appear like darkish clouds. The only comfort I find is occasionally (when there is time) getting under the pump, which supplies the engine with water, and being pumped upon by the fireman. This is simply delicious!

"This year seems in every way a most exceptional one. The heat has been terrible, the thermometer averaging for many consecutive days 106 deg. Fahrenheit in the shade. Besides this, there has been no rain at all. Even Tucuman, so renowned for its summer rains, has scarcely had a single shower. Cordova has been slightly better off, but the 'Camps' have suffered most. You will doubtless hear from Mr. Coombe to what extent the drought has gone in Rosario, Here in Frayle Muerto there is hardly pasture enough for the cattle, and even the wells in many places are drying up. The wheat, you heard before, had all gone. Now it is the turn of the maize. The locusts and the drought between them have robbed us of every grain.

"I hear the Bishop is now at the Falklands. I trust he will be able to pay us a visit this year, as I have several candidates desirous of receiving the rite of Confirmation. They are being duly prepared in case he should find an opportunity of coming.

"From this you will see some slight progress is being made. At all events, we are not standing still; and I sincerely trust it is an onward progress, with Heaven as the goal.

"I shall be glad to hear as soon as possible about commencing the Church here, as everything is ready.

"J. H. GYBBON-SPILSBURY."

Villa Mercedes.

"I have made a first visit to Villa Mercedes, a frontier town, of some 1,600 inhabitants. I went by railway from Rio Cuarto, from which it is distant 76 miles. The railway runs through a very undulating portion of the 'Camp,' which is very little inhabited. Some considerable herds of cattle are found about here, but not nearly as many as would be maintained if there were no fear of the Indians. About twenty miles from Rio Cuarto is the station of San Pacho, where the Government has been trying to establish a colony. There are some 300 colonists, chiefly Neapolitans and Basques, living in an abject state of filth and want.

"The approach to Villa Mercedes is rather pretty. The station is a league to the north of the town, and is at present the terminus of the Trans Andino line. It is hoped when better days appear, to prolong it to San Luis and Mendoza, and eventually over the Andes to Chile. Now passengers for these places have to engage mules, or travel by the slow cumbersome 'diligencias.'

"Irrigation enables the inhabitants to grow many trees, which give the town a pretty appearance from a distance. These trees are principally willows and poplars. But when once within the chess-board division of streets, one finds out the squalidness of the place. The streets are broad, but the houses are mere mud 'ranchos,' built of 'adobés,' or unburnt bricks. The only respectable brick house is the 'Mensageria' or 'Post-house,' kept (and well kept too), by a French couple.

"There is only one Englishman in Villa Mercedes, a Mr. Ramsay, who gave me a most hearty welcome. There are a few German Protestants, and, I am told, two French. My visit here was to perform a baptism, which I did, in German.

"The town of Mercedes, formerly known as Fort Concepcion, is in the province of San Luis, one of the poorest of the whole Republic. It is nearly entirely overrun with Pampas Indians. While in Mercedes I saw a great number of these, belonging to the Pehuenche tribe. They had come in for their rations of meat, yerba, and sugar, which the Argentine Government give them quarterly, on condition of good behaviour. But, unfortunately, this subsidising does not put any hindrance to their depredations and outrages. Were it not for this, cattle farming would be most profitable in the province, as the pasture is good and the water abundant. Several branches of the Cordova sierras run down into the province of San Luis, and it is said that gold is found to some extent. Some of the best mines are the Carolina, where the yield, though very good, cannot repay the expenses of machinery and transport. Lately, a good many English and Germans have gone up thither to work 'claims.'

"J. H. G S."

SANTIAGO.

BIBLE DEPOT.

MR. J. S. ROBERTSON sends the following report of his work in connexion with the Bible Depôt:—

"*Santiago, Chile, February* 13*th*, 1877.

"By this mail I send you a copy of the accounts for January, and a few remarks on the progress the depôt has made since it has been reorganized.

"From the depôt diary, which I began to keep this year, I extract the following, being the conclusion of the former extracts I sent you for the month of January:—

"'*Tuesday, Jan.* 30*th*.—A poor Chileno, with scarcely any clothes on, and no shirt at all, purchased two Spanish Testaments; another Chileno, on the same day, also bought two Spanish Testaments. My young Chileno friend, who took so many miscellaneous Bibles before (I cannot find out his name), bought "Holy Living."

"'*Wednesday*, 31*st*.—Sold one Spanish Testament to a man from the camp, and two more to a Chileno.'

"I send you the above, as I thought you would like the month completed as soon as possible.

"Our total receipts for January were $97·75.

"By this mail I send cash statement and accounts for December and January to the Secretary of the British and Foreign Bible Society. The reason why I have sold more of our Scriptures is because I wish to distribute the older ones first.

"We have still in the hands of Messrs. Baird and Co. $76, and Mr. Lloyd has about $150 for us as well. We have not yet got our 'patente,' or license, but this I will arrange about soon.

"February, I am told, is the worst month in the year, so I have not sent the colporteur round so regularly—in fact, only once. I trust that we shall improve our work soon, but, everything taken into consideration, I think we have great cause for rejoicing. Certainly, as far as a monetary speculation is concerned, the depôt will not answer; but I think I can safely say that, with the rent paid ($40 per month), I can make the other expenses in the depôt. We hope soon to have a Sunday-school at the station; Mr. Quick is trying hard to arrange it.

"I hope that you and other kind friends are well, and that this year will be a blessed one for us all."

NORTHERN MISSION.

AMAZONS.

THE following extracts are from a long letter recently to hand from Mr. Jacob Resyek :—

"*River Chiwené, River Purús, River Amazon, Brazil,* 18*th January*, 1877.

"Yours of August 11 last has been handed to me. Previous to its arrival I had been a day's journey up river twice, further than ever before. I long ago wished, as soon as I had a companion, to make a trip to the River Inawené, a distance of two days by steam and four or five by canoe. I have made mention of this river before, in which I expressed my belief that this locality would be desirable for our object. This has been corroborated by the steamer's men when they came here from a trip thither. I would have gone with them last month had Mr. Duke been here, but it happened that a young man down river met with an accident, and he went to administer aid to him, and I did not care to go without him, as being together we might both see and be convinced. There will not be another such opportunity before April next, and to travel in an open canoe at this time of the year in which torrents of rain fall every day almost is anything but conducive to health.

"I have, since my last of 1st of November, been very closely employed at learning, reading, writing, and making emendations to my stock of the Ipuriná tongue, to which I have also added largely. At present my acquisition amounts to some 4,000 words and phrases. I am endeavouring to write out two copies, one for the Committee and another for myself. Mr. Duke will also have one, which he will copy. I am the more anxious to have these advanced as every moment is to me of the greatest value. I ever discover, as I become more acquainted with this language, some new thing or some variation. I find, for instance, that, though the Ipuriná is spoken on such a large area of the Purús, yet the different localities have their distinctive peculiarities in pronunciation, in addition and in omission of expletives. I find that the Ipuriná is not spoken exactly by natives of the River Ciriwené as it is by those of the lower part of the Upper Purús, and that these, on the other hand, differ, though slightly, from those of the upper part, *e.g.*, Myryhynwyryty, by Ciriwené Indians ; Merehéweretu, by Purús Indians—that is, beautiful or good-looking. Pypyry, Pepiri, thy brother ; and a number of others. All these minor points it is very necessary to take notice of, though they do not require such care and attention as things of more weight, for you will see that, if one were to devote all his time in acquiring the language as spoken in one district,

ignorant of the prevailing differences, he goes fifty miles higher up or lower down, though he may hear the same language and understand a good deal, he would be puzzled to hear certain strange sounds, and he would be disappointed to find he knew not as much as he had thought he knew. My list of verbs, taken as they are in their simple forms, looked at by a stranger to this language, may seem unnecessarily long, but not a single form can be dispensed with. See the following :—Machúngamitícu, or Matcúngytari, or Machúngamatari, or Machúngicu, which all mean, 'To pinch one.' In forms like these, one sufficiently up in the language will at least be able to conjecture what is meant ; but when different forms occur for the same thing, it is quite otherwise, *e.g.*, Mécutiniri, or Cúcarakítini, or Apycakity, to pull or row ; and they are each differently pronounced. The language truly is not poor in words, as far as the daily wants of the Indians are concerned, but it is so in moods and tenses, as I have before remarked. The difficulties, therefore, which must be experienced in the learning and acquisition of a barbarous and uncouth language as this is, and the little success that may be expected by any but a devoted student, cannot but be apparent, even with the system and rules ready made. I have myself been obliged to have a word or a sentence ever so many times repeated that I might catch the proper sound, and then I have had to slightly alter the orthography. The way however is paved, and the gigantic obstacles formerly met extensively removed. I know, and necessarily such must be, that there will ever be room for improvement and emendations, but this will be like manuring and sowing the fallowed soil. In writing the Ipuriná, I have adopted the Roman system, in preference to Alex. Ellis' phonetic which I had used at Keppel and at Ushuwia. I would have preferred Ellis's, as it is more convenient, but my primary reason for not doing so is that it is not generally known ; it is far less so than Pitman's phonography which is much more difficult ; besides, the Committee may wish, when the language is well known or acquired, to have the Scriptures printed, and the Roman being everywhere used would have a larger circulation than the phonetic. These Indians, like the Fuégians, use commonly very long words, *e.g.*, Canapurukytachi, squint eye ; Ciringaricútacare, a drain ; Awáicurinánawacuri, a sprite ; Nimatamengátgapatiniriú, I uncover; Pítanani-r-apayáuncanáantari áta gangiri, you note what we say ; Wírinpáwacananyna pimapyngane, live (thou) and die not ; Camacirícarawátini, to laugh. I have introduced two signs foreign to the English alphabet, besides the cedilla under the letter c, thus ç, commonly used in French ; they are ŷ and y, very necessary in pronunciation ; the first has the sound of *ng* in *singing* ; the second sounds like the German ü, 'but pronounced with a raising of the back of the tongue, as in the pronunciation of the German *ich*, so that the vowel is accompanied by a more or less guttural sound, and it is as difficult to pronounce as it is to describe.' In the words *yna*, *pyry*, *yuyky*, this guttural breathing is very marked. Copiousness, correctness, and expediency have

been my objects, and if I have fallen short of perfection, I have the consciousness of having done the best I could.

"The children are all still with me and are faring as usual, and I am thankful to say that they, Irimá particularly, have made more progress. They know something of the Bible and its contents—whose Book it is, by whom written, to whom addressed, and for what end, and that there is a distinction between it and all other books. They know something of the attributes of God and what He requires of us as reasonable creatures, what the end of all flesh must be, that, 'In the place where the tree falleth there shall it lie;' at least, I have used the best method, and according to my ability and knowledge of their language, to set as clearly as I could these things before them, but I should be sorry to assert that they have so fully grasped my words as to seriously ask, 'What must I do to be saved?' I have endeavoured to do my part, but under the full conviction that 'Paul may plant and Apollos water, but God giveth the increase.' I have been careful not to embarrass them with a multiplicity of subjects, but rather to have them acquire properly one thing, making ever so many repetitions for weeks and months before entering upon another, and this plan I have found indispensable through their treacherous memory. It is almost incredible how, after repeating certain words almost daily for months, they make glaring mistakes. Previous to Mr. Duke's arrival I had begun to teach them, 'Awake my soul, and with the sun,' to which we have since been singing the tune 'Redhead, No. 4,' in the morning before school, and 'Sun of my soul, thou Saviour dear,' to the tune 'Hursley,' at the close of the day. I am desirous they shall acquire them wholly and perfectly. To repeat the Lord's Prayer, they no longer need my aid, for they know it well; at any rate, Irimá can correct the rest if they make a mistake. They can now distinguish the days of the week, and on Saturdays they generally look forward with some manifestation of pleasure to the approach of the Sabbath. The months of the year they know, and can repeat them all alone. They are now far more convinced of my honest intention towards them than they were, which they themselves acknowledge, as they see I exhibit no sign to send them down river like other Indian children are sent, a thing they heartily dislike. They have necessarily slightly improved in music, as they have to sing the morning and evening hymns. I took the opportunity of explaining to them last Christmas the events connected with the occasion, telling them that another like it would come after twelve moons. They naturally showed some satisfaction at that, as on that day, through the kindness of Mr. Duke, I made a not very small plum pudding for them and ourselves, and I could not but marvel at their proficiency within so few months in gastronomy, and how they managed to stow away such a prodigious amount of it as well as of other good things. One would think they instinctively knew the children's adage, 'Better belly burst than food spoil.' On the same day we had some visitors from up river, and with them a young Indian whom I recognised as my first

tutor in the Ipuriná language. I saw him first at Canacaham, where Dr. Lee and I landed from the Andirá in August, 1874; his name is Panacurí. I had him in my mosquito net in the forenoon, while teaching the children. He observed all we were doing, things quite new to him: listened to our singing, and wondered. At last I asked Irimá to relate to him what he knew of the Bible. He did so, informing him of the existence of the 'Great Spirit.' It was a sight worth seeing. He hardly spoke, but looked astounded, but he would ejaculate 'Négani! Eh, eh!' indeed, is it so! I gave him, as well as to everybody with us, a slice of the pudding. I have lately found that these Indians believe in the existence of some great being whom they say is everywhere *above in the skies*. They call him 'Gúnyntynyry,' and is described as scourging people with diseases. I do not know how many of these mythical beings they believe to exist, but they do not seem to fall short of the Greeks and Romans in this respect. I have now already a large number of such on hand, and it is remarkable that not one of them is propitiously inclined, but all are dreaded; and they each, like the Fates, have their particular office. On relating the other day to the children the condition of things previous to the creation of the world, as recorded in Genesis, I discovered that the Ipurinás had a tradition of a chaotic period which had long, long ago existed, but from what I can make of it, it was a temporary cessation of the natural course of things; the darkness was so great that people could not see one another, but they all sat on the haunch with heads between the knees, looking downward all the time, but conversing one with another, and so remained until light reappeared. They have on the whole a good few legends among them, which, though in themselves are not exceedingly interesting, yet serve as a clue to the Indian way of thinking, and therefore very helpful to one's endeavours to master their language. I still teach the children English in preference to Portuguese. This may seem objectionable in a land where Portuguese is the prevailing language, but when we look at the subject in another light it will be found to answer our end far better. Let me, however, not be misunderstood as being in any way dogmatical. I am mindful of my position, and I have assured the Superintendent that whatever his plans may be in regard to our Mission here, to let me know his pleasure, and I would be at his command.

"The following is the result of persevering hard labour for about fourteen days. From what I know of the tongue, I can safely pronounce it good, but I will not say very good, for I dare say that about twelve months hence a better could be made; the five last are pretty comprehensible to an untutored Indian mind. It may seem strange that though the Lord's Prayer is so much shorter than the Decalogue, it is nevertheless the more difficult of the two, but when we remember that the Indians have no knowledge of the existence of a Supreme Being, and that they have properly no object for adoration, and therefore do not make prayers to

any one, all difficulties vanish. Hence it follows that, in order to write or teach a prayer in their language, it will be necessary first to teach them intelligibly to a knowledge of the Creator, explaining how we regard Him, how we are dependent on Him, and so on, and then learn by degrees *from them* words which will prove suitable for the composition of a prayer; of course all this implies the possession of at least some conversational power in the language which must have been closely studied.

THE DECALOGUE.

God ipániyatakyty. What God has commanded.

I. God ipániyatini átá muní, íyatucu'cha : Hántycaru Núta Núyaampakytacare God Nawapyca; cun'apánakyny god pikéamacuta ; God has commanded us, thus He has said : Only Myself am Commander and God ; thou shalt not obey another god.

II. Cúne papayáunkini Nu, cúne hánty god pipapingini ; Nut' ámaputunichi, Núta Náyanamachi hánty god pipapinga çáwaky ; Nipániyatakytyí pikéamacuta çáwaky, ingynyca Nutárataí wácha, áwapytypurí itúcanani Nitárataí ; Thou shalt not image Me, thou shalt not bow down to another god ; I am jealous and shall be angry if thou do ; but if thou obey what I have commanded I will love thee now and hereafter.

III. Cúne Nútá púntcype píta ; púntcype çáwaky Nu, awapytypuricu Núta Náyanamachi ; Thou shalt not mimic Me, for if thou do, I shall be very angry.

IV. Pishínikiri Sunday. Cúne páyatape Sunday çawaky, pitankeriwacurí pítankeruwacurú, cúne pipániyatape Sunday, cúne wáanyatapé. Hántycaru Núta cámari ítanutishi, íshitishiti, wynyniri, ípuaniri, íkynyca, six days, Sundayan Nuyaampukítini, Nityryta Sunday ; Remember Sunday. Thou shalt not work on Sunday, neither shalt thou command thy sons and thy daughters to do any work. Only Myself have made heaven, earth, the forests, the rivers, the lakes, and everything else in six days, but on Sunday I rested from labour, therefore I love it.

V. Cúne pimakéamacútacani páty, nátu ; pikémacútaca çáwaky paty nátu muní, ishítishiti páwacananyna pítipury ; Do not disobey your father nor your mother ; if you obey them, you shall live long on the earth.

VI. Cúne Cángyty, Imbarániri, Capánamari, Apánakynyniri, cúne pucapé; Do not kill other Ipurinás nor strangers.

VII. Cúne makynyca túichiniri cúne piyúmatapé ; Do not steal one another's property.

VIII. Cúne picapiténginiri hánty 'ntaniru ; Do not seduce another's wife.

IX. Cúne panírachírana pichapáwa ; Do not tell an untruth.

X. Cúne hánty awíni, apánakyny awíni cúne pinámutapé, íntaniru, hankériwacuri, hankéruwacuru, túichiniri, cúne pinámutapé ; Do not covet another's house, do not covet his wife, his sons, his daughters, nor anything that is his.

"I have by oversight promiscuously written 'thou' and 'you'; this, however, is of no great importance, either of the two will do throughout in English. These Indians have only one form for 'thou' and 'you,' viz., 'píta.'

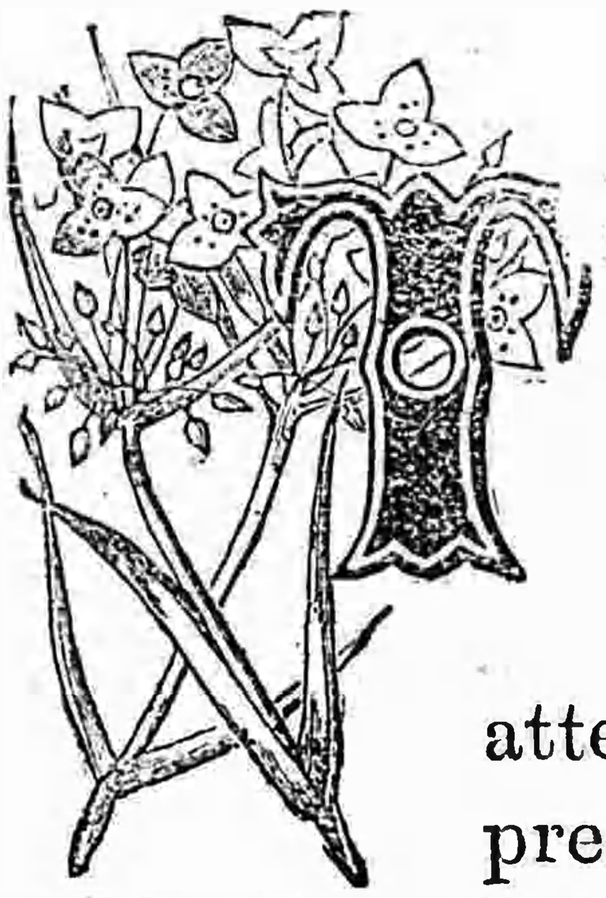
"In the Third Commandment, *mimic* may not seem a proper word for *take the name...in vain*, but that is the only one I know now that will convey something of the idea desired. 'Cune nuta púntcype pita means, 'Don't ludicrously imitate me, or don't make fun of me.'

"In the Fourth Commandment, 'Sunday' instead of 'Sabbath' may present some difficulty, but what do the Indians know about the Jewish or the Christian dispensation? What would it avail if I were to present them with a disquisition on the non-observance of the 'Sabbath,' and the introduction of Sunday as the day of rest by Christians, even if I were able to do it? My children know that the Creator made the world in six days, that He 'rested' on the seventh day, and that those who love the Saviour generally observe Sunday as their Sabbath; is anything more required for them as they are?

"The Tenth Commandment has necessarily been curtailed. The Indians know well enough what it is to kill, to steal, to lie, to covet, &c., but they know nothing about a man, or maidservant, nor of an ox, an ass.

"The father of Irimá, who has about thirteen children, paid me a visit the other day and remained during the night. He was well treated and fed. He refused, however, to eat some smoked monkey on account of his newborn child, who would not live if he had. He saw his son grown bigger, healthy, fat, and felt satisfied. Irimá also on his part related to him how he had fared with me. The next morning he left, accompanied by a relative of his. Both have promised to bring me two little boys of theirs and a girl when they returned. I am anxious to obtain his confidence as he is a kind of grandee in his own district, and I hope by his means to have ready access thither.

"JACOB E. RESYEK."



Lee and Blackheath Association.

THE Quarterly Prayer Meeting of this Association, in connection with the "Prayer Union for South America," was held on March 21st, at the house of Mr. Garnett, College Park, and was, as usual, well attended, from thirty to thirty-five persons being present.

The Rev. B. W. Bucke, Vicar of Holy Trinity, presided.

The following were the special subjects for prayer:—

I. The Northern or Amazon Mission.

Your prayers are asked for the consolidation and growth of this young Mission to the heathen tribes on the Purús.

(*a*) That Mr. and Mrs. Woods, now on their journey to the new station, may be providentially shielded and guided there.

(*b*) That they may be helped and blessed of the Holy Spirit to the strengthening of the hands of their brethren, the Rev. W. Thwaits Duke and Jacob Resyek.

(*c*) That the Divine Spirit may abundantly rest upon the collected Mission party, that they may labour with one accord to make known the name of the Lord amongst these heathens, and that they may reap a rich harvest of souls.

II. The Southern or Fuegian Mission.

Your prayers are asked for the general interests of this the oldest of the Society's Missions.

(*a*) For Bishop Stirling and for the Committee, that they may be Divinely guided in their arrangements for establishing a new station at Gable Island for the further development of the Mission; and also in carrying out important contemplated changes at Keppel.

(*b*) That the duly qualified clergyman and the catechist now sought for for Keppel, may be speedily directed to the Committee.

(*c*) You are also invited to give thanks for tidings of Christian growth amongst the Fuegians at Ooshooia, exemplified in a voluntary engagement to abandon the prevailing polygamy. Mr. Bridges also writes of a manifest pressing into the kingdom on the part of the natives, and of his own and fellow-labourers assured expectancy of the outpouring of the Holy Spirit.

III. Your prayers are fervently desired—

(*a*) That the dews of the Holy Spirit may descend continuously on the bishop, the clergy, the catechists and colporteurs of the South American Mission.

(*b*) That Christ may be lifted up before the heathen and the natives and peoples of this wide continent, amongst whom they minister, that souls may be abundantly drawn to Him.

(*c*) That the Committee, the officers, and collectors at home may prayerfully and zealously labour to promote the interests of the Society.

(*d*) That the heart of the Christian Church may be stirred up to increased sympathy with the work, and enlarged contributions to its support.

A hymn was sung between each subject, and the Meeting was closed with the Benediction.

Gleaning.

"AND A CLOUD RECEIVED HIM OUT OF THEIR SIGHT."
—Acts i. 9.

WHEN the Lord Jesus had entered the everlasting doors of His Father's house, His glorious Father told Him to sit on His right hand until He should make His enemies His footstool.[1] God never told Him to sit on His right hand, because the work of atonement was not done.[2] It was impossible that the blood of bulls and of goats should take away sin. But when Jesus by His own blood had purged the sins of His dear people He *sat down* on the right hand of God. This showed the truth of His dying words—*It is finished.*[3] The whole work of atonement is done. Jesus has finished transgressions, made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness. But though Jesus has finished the work of atonement, He is still doing a glorious work for all who come unto God by Him. He ever liveth to make intercession for them.[4] An intercessor is one who comes between two parties to plead for one to the other. Jesus comes between all for whom He died and a holy God, and speaks for them to God. To set forth the intercession of Jesus the Jewish high priest had the names of the tribes of Israel cut into precious stones in his breastplate and on his shoulders, so that when He appeared before God, he might present their names in His holy presence.[5] The blood that the high priest sprinkled upon and before the mercy seat, spoke as it were to God for the pardon of Israel's sins. The blood of Jesus speaketh to God for all who love, trust, and serve Him.[6] The incense that the high priest burned every day on the golden altar in the holy place,[7] and that he burned once a year in the most holy place,[8] set forth the sweet intercession of Jesus. The intercession of Jesus is fragrant both to God and to His people. What Jesus prays the Father for is sure to be given. Jesus prays for His people who have not yet believed on Him.[9] He prays for them who come unto God by Him. When the Holy Spirit was given on the day of Pentecost, it was in answer to the prayer of Jesus.[10] When the soul believes on Jesus, it is in answer to the prayer of the great Intercessor. When a believer's faith does not fail in the hour of temptation, it is in answer to the prayer of Jesus.[11] When the believer is kept from the evil in the world, it is in answer to the prayer of the Saviour.[12] When God's people go to be where Jesus is, that they may behold His Glory, it is in answer to the prayer of Christ.[13] It is a great privilege to have the prayers of our teachers and Christian friends. We ought to be thankful when they pray for us, and well it will be if we are enabled to join in their prayers. But the greatest favour we can have, is to have Jesus praying for us.—*Lessons of Truth.*

[1] Psalm cx. 1. [2] Heb. x. 12. [3] Heb. x. 4. [4] Heb. vii. 25. [5] Ex. xxviii. 12—21. [6] Lev. xvi. 14; Heb. xii. 24. [7] Ex. xxx. 7. [8] Lev. xvi. 12, 13. [9] John xvii. 20. [10] John xiv. 16. [11] Luke xxii. 31, 32. [12] John xvii. 15. [13] John xvii. 24.

PRAYER UNION FOR SOUTH AMERICA.

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

1. That the unlooked-for difficulties which have arisen in connection with the establishment of the Bible Depôt at Caracas may be graciously removed, and the path made plain for the successful carrying out of this important work.
2. That journeying mercies may be vouchsafed to Mrs. Gybbon-Spilsbury and family, now on their way to South America.
3. That a blessing may rest on the efforts which have been put forth by means of the Annual Meeting and Report, and on the Annual Sermon about to be preached.

HOME PROCEEDINGS.

OUR work was somewhat slack at the end of March and the beginning of April, the special services of Holy week and Easter occupying the thoughts of both pastor and people in many parishes. Then, since Easter the weather has been adverse to meetings of any kind, reminding us of November and December, and bringing snow in place of the usual gentle showers of April. Thus our Aldershot Anniversary was marred by a snow storm, accompanied by a stinging north-east wind. The important Associations of Streatham and Eastbourne were visited by the Rev. J. Kirkman, of St. Stephen's, Hampstead, whose long connection with the Society renders him an invaluable helper. The Winchester Anniversary took place on April 15th and 16th, and was in every way successful, the cathedral, with five of the city churches, being opened to the Society. The Rev. H. E. Moberley, one of the College masters, kindly occupied the chair at the Meeting. Mr. Reed attended as our deputation in Suffolk at meetings held at Beccles, Sweffling, and Ipswich. The last of these places is new ground for our Society, and we cannot but hope that other parishes besides St. Helen's may eventually receive us. Except Norwich there is no place in the Eastern Counties that can compare for a moment with Ipswich.

The usual Western tour has just been completed by Mr. Reed. The Sermons at Tiverton, and Meeting at Taunton, were unfortunately postponed for a few months, but Instow, Bideford, Northam, Exeter, Tavistock, Plymouth, and Stoke had either Meetings or Sermons. Instow is a new opening, and the Exeter and Plymouth Anniversaries produced a larger sum than last year.

With regard to the Midland District Mr. Welby has been preparing for the spring tour in Scotland, and has had therefore but little time to bestow on the Midland Counties. Sermons at Coleby and Navenby, with a Meeting at Ratcliffe, are among the places visited. The last of these has had no Meeting since Captain Gardiner lectured there in 1849.

The Northern District is just now without a resident Secretary, but we hope Mr. Reed will begin his work there this month, and we venture to bespeak for him the hearty support of all friends of the Society. The Rev. G. T. Valentine has kindly taken Meetings at Newcastle and Gateshead (net receipts, 8*l.* 3*s.* 10*d.*)

The "Irish Branch" has begun its work for this year, and Meetings or Sermons in Cork, Blackrock, Youghal, and other places in the same county have been arranged for the Rev. J. Roe. In conclusion we would remind our London friends that the Annual Sermon is to be preached at St. Jude's, South Kensington, in the morning of Ascension Day, by the Rev. G. Calthrop, and we would earnestly invite them to attend, and thus prove their continued interest in the cause of the South American Mission.

H. S. A.

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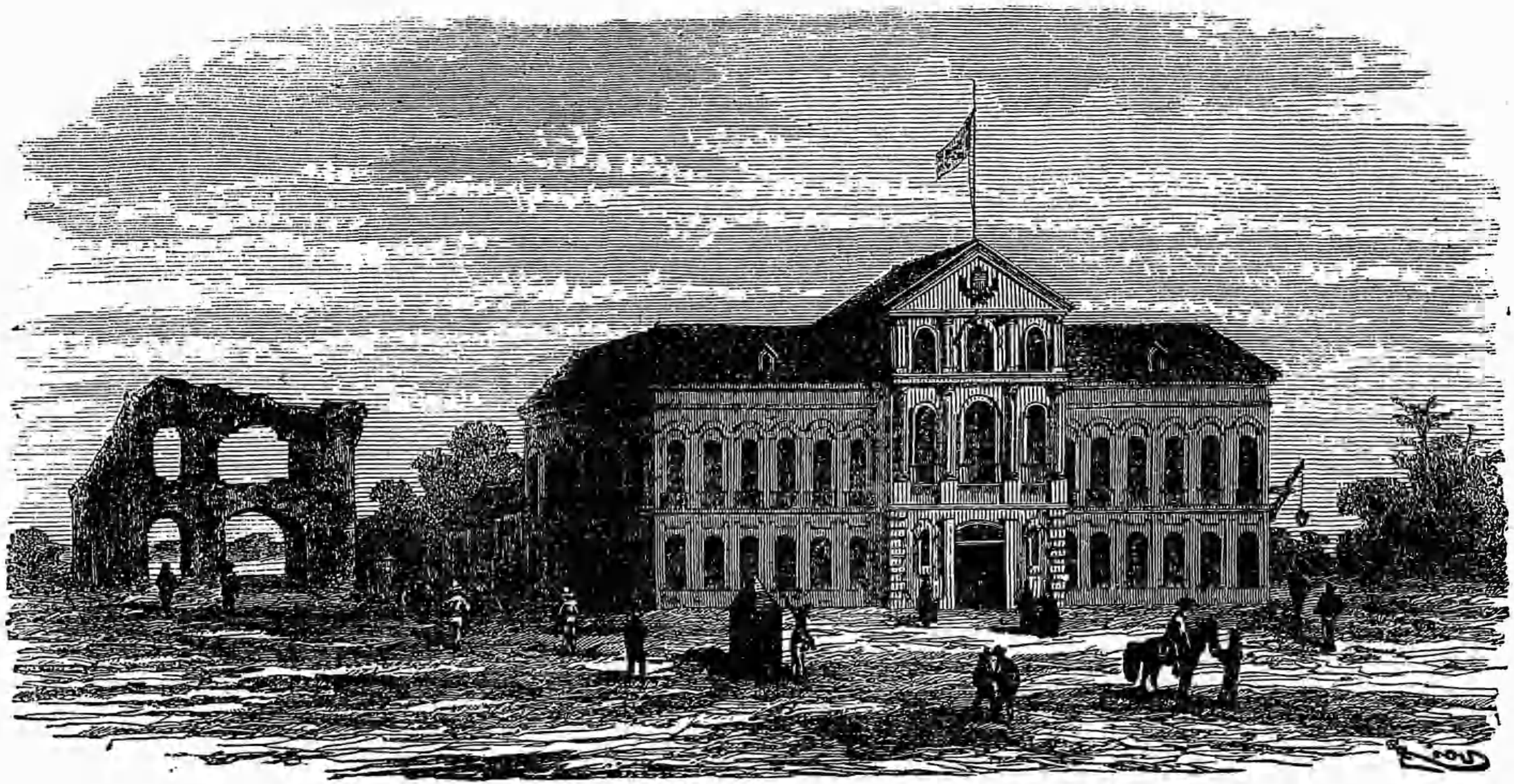


THE CABILDO, OR PALACE OF THE PRESIDENT AT PARA, RIVER AMAZON.

THE SOUTH AMERICAN

Missionary Magazine.

JUNE 1, 1877.

LETTERS.

DURING the past month letters from abroad have been received from the Revs. W. H. Shimield; G. P. Quick; J. H. Gybbon-Spilsbury; B. C. Huntly; W. T. Coombe; W. H. Lloyd; Mrs. Lazonby (Valparaiso); Messrs. J. S. Robertson; F. B. Shanklin (Sandy Point); and W. T. Woods.

BUSINESS.

THE usual Monthly Meeting of the General Committee was held on the 8th ult.

An application from the Rev. J. H. Gybbon-Spilsbury for a lay reader was favourably entertained.

A vote of thanks was unanimously passed to Mr. J. Henderson, of Pará, for his uniform kindness and liberality to the missionaries of the Society on their way up the river Amazon.

Next Meeting will be held (D.V.) on the 12th inst.

FINANCE.

Finance Committee held their usual Meetings on the 3rd and 17th inst.

Total amount received during the month of April was 406*l.* 18*s.* 1*d.*

Next Meetings will be held (D.V.) on the 7th and 21st inst.

GENERAL INTELLIGENCE.

IT is with much sorrow we have to announce the death of the Rev. W. H. Elkin, the Society's chaplain at Lota, who entered into rest on the 26th of March, after a short illness of three weeks' duration. Mr. Elkin was one of the two clergymen who sailed for South America with Bishop Stirling in November, 1874; he had therefore laboured at Lota a little over two years. During the Bishop's recent pastoral visit to the West Coast he visited Lota, where he found Mr. Elkin working diligently and zealously amid not a few discouragements, arising from the apparent indifference of the community to spiritual things. It needed, however, but the hour of affliction to draw out their sympathy towards their suffering pastor. His widow writes:—"His illness acted like magic on the people, and all did their best to comfort and cheer him. Several expressed their sorrow for having caused him so many difficulties, and when, after three weeks' acute suffering, he was taken 'to the rest that remaineth for the people of God,' all the English residents for miles around attended his funeral."

From Valparaiso we are in receipt of a kind letter from Mrs. Lazonby, containing a further remittance from the Juvenile Missionary Association in aid of the work in Tierra del Fuégo. It is cheering to observe the continued interest manifested by the young people in the Mission for which their sympathies have been enlisted.

In the March number we gave our friends the pleasing intelligence that Her Majesty the Queen had been graciously pleased to convey her approval of the conduct of the missionaries and the natives in their attempt to succour the crew of the ill-fated "San Rafael," wrecked on the coast of Tierra del Fuégo. The mail just to hand from the West Coast brings us the further gratifying news that H. E., the Chilian Governor of Sandy Point, has also brought their conduct to the notice of his

Government. The following translation of an official telegram from a local source shows with what pleasing result:—

"The Governor of the Colony of Magellan informs the Minister of the Interior, under date of the 7th of March, that an English brig had lately arrived at Sandy Point from Ushuwia, with the news that the Indians of Tierra del Fuégo had protected the shipwrecked crew of a vessel which had been lost near Cape Horn, which information had also been communicated to the Governor by Bishop Stirling.

"In acknowledgment of this generous proceeding, so contrary to the former antecedents of those savages, the Governor has proposed to the Government that this kind act should be rewarded by giving them four cows, with their calves, from those belonging to the Government at Sandy Point. The good offices of Bishop Stirling will be made use of to distribute these animals.

"The Government has replied approving the proposal, and instructing the Governor to express to Bishop Stirling the gratitude of the Government for his successful efforts in civilizing these savages." This is a pleasing contrast to the Report of *our* late Governor at Stanley, recently presented to both Houses of Parliament, wherein he describes the "precarious" position of Ushuwia, and the missionaries as labouring amongst the "most ignorant and wretched human beings in existence," and "very dangerous." We are not aware, however, that Colonel D'Arcy ever visited our Mission Station in Tierra del Fuégo. If he had his report would have been of a different character.

At Santiago Mr. Robertson is able to report an encouraging increase of sales of copies of the Scriptures in the native language. The Valparaiso "*Record*," writing on this subject, says, "It is a matter of profound rejoicing that Christian hearts in London have taken up this enterprise, and we trust they will find such a measure of success in it that they shall not be disheartened and driven to relinquish it. Mr. Robertson has our warmest sympathy and earnest prayers. May it prove unnecessary for the colporteur to go from this field to Santiago, by reason of the efficiency in working and success accompany-

ing the work done there under these new auspices." Referring to the latter part of the above paragraph, the Committee, having confidence in Mr. Robertson, have already expressed their hope that there will no longer be a necessity for the presence of a colporteur of the Valparaiso depôt in Santiago.

In the last Magazine reference was made to the altered aspect of things at Caracas. It will be in the recollection of our readers that Mr. G. P. Ewens was despatched to this city with the view of opening a depôt for the sale of the Scriptures, and to prepare the way for a Mission to the natives to be conducted by a Spanish Evangelical clergyman. On arriving at Caracas Mr. Ewens met the gentleman with whom negotiations had been opened, with a view to his being engaged in this work, and who had preceded him a few weeks on a Mission from the American Bible Society. He had gratuitously distributed a large number of Bibles to the natives, and also supplied the University with numerous copies, by permission of the Professors. Several conferences took place between the two agents and the leading members of the English-speaking community, and it was eventually decided that under present circumstances one would be sufficient to conduct the two-fold work the Society had in view, and that that one should be the clergyman, aided by native colporteurs. Under these circumstances, and to avoid unnecessary expense, which a lengthened stay would have involved, Mr. Ewens decided to return at once.

While they were in Caracas a new President was elected, with whom the Rev. J. de Palma had an interview on the subject of his Mission. And it is satisfactory and encouraging to know that he shares the views of his predecessor, Guzman Blanco, in desiring to have a Protestant Episcopal Church in the city, in proof of which he granted a site for the erection of a suitable building. Over forty of the leading native inhabitants, with Guzman Blanco's late Prime Minister as chairman, formed themselves into a Committee for carrying out this object. We shall watch with much interest their progress, and be prepared when the time comes to render such aid as circumstances may require.

The last mail from Pará brought intelligence of the safe arrival of Mr. and Mrs. Woods at that place. They had experienced much kindness on the voyage at the hands of the captain of the "Paraense." Our hospitable and kind friend Mr. Henderson, at once invited them to remain his guests at his suburban villa during their stay in Pará, which extended over ten days. Mr. Woods wrote in good spirits, recognising in the many mercies received answers to the prayers of Christian friends at home. He hoped to leave Pará on the 5th of April for Hyutinaham, the Amazon Steamship Company again generously giving free passages to that place.

In reply to inquiries from several friends who have sent parcels of clothing and other gifts for the Mission in Tierra del Fuégo, we have no doubt whatever that the same have been duly received by Mr. Bridges. His recent absence from Ushuwia, occasioned by his visit to Valparaiso for ordination, most probably interfered with his correspondence. The last two mails brought a great many letters from him which were posted to friends in England. He says, "had we time we would have written to various other friends. To some who have sent us help anonymously in gifts of clothing, &c., for the natives and ourselves, we return our sincere thanks."

The Rev. B. C. Huntly furnishes interesting details of meetings during the Week of Prayer, held in connexion with the Evangelical Alliance. The invitations issued annually by that body are sent to all our stations.

The Rev. W. T. Coombe is returning to England on a short leave of absence. After nine years continuous labour in Rosario and the "Camp," the change cannot but prove beneficial to him in every way. We doubt not that he will receive a cordial welcome from the friends of the Society.

The Annual Meeting took place, as announced, on April 25th. Reports of the addresses given on the occasion will be found further on. The room was quite full, and an attentive audience was evidently interested in the statements put before them. The collection, which amounted to over 26*l.*, was, with one exception, the largest made on any similar occasion.

P. W. S.

Brazil.

SAN PAULO.

OUR friends interested in this Mission will read the following with pleasure. The account our Chaplain gives of the readiness with which tracts are received by the natives, and the very important results following their perusal, confirms us in our belief that Tract distribution and the Bible (interpreted by the Holy Spirit) should be regarded as essential agencies for evangelizing the country.

"23, *Rua dos Bambiés, Sao Paulo, March* 18, 1877.

"During the week of prayer we had three meetings—a prayer-meeting at my house on the Tuesday, a service at church on Friday, a mixed meeting of Americans and English at the Escola Americana—at which addresses were given by Revds. G. Chamberlain (Sao Paulo), G. N. Morton (Campinas), D. M. Hazlett (Rio de Janeiro), and myself; about twenty-seven were present, in addition to some of the Brazilians, who came to hear us sing some of Sankey and Moody's hymns, which the missionaries think of introducing here. A service in Portuguese followed the English service. Lately my week-day services have been very badly attended, owing to the heavy rains; indeed, the fall of rain has been so great as to stop the traffic on three of the lines of railway for a short time.

"I hold my evening and Bible-classes as usual, but have handed over the morning school to the young person who used to assist me, as she was anxious to open a regular day-school, which I thought would be more advantageous for the children.

"I still continue to find my tracts appreciated; the custom-house officers, who meet me on Sunday morning, generally ask me for one; and if I happen to pass by that way a short time afterwards, I invariably see them sitting down quietly reading them. In two cases the reading of tracts has led to the purchase of Bibles; and though the sale of a Bible may seem of little import, it sometimes leads to very important results. A Bible found its way into a little village near here, called Sao Joas Baptista, a little band gathered to read it, this led to the purchase of other Bibles; and when one of the American missionaries went to preach in the village, he found many who, though they had never heard a preacher, were trying to live a godly life, taking God's Word only for their guide.

"The services of Sao Paulo have, on the whole, been well attended, there being seldom less than forty present, and sometimes over fifty; but

I cannot say so much for Santos; the attendance from the residents has been poor for two or three Sundays, but last week it was more encouraging. I had sixteen at a prayer-meeting on board the 'Asteria' (Brixham) on the Saturday evening, and twenty-one at the station on Sunday morning.

"Yet I *cannot* think that my visits to Santos, even at the most discouraging times, are fruitless; many a sailor who, through thriftlessness, has not fit clothes to go to church in, will yet read a tract or listen to a word of counsel. I am glad to say there have been few English in the hospital lately, but one or two foreigners have shown unmistakable pleasure at my visits on the Saturday afternoon.

"B. C. HUNTLY."

Chili.

SANTIAGO.

THE following letter from our Chaplain at Santiago gives interesting details of his work, and makes encouraging reference to the progress of the Bible Depôt:—

"*Santiago, Chili, March* 15, 1877.

"I am at last in my room, beginning to answer your letter of December 20th, and the first thing I feel bound to do is to give you and the Committee my best thanks for such kind expressions of sympathy. It is, indeed, often a great support and comfort to know that we in this country are the subject of so many good wishes and prayers. To call to mind on a Sunday morning that perhaps some requests are then being made to the Lord of all the earth and of all hearts for help to be given us in our work for Him is in itself no slight moral force. Still your kindness increases my sense of shortcomings, for I have not sent such accounts of the work here as you and I could have wished, partly because there is not often anything of special interest in the work, but only the same round of duties and difficulties as in most parishes at home, the difficulties perhaps considerably augmented by the effect which the irreligious customs of the country have had on our fellow-countrymen, and partly because I suffered for a long time from the heat, which is said to have been greater this year at Santiago than in any year in the people's memory.

"You will have heard from Mr. Robertson many particulars about the Bible store.

"We are greatly pleased with the earnest attention which he gives to it, and the increase of sales during the past month is very satisfactory.

"We hope that the sales will continue to increase, and that the money expended will not have been in vain.

"There have been cases of interest, as there usually are everywhere, warming us and calling forth thoughts which, if followed out, would lead to repentance.

"A young Englishman, brought up at home in a Christian family, was expecting his bride-elect from England, and resolving that he would then make a fresh start and attend public worship. Coming up from Valparaiso, as he got off the engine which his brother was driving to connect a carriage, he was struck by the buffer and died in fifteen minutes. I gave an address at the cemetery, and from some remarks heard I hoped an impression had been made and that I should see some new faces at the next service; but it was a vain hope. So many of these English or Scotch railway men have so long neglected public worship abroad, that they will not break through their habitual neglect.

"Soon after this a young Englishman saw a Chileno fellow-workman fall dead near him. He became so affected that he could not work. Whenever I saw him he was most anxious about his state before God, but could scarcely catch a glimpse of hope. Every night he thought he was going to die, and then what would become of his wife and little child, and what would become of his own soul! This went on so long and was so distressing to his wife, that, at Dr. Benham's advice, we sent them home to England hoping that the voyage and the change would bring about his recovery.

"At the beginning of this year we lost a young lady who had been a regular attendant at our services and the Communion, and who, although confirmed, had attended my confirmation classes. She had been looking forward to marriage early in the year, but typhus fever came and carried her to an early tomb. There was a large number at the grave, some of whom were strangers to our church. So I took the opportunity of giving a short, solemn warning, and, as I trusted, from what I knew of the departed one that she had gone to be with Jesus, I entreated all to come and find refuge in the same Saviour. For a Sunday or two there were a few strangers in the church, and there seemed to be an increased solemnity, but another tide of good impressions has passed, and still I fear some vessels are only sinking further in the sand of ungodliness.

"G. P. QUICK."

BIBLE DEPOT.

"During the month of February the following Scriptures were disposed of:—

"14 Spanish Bibles; 81 Spanish Testaments; 1 Italian Testament; 2 English Prayer-books; 1 English Hymn-book; 13 Spanish Gospels (San Juan); Obreros (old, very many). 1 English Bible; 1 Spanish Testament given away; total, 115.

"Scriptures sold in the corresponding month of 1876:—9 Bibles; 18 Testaments; total, 27.

"JOHN STUART ROBERTSON."

A Trip to Valdivia.

LEAVING Viña del Mer on the 16th February, I started with Mr. Rogers, of Valparaiso, and Mr. Baird for a trip to the south in the P.S.N. Co.'s. s.s. "Chile." With fine weather, excellent steamer arrangements, and merry company, even a bad sailor could scarcely fail to find enjoyment. The day after leaving Valparaiso we entered the fine bay of Talcahuano. The town is a small port, employed chiefly for shipping grain. It was curious to see the sign of the "Live and let live," and so many marks of English trading with this little town. A quarter of an hour by rail brought us to Concepcion, the best town in the south of Chili. The streets are wide, and in straight lines; the houses appear to be well built around their pretty "patios," and the "plaza" is well planted with trees and flowers. On one side of the town, at the foot of the steep sand cliffs, there is a fine alameda, consisting of six rows of tall poplars, which give a pleasant shady promenade to any who do not prefer the dusty streets. We slept at Concepcion, and at six the following morning were driving in an old coach on our way to Lota. Just outside the town we had to cross the Bio-bio, a passage requiring some time. First, we had to substitute oxen for our four horses to draw us through the sand, then to wait for the launch, and to embark on it with coach and horses, then to be punted over by strong poles, with the chance of sticking on the mud. At last we arrived on the other side, and drove away for four hours through a sort of Downs, slightly cultivated in a few places, in other parts barren or covered with shrubs; but very few trees were to be seen, and a large proportion of those few were old and blighted. As we approached the Bay of Arauco we came down upon Coronel, with its long street by the side of the shore, and then driving along the wet sandy beach, and crossing the crest of a hill we reached Lota. We were just in time to go on board the steamer, which had anchored off Talcahuano for the night, and then we went on to Lebu. There we took a boat and rowed ashore. Before this the land had been bare and barren, but here in a little nook was a small town surrounded by steep wooded hills, except where, protected by a wide bar of sand, its river runs into the ocean. In the setting sun it was a beautiful sight, and the cooler air was very refreshing after months under a scorching blaze, but it is said to be generally very damp and dull.

The next morning we stopped off Queule, and soon after entered the Bay of Corral. From Lebu the coast line had assumed another aspect, and everywhere the hills were covered with forests. And here at Corral we were all delighted. Imagine a fine bay, with a circumference of about twenty miles, almost surrounded, as if it were an inland lake, with hill

after hill of forest. And then you change to a smaller steamer, and pass up the beautiful river through the midst of trees of every shade, while ferns and fern-like branches hang over the water's edge. Numbers of wild duck skim the water all around, and make you wish that you had brought your rifle. And as you go up the long reach of rippling water, what is that lofty cone of snow far, far away before you, but the volcano of Villa-Rica, some fifteen or sixteen thousand feet high, and quite away in the heart of the Indian territory. And when the breeze has wrapped itself around you, and already begun to embrace and refresh you, the little steamer stops at Valdivia, and you again step upon terra firma, and walk through the little town to the German Hotel, and although there are no rooms there for you, the little cottage offered you close by is so clean and so comfortable that you think yourself as lucky, and are as happy, as if it were the Grand Hotel at Brighton.

The day after our arrival was Sunday, and we had service together. It is astonishing that in such a town, where by far the greater proportion of the inhabitants are Germans, there should be *no church and no minister* but those of the Roman Catholic Chilians. Everything else seems to be flourishing. There is a German Institute with seven teachers and 300 scholars; and yet I am told that for eight years they have had no clergyman with them, nor could I hear of any meetings among themselves for religious worship.

It saddened us to think that in such a place, where one's first thought would be to adore the Creator of so much beauty, there should be such a number of nominal Protestants living on from year to year in a foreign country without any acknowledgment of Christian faith, and I suppose with no religion, no thought of God, no hope of heaven.

The houses here are nearly all built of wood. There is a strange contrast between the cottages of the German colonists and those of the natives—those of the former are so clean and neat.

Valdivia is proverbial for extracting an unusual share of rain from the clouds, but we were very fortunate, for it rained only at night while we were there. One day we rode by the riverside about twelve miles through the woods. I can only give an idea of the beautiful scenery by comparing it with some of the hilly wooded banks of the Dart, and with some parts of the Rhine; but it is broader than the Dart, and lacks the old castles of the Rhine. As we rode to some eminence on its banks there was ever the beautiful river, and on every side terraces of woods rose up to the distant horizon.

And to row up the river in the evenings, close to banks of blossoming myrtles 20 feet high, and to watch the shade of the various trees and shrubs, and the maiden-hair, and numerous other ferns growing in the trunks of decayed trees, or hanging over the banks and bathing their delicate forms in the silent water, and to gather the beautiful scarlet flower of the twining "copiba," and to glide home watching the sunset

clouds till the stars shine out in their splendour, is enough to make one forget that there are scorching suns or any unwelcome notes in Nature's harmony, and to turn in earnest adoration and praise to Him whose lowest works declare

His "goodness beyond thought and power Divine."

G. P. Q.

NORTHERN MISSION.

AMAZONS.

MR. WOODS writes as follows :—

"*Pará, March 30th*, 1877.

"As a steam-ship is waiting to convey the mail to England, I embrace the opportunity, and proceed to give some account of my doings since my departure from England. The voyage out, on the whole, was most enjoyable, more especially so from Lisbon. The captain remarked that, in his experience, he never witnessed more favourable weather. Not only was it a pleasant passage, but the officials on board were attentive to all our necessities, so that everything was comfortable and agreeable. On entering the tropics my wife, child, and myself, all suffered a great deal through the sudden change of climate.

"During the voyage I occupied myself in the prosecution of my studies, and in reading the New Testament to some of my fellow-passengers, all of whom were Portuguese, and distributing little books, tracts, &c., in their own tongue, and on all occasions they would listen with attention to the reading of God's word, and would gladly receive the books, tracts, &c., with a readiness that would surprise our home visitors. I had many conversations with different members of the ship's crew, telling them of the unsearchable riches of Christ, and I distributed a good many tracts amongst them. May God sink the message of His own love deeply into their hearts.

"We arrived at Pará late in the afternoon of the 20th, and as the day was far advanced, I resolved not to disembark until the following morning, which I did, and at once reported myself at Messrs. Brocklehurst's office where I received the necessary instructions ; his agent very kindly accompanied me to an hotel, where I obtained lodgings for my wife and child. Since then, however, a gentleman, John Henderson, Esq , with whom you are already acquainted, (on former occasions this gentleman entertained different agents of the Society at his own house, where they received true hospitality) very kindly invited us to reside at his house in the country until the date of our departure, and we very gladly accepted the invitation. Although it is a good distance from Pará, yet we possess

many privileges; for instance, the country is much cooler, we are not annoyed by mosquitoes, and Mr. Henderson, who has an endless store of information, gives us every detail about the country at large.

"I had an interview with Mr. Joss, the Superintendent of the Amazon Steam Navigation Company. This gentleman is giving us a free passage to Hyutinaham, after that I shall have to prosecute my journey as best I can. How consoling it is to think that as we travel to our distant home many beloved friends in England are pleading for us at the Throne of Grace, and that as often as they make known their own requests at the footstool of the Divine Majesty, we, who are travelling in a distant land, are not forgotten. How much of our present comfort may be ascribed to the prayers of our christian friends we know not, but it is assuredly a delightful and heart-cheering thought that these will in time be answered, and that they are even now a bond of sympathy between us and the common Redeemer.

"We are in the midst of the rainy season. The rain indeed proves very refreshing after the excessive heat of the day. I have ascertained that the rainy season here commences about January, and continues until July. During the first part of this time rain pours down unremittingly, then, for a while, the greater part of the afternoon and night, and at last, perhaps, only in a daily shower. At this time, also, the trade winds blow with less regularity than in summer. I am fortunate in having come out at this season; coming out to a warm climate in the coolest time of the year one gradually becomes accustomed to the climate, and will be acclimatized before the extreme heat comes. I hope to write to you from Manaos.

"W. T. WOODS."

The Annual Meeting.

THE Annual Meeting of this Society was held on Wednesday, April 25, at St. James's Hall, and was very well attended. The Right Hon. the Earl of ABERDEEN presided, and on the platform were—the Right Rev. Bishop Perry, the Very Rev. the Dean of Canterbury, the Ven. Archdeacon Whately, the Rev. Canon Garbett, Revs. Prebendary Mackenzie, J. I. Lee, W. Bramston, H. S. Acworth, A. R. Godson, W. Windle, J. Kirkman, T. Davis, W. Welsh, W. W. Kirby, G. Reed, H. Cutler, W. H. Barlow, G. Nightingale, and F. Smith; Major-General Burrowes, Captain Stephens, R.N., Colonel Channer, Lieut. Hammond, R.N., Major Tubby, Mr. J. Fair, Argentine Consul; Mr. J. Longman, Mr. A. R. Pite, Mr. D. Couty, Mr. A. Hall, Mr. W. Hughes Hughes, Mr. George Eyre, &c.

The proceedings having been opened with the singing of a hymn and the offering by Bishop PERRY of prayer,

The CHAIRMAN read a letter from Sir Harry Verney expressing regret that he was precluded by indisposition from attending, adding that another old and valued friend of the Society, the late Mr. Benjamin Shaw, who died recently, undertook shortly before his sudden death to second a Resolution on that occasion.

The SECRETARY then read the Report for 1876, of which the following is a brief abstract:—

It began with an expression of gratitude to God for the provision of the

necessary means of carrying on the work of the Society during the year. Although, it said, the income fell somewhat short of that of 1875, enough had been received in the past year to meet all requirements, including some exceptional, unlooked-for expenses. The history of the Society's work during the past twelve months was one not of great, but of steady progress. Four chaplains and as many lay-agents had been sent out, some to occupy new ground, others to fill vacancies caused by retirement or death.—[With the details of work and progress our readers have been made acquainted in the pages of the Magazine.—ED.]

The total receipts of the year, Home and Foreign, amounted to 12,253*l.* 6*s.* 7*d.*; and the total expenditure to 13,066*l.* 4*s.* 10*d.*, leaving an adverse balance of 812*l.* 18*s.* 3*d.*, against which there was the exceptionally large cash balance of 1,200*l.* with which the Society commenced the year.

The Noble CHAIRMAN said that at an annual meeting like the present, having for its object the spreading of information in reference to the operations of the Mission, the awakening of increased interest in the Mission, and the securing for it increased support, it was very satisfactory to him to see such a large attendance. No doubt every properly-conducted Mission was, or ought to be, a subject of interest to every Christian, but the South American Mission had a specially interesting and important character, not only in the circumstances of its origin and growth, but also in the reverent and faithful recognition of the hand of Almighty God, as it was traced with unusual clearness in the past history and the present working of the Society's agency. The agents of the Society were working in regions of the world which were comparatively little known, among the grandest scenes of nature, more or less inaccessible, and also among a strange and interesting population. As regarded the native population, some persons seemed to have overrated their dangerous tendency. His attention was drawn recently to a statement made by the Governor of the Falkland Isles in relation to some of the Society's missionary labours. An allusion was there made to what the Governor considered the unprotected position of the agents at a Mission station, and to the supposed dangerous character of some of the natives. No doubt precautions ought to be taken against a possible attack or outbreak on the part of some of those amongst whom the missionaries were carrying on their work; but, on the other hand, it seemed to him that if the Mission had gone on in perfect safety, without the usual external protection, that showed what a beneficial influence it had exercised amongst the natives. (Hear, hear.) For an illustration of that, he might well turn with satisfaction to a part of the interesting Report which Captain Stephens had just read, in which a touching narrative was given of what happened to the shipwrecked crew who were left upon a rock, the natives instead of plundering them doing their best to assuage the suffering of the survivors. To his mind that appeared one of the most encouraging features of the Mission. (Applause.) The Report afforded great scope for observations on the part of the speakers who had to follow him, and at the same time great encouragement to the friends of the Society; and having made the remarks that he had done, he would now call upon Canon Garbett to propose the first Resolution.

The Rev. Canon GARBETT, Vicar of Christ Church, Surbiton, then moved the following Resolution:—

"That the Report, of which a summary has been read, be adopted and printed; and that the following gentlemen be appointed to act on the Committee for the ensuing year":—[Names read.]

He said there were only two remarks which he wished to make in connexion with the Report. Having been favoured with a copy of the Report beforehand, he must say that in perusing it he was much struck with the manly, sensible, and practical tone and spirit which pervaded it from beginning to end. It did not contain any expressions of an enthusiastic character; but neither, on the other hand, did it contain any language which was depressing or discouraging. And the mingled tone of the Report exactly corresponded with the Report itself. It was a Report of mingled success and failure, encouragement and discouragement; if some of the agents of the Society had disappointed the expectations of the Committee, others had afforded the greatest satisfaction. So it was also with regard to the industrial part of the Mission work, the Report showing progress in one

direction, and the want of it in another, and pointing out the necessity for exercising great care in that department. He ventured to affirm that the mingled character of the Report was true to all experience of human life, and that if it presented a story of unmingled success it would not be entitled to the implicit confidence with which he now regarded its statements. (Hear, hear.) There was a twofold character in the work which the Society had to do. In the first place it had planted the seeds of civilization among the native tribes, many of which were in a rude and barbarous condition; and, in the second place, it strove to benefit the numerous British settlers who were scattered over the South American continent. In a work of that kind the fruit could not possibly be reaped in a year, but there must be slow progress and gradual growth. Indeed, that was a law which governed all things that were great, noble, and enduring. It was a law of nature. They all knew that it was the slowest growing trees that produced the hardest and most durable woods. So it was also with their English spring. Spring time was on the whole the most beautiful period of the year, but it came on so slowly in our land that the great dramatist had well said of it that "winter lingers in the lap of May." First came soft, genial weather; then came the bitter east wind, withering up the tender buds, and chilling the opening life back into itself; then some morning the sweet south wind blows, and all nature bursts forth into lovely verdure. If the progress of spring were slow, it was sure. The same law prevailed in the case of missions. Even the home missions which were managed with so much care, and on which there was bestowed so much energy, were things which were very slow and gradual in their Christianising influence over the mass of the population, for whom they were designed. The same thing held good in reference to the English character. They were all proud of the modern Englishman, with all his faults and defects; but did they all take into account how great a mixture of blood, and how many centuries of strife and conflict were required to form, as it were, the Englishman of our own day? It was so with regard to almost every department of human nature; everything that was permanent and durable required a considerable lapse of time and steady persevering efforts for its development. As respected the Missions of that Society, they did not want to plant in South America an exotic civilization, but a vigorous, healthy Christianity. They did not wish to introduce a religion which would flourish for a brief period, and then die away; what they wanted was to send a living power among the natives, to establish there a Christianity which should be deep and strong in the convictions, consciences, and affections of the people, and which, like that planted in Madagascar, would not be afraid to face storms and difficulties; a Christianity which would be vigorous and fruitful, where all other forms of religion were feeble and sterile, and which would "make the wilderness blossom as the rose." (Applause.) Another point which had struck him in reading the Report was the carefully and well-adjusted principles on which the operations of the Society were conducted. They were all aware that, as regarded the great task of seeking to elevate heathen nations, there were two theories as to the proper mode of conducting operations; one being the theory that you should begin with civilization, the other the theory that you should begin with Christianity. The opposition between these two theories or systems had not yet ceased. There were English Churches in the present day who held that it was best to begin with the bare preaching of the Word, and who would not associate themselves with any industrial agency or even with the great work of education. There were at the present time very considerable Missions to India which were conducted on that principle, a principle of which he ventured seriously to doubt the soundness. One great object was, indeed, to ameliorate the external evils of poor suffering human nature, but the question was how they should begin. Should they begin outside and work inwards, or should they begin inwards and work outwards? He had no hesitation in saying that if they had no choice or alternative but between Christianity alone on one side and civilization alone on the other they should accept Christianity alone with all their heart. The experiment of working among the heathen by means of civilization alone distinctly failed when tried by the Moravians in Labrador. But that Society had found "a more excellent way," having adopted

the principle of taking civilization and Christianity together. Like twin sisters they had gone forth together to cultivate the land and to erect the Church at the same time, grasping the weapons of peaceful and honest industry with one hand and spreading the everlasting Gospel through the South American Continent with the other. If he understood the matter rightly, the Society had not used Christianity and civilization as two separate things, but as one thing in two shapes. It would be absurd to say that the sun in its progress across the heavens had nothing to do with the effects of spring, and, in like manner, it would be absurd to overlook the fact that Christianity was the great moral and spiritual force on which civilization depended for its stability. He thoroughly believed that Christianity was the true germ, the great heart and life, the nerve and muscle, of all true, real, and abiding civilization. If they wanted to ameliorate the condition of mankind they must touch the spring of all moral excellence, and the only power that could influence the soul for good and fill it with spiritual life was the power of the Gospel. Alike as a system of doctrine and as a vital force it alone could raise the man, and, by raising the man, raise his circumstances. By its doctrine of the soul it taught a true self-respect and the dignity of human nature. By its doctrine of sin it taught humility and modesty. By its doctrine of a Saviour it awakened tenderness and gratitude. By its doctrine of another world it taught the value of human life; and by its doctrine of judgment it taught self-restraint and the fear of God, and the necessity of subordinating the indulgence of natural impulses to higher and more abiding motives. As a vital force it brought the power of the Spirit of God in aid of human weakness and ignorance. The Society was engaged in the great and noble work of endeavouring to diffuse the influence of Bible teaching throughout the vast continent of South America, and it might well expect to reap such fruit as could not be secured by mere attempts to diffuse civilization. (Applause.)

The Rev. A. R. GODSON, Vicar of All Saints', Gordon Square, in seconding the Resolution, said the circumstances under which he appeared before them for that purpose were in some respects of a peculiarly sad and solemn character. He had been asked by Captain Stephens to take the place of their late lamented friend Mr. Benjamin Shaw. They were all probably aware that Mr. Shaw consented to take part in the proceedings of that Meeting. His name was actually published; it was printed on the cards which were issued, and during the interval which elapsed between the issuing of those cards and the day of the Meeting their friend was called away to his eternal rest. He could not help thinking that that fact must invest with very great solemnity the few words which he was permitted to utter on that occasion; and he would venture to remark that if the relatives who were mourning over the loss of the deceased, and whose sorrow was no doubt deep and acute, could derive any consolation from the sympathy of the Meeting, that sympathy was given to them most heartily and most fully. It would not be necessary for him to say much in seconding the Motion which had been so ably and eloquently proposed by Canon Garbett. There were only two matters in the Report to which he wished to draw attention. They had been told that the finances of the Society were not, on the whole, in as good a condition as they had been in former years. There were good reasons, satisfactory reasons, if he might use the word "satisfactory," why that should be the case; and he found that almost all religious societies were suffering more or less financially in consequence of the depression of commerce. But at a Meeting like that they ought not to content themselves with looking merely at the operations of the preceding year; but, taking a retrospect of the past, none of them could help feeling how greatly God had blessed and prospered the operations of that Society. Remembering that it was only about thirty years since the Society commenced its work in South America, he felt, on glancing through the Report which had been read that day, that it was perfectly marvellous how much they had been able to do, and how God had blessed the efforts of those who had been sent forth as missionaries. Another point which he wished to notice was that the Committee had almost uniformly been very happy and successful in the choice of the men whom they had sent out. There was, perhaps, scarcely any other Society in existence which had such a large number of truly Christian and faithful labourers engaged in the Mission work. These men had, many of them at least, given up positions in England where they

might have been comfortable and happy, and even prosperous, and had voluntarily subjected themselves to very serious hardships, living in comparative, if not absolute, solitude, being sometimes in considerable danger, and devoting themselves, from love to Jesus Christ, to the work which they had undertaken in connection with that Mission. He thought the friends of the Society had great reason to thank God for the excellent and faithful men whom He had put it into their minds, and had enabled them to send forth to South America. It was mentioned in the Report that it was intended to employ female missionaries, and that one lady had already gone out. He believed that the labours of such persons would prove exceedingly beneficial, especially among the female natives, and that the gentle, humanising influence of Christian women would produce the best results in connection with the Mission work. In conclusion, he would remark that, feeling, as they did, perfect confidence in those who were working diligently in those distant lands, after having given up the comforts and the advantages of home life, they ought to do their utmost to strengthen their hands, to make them feel that they had their full sympathy, and to show them that they had communion with them through the power of that Holy Spirit who alone could bring the work to a successful issue.

The Motion was then put and carried.

The Very Rev. the Dean of CANTERBURY moved the following Resolution :—

"That this Meeting desires to express its thankfulness to Almighty God for the increased vigour and continued development which marks the work of the Society in South America, and for the success that has attended the efforts of the Missionaries on the River Amazon."

The Very Rev. Gentleman said the Noble Lord in the chair had pointed out that no Mission was more interesting or more surrounded with circumstances which were adapted to rouse the imagination than the South American Mission. They all knew the origin of that Society ; they all knew how that excellent man, Captain Allen Gardiner, fell a victim to his noble efforts to carry to the Patagonians a knowledge of the Gospel. They knew that the Mission was baptized in blood. Considering also the vastness of the South American continent compared with their own small island, he could hardly help feeling that the fact that a Society having such small means was attacking it spiritually was well adapted to rouse enthusiasm and excite interest in the work. In that immense territory there were, besides the Spanish and Portuguese races, a large number of their own countrymen engaged in commerce, agriculture, and other industrial occupations. But the Resolution which he had to move had special reference to the success which had attended the efforts of the Committee to station missionaries among the natives on the banks of the River Amazon. Some of their own countrymen had entertained the idea that the native races of such countries as those in which missionaries carried on their labours must be destroyed by the advance of civilization, but the object of that Society and others of a kindred character was to rescue the native races from their present miserable condition and to raise them to the height of civilized men. While it had been too often the case with settlers first to rouse the bad passions of the native races and then to destroy them, Missionary Societies had done their best for the preservation of those races. As they all knew there had been great difficulties in connection with the aborigines of New Zealand, and but for Christianity and the efforts of the missionaries that noble race the Maories would before this time have become extinct. In Canada the missionaries had been very successful in their efforts to civilize and elevate the Red Indians, and while in the United States they had been a constant source of trouble, in the adjoining country they had become peaceful subjects of the Queen, and had risen rapidly in the scale of morality and civilization. Among the many reasons why he felt great interest in the work of the South American Missionary Society was the fact that he was instrumental in obtaining for the Bishop his University degree at Oxford. He had always felt that the Bishop was an excellent man, and he was glad that he occupied his present important post in connection with the work of that Society. He had observed in the Report made by the late Governor of the Falkland Islands that he regarded the Patagonians as if they were still the most wretched, ignorant, and dangerous beings in the world, and he had no doubt that most of their coun-

trymen were still disposed to look upon that race as one which it was quite impossible to raise or improve. But Bishop Stirling had been labouring in safety among the natives for many years, and although the Governor supposed that he was in a position of great danger, he knew the contrary. He could quite understand the Governor of such a distant settlement feeling from an official point of view great solicitude for the lives of any of Her Majesty's subjects for whose safety he was held responsible, and regarding it as wrong for them to be exposed to peril, but the feelings of missionaries were not exactly of that kind. If they had always been as keenly alive to danger as other people were, where would have been some of the greatest triumphs which the Gospel had won among the heathen? (Hear, hear.) Missionaries were, in fact, men who thought little of personal risks if by incurring them they could only convey the unsearchable riches of the Gospel to those who could be reached in no other way. He was quite sure that the Committee of the Society would not expose any of its missionaries to needless risks, but it was in the very nature of missionary work that risks should be encountered. Missionaries did not expect to be as comfortable amidst their work as they would have been if they had remained at home; but the fact that Bishop Stirling, and those who laboured under him, could remain so long uninjured among the natives of the most remote part of South America, showed how great must have been the influence of the Gospel in that part of the mission-field. The behaviour of the natives towards the shipwrecked crew of the "San Rafael," of Liverpool, also afforded strong testimony of the same kind. And while some might still regard the Patagonians as the most wretched and ignorant of mankind, the two facts referred to showed that great success had attended the efforts of that Society to improve and civilize them. Its great object was to make them Christians, and thus to raise them in the scale of civilization. As Canon Garbett had well pointed out, true civilization was a result of the spread of Christianity; and he believed that that Society, by bringing these people under the influence of the Gospel, was elevating them in the scale of humanity. Some persons appeared to think that civilization must come before Christianity, but that view was not supported by the experience of the South American Missionary Society, in its efforts to gain the natives of the vast territories of South America for their Lord and Master. He took special interest in the mission-work which had only just begun on the banks of the majestic River Amazon—the largest river in the world—a river which was thousands of miles in length, while the greatest river in England was only about two hundred. What first struck him in connection with that enterprise was the disparity of the means compared with the greatness of the work. There was a river thousands of miles in length, and having along its banks a vast number of native tribes speaking various languages, and there were four missionaries at work on behalf of the Society. Yet he was able to congratulate the Meeting on the measure of success already attained. That success might indeed seem small in the eyes of the world, but it was very gratifying and encouraging to them. One of the Missionaries, Mr. Resyek, had, it appeared, got four children of an Indian tribe under training; and some gentlemen, who traded in Brazil, had offered a suitable locality to form the permanent headquarters of the Mission, and were willing that the Society should teach their native servants, and undertake the education of their own, as well as that of the native, children. The natives whom those persons employed were, he regretted to say, in the position of slaves; but the influence of the Missionaries over the masters, might be like that which St. Paul exercised in reference to the case of Philemon and his slave Onesimus. He was glad to find that both Mr. and Mrs. Woods had joined the Amazon Mission. It should be remembered that St. Peter was a Missionary, and took his wife about with him; and, in acting as a Missionary, Mrs. Woods was not doing a new thing, but following the example of the wife of the Apostle (hear, hear); and he was glad that the Committee were introducing the influence of Christian women among the Indians of the Amazon. One great difficulty in the path of missionaries was that they and the natives were at first unable to speak to each other intelligibly; and so as regarded the four native children whom Mr. Resyek was training, he had to

learn their language before he could talk to them. Like other missionaries in a similar position, he had to catch sounds as they fell from the children's lips, and write them down; and up to the date of his last report, his acquisition of words amounted to 1,930 verbs and verbal phrases, 1,175 nouns and proper names, and 450 adjectives, pronouns, &c.: making a total of 3,555. This showed how slow must be the progress of Missionary work at the beginning, but they could not doubt that that vast territory would ultimately be won for Christ. The work was not a mere human, but a Divine work, and the natives who were converted would become missionaries to their heathen brethren. It was most interesting to observe what great efforts the Society was making with an income of only about 12,000*l.* a-year; and he trusted that before long it would become one of the chief Missionary institutions of this Protestant and Christian country.

Major-Gen. BURROWES, R.A., in seconding the Resolution, said they must all feel deep gratitude to God for the increasing success of the Society in the prosecution of its great Mission work in South America. Allusion had been made to the hardships and trials of many of the missionaries, and he thought they should be thankful to God that many excellent men had been found willing to endure them, as it was no easy work that they had to do, nor was it entirely free from danger, and yet a large number of faithful men had been found ready to offer themselves and to continue in the Mission-field. He had had some experience with regard to that interesting field of the Society's operations, the River Amazon, as he had been in the island of Trinidad, which was near the river Orinoco, and to him the work on the Amazon was especially interesting; and he rejoiccd that God had put it into the hearts of the Committee to send missionaries to that part of South America. He had visited North America, and he was much struck with the manner in which the people of the United States treated the Indians, for they all knew that in that part of America the whites had been gradually exterminating the native tribes, and that there had often been acts of cruelty and bloodshed on their part which could not be justified. He had himself seen in North America a large tribe of natives who had been brought under the influence of the Gospel, and he saw no reason why the Aborigines generally, both of North and South America, should not be brought under the same influence, instead of being driven out of existence before the advances of civilization, and they ought to be thankful for the degree of beneficial influence which that Society had already exercised in the continent of South America. Oh, how blessed was the influence of the Word of God! That had struck him very much in comparing South America with North America. In North America he saw the influence of the Bible and the Gospel pervading, to some extent, the whole Continent, whereas in South America were seen the darkness and the debasing effects of Roman Catholic superstition. Darkness now prevailed amongst both the native population and the Roman Catholic settlers; but he trusted that, through the spread of true religion by means of the agents of that Society and kindred agencies, the same purifying and elevating influences which extended over North America would be seen pervading the Southern Continent. There were many interesting features connected with the work of that Society, and it was encouraging to think that the President of the Republic of Venezuela, although he was a Roman Catholic, and although he might be supposed to be afraid of offending Roman Catholics, had courteously accepted a Bible which was presented to him. At Santiago also, where that fearful catastrophe which they must all recollect, occurred a few years ago, there was a central Bible Depôt connected with that Society; and colporteurs were now going far into the interior, and carrying with them Bibles, which could hardly fail to produce a blessed influence throughout the countries which they visited. The great Founder of Christianity began His work amid sorrow and trouble, and ended His life painfully on the cross; but the result was that the religion of Christ spread through the whole civilized world; and if he might make such a comparison he would say that the life and death of Capt. Allen Gardiner might, through God's blessing, lead to the evangelization of South America. With the small income of about 12,000*l.* it had established Missionary Agencies in many parts of that vast Continent, and it had agents stationed in almost all the more important towns. They had reason to be thankful, too, that

the work was being done by a truly Evangelical Society ; and although there were many things in the present day to make them feel downcast in relation to the Church of England, they could point to that Society as one which was carrying on a great work on strictly Evangelical principles. In obedience to the injunction of their Master, "Go ye into all the world, and preach the Gospel to every creature," they were carrying the Gospel to South America, and that by employing men who are of the same mind as themselves, who are not infected by any of the false ideas or doctrines which are extending, and who are simply and faithfully preaching salvation by the Lord Jesus Christ. Surely they had reason to be grateful for being enabled to carry on such a work, and should be encouraged and strengthened in its prosecution. He submitted to the Meeting that that Society was worthy of all the support which could be given to it, and that it should be a subject of earnest prayer that God would graciously incline the hearts of Christians throughout the land to sustain vigorously and liberally the efforts of the Committee to extend the work. (Hear, hear.)

The Meeting than sang the hymn commencing, "Jesus, where'er Thy people meet."

A. R. PITE, Esq., Chairman of the Society, moved the following Resolution :

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

He said he personally felt deep gratitude to his Lordship for taking the chair, having long wished to see him occupying that position in consequence of the support which he had given the Society in Scotland. The fact that Lord Shaftesbury had presided at two of its Annual Meetings was a sufficient guarantee for its Protestant and Evangelical principles, but he was also glad to see the Noble Earl in the chair identifying himself with the work. The formation of that Society originated in the prayers, offered in faith, of three godly men who met together at Brighton, and who felt sure that God would not fail to give the blessing which they asked for, and which the Society was now receiving. The Society was cradled in suffering. Its early agents were sustained by a deep conviction that they were doing what they ought, and they endured hardness as good soldiers of Jesus Christ, and were not men to be easily made ashamed. A few years ago the Mission had to bear the chilling blast of the Darwin controversy, during which the poor Patagonians were spoken of as if they belonged to a different genus from the European nations ; but that difficulty had been overcome, and some of the advantages and blessings of civilization were now to be seen in the midst of that despised race. As to the apprehensions of the Governor of the Falkland Islands respecting the safety of the missionaries, what he assumed might have been true six years ago, but now it was the opposite of the truth. The fact that the Rev. Thomas Bridges was able peacefully to conduct religious services on Sunday, and to hold prayer meetings in native huts three evenings a week was sufficient to dispel the fallacy on which the Governor's fears were based ; and no one could read the details of that fearful shipwreck which was referred to in the Report, verified as they were by Bishop Stirling, without feeling that a vast improvement had taken place in the character of the natives. On the East Coast, Mr. Coombe had proved a valiant soldier of Christ, and it was gratifying to find that the new church at Rosario, erected through his persevering energy, has been opened. He was assisted on the occasion by Dr. Smith, British Chaplain at Buenos Ayres, and the Rev. J. H. Gybbon-Spilsbury. They had an excellent Chaplain at San Paulo, and had got to the centre of Brazil. He could not sit down without alluding to the Amazon Mission. That was a project which had been dear to his heart for some years before it commanded the active sympathy and support of the Society. At last they ventured to enter that Mission-field. Four years ago it was determined to make an effort—he would not say a supreme effort, for that had yet to come, but an effort—and they found the right man to send out as pioneer in the person of Mr. Clough, who knew the perils and difficulties to which he would be exposed, but did not shrink from encountering them. Two other Evangelical societies had previously contemplated sending a Mission to that part of the world, but after making inquiries they both abandoned the idea, and he could not help feeling that God reserved the work for that Society and would crown it with success. After spending three

years on the Amazon River, Mr. Clough retured home, his heart still glowing with love for those among whom he had encountered so many personal hazards and endured so many hardships, and the Report told the Meeting of the extension of the work which had resulted from that visit. The speaker concluded by earnestly commending the Mission work on the Amazon to the prayers of all assembled.

Lieut. HAMOND, R.N., in seconding the Motion, said he was one of the "Old Beagles," who were associated with the late Admiral Fitzroy in the survey of Tierra del Fuégo. He believed there were but three of the old dogs left, but as long as these had voices they would, he was sure, "give tongue" on behalf of that Society. Many had spoken of the attempt to raise the moral condition of the Patagonians as a "forlorn hope," but whenever there was any great work to be done a "forlorn hope" was sent to do it. Fitzroy, Allen Gardiner, and Despard all gained their victories as a "forlorn hope," and now Bishop Stirling had trod the land of Tierra del Fuégo for six months without danger from the natives. Sailors were not usually afraid of danger, but it was not surprising that they formerly dreaded the natives of that part of the world. Forty years ago there certainly was danger; and those who had brought about the improvement might well be regarded as Christian philanthropists. One of the speakers said, wisely and truly, that Christianity must go before civilization, or that the two must go together hand in hand in attempts to improve the condition of the heathen. He entirely concurred in that view, and he believed that without that it would be impossible to civilize the natives of South America.

The Motion was then put by the Secretary, and carried by acclamation.

The NOBLE EARL in the chair afterwards briefly returned thanks, and Bishop PERRY closed the proceedings by pronouncing the Benediction.

Beckenham and Shortlands Association.

THE Quarterly Prayer-meeting of this Association, in connexion with the Prayer Union for South America, was held at Langley Farm, the residence of Mrs. Ralph Cator, on Monday, May 7th.

The subjects for prayer were those which appeared in the Magazine for that month. The attendance was good, and all seemed to enjoy the privilege of being permitted to meet together at the Throne of Grace.

"BRAZIL AND THE RIVER PLATE, 1870 to 1876." By WILLIAM HADFIELD. Edward Stanford, 55, Charing-cross. — Two-thirds of this very readable volume consists of descriptive notes of travel in Brazil and the Argentine Republic, which, from their evidently impartial character, are likely to prove useful to intending settlers. The remainder of the work treats mainly of the finances, resources, and vast capabilities of these extensive countries, and running through the whole are many valuable reflections on their political, social, and religious aspects. The admirable tone of the book makes it a very acceptable addition to the limited stock of South American literature.

Gleaning.

"HE SHALL BAPTIZE YOU WITH THE HOLY GHOST, AND WITH FIRE."—Matt. iii. 11.

S Jesus approached the solemn scene of His sufferings, He told His disciples that He would pray the Father, who would give them another Comforter who should abide with them for ever—even the Spirit of truth.[1] And after His resurrection, just before He ascended to heaven, Jesus commanded the apostles not to depart from Jerusalem, but to "wait for the promise of the Father, which, said He, ye have heard of Me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."[2] After Jesus had left them, the disciples, numbering one hundred and twenty, met in an upper room at Jerusalem, where they continued with one accord in prayer and supplication.[3] At length the Jewish feast called Pentecost arrived. Pentecost comes from the Greek word *pentecoste*, meaning *fiftieth*, because this feast was held on the fiftieth day after the Passover. At this great feast there were lodging in Jerusalem devout men out of every nation under heaven,[4] which made it a very suitable time for the first great public proclamation of the Gospel of Jesus after His crucifixion. On this great feast day the apostles were all, with one accord, in one place, when "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."[5] This wonderful scene was soon the great topic of talk, and the multitude hurried to the place where these wonders were taking place, and were in great agitation, because every man heard them speak in his own language the wonderful works of God.[6] The wonderful power of the Holy Spirit so accompanied the word that day that three thousand persons were pricked in the heart[7]—that is, were pierced with the sword of the Spirit, causing sorrow for their sins; received the word of salvation gladly—that is, believed to the saving of their souls; were baptized, and were added to the Church.[8] This shows that one great end of the descent of the Holy Spirit, who abideth with the people of God, was to make the preached word effectual to the gathering to Christ those whom He purchased with His blood.[9] It is all-important for all of us to inquire whether the Word of God has ever entered our hearts with the convincing and converting power of the Spirit.—*Lessons of Truth.*

[1] John xiv. 16, 17. [2] Acts i. 4, 5. [3] Acts i. 13—15. [4] Acts ii. 5. [5] Acts ii. 1—4. [6] Acts ii. 6—11. [7] Acts ii. 37. [8] Acts ii. 41. [9] Acts xx. 28.

PRAYER UNION FOR SOUTH AMERICA.

The following are the suggested subjects for special prayer on Monday, June 4th :—

1. No suitable application having been received for a clergyman and a catechist for the Southern Mission, and a clergyman to labour amongst the British residents at Chañeral, in Chili, prayer is again asked that men embued with missionary zeal may be graciously sent.

2. To enable the Committee to meet the growing want abroad of missionaries, a much larger measure of support is needed from the Church at home. Prayer is asked that this support may be granted.

3. For the widow and children of the Rev. W. H. Elkin in their bereavement, and that they may have a safe passage home.

HOME PROCEEDINGS.

THE most important items in the Society's Home-work for the last few weeks are the Annual Meeting and the Annual Sermon. An account of the former is given in this Number. The Sermon was preached by the Rev. G. Calthrop, M.A., at St. Jude's, South Kensington, on the morning of Ascension Day. At the conclusion of his discourse, which was founded on Mark xvi. 20, the preacher made some very apposite remarks on the work and claims of the Society. The collection amounted to 14*l.* 3*s.*

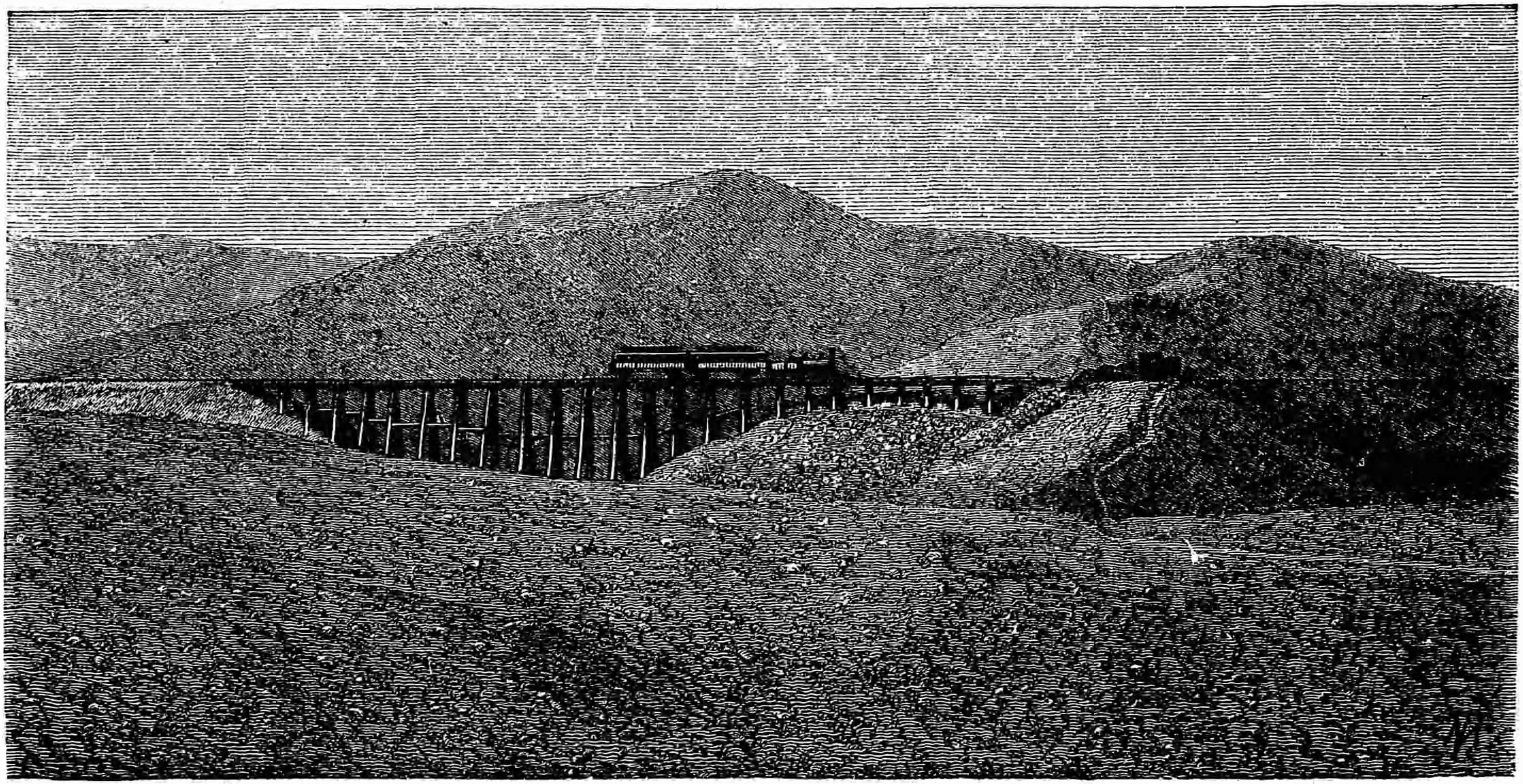
In the Southern District the ordinary Association work included Meetings or Sermons, or both combined, at the following places :—Blakeney and Selsley, in Gloucester ; Bournemouth, in Hants ; Poole and Stalbridge, in Dorset ; Stanton St. Bernard, in Wilts ; Chatham, Rainham, and East Farleigh, in Kent ; Westley and Newmarket, in Cambridgeshire ; Buckenham, in Norfolk ; Christ Church, Camberwell ; and St. Michael's, Stockwell, in the Metropolis. Poole was visited by Admiral Sir B. J. Sulivan, and gave him a hearty reception, St. Paul's School being crowded, and more than twice the ordinary sum being collected. For the better working of the Metropolis we have decided on a systematic canvass of the principal parishes. Mr. Farmer, who has acted for ten years as our Accountant, will assist in this, and we bespeak for him the hearty co-operation of our Hon. Secretaries in London and its suburbs.

In the Midland District, Ashbourne, Mayfield, Elkington, Louth, Frodingham, Oakham, and Market Deeping have received visits either from Mr. Welby or Mr. Reed. The latter is now located at Manchester, where he will be glad to receive communications relating to the Northern District.

Mr. Welby finished his Scotch tour the second week in May. Edinburgh, Cupar, Aberdeen, Huntly, Montrose, Perth, and Peebles were the places he preached or lectured at ; Glasgow, Moffat, and other places being postponed till the autumn.

The tour in Ireland, undertaken by Mr. Roe, ended on the 15th ult. After the County Cork visits, he did some work in Counties Dublin ; Wicklow ; and Westmeath ; including Sermons or Meetings at Tallaght ; Arklow ; Leixlip ; Moate ; Christ Church, Leeson Park, &c. In no part of our Home Field do we find more *internal and spontaneous energy* than in Ireland, and this is what is needed, if our cause is to be well supported at home, and is to be triumphant abroad.

H. S. A.



A TRAIN IN THE DESERT OF ATACAMA.

THE SOUTH AMERICAN

Missionary Magazine.

JULY 2, 1877.

LETTERS.

DURING the past month letters from abroad have been received from Bishop Stirling; the Revs. T. Bridges; J. H. Gybbon-Spilsbury; G. P. Quick; R. Croker; B. C. Huntly; W. F. Satchell; and W. H. Lloyd; Messrs. Dean and Son; Singlehurst, Brocklehurst, and Co. (Pará); J. Seccombe (Santiago); J. B. Oyler (Frayle Muerto); D. M. Fox (San Paulo); W. Bartlett; R. Whaits; J. Lawrence; J. S. Robertson; and W. T. Woods; Captain Willis; Mrs. Elkin.

BUSINESS.

THE usual Monthly Meeting of the General Committee was held on the 12th ult.

The following gentlemen were elected to serve on the Committee:—The Venerable Archdeacon Whately; J. Holt Skinner, Esq.; and Colonel J. E. Halliday.

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

FINANCE.

Finance Committee held their usual Meetings on the 7th and 21st ult.

Total amount received during the month of April was 476*l*. 8*s*. 1*d*.

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

GENERAL INTELLIGENCE.

THE last mail brought a long letter from Bishop Stirling, dated from Stanley. Her Majesty's ship "Volage" was in port, and the Bishop writes in grateful terms of the ready and valuable assistance rendered by Captain Fairfax in allowing the artificers of the ship to execute certain necessary repairs to the "Allen Gardiner." His Lordship writes: "It is amusing and exhilarating to find things which for months have failed to be done—which even to conceive of seemed to tax our poor minds and hearts unduly—taken in hand in a moment and guaranteed to be executed to-day!" This act of kindness on the part of Captain Fairfax will doubtless be as much appreciated by the friends of the Society as it is by the Committee.

It is with much regret we learn that our old friend Lieut. Sweny, R.M.L.I., has left Stanley for England. He will be greatly missed by the little community and our missionaries at Keppel, to whom he had endeared himself by his unvarying kindness and constant efforts to promote their welfare. Previous to his departure, the Sunday-school children, whom he superintended, presented him with a sum to purchase a Bible and Prayer-book in proof of their affection, and other friends gave practical expression to the regard and esteem in which they held him by a large pecuniary gift for the purchase of a *souvenir* of them.

The Bishop was about to proceed on a visitation round the Islands, a duty which as yet he had not been able to accomplish. On the completion of this pastoral tour he purposed going northwards in the "Allen Gardiner" to the Chupat and the Rio Negro. From thence he would go on to the River Plate, and afterwards, according to his present plan, his Lordship would return to Keppel as a basis for developing the contemplated extension of the Southern Mission.

Captain Willis, on his way from Ushuwia to Stanley, touched at Gable Island for the purpose of visiting the Fuegian Cushinesan, who, with his family and Lutellan, had been left

in charge of the cattle placed there by the Bishop. He found them all well, the animals in good order and quite tame. The natives had industriously employed their time in making a good corral and cow-shed, digging up, fencing in, and manuring with burnt shells a considerable piece of ground, which they had cultivated with potatoes, reported to be equal in quality and size to those raised at the Falklands.

The Rev. J. H. Gybbon-Spilsbury furnishes an interesting account of his journey to the province of Rioja, which is given at length, and will be found worthy of perusal. Those friends who are familiar with the early efforts made by Captain Gardiner to carry the Gospel into these parts will recognise our chaplain treading in his very footsteps, and thus fulfilling one of his earnest desires. It is very gratifying to the Committee to learn from the camp settlers in Mr. Gybbon-Spilsbury's district, through Mr. Oyler, how much they appreciated a chaplain being sent to them, and that at a time when, through a succession of failures in their crops, they were unable to help pecuniarily to any considerable extent. Referring to his visits beyond the "Camp," Mr. Oyler writes: "These are undertaken with the entire approbation of the settlers. In the absence of the chaplain arrangements are made for holding religious services directed by one or other of our number, and I trust," he adds, "that the regular attendance at our little meetings every Sunday is a proof that our pastor has touched some of those finer feelings and holier ties which the rough life we lead here is so apt to deaden." The last letter from Mr. Gybbon-Spilsbury brought news of the safe arrival of his wife and children at Buenos Ayres.

From Morro Velho the Rev. W. F. Satchell sends a cheering account. We trust soon to hear something of his work at the neighbouring mines of Santa Anna and Santa Barbara, the Directors of the St. John del Rey Company having generously devoted the amount of the Society's grant to defray the expenses attending this duty.

Mr. Robertson is again able to report satisfactorily of the depôt at Santiago, which continues to increase in favour with our countrymen and the natives. The sales reported are largely

in increase of those of any previous month, and we can but hope that the desire shown by the Chilians to be possessed of copies of the Scripture may increase and abound. We look forward hopefully to the time—no distant period, we trust—when this depôt shall become the centre from whence the Word of God shall be disseminated, by the aid of colporteurs, through the surrounding country.

In our next number we hope to be able to publish intelligence from the Rev. W. H. Duke, the Superintendent of the Amazon Mission. The fact of his being at present located at a considerable distance beyond the furthest point at which the steamers touch will account for the long interval between his letters. We are glad, however, that the mail brought news of the safe arrival of Mr. and Mrs. Woods and child within one day's journey of their destination, for which mercy we would humbly offer up our thanksgivings to Him who has hitherto so graciously guided and preserved them.

With reference to this branch of our work, Mr. W. Hadfield, in his interesting volume, "Brazil and the River Plate," noticed in the June number, writes :—

"I cannot close this chapter of the Amazon without making special allusion to the philanthropic and spiritual zeal of the South American Missionary Society, which has sent its peaceful agents to explore the mysteries of that great 'waste of waters,' and who have placed on record an account of their labours, than which it would be difficult to find anything more interesting in modern travel. With the feeble resources of the Society, unaided by Government or other assistance, its missionaries have traversed a large portion of the Amazon and its affluents, particularly the River Purús, where two or three are now residing amongst the Indian tribes, on its banks, pursuing their arduous work of endeavouring to Christianize them. Should these brave, worthy men succeed in their mission on the Amazon, or its affluents, it will be one of the greatest achievements of modern Christianity, and may lead to much good, by improving the condition of the singular nomad races existing there in all the majesty of primeval solitude, amidst the dense forests which border the rivers. Some few attempts have been made by Roman Catholic missionaries to found missionary settlements in that direction, but hitherto with very little success. The efforts of the South American Missionary Society, therefore, deserve support at the hands of their countrymen, as well as of the Christian community throughout the world."

P. W. S.

SOUTHERN MISSION.

Tierra del Fuego.

USHUWIA.

THE following are extracts from a long letter received from the Rev. T. Bridges :—

"We have received the kind present from the Board of Trade in the shape of 20*l.* worth of good clothing, which was very generously added to by Messrs. Dean and Sons, who deserve our thanks. This clothing is for distribution among the Adoovians and Oofyaroogans, who brought us news of the San Rafael disaster and behaved with humanity towards the distressed seamen. These natives have been sent for, but have not yet arrived. We are daily expecting them. A formal distribution will be publicly made, accompanied with advice, and warning as regards their conduct towards distressed seamen, when I must point out that as the foreigners whose vessels may be wrecked on their coasts are able and willing to reward them for any kindness shown to distressed seamen, so are they able and not backward to punish them, should they hear of cruelty and robbery committed against such.

"I do sincerely thank you in the name of my fellow helpers, and for myself, for the great kindness of introducing us, and this responsible work committed to us, to the prayerful notice of those who unite for special prayer to God for the extension of his kingdom in South America. And their prayers are answered and being answered here, for I can assure you that the grace of our Lord Jesus Christ is made known with greater unction and effect than heretofore, to greatly augmented audiences, whose attention is repeatedly rivetted on the stirring subjects daily brought before their notice, and pressed upon them for their faith and obedience by sound reasons and earnest love. Again I went forth in peace, was prospered greatly on the way, and have been brought back in peace, strengthened and refreshed, and very materially benefited in health. I shall ever bear a grateful, happy remembrance of some of Christ's saints I met with in Valparaiso, and do witness with revived power of the blessings of His grace in turning evil men and women into the 'saints of the Most High.'

"I enclose many letters to various friends of the Mission,—will you kindly forward them ; and those of them that are not fully addressed, will you kindly perfect. Had we time we would have written to various other friends. To some who have sent us help anonymously, in gifts of clothing, &c., for the natives and ourselves, we return our sincere thanks.

"I must also gratefully acknowledge kind gifts from 'A Friend,' 'Two Young Friends,' 'E. P., Plymouth,' and Master Haynes; also parcels arrived from others, of whose names and addresses we have no knowledge, whom we also warmly thank.

"Yesterday morning at our opening meeting there were fifty-seven natives present. I addressed them concerning St. Peter's and St. James's addresses in connection with the great question which arose about the observance of the Jewish laws by the Gentile Christian converts. I endeavoured to show the people what true religion is, that our God who has made His love and truth known to us in great mercy for our good, always requires of us a reasonable service, even hearty obedience, true love and faith, and sincere repentance. Religion does not consist in washings, fastings, and outward observances, but in filial love and service to our Almighty and everlasting Father, and his equal and beloved Son Jesus our Lord and Saviour, to whom, by the sweet influences of the Holy Spirit, we must come for life and all things. Our meetings even at 6 a.m. are well attended; for weeks the numbers present have ranged from thirty to sixty, and on Sundays rise to seventy. The school is very frequently densely packed, so that there is not room even to kneel. The natives from all quarters are resorting here more and more, and at present there are thirty-five canoes here, and about 200 people. These natives are now becoming united with our people, their former animosities and rivalries are disappearing, and they can travel about from one place to another in safety. On Sunday week I baptized two brothers (both married), by name Ernest and Edwin, and also a married woman by the honoured name of Sophia Thring.

"T. BRIDGES."

AN extract from a letter just to hand from Mr. Lawrence, whose time for correspondence is very limited, will be interesting to our readers. He writes:—

"As the vessel is once more leaving for Stanley, I embrace the opportunity of despatching a few lines. We know you are always glad to receive any information respecting the work committed to us in the southernmost part of God's vineyard; it is indeed pleasing to all, but especially to those who have the privilege of being called to carry the Gospel of peace to such a people as the Fuegians, with whom and for whom we are labouring, to see an influence for good spreading even in the midst of so much evil. Our experience must be much the same as that of others who are

engaged in a similar cause. Our work is not without its difficulties, if it was we should begin to doubt that it is the work of Christ, but whatever be the results, we do well to remember that duty belongeth to us, but success is alone of God.

"The Rev. T. Bridges most faithfully and earnestly daily declares to the people the whole counsel of God. His sincere desire is to preach Jesus Christ, the crucified, the only Saviour of men. The people always listen attentively.

"Our dear fellow-labourer Mr. Whaits has experienced numerous difficulties, specially during the past few months, whilst working with those whom he is teaching to be sawyers, he not knowing sufficient of the language, and their constant disinclination to follow work closely.

"It is with much gratitude and pleasure that we inform you of the safe arrival of my dear wife's sister on the 9th inst. She will be a most valuable assistant, and one who will manifest a deep interest in the happiness of the Indians. I also desire to acknowledge, with thankfulness, my restoration to perfect health.

MR. WHAITS gives us the following insight into some of the difficulties attending his work:—

"I am sure it would gladden the hearts of the Committee, and all engaged in the work, if they could see our three saw-pits, and our men sticking to work, day after day, for nearly three months; the poor fellows do the best they can, and are troubled if they let the saw go only a little out of the line. They think it a great favour to be able to learn to saw. I have now begun to teach Stephen to keep the saw in order. You will understand how difficult it is for me to teach these men, not knowing the language. I feel God has mercifully preserved us in our work. We have had many narrow escapes in felling trees. Oftentimes we are in great danger, from not being able to understand each other.

"We have our Sunday-school still. The attendance is from thirty to forty. There is evidently an improvement in the children; they come much cleaner, and are better behaved.

"Our Saturday evening prayer-meeting is very interesting; the men attend very well, and we have very nice meetings sometimes."

A Journey to Chilecito in the Province of Rioja.

LEAVING Frayle Muerto on March 5, accompanied by Messrs. Bothamley, Groube, and Bubb, we started by train for Recreo. This is the half-way station between Cordoba and Tucuman, distant from the former 166 miles. It was a hot, dusty day, and cooped up in the small carriages of this narrow-gauge line, we all suffered an intense degree of discomfort. Recreo was safely reached at sundown, and there we passed the night as well as we could. I had telegraphed from Cordoba for mules to be in readiness for us, and on our arrival the station-master informed us all arrangements were made. But the next morning, so many delays were put in our way, that we could only get the mules by threatening to go to another station further on, San Pedro, and start from there; so that it was nine o'clock before we were ready.

"The distance from Recreo to Rioja is 171 miles; and as the road bears but an indifferent reputation, we were all fully armed. This bad reputation was at least warranted by the strange number of crosses put up by the wayside to denote where a murder had been committed. But our party was numerous enough to secure us from molestation.

"All being ready, we mounted our mules, and, accompanied by a 'peon,' or attendant, to bring them back from Rioja, we started under a burning hot sun. Our provisions for the journey were carried in our saddles, in addition to sundry bottles of water; for our way lay across one of those peculiar uninhabited deserts which so abound in South America. The ground was sandy, without a single pebble, and without a particle of grass; but it was well covered with short stunted bushes, all of a prickly nature.

"As you may well imagine, the heat was terrific, the sun's rays beating down almost perpendicularly upon our heads. Our throats were soon parched with thirst, and the water we had brought with us was but a drop in the desert. About two o'clock we rested for a short while, and obtained a drink of black muddy water from a 'repressa,' or cattle-pond; but as there was no pasture for the mules, we dared not tarry long. So very soon we were once more in the saddle, trudging onwards, thankful at long intervals at being able to obtain a drink of similar filthy, muddy water. Shortly after dark, having accomplished thirty miles, we came upon a large mud building, where the good man Don Anaclete (surnames are seldom used or heard) ekes out a miserable existence by wood-cutting and vain attempts at farming. Most kindly he placed a small, semi-ruined 'rancho' at our disposal for the night, of which we availed ourselves

with pleasure, as a heavy storm was menacing. Hearing that his wife was lying in the house ill, I made an offer of my small medical knowledge, and most providentially was able to relieve her, at the loss, however, of nearly all my night's rest. Don Anaclete was so grateful, that he made me occupy a bed in the verandah or porch of his 'rancho.'

"All night long the storm raged, and, as I found in the morning, my companions had suffered somewhat by the water trickling down from the dilapidated thatch. We had intended starting before daybreak, but the storm delayed us, and we could only leave about sunrise, when we bid adieu to our host and mounted once more, a little stiff from our first day's experience. This, however, soon wore off, and for the first few leagues we thoroughly enjoyed our ride. The rain had laid the dust, and we found an abundance of fresh water to drink in the ruts of the road. We pushed on as rapidly as we could, for we had before us a march of fifty-four miles before reaching our intended resting place.

"Right before us loomed the rugged Sierras del Alto, a lofty range of rocky mountains, almost treeless, which seemed to jut out perpendicularly from the foot of the plain. The main road takes a turn to the south, so as to pass round the sierras; but about noon, leaving this, we struck across by a small bridle path. At once the scenery became bold and picturesque in the extreme as we gradually wound round the foot of the hills, but withal the same barren aspect, so distressing to the eye. At length we reached a kind of 'cul-de-sac,' enclosed on every side by the precipitous sides of the sierras; and here lay ensconced a small hamlet of mud ranchos, for all the world like one of those robber villages in the recesses of the Calabrian hills. Here we managed to buy a small bottle of wine and a few dried figs, together with a substance called 'algarrobo,' very sweet and fattening, but most distasteful to the palate. Somewhat refreshed with our collation, we began to scale the pass, or rather rough steps hewn in the face of the rock. It was a marvel to behold the cat-like agility of the mules which bore us. On the way, we had several slight mishaps, but all more ludicrous than dangerous. And so the narrow path wound round and round in every direction—now ascending perpendicularly, now descending as abruptly, and anon bearing us along the edge of a precipice—but withal gradually carrying us into the clouds, in whose breaks we could now and again perceive wonderful vistas of the plain below us. The road finally joined the winding course of some dried-up mountain torrent, along whose boulder stones we slowly toiled, and at length reached the summit of the last elevation, from which we could see the plain that lay straight below us, some 4,000 feet. The rapid descent was perilous in the extreme, but safely accomplished after an hour's toil. Thus once more we were landed on a plain, somewhat similar to the one we had already crossed, but resembling more the great "salinas," or dried salt lakes. It was long after dark when we reached our destination for the night, the estancia of Don Diego, where we were received with fair

kindness ; and after a rough meal, we laid out our rugs and blankets on the ground, and were soon lost in the arms of Morpheus.

"After a few hours' sleep, when the moon rose about two o'clock in the morning, we once more saddled our mules and set forth. Our way lay through the same dried lakes, with a thick incrustation of salt, which gave a sharp, crispy sound under the hoofs of our mules. These lakes are separated one from the other by slight elevations or sand heaps covered with low stunted bushes. We journeyed on until sunrise, when we made a halt for breakfast. Our usual 'modus operandi' was simple in the extreme. A fire was lit with the dry wood, and the hot ashes carefully collected ; the meat was put upon a thin stick or skewer, supported at the two ends, and placed over the hot ashes. Thus in a short while our "asado," or roast, was ready, and eaten with bread and whatever water we could obtain.

"All day (Saturday) we continued the same, except that towards noon we found that rain had fallen, and the lakes were full of water, through which we had to wade laboriously. Once we came upon a small rancho, where we had the good luck to buy a couple of 'sandillas,' or water melons, which we devoured with intense relish. It was long after dark when we arrived at an estancia, where we had hoped to rest for the night ; but as there was no pasture here for the mules, we were compelled to push on about a league further, where we encamped '*à la belle étoile.*' There was no need to make a fire, as we had no more meat ; so after eating some sardines, we rolled ourselves in our blankets and again slept until the moon rose. At three o'clock we once more set out, and trudged silently along in single file, occasionally falling asleep on our mules. It was ten o'clock before we came to an estancia of some importance, about 24 miles from our destination. Here we obtained some fresh milk and a fowl, which we carried off for our breakfast. After an hour's rest at noon, we at length reached the summit of the sandy plain, and saw below us the town of Rioja, nestling at the foot of the Andes, some 15 miles away. The sun was now scorching hot, and it was with infinite difficulty we could continue our journey ; but, as all things must come to an end, so did our toilsome march, and we reached Rioja about three o'clock on Sunday afternoon, weary, dirty, dusty, and hungry. There was no hotel to be found in the town, so we had to put up with what accommodation we could get at the Fonda.

"I had hoped to have held a service here in the evening, but I found that there were no English here at all—only a few Germans and French ; so I had to content myself with the announcement of a service on my return.

"Rioja Province is one of the poorest in the whole Republic. The town has suffered greatly from intestine wars and commotions, and every house bears marks of dilapidation. Since the last year or two it has, however, improved wonderfully, and some public buildings are in course of erection. The only thing worth seeing is the Plazza, which is most tastefully and ornately laid out. There is little or no business done in the

town, and altogether it is the dreariest one I ever entered. The inhabitants, however, seem very kindly disposed to foreigners, and we met with great kindness from the Governor, Don Reuben Ocampo, through whose medium we were able to obtain mules to prosecute our journey to Chilecito.

"On Tuesday morning, March 13th, having procured mules and a 'peon,' we set off from Rioja at eight o'clock. For a league the road, gradually ascending, continued along the plain, to the foot of the first range of the Andes, called the Sierras de Velasco. These sierras rise to a height of 11,000 feet above the level of the sea. The road gradually diverged into a bridle path, which entered a 'quebrada,' or ravine between precipitous rocks. For four leagues we slowly toiled along the circuitous ravine, following the course of a rapid mountain torrent. After a short rest at midday, we began to scale the mountain itself. The path led up the rocky sides of the hill, at a most uncomfortable angle, one by brushing against the rock, the other overhanging a deep precipice. Now and again we made a rapid descent, and found ourselves in a beautiful little valley, with huge overhanging trees, the ground carpeted with every possible tropical plant; while the mountain stream trickled rapidly along. At other times we faced the former course of some 'cresciente,' or torrent, where the huge boulder-stones and uprooted trees revealed the danger of being surprised by a storm. Hour after hour we toiled along through some of the grandest and ruggedest scenery I have seen. Peak after peak was ascended, until a little before sunset our labours were rewarded by reaching the topmost peak, with a clear view before us of the main range of the Andes, with the Sierra Nevada towering in all its snow-capped beauty, and glistening in the rays of the setting sun—truly a most glorious sight. The Sierra Nevada rises to a height of 24,000 feet, and has never yet been scaled. It is in this mountain that the richest veins of gold and silver are found, comprising what are known as the Chilecito and Famatina mines.

"The cold at the top of the Sierra Velasco was very great; so, beating a speedy retreat, we descended into a small valley near, and prepared to spend the night as well as we could, wrapped up in our rugs.

"The next morning we set off again at four o'clock, and began the descent. This seemed far more perilous than the ascent, and it was a strange feeling to see the mule's head in a line with one's feet; but the sure-footed animals slowly picked their way in between the boulders, and about noon we found ourselves once more on the plain. From the foot of these mountains a table-land or plain, about 1,700 feet above sea level, extends to the main range of the Andes, with an average width of eighteen miles. Like all these plains, the ground was covered with sand, and the burning rays of the sun above us, reflected from below as well, caused a heat such as I had never experienced. We reached the other side about sunset, and rode into the town of Chilecito, where we were most cordially welcomed and housed by Mr. W. Treloar, owner of many of these mines.

"The distance from Rioja to Chilecito by the road we came is only fifty-four miles, but on account of the difficult pass, it is reckoned a good two days' journey.

"The hearty welcome we received from all was most gratifying after the hardships of the way. Chilecito is properly the name of the whole district, the town being known officially as Villa Argentina. It is much the same as most of the South American towns, and as yet in its infancy; but the beautiful foliage of the numerous trees relieves the monotony of mud walls and houses. There is plenty of running water from the sierras, and the whole district is well irrigated; and in the sheltered spots formed in the ravines, or 'quebradas,' little villages have sprung up in every direction, where agriculture is pursued in a primitive fashion. The grapes and pomegranates of the locality are highly prized, and the wine is some of the best in the country. Maize, corn, rice, and tobacco are also largely cultivated.

"The mines themselves lie between latitudes 29deg. and 30deg. south, longitude 71deg. west, about six leagues from the town of Villa Argentina, and are chiefly at an elevation of 17,600ft. above the sea level. The rarification of the air, or 'puna,' gives great trouble, and only strong men, or those accustomed to great elevations, can work with impunity. The ores are generally very rich, and yield an average of 800oz. per ton, although many have reached far higher. But the working is most primitive, on account of the want of capital. The quartz is blasted, and the richer pieces are placed in leathern bags, which men carry on their backs, and bring up to the surface. Formerly the ore was transported on muleback to Cordoba, 340 miles distant, then by train to Rosario, and so shipped for England. Under these circumstances, only the richest veins could pay the cost of freight. But since the beginning of the year, some smelting works have been established in the village of San Miguel, one mile from Chilecito, by Messrs. Almonacid and Parchappe. The resident manager of these works is Mr. Pierson, who with his wife—an English lady—live on the works. The first smelting was made last month, the second occurred the day after our arrival, and we were kindly invited to see it. The works may now be said to be in full operation, and will produce a great impetus in mining operations here.

"A fair amount of German and English Protestants are engaged in the various operations of mining, but on account of the great distances it is difficult to gather them together for service. However, I visited all I could in the time, and gave two services—one on the Friday evening, March 16, and the other on the Sunday morning, March 18. Besides these, I had a baptism to perform.

"My three companions, Messrs. Bothamley, Groube, and Bubb, left me here. I stayed in the district from Wednesday evening till Sunday afternoon. I had agreed to journey to Rioja with a native gentleman, but as he delayed coming, and as my time was most precious, I left

Chilecito alone, on Sunday, March 18, at 4 p.m. Travelling nearly all night, with only one hour's rest, I managed to reach Rioja on Monday afternoon, at three. The same evening I held service there in Spanish, when I had a very fair congregation. The Governor, Don Reuben Ocampo, made me stay at his house, and procured me mules for the onward journey. On Monday afternoon, at five o'clock, I started from Rioja with a peon to Catamarca, a distance of 150 miles. The road was good, being the main 'mensageria,' or post road, so that we were able to push on nearly night and day. Half the journey lay along the same plain we had passed on our way to Rioja, but in a north-easterly direction, and was nearly entirely deserted. I found out afterwards that the road bears a very bad reputation, and the number of murders committed lately was perfectly appalling. The first night, about eight o'clock, two 'gauchos' appeared out of the woods, and accosted us; but after firing three shots, to frighten them, they vanished in the darkness, and left us in peace to pursue our journey.

"About twelve leagues from Catamarca the country began to be better inhabited, and we passed through a succession of small 'poblaciones,' or hamlets, fairly well cultivated. In scarcely any are there churches; in fact the people live not only in a state of gross ignorance, but without any religious services. Few are married, living with their so-called wives without the sanction of the Church, because of the cost of the ceremony. Nearly all of the children are illegitimate. We reached Catamarca eventually on Thursday morning, March 22, at eight o'clock. Here my letters of introduction soon made me known; but as the town is the most bigoted I have ever entered, I could not walk in the streets without meeting hostile glances, and abusive epithets. Even the minister of the Governor, speaking of me to a Frenchman there, called me the 'gringo's devil,' gringo being a term of abuse addressed often to foreigners. Nevertheless, there is much work to be done here, and I had the pleasure of holding conferences with many of the more enlightened inhabitants who are desirous of knowing more of our religion. I left them many books to read and study, prayed much with them, and feel sure that some at least will soon become converts to our faith. I feel strongly that much can yet be done in all these upper provinces, especially among the rising generation, and that a missionary, well acquainted with the Spanish language, would, by God's blessing, perform great wonders.

"Early on Friday morning, at three o'clock, I obtained fresh mules, and started on my final ride to San Pedro, a station on the Tucuman Railway, distant from Catamarca 102 miles. For the first fifty-one miles the road was nearly due north, along the western side of the same Sierras del Alto which we had crossed on our second day's journey from Recreo. But the valley along which we proceeded is far different from any other part we had travelled through. It is most fertile, and very fairly populated. The inhabitants are quiet and industrious, but content with very little. The chief object of cultivation is the tobacco plant. But even here we found

our old enemy the 'langosta,' or locust, committing his frightful ravages. What a dreadful plague for this unfortunate country! On our way we had to cross a large river, but as there had been heavy rains the night before, a terrible 'cresciente' was running, and we were compelled to swim as best we could; the mules were carried down a mile beyond the proper landing place. After travelling until past noonday, we came at last to the pass by which the sierras are crossed. The road is excellently well made, and considered one of the great works of the Republic. It is either cut out of the rock, or built up from below, and gradually doubles round the mountain side, until the summit is reached, from whence a splendid view of the two plains, east and west, is obtained. Three hours' journey brought us to the foot, when we diverged into a bridle-path, and struck out straight for our destination. The path was most lovely, passing through a virgin forest, with huge trees, the ground covered with aromatic flowers. We stayed at seven o'clock at a small estancia, where the owner, a native, was most prodigal in his kindness, and made us stay the night. We had ridden seventy-five miles from break of day. We left again about three in the morning, and coming down on to the plain, we at length reached San Pedro Station at eight o'clock. The station-master, Mr. Bond, is a North American. He made me welcome, and gave me a bed to sleep on, until the train came up at eleven o'clock. By this I went on to Tucuman for services on the Sunday.

"By a most unfortunate circumstance the notices of the services sent out in Tucuman were faulty, so that we had no morning service. However, in the evening, the service in Spanish was well attended, thirty-three natives being present. All expressed themselves in high terms.

"I left Tucuman on Monday morning, and reached Cordoba on Tuesday night. We had a slight earthquake in the former city.

"J. H. G. S.

Brazil.

MORRO VELHO.

"*The Parsonage, Morro Velho, Brazil, S.A., April* 16.

OUR chaplain gives the following account of his work:—

"It gives me pleasure to forward to you the Quarterly Report of Christian work in this place.

"The services of the House of God are diligently and punctually attended.

"How frequently is the Gospel called 'the truth!' So we try to make 'the strictest veracity' the first distinguishing mark of our labours at Morro Velho. We believe you give us credit for this. Accept the

thanks of all for what has been already done on our behalf by the Society. You shall have our prayers that God's blessing may rest upon the Annual Meeting. Let us again have yours for the furtherance of our ministry.

"The Lent Services were decidedly successful.

"On Good Friday thirty-four persons attended Divine service. I preached from 1 Corinthians ii. 2; the words are—'For I am determined not to know anything among you, save Jesus Christ and Him crucified.'

"Mr. Quick, at Santiago, and myself, at Morro Velho, seem undivided in this matter. So we should be. We were both set apart for Mission work in South America, about, if not at, the same time. Adherence to the text is good.

"Easter is passing on with joyful effects, and I earnestly pray for beneficial results.

"Jesus and the Resurrection can do mighty things,

"'Till on each dwelling, near, remote,
The Banner of the Cross shall float!'

"The congregations yesterday numbered 74 and 70.

"WILLIAM F. SATCHELL, Chaplain and Missionary."

Chili.

SANTIAGO.

BIBLE DEPOT.

WE are sure that the following extracts from Mr. Robertson's last report touching his work in connexion with the Bible and Book Store in Santiago, will be read with interest and pleasure:—

"*Bible Depôt, Santiago, April* 13 *and* 23, 1877.

"I have very great pleasure in reporting to you another successful month. Our receipts have increased considerably, and our regular customer list has been augmented as well. The list of Holy Scriptures distributed is very gratifying to me, considering the difficulties in our way, much more so than formerly, because I hope, and have reason to believe, that the Scriptures sold here recently have been distributed amongst those who knew not the Book even by sight. I think it is better not to engage a colporteur until he has proved himself capable of doing the work; for this reason, I allow a man to take the Bibles on commission. We have a very worthy man in Santiago, who has lately been very ill, but has now somewhat recovered, and I think perhaps that

he may be of some good to us in distributing the Scriptures. Having undertaken to distribute, with the blessing of the Almighty, the Word of God amongst the natives of Santiago and the neighbourhood, I have devoted all my energy to firmly establish the Bible depôt, and I think that unless this is effectually done we cannot expect much success. The depôt is open from nine a.m. to five p.m., and from seven p.m. to nine p.m., and after when occasion requires. At present it requires my whole attention. A desire is shown already, and a spirit of inquiry is evinced for Bibles amongst a few, a desire that can be increased by careful, judicious, and polite encouragement to those who come to the depôt.

"I also trust that it will be the means of doing great good here, not only by distributing God's Word, but by showing the people of Santiago that there is a Society bold and good enough to open, in the face of so many obstacles and opposition, a store where they can come and inquire about the doctrines of the Lord Jesus. At first the prospect was dark, and friends gave me no hope of success, but as in the case of man's fall, there was one glimmering hope left—the one hope upon which we must always solely depend—the friend who will always help us when we go to Him. And certainly, God has been very very good to us, and we have much, very much, to be thankful for.

"I have many friends amongst the Chileños, who come to visit me and talk to me. One, a medical student of high family, has lately commenced to attend the Chilian service on Sunday.

"I attach, from the experience I have already, very great importance indeed to the firm establishment of our Depôt. If the work of distributing the Holy Scriptures here is to be carried on successfully, the head-quarters of the work must be properly, decently, and orderly conducted.

"In conclusion, I pray that the Almighty will be with you in your work, and that the seed sown here may bring forth an abundant harvest.

"During the month of March the following Holy Scriptures were disposed of in the depôt :—

"6 Spanish Bibles ; 162 Spanish New Testaments ; 1 Spanish Prayer-book ; 2 English Prayer-books ; 5 English Hymn-books ; 12 Spanish Gospels ; total, 188.

"Also the following religious works :—2 Cronices de la Familia Schönberg-Gotha ; 1 Laminas de la Biblia ; 1 Moody's Addresses ; 1 Hymnal Companion, Family Friend, Obrero, Piedra, and Record. The two last named are circulated gratuitously by the Valparaiso Bible Society.

"And by the Colporteur :—1 Spanish Bible ; 16 Spanish New Testaments ; 27 Spanish Gospels ; 2 Spanish Hymn-books ; 4 Spanish Bible Histories ; 3 Obrero (yearly parts); 17 religious books in Spanish. Total number of Bibles, 7 ; total number of New Testaments, 178; total, 185. In corresponding month of year 1876 were sold, 9 Bibles and 16 New Testaments ; total, 25. Total receipts at the depôt, 161·20 dollars.

"J. S. ROBERTSON."

For the information of those of our readers who are not acquainted with Santiago, we give the following extracts from the very able report of Mr. Rumbold, H.B.M. Minister in that city, which will enable them, in some measure, to estimate the importance of Mr. Robertson's work:—

"A first visit to the City of Santiago cannot but be matter of agreeable surprise to an intelligent European, but after a more lengthened stay the ambitious growth and luxury of the town will probably seem to him out of due proportion with the power and resources of the country of which it is the capital. One is, indeed, scarcely prepared to find ninety miles inland, at the foot of the Andes, a city of some 160,000 inhabitants, with such handsome public buildings, stately dwelling-houses, and exceptionally fine promenades. What, perhaps, strikes the stranger most—next to the marvellously beautiful situation of the town—is the atmosphere of aristocratic ease and exclusiveness pervading it. Long, quiet streets of private houses, mostly built after the fashion of the Parisian *petit hôtel*, with some of far more ambitious style, their drowsiness now and then broken in upon by the clatter of a smart brougham or well-appointed barouche that might figure with credit in the Bois de Boulogne (the models of Chilean *élégance* are all French); well-dressed, refined-looking women gliding along the well-swept pavement; numerous churches, and long, low, whitewashed convent walls; the absence of bustle, the concentration of all trade and shopping in a few central thoroughfares, all combine to make one ask one's self if this be not the residence of some dreamily-quiet, orthodox, luxurious Court sooner than the centre of a small, stirring, hard-working Democratic State. The phenomenon easily explains itself to those who know that modern Santiago is a creation of class-government ingrafted on one of the great strongholds of Spanish orthodoxy. Unfortunately it is an absorbing place, drawing to itself too much of the wealth of the country. The dream of the Provincial Chileno is to make enough money to build or buy a house in Santiago, and there live at ease. It has thus become an idle, expensive, and, so to express it, artificial capital of a busy, thrifty country. It is also a place of ugly contrasts, for cheek-by-jowl with palatial structures the most dismal hovels are to be seen there, poverty flaunting its rags at every step in the broad sunshine instead of being relegated to remoter suburbs as in European great cities. It is termed by its inhabitants 'the Paris of South America,' but is more like slices of Paris dropped down here and there in the midst of a huge, straggling Indian village. Of its increasing luxury some idea may be formed from the statistics of the private buildings commenced since 1872. In that year the aggregate value of those buildings was estimated at 4,338,100 dollars. It fell in 1873 to 1,439,430 dollars; rose slightly in 1874 to 1,497,248 dollars, and in the present year sank under the influence of the crisis to 806,130 dollars. This gives a value in round numbers of 8,000,000

dollars, or 1,600,000*l.*, for the four years. Considerably over one thousand houses were built during the period, some of these being residences of considerable pretensions. In 1873 the most expensive of them were put at 80,000 dollars, 65,000 dollars, and 55,000 dollars each. In 1874 permission to build was obtained for one house estimated at 200,000 dollars, and for nine others ranging between 100,000 dollars and 50,000 dollars each. Notwithstanding this additional house accommodation, the cost of house-rent still goes on steadily increasing, for the simple reason that most of the new houses are built to be lived in by their owners, and not to be let for speculation. The number of private carriages and other vehicles affords, perhaps, still more striking evidence of the style of living at Santiago. The carriages licences taken out in 1875 show that there were altogether 1,284 private carriages, with 471 public conveyances, and 2,750 carts and drays. Besides these, the principal streets are traversed by numerous American tramway-cars, which carry several millions of passengers in the course of the year, and besides being a great convenience in a town covering an immense extent of ground, have proved an excellent investment to the fortunate shareholders."

NORTHERN MISSION.

AMAZONS.

THE following letter from Mr. Woods brings the account of his voyage to within one day's journey of Hyutinaham. It is an occasion for much thankfulness that he and his dear wife and child have been mercifully brought so far on their way with so little inconvenience:—

"*Rio Purus, April 27th*, 1877.

"By the mercy of God I have arrived thus far in safety with my wife and child. As the 'Anajas' returns for Pará a few hours after our arrival at Hyutinaham, I write before reaching there, so that my letter will incur no risk of delay.

"We left Pará on the afternoon of the 6th inst. J. Joss, Esq., and Captain Pomeray, of the Atlantic Steam Navigation Company, came on board to see that our baggage was safely stowed away, and also to see that we had comfortable quarters for the voyage. Mr. Brocklehurst got all my baggage and the property of the Society through the Custom House, paying all duties, as well as attending to my money matters. I cannot be too grateful for the kindness shown by these gentlemen and the other English residents at Pará. The Society certainly has many well wishers amongst the English and Americans there.

"The voyage up the Amazon has been long and rather tedious, which, however, did not keep me from enjoying what is to be seen. This is a wonderful river, with its many affluents. Its vast forests contain trees of gigantic dimensions, scarcely any two being alike. They are crowned with differently-tinted leaves, and blossoms of the most brilliant dyes, each tree shooting up to a great height, as if trying to escape from the dense crowd. Parasitical and creeping plants climb to their topmost branches, and leap from tree to tree, so interlacing the woods as to render them absolutely impenetrable till the axe has opened a passage.

"During the passage up the Amazon we stopped at more than 100 stations, and it is certainly pitiful to think that at hardly any of these settlements are the truths of Christianity taught.

"'Lord, hasten the day when this barren wilderness shall become a fruitful vine!'

"The large supply of tracts which I brought from London only being half exhausted, I kept the remainder for distribution on the voyage amongst the rubber merchants and others. One cannot imagine how eagerly they were sought for. Groups of young men would get together whilst one read aloud. I was repeatedly thanked for them, and I have reason to believe that they were blessed to some. I had a large quantity of Scriptural extracts (papers containing the Ten Commandments, the Prodigal Son, and other portions of Scripture); the greatest demand was for these, and I know of one case where by reading the 2nd Commandment it was the means of subverting a superstition, and I may as well relate it. While at anchor at Manaos, I had reason to go and see the dentist. Not knowing the way myself, the Captain very kindly sent a young man to accompany me. On the road we happened to pass a Roman Catholic church. The young man looked into the church and pointed me to an image of a priest of that Church, dressed in full ecclesiastical robes, and placed in the pulpit. He then said that 'Images in the church were not in accordance with the 2nd Commandment.' I told him that God's Word was opposed to such things, to which he seemed to agree. On Saturday the 21st inst. we arrived at Arinan, the largest settlement on the Purus, having a population of more than 100. Here a very imposing ceremony took place. Amongst our number was the owner of this settlement (a gentleman of colour). All the inhabitants turned out to receive him. Standing on each side of the landing wharf, bareheaded, all the grown-up men and women shook hands, whilst the younger people kissed their hands. A prince could hardly have been better received.

"I was told of one such who was a slave for a number of years, who afterwards, when he had become owner, had his own brother under him and would not release him until the necessary money was paid for his freedom. Seeing that this was an important settlement, and that I might possibly be able to give away some of my Protestant literature, I brought a few books and several copies of the Scripture extracts, all of which were

gladly received. I regret that I had no Testaments. I might have left some at the different settlements, besides giving them to those who seemed so thankful for the other papers.

"Sunday on board is very different to what we have been used to in England. It is not observed as a day of holiness. Card playing is freely indulged in, and last Sunday there was dancing, but we sought the presence of the Lord. During the voyage, my wife, child, and self have all felt ill at different times, but, thanks be to God, we have not been seriously so, and we hope soon, after we are settled down in our new home, to be all right. The piums will not let us alone. As I write this letter, my hands are covered with marks where these gentlemen have been operating. Wherever I go they follow me. I am told to have 'patience,' as I shall get used to them in four years, which, however, I very much doubt.

"The Captain of the 'Anajas' has behaved very kindly to us; indeed, he delights in doing all he can to make us comfortable. The kindness shown me I decidedly attribute to the missionaries who have come this way before. I am told by some of the passengers on board that Senor Bendicto de Madeira (who was to have received them at San Pedro Ed.) is at present at Pará. If such is the case, I suppose there will be a few difficulties to encounter, but trusting in Him who has shown us so much of His goodness, we may with confidence look to Him for future guidance.

"W. T. WOODS."

PRAYER UNION FOR SOUTH AMERICA.

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

1. For the native Church at Ushuwia—that a large measure of the Holy Spirit may be graciously given to its members to enable them to resist the manifold temptations that beset them; and that the fruits of the Spirit may abound in them.
2. For Lota, now vacant through the death of Mr. Elkin—that the Committee may be Divinely guided in the selection of a suitable agent to carry on the work there.
3. For Chañeral—that the Lord will be graciously disposed to answer the prayers already offered for a suitable man, embued with missionary zeal, to fill this new opening.

Gleaning.

"EXCEEDING GREAT AND PRECIOUS PROMISES."—2 Pet. i. 4.

ALL who have the grace of God are interested in His exceeding great and precious promises.[1] Jesus promises comfort to those who mourn for sin.[2] He promises rest to the weary and heavy laden who come to Him.[3] He promises salvation to those who believe on Him.[4] He promises every needful thing in this world to those who seek first the kingdom of God and His righteousness.[5] He promises to cast out none who come to Him.[6] He promises to those who ask, it shall be given; to those who seek, that they shall find; and to those who knock at the door of His mercy, that it shall be opened.[7] He promises to manifest Himself to those who love Him and do what He bids them.[8] He promises that those who keep His commandments shall abide in His love.[9] He promises that those who endure to the end shall be saved.[10] He promises that the gates of hell shall not prevail against His Church.[11] He promises to come again and receive His Church to Himself,[12] and that where He is His servants shall be.[13] All the Gospel promises from Genesis to Revelation are given in Christ,[14] and are sure to be fulfilled to those to whom they belong. Some of the promises are *absolute* promises, that is, promises of what the Lord does for *all* His people, such as "He will give grace and glory,"[15] and "I will never leave thee, nor never forsake thee."[16] Some are *circumstantial* promises, that is, they relate to different circumstances God's people may be in, such as, "Call upon me in the day of trouble, and I will deliver thee."[17] Others are of a *conditional* nature, that is, they will be fulfilled only to those who walk in certain paths, such as, "He that hath clean hands shall be stronger and stronger;" "Them that honour me I will honour." "If any man will do His will, he shall know of the doctrine whether it be of God."[18] Others of the promises are *dispensational*, that is, some were to be fulfilled in the ages before the coming of Jesus, such as the Lord's promise that He would pass over the dwellings where He saw the Paschal blood.[19] Many relate to the present dispensation, such as "In Him shall the Gentiles trust."[20] And others relate to the coming and day of the Lord, such as "I will come again and receive you unto myself," and "The knowledge of the Lord shall cover the earth, as the waters cover the sea."[21]—*Lessons of Truth.*

[1] 2 Peter i. 4. [2] Matt. v. 4. [3] Matt. xi. 28, 29. [4] Mark xvi. 15, 16.
[5] Matt. vi. 33. [6] John vi. 37. [7] Matt. vii. 7. [8] John xiv. 21.
[9] John xv. 10. [10] Matt. xxiv. 13. [11] Matt. xvi. 18.
[12] John xiv. 3. [13] John xii. 26. [14] 2 Cor. i. 20. [15] Ps. lxxxiv. 11.
[16] Heb. xiii. 5. [17] Ps. l. 15. [18] Job xvii. 9; 1 Sam. ii. 30; John vii. 17.
[19] Ex. xii. 23. [20] Rom. xv. 12. [21] Isa. xi. 9.

HOME PROCEEDINGS.

THE work at home as we have often had occasion to observe, begins to grow slack as the evenings lengthen out, meetings being almost impracticable, and our cause being advocated mainly from the pulpit. The only meetings which succeed in the summer months are those held on lawns or in large drawing-rooms. And a most successful gathering of this kind was held at the residence of Mrs. Ralph Cator at Beckenham, when Admiral Sir B. J. Sulivan delivered a most interesting address on the rise of our Mission and its early fortunes. Nearly 100 people were present, and much sympathy seemed to be felt for the workers in Tierra del Fuego.

A similar meeting on a much smaller scale was held on the 28th of May at Shenstone Lodge, near Lichfield. The weather was unfavourable, and this lessened the attendance. To those, however, who did come, the subject of South American Missionary work was a new and not an uninteresting one, and several volunteered to collect for the Society.

The Birmingham meeting was postponed, owing to the Bible Society's meeting being announced for the day we had selected.

The Leamington Association, however, had its anniversary on the 30th of May, the Rev. J. Kirkman and Mr. Clough being the deputation. All things considered, the attendance was most encouraging, and of itself would attest the wonderful activity of our Hon. Secretary there.

Derby had its sermons and meeting on the 10th and 11th ult. The Revs. J. Kirkman and G. Reed were the deputation, and we were glad to find that the Vicars of All Saints' and Christ Church opened their pulpits to us. The collections after the five Sermons and the Annual Meeting amounted to 40*l*.

Kidderminster, on the 19th, was taken by the Rev. A. A. Welby, and it is pleasant to see this important place again visited, as six years have elapsed since our last meeting there.

The meetings at Sherborne and Wells were scantily attended, the weather being extremely hot.

The following are some of the remaining places where sermons have been preached, or meetings have been held:—Castleton; Stonegate; St. John the Baptist, Hove; St. Paul's, Kilburn; St. Saviour's, Brixton; King's Heath; Hall Green; Hunslet; Chester, and Ilkley. Of these, the most important is the Hove Church, which has not helped us since 1870. Our friend Mr. Wilkinson took the sermons, and the collections amounted to more than 23*l*.

We are glad to be able to announce that an Islington Association is in process of formation, and that the Vicar has kindly consented to be its President. Clapham, also, we hope to see *systematically* assisting us in the future. Many of its congregations have never done aught for our work, though their liberality for Missions is proverbial. Many friends in the provinces have noticed the small amount contributed by London to our Society, and we trust that the regular canvass now set on foot may largely increase the interest taken by our great metropolis in the spiritual destinies of South America.

H. S. A.

SOUTH AMERICAN CACTUS.

THE SOUTH AMERICAN

Missionary Magazine.

AUGUST 1, 1877.

LETTERS.

DURING the past month letters from abroad have been received from the Bishop of the Falklands; the Revs. F. N. Lett; J. H. Gybbon-Spilsbury; W. H. Shimield; B. C. Huntly; G. Humble; and W. F. Satchell; Messrs. Singlehurst, Brocklehurst, and Co. (Pará); J. S. Robertson (Santiago); I. Oyler (Frayle Muerto); and W. T. Woods.

BUSINESS.

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

The appointment of Mr. H. Burleigh as a Catechist for the Southern Mission was confirmed, and the Foreign Correspondence carefully read through.

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

FINANCE.

Finance Committee assembled on the 5th and 19th ult. Total amount received during the month of June was 410*l.* 3*s.* 7*d.*

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

GENERAL INTELLIGENCE.

WE insert in this number, an extract from the "Chilian Times," which will enable our readers to form some idea of the distress occasioned on the west coast by the earthquake and tidal wave of May 10th. The disaster is a repetition of that in August, 1868; and as that led to the Rev. J. W. Sloan leaving Arica, so may this cause some modification in our plans for Chañaral, that being among the places which have most severely suffered. Bishop Stirling writes to us from the Falklands. His Lordship had made an interesting tour among the English settlers in the Camp districts of those islands, and was about to proceed to Patagonia, and thence to Monte Video, where his presence will be most acceptable, Mr. Hoskin having left, and no successor having yet arrived. After a visitation in the River Plate, the Bishop, as was noted in our last number, intends to return south, and to spend some time in Keppel Island, with a view to the further organization of the Southern Mission. Mr. H. Burleigh, whom the Committee have accepted for the work of catechist, will, in the course of the next few weeks, leave for the Falklands, and be placed where the Bishop considers his time will be best employed in work amongst the Fuegian Indians.

The accounts from our River Plate stations are most cheering. Mr. Lett, who is acting as *locum tenens* for Mr. Coombe, writes in high terms of the efficiency of the machinery of the Church-work at Rosario.

In the Province of Cordoba, Mr. Gybbon-Spilsbury maintains his active itineration amongst our countrymen both in the towns and "Camp." The fact of his having held 46 services, and travelled more than 5,000 miles, in three months, speaks for itself. From personal experience we can confirm what he says as to the condition of things in Cordoba. The Committee, subject to the Bishop's approval, have accepted Mr. Isaac Oyler as his lay-reader. Mr. Shimield has asked, and obtained leave, to return to England for a short time to recruit his health, after

his laborious work at Salto. During his absence, Mr. J. Williams has kindly consented to conduct the services, and arrangements have also been made for the keeping up of the school. From Sao Paulo, our chaplain, Mr. Huntly, writes in good spirits, and sends an interesting account of his children's working-party for the benefit of the little "City Arabs" of London. This we hope to insert in our next "Gift."

The news from the Amazon Mission contains one very sad item, viz., the serious illness of Mrs. Woods, and the absolute necessity of her return home. The trying nature of the climate, as our readers will see, is one of the difficulties inherent in Amazonian Mission work, and we must all sympathize with those who are exposed to it. We are pleased, however, at the account Mr. Woods gives of his meeting the Superintendent and Maniwá, one of the four Amazonian children under instruction. A letter recently received from our old friend the Rev. G. P. Despard, testifies to the interest he takes in the Amazonian Mission.

In conclusion, we may note that Mr. Robertson's Bible-work in Santiago continues to prosper, and that he has, besides selling an increased number of Scriptures, many an opportunity of speaking a word in season to the Chilians who enter our depôt.

H. S. A.

Argentine Republic.

ROSARIO.

THE Rev. F. N. Lett, who is occupying the chaplaincy during the absence of the Rev. W. T. Coombe in England, writes as follows:—

"*Rosario, Argentine Republic, 10th May*, 1877.

"As you will have been advised by the Rev. W. T. Coombe I entered into an arrangement with him to occupy the chaplaincy of Rosario during his absence in Europe. Accordingly, I have been in charge of this chaplaincy since the 15th of April.

"Having known Rosario previously through occasional visits, I have been very much interested in finding so flourishing and well-organized a parish as the result of Mr. Coombe's labours, and I anticipate a pleasant time in carrying on his work.

"*June 2nd*, 1877.

"During the month of May the several branches of work in connexion with this chaplaincy have proceeded with regularity, viz., Divine service every Sunday at 11 a.m. and 7 p.m., Holy Communion on the first Sunday of the month, Sunday-school at 2 p.m. each Sunday, choir practice at 7.30 p.m. each Friday, and of children at 2 p.m. each Wednesday. Day school daily except Saturday.

"The Sunday-school is a specially interesting branch of the work. There are seven teachers, including myself, and seventy children on the roll, the attendance being full except in wet weather.

"The day-school is an indispensable adjunct of the chaplaincy. Without it the children of the congregation would either grow up in ignorance or else find their way into Roman Catholic establishments, whereas the day combined with the Sunday-school serves to keep our children together, and to lay the foundations of the future congregation and community of British foreigners on a sure basis. I take the elder department of the school, while the younger is attended to by a lady teacher.

"As a proof of how the usefulness of the Mission extends beyond the British residents I may mention that I have celebrated five baptisms, two marriages, and one funeral in the Spanish language during the month.

"Last week I made a trip to the Estancia Las Rosas, twenty leagues to the north-west, where I had full service, Holy Communion, and a baptism. As an old 'camp-man' I was quite at home, and met with a kind welcome, visiting as many of the neighbouring farms as time would allow. This is one of the stations which Mr. Coombe has annexed to the chaplaincy.

"FRANCIS N. LETT."

Missionary Work in the Argentine Republic.

"On the banks of the river Paraná, a tributary of the beautiful river La Plata, about 250 miles distant from the city of Buenos Ayres, stands Rosario, the second town of importance in the Argentine Republic, with a population numbering about thirty thousand inhabitants of various nationalities.

"Here it has been my privilege, in the good providence of God, to cultivate a portion of His vineyard during the last nine years.

"Until the commencement of the Central Argentine Railway in the year 1865, Rosario was only a small village; but the beginning of that great work which opened up a way into the interior of the country, and

which has since been extended by other railways, brought a great number of our fellow-countrymen to the place and gave a great impetus to its commercial prosperity.

"In the year 1868 the need of a minister of our Church was felt by the English community, and application was made to the South American Missionary Society for a chaplain.

"Regarding it as a good opening for a Mission which might lead to the establishment of a Protestant church in a Roman Catholic country, the Committee seized the opportunity and have not been disappointed in their expectations.

"Not only in Rosario, but in the surrounding country for a distance of 350 miles, our fellow-countrymen are to be found engaged in agricultural or pastoral pursuits, and to these have the means of grace been furnished more or less regularly, as circumstances permitted. Canada de Gomez, Frayle Muerto, and Cordoba were regularly visited at stated periods for the purpose of holding Divine worship until in June, 1876, the Committee, acting on the advice of Bishop Stirling, were pleased to divide this vast district, and appointed the Rev. J. H. Gybbon-Spilsbury to the province of Cordoba, who has proved himself an earnest-minded, zealous Christian worker, and opened up fresh places which it was impossible for me to visit without neglecting my duties as Chaplain to the English community resident in Rosario, for I have ever felt it very desirable in our endeavours to accomplish much not to neglect the solidity of our work, it being possible so to scatter our energies as to accomplish little or nothing to any practical purpose.

"I am thankful to say that, at the expiration of eight years, by God's blessing on earnest, prayerful work, Rosario was provided with a good substantial church, within whose walls the Word of God is fully preached to attentive congregations, and the 'sacraments are duly ministered according to Christ's ordinance.'

"A day and Sunday-school have been formed in connection with the church, which has been a great blessing to many poor children who would otherwise have had no alternative between growing up in ignorance or going to native Roman Catholic schools, being lost to our English community and Protestant influence. I have the painful recollection of many such before me to whom no such advantages were afforded in past years.

"But to carry on this branch of our work efficiently, it will be necessary to build a school-house capable of accommodating 100 children, the plans for which have been kindly prepared by Alfred Pite, Esq., and which it is estimated will cost about 500*l*. The sum is not a large one, and I feel sure that if many of our friends realized the importance of this school the means would soon be furnished. My object is to give these children a good sound Scriptural education in Protestant principles which shall make them, under God's blessing, a help to our missionary work in years to come, and not, as is too often the case, a hindrance and a

stumbling-block. I know it may be asked, 'Cannot the people on the spot provide the means for such an object?'

"And I have no hesitation in saying they cannot, for during the last two years they have been heavily taxed to raise the sum of 1,200*l.* towards the building of the church which is yet unfinished, and yet which stands a noble monument of their liberality and Christian zeal.

"In addition to the English work, the importance of which I think cannot be over-rated, a steady missionary work has been carried on amongst German, French, and Italian Protestants, tracts and copies of the Scriptures in Spanish have been freely circulated, and the attention of many native Roman Catholics has been turned to our work, insomuch that I believe not a few would gladly attend a Protestant service conducted in the Spanish language, against which no obstacle would be raised on the part of the Government. At a Spanish service held in Tucuman by the Rev. J. H. Gybbon-Spilsbury, in January last (the first ever held in that city), he says, 'Twenty-three natives attended, and all expressed themselves as most favourably impressed with our service. They have asked me to continue the services in Spanish, and of course I shall endeavour to accede to their wishes as often as I can.'

"Hitherto the work has only been preparatory, but I cheerfully look forward to the day when there shall be Spanish Protestant congregations in every town in South America; but we must not neglect our own people whom the providence of God has led into these countries, lest it should be said to us, as it was said to one of our missionaries when preaching in India a short time since, 'If your religion is so much better than ours, why hasn't it done more for your own people?'

"It is for our own people we are working, a people related to us by the special bonds of nationality and language and a common faith, and I write in the consciousness that these pages will meet the eyes of many who have been eye-witnesses of the work, and who will willingly bear testimony to its genuineness and the great need of carrying it forward with all earnestness, not in our own strength but in that of Him who 'appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children that they might set their hope in God, and not forget the works of God, but keep his commandments.' (Psalm lxxviii. 5—7.)

"I sincerely trust that if this appeal should be read by any who are interested in the extension of our Lord's kingdom in South America, it will awaken a hearty response.

"I hope (D.V.) to return to my work in October next, refreshed and strengthened by the rest I have enjoyed in this country after an absence of eight years, and able to give myself with renewed energy and devotion to that portion of His vineyard which God, in His providence,

has assigned to me. Lord, 'Give me a blessing; for thou hast given me a south land; give me also springs of water.' (Joshua xv. 19.)

"Dear friends, let me feel, by the liberality of your contributions to this special object for which I plead, viz., the necessary funds for the erection of a school house in Rosario for the education of 100 children of our working people, that your interest in the work has not abated, and that I shall still have an interest in your prayers that the Lord's work may prosper in my hands, and that my labour may not be in vain. And then, when Christ shall call the labourers to give to every man according to his work, you and I shall rejoice together and find an ample reward in the 'Well done, good and faithful servant, inasmuch as ye have done unto one of the least of these my disciples, ye have done it unto me.'

"W. T. COOMBE."

FRAYLE MUERTO.

OUR Chaplain here furnishes us with some interesting details of Cordoba, and of his work elsewhere:—

"*Cordoba, April 24th*, 1877.

"Cordoba is one of the most bigoted places I have seen. Holy Week is kept here most religiously. From Palm Sunday processions abound every day in the streets, and represent the various stages of our Lord's last few days on earth. But the images (many of them life-size), are most unartistic, and of the roughest make, while the dresses in which they are clothed are gorgeous in the extreme. As these processions pass up and down the streets, followed by crowds of women, all passers-by are expected to kneel down, or at least take off their hats. A few years ago kneeling was compulsory, but since the scandalous 'fracas' that took place during the Exhibition in Cordoba, greater liberty is permitted to heretic 'gringos.' On Holy Thursday all the women make the journey of the cross; that is, they go in succession to seven different churches, offering up stated prayers at each. All are dressed in black, and with the Spanish 'mantilla' arranged around their heads and shoulders. The night of Thursday few go to bed, and groups of women parade up and down the streets loudly uttering their prayers. Almost all traffic is suspended from the Thursday to the Saturday midnight, for no carriages, carts, horses or mules, are allowed to pass within a square of any church, and as there is nearly a church to every two squares, it practically puts a stop to all traffic. Early on Friday morning the various scenes of the Judgment Hall are represented in the streets; then follow the scourging, the various indignities and humiliations, the journey to Calvary, and finally the crucifixion. The final repre-

sentation takes place annually on a plot of ground immediately facing the Church of the Franciscans. Three gigantic crosses are reared up, with the figures representing our Lord and the two thieves on either side. The whole incidents of those three terrible hours are faithfully carried through, but in a way which, to our English and Protestant eyes, seems perfect profanity. By some contrivance blood is made to pour from the wounds, the death-sweat is seen on the brow, and at the final act of the piercing of the side, out pours water and blood. At the end of the appointed time, the body, which represents the Saviour, is taken down and placed in a magnificent coffin (of modern form), and carried in solemn procession round the plaza to the cathedral, where it is left until early on the Sunday morning.

"No doubt, in the beginning, these pictorial representations were needed to appeal to the hearts of the ignorant natives of the country. But now that their object is frustrated in this, they lead to mere mockery and profanity, and this on the most solemn subject of a Christian's faith. One could not watch the behaviour of the crowd without being struck with the fact, that each one was acting a part. Composed chiefly of women, of every class, all either dressed in black or with some little token of mourning, the various groups chatted to one another, or sought out their friends, or sauntered about as if at some ordinary open-air show. Suddenly a little bell tinkled, in a second the laugh was stayed on the half-open mouth, the remark died away on the lips, the mirthful eye was cast down, all were, as by magic, on their knees in the road on the pavement, muttering certain indistinct prayers. Again the bell was heard to tinkle, and the former life and talk resumed their sway, until some fresh summons to prayer.

"Even Roman Catholics of other European countries condemn the grossly profane and indecent representations of Good Friday; since to an educated mind they seem the greatest ridicule of sacred subjects. But in all matters connected with religion, the credulity, ignorance, and superstition of the people is unparalleled, I am sure, by any tribe of African negroes. One lesson, however, they do teach us, and one which the English Protestants out here would do well in imitating; they are thoroughly in earnest, sincere, as far as they go; they may be bigoted, but they are active and zealous in those forms which they deem necessary. As a rule Protestants here fall into the opposite extreme, and scoff at all forms of religion; and as their lives are anything but pure, without even the restraints of fashion and of social duties to gloss over their frailties, it is no wonder that these credulous natives believe, as their priests tell them, that the 'gringos' are not only heretics, but atheists. Oh, how hard it is to make every Protestant believe that in a strange country he is a missionary, and that he is judged not only by his beliefs, but still more by his life. It must be said, and all truth-loving Englishmen who know these upper provinces will agree with me, that many long

years must elapse before any progress can be made among the native population, simply because Englishmen, by their conduct, have brought the pure religion of Jesus Christ into ridicule and shame. Herein lies the growing power of materialism in this country. Those who are fairly educated see and condemn the faults of their own priests; but turning round, they see only too plainly the greater faults and open sins of professing Protestants: unable to judge between the two, they condemn both, and become either materialists or rationalists. Alas! for the fate of this poor country, both politically, socially, and above all, religiously.

"The regular Church-work still progresses favourably; the congregation keep well up in numbers. In Cordoba I am striving to establish a working men's club and reading-room similar to those in England, founded under the auspices of Lord Lyttelton's Society. We have received the promise of help and support from nearly all the English and German working men, and I trust it may succeed. The singing in Cordoba improves. Mr. Harrison, who has played hitherto, has left, being appointed to the station at Recreo. However, a German professor at the University, a splendid musician, has kindly come forward and volunteered his services. We all feel his kindness greatly."

"*Cordoba, May 27th*, 1877.

"On Sunday, May 6th, I was in Tucuman, a most successful visit. Besides having four baptisms at the English service, we had the large attendance of 56 at the Spanish service. There is great opposition in Tucuman, hence much discussion and many seekings after truth. On my return to Cordoba I held a German service on the Tuesday evening, at which 27 were present. The following evening 41 attended the English service. So you see our numbers continue to increase.

"The only breakdown I have to record is in connexion with the French services. The Swiss, speaking German better than French, invariably attend the services in the former tongue. I am afraid we shall have to discontinue services in French. I am now busy arranging for a Working Men's Club and Reading Room in Cordoba. We hope to inaugurate the movement by a public lecture next month. Any gifts of books or papers would be most thankfully received and acknowledged.

"I am most anxiously awaiting a letter from the Bishop, as, until I know the probable date of his arrival, I cannot arrange anything about my contemplated visit to Mendoza and San Juan. Both places are sadly in want of a clergyman's visit.

"I am glad to see subscriptions are opened in England for the 'Frayle Muerto' and the 'Cordoba' building funds. Times are so bad that we can expect but little help from the settlers themselves.

"J. H. GYBBON-SPILSBURY.

"P.S.—I send by the same mail a copy of the Spanish hymns we have translated.

"Number of services held in the three months, 46.

"Number of sermons preached in three months, 37.

"Distances traversed by train in the three months, 3,876 miles.

"Distances traversed on horse or mule in the three months, 1,175 miles."

Uruguay.

SALTO.

NOTWITHSTANDING the very unsettled state of the country, our Chaplain has been able to carry on his work without serious interruption, and writes:—

"*Salto, Uruguay, S.A., May 30th,* 1877.

"I am thankful to say that the hot summer is now over, and we are enjoying cooler weather, which enables me to work with greater pleasure and energy. During the intense heat of January, February, and March I found the work of teaching my pupils five hours daily, in addition to my other duties, very trying. Still I am glad that I undertook it, for I am convinced of its importance.

"One often hears the lamentation of English parents who are compelled to reside in South America: 'My greatest anxiety and trouble is the education of my children.' This complaint is not made without cause, since everyone must acknowledge that there is scarcely any adequate provision for this most important work. The education—though it is scarcely worthy of the name—which is generally given in the native schools is to the last degree defective; the system is bad, the moral tone low. And in some cases even those schools which are called 'English' are conducted by men who have had no previous training in school work, and who give no religious instruction whatever. Therefore, in endeavouring, to the best of my ability, to give my pupils here a good English education, with religion as its foundation, I have the consolation of feeling that I am doing a real missionary work, which I pray God to guide and prosper. My pupils are now ten in number, eight of them being of British parentage and two of Spanish.

"Besides my regular work at Salto and Concordia, I have held services at Paysandu on Feb. 25th and April 29th.

"On the first occasion, by Senor Mundell's kind permission, we were again able to take advantage of his vacant house in the Plaza in which to meet for worship morning and evening. Nearly all the English-speaking

people in the town, and a few from the 'Camp,' were present; and at the evening service two or three Spanish speaking Roman Catholics joined our congregation.

"The services on the 29th April, which were well attended, were held in Mr. Beard's house, who kindly gave us the use of his largest room. I administered the Holy Communion after morning prayer.

"I left Salto with the intention of riding back from Paysandu through the 'Camps,' a distance of about 100 English miles, in order to visit the estancias on the way. Owing to the late enormous rainfall, the rivers were so swollen that the people in town doubted whether the journey would be practicable. However, at noon on Monday, I started with a gentleman whose estancia (Santa Maria) is nine leagues from Paysandu. The Quiquay, which we had to cross, was much swollen and the current very strong. At one of the 'passes' there is a 'balsa,' or raft, to carry over the horses, but it was not in working order, and we were obliged to make them swim across.

"The estancia Santa Maria, which we reached at 5 p.m., is prettily situated on an eminence, and the 'camp' around is broken and picturesque; hence the next day I proceeded to the estancia Santa Kilda, about 20 miles distant. The 'camp' around it is also picturesque and well-wooded. Here I baptized the infant of an Englishman employed on the estancia. The next day I started for Salto, the manager of the estancia kindly accompanying me the whole way. For about 20 miles our road lay across a succession of small table-lands, which rise abruptly at about a mile apart. They are stony, covered with short grass, and form a peculiar feature in the landscape.

"The river Dagman had also overflown its banks, and it was necessary to make the horses swim across it. I arrived in Salto on Wednesday evening, and was not so much fatigued as I had anticipated. I trust it will not be the last time that I shall make this 'camp' tour.

"There was a good congregation of 40 persons at my service in the Mandisovi 'camp' on Sunday, March 25. During this visit I performed a marriage and a baptism.

"On Whit-Monday I again proceeded to these camps and remained there a week, visiting the families which reside in the district between the Gualeguaycito river on the south, and the Mandisovi on the north. For the greater convenience of those who live on the northern border of Entre Rios, our service was held on this occasion at Mr. M'Neil's, on the other side of the Mandisovi, and on Trinity Sunday I preached there to a congregation of forty, and administered the Holy Communion. I wish I could transport some of your readers to one of our meetings in these remote regions, for I am sure it would interest them and make them appreciate still more the importance of our work. In this thinly-peopled land to see a cavalcade of 'young men and maidens, old men and children,' sometimes twenty abreast, suddenly appear on the horizon galloping

towards our place of worship to unite in praise and prayer, never fails to fill the heart with gratitude that God's name is hallowed even here, and that our countrymen are being bound together as brethren in that spiritual family of which Jesus Christ is the Head.

"I was sorry to find that life and property is still more insecure in these camps than when I wrote my last Report. Four murders have been committed in the day time, in the district between Concordia and the Mandisovi during the last three months. Two of these were on the road which runs past the place where we usually have our service, and one was committed at a 'puesto' which I always pass in my visits to these camps. None of the camp settlers now dare ride into Concordia alone as formerly, since there is little doubt that a large band of assassins and robbers are secreted in the woods, and are always on the look-out to rob and murder any unarmed or solitary traveller. It is to be hoped that the Government will take severe measures to put a stop to these outrages, otherwise the position of the foreign estancieros will be perilous indeed.

"W. H. SHIMIELD."

Chili.

SANTIAGO.

R. J. S. ROBERTSON, in addition to the usual returns of sales, &c., which continue to increase, writes cheerfully of his work:—

"*Santiago, Chili, May 8th*, 1877.

"From the results of the past month I have good reason to hope that much good has been done by our depôt. A fair quantity of Holy Scriptures have been distributed, taking into consideration the bad weather we had during the last two weeks of the month. Our receipts have increased considerably, as you will see by the copy of account I enclose with this, and I hope, before long, to be able to report to you that the depôt is self-supporting.

"Last Sunday evening we had a very pleasant meeting at the station for the first time. There were a good number present, and they seemed to enjoy the blessed privilege of hearing God's Word read and expounded clearly and effectively by our very much esteemed chaplain.

"The man Chambers I spoke of in my former letters, who was ill, and had gone several days without food, wrote me a nice letter from Coquimbo, saying that he was a mate on a small schooner trading on the coast. He seemed very grateful for the help he had received here. Chileños come more and more to the depôt, not merely to buy things, but

to speak with me on different subjects. I do all I can to encourage them, and in more than one instance a conversation has led to a purchase of a New Testament or Gospel. Many inquiries are made for scientific books, and also for the poets.

"We hope soon to have a Sunday-school at the station in the afternoons. This will be a great help for the children there.

"The books and pictures sent by the Religious Tract Society are exceedingly well chosen and very appropriate for us, and although they were a long time coming, I found everything in good order.

"We still continue to hold our heads up at the depôt. My Chileño friends do not desert me, but come every now and then to converse. My work would be very interesting to one who could study character. I can tell at a glance now whether a man is in earnest or not. One cannot drive the Chileños; they must be led, and very cautiously too. A man the other day was very much horrified at seeing a picture in the 'History of the Reformation;' it was of a little boy throwing images into the fire. As soon as he saw it, he threw it down with a bang, and went out.

"The mornings and evenings begin to get very cold, and I feel the change very much. Mr. Quick, I am glad to say, was never in better health; the cold weather seems to suit him best.

"The evening services at the station are appreciated very much by the little band of worshippers who assemble in the reading-room. Sunday here is so different from the Day of Rest at home. After about twelve o'clock the time is given to pleasuring, driving and riding out, and merry-making. It is sad to see the desecration of the Lord's-day carried to such an extent. I hope to forward you a good account of the work at the end of the month.

"J. S. ROBERTSON."

NORTHERN MISSION.

THE AMAZON.

FROM Mr. Woods we have the sad intelligence that his wife's serious illness has necessitated her immediate departure for home. We are thankful, however, to hear the good account he is able to give of the general progress of the work:—

"*San Pedro de Cochevia, May 28th*, 1877.

"You will be sorry to hear of the almost entire failure of my wife's health, so much has she suffered that she is obliged to return to England immediately.

"We arrived at the above station at 11.30 p.m. on the 28th ult. Senor

Benedict was not here, nor anyone that knew of our coming, the night being far advanced. I requested of those who were staying in the house to show me a place where I might sleep. I was kindly shown a place, and I arranged a bed for my wife and child, whilst I was thankful to have a box that I might sleep on. My wife was then apparently in a good state of health, but a few days after she became so weak that she could hardly venture out of her mosquito net. I had previously communicated with the Superintendent, reporting to him my arrival. Of course I knew that he could not arrive at San Pedro for several days. During the interval my wife was very unwell, and the whole of the people who were residing here left. I felt in a responsible position, as I had a good deal of the Society's property in my care, also some of Mr. Duke's and my own, so that for three days I was constantly on the alert, but thank God I was able to preserve everything committed to my care in safety. Mr. Duke arrived on the 11th instant. I was truly glad to meet him. I explained to him my wife's illness, and he has tried various remedies, as he brought several medicines, and I believe that my wife could not possibly have lived only for Liebeg's Extract, which she seems to have subsisted on for the last two weeks. If she were to remain here I think she would languish.

"In pursuing the above course she may again be restored to health, but I hardly think she would ever regain her health here. I think it my duty to remain whilst the Lord has graciously given me health to carry on the work which I have undertaken. I can assure you it is a great disappointment to me, as I entered upon this work with the full assurance that my wife would be able to bear the climate; but such is not the case, and we must be perfectly resigned to the will of the Lord.

"Yesterday being Trinity Sunday, and probably the last Sunday we shall be all together for a long time, Mr. Duke administered the Holy Communion, and a very impressive time it was, although there were only three of us, yet we realized the Lord's presence whilst we partook of the emblems of His body and blood, thus being revived and refreshed in our souls.

"Mr. Duke brought the Indian boy, Maniwá, from Chiwene. You can scarcely conceive the effect produced on this boy by Mr. Duke and Mr. Resyek, how different from the other Indians I had seen on different parts of the Purús. He presented a nice clean appearance, and came and shook hands with me. As it was late he had some refreshment and retired to rest. The following morning I was delighted to hear him sing the Doxology. He has a few prayers, which he says in English. His accent is remarkably good. I have seldom heard foreigners in England with so good an accent in English, the only fault being that his utterance is intoned, which might be expected, as he cannot as yet digest all the English that he has been taught. Mr. Duke informs me that Irimá is a far more intellectual boy than Maniwá. However that may be, Maniwá is certainly a good boy, and is very willing to answer any questions. We

are constantly asking him for words in his own tongue, and he seems to understand that we are desirous of acquiring a knowledge of Ipuriná, and shows the greatest readiness to help us. Mr. Duke has made considerable progress in Ipuriná.

"As my wife was so ill up to time of departure, the Superintendent deemed it advisable that I should accompany her as far as Manaos, and use my own judgment as to going any further; but I thank God that she has regained a good deal of strength, so that I intend (D.V.) to return by the first steamer leaving Manaos for Hyutinaham, whence I hope to resume my duties.

"Up to the date of our leaving San Pedro Mr. Resyek had not arrived from Chiwene with the other children. We are expecting them daily by the 'Colibri.'

"On board I have had many conversations about the Holy Scriptures, and on every occasion I endeavour to make known what the objects of the Society are, the principles of the Protestant Reformed Church of England, as they seem to have a very faint idea as to the teachings of the Protestant religion. I, on all occasions, tell them that we have the Bible for our guide, and that we maintain that Holy Scripture containeth all things necessary to salvation. They agree, of course; no one could dissent from this. I think it is essential that they should know wherein the difference is. One need not be the least bit afraid of offending them in pointing out the errors of their own Church, whether you tell them or not. They will not shrink from telling you the many things imposed on them that they don't believe.

"I was very much surprised the other day. I had given a man three texts which I had copied out of the New Testament (not having printed tracts with me), the man kept them until the following day, and it gave me great pleasure to hear him read them to others on board. Who knows but there is a glorious future in store for Brazil; indeed, there is if they accept the Gospel, for it is the power of God unto salvation to everyone that believeth.

"W. T. WOODS."

Great Earthquake and Tidal Wave.

"The fears entertained as to the extent of damage effected by the earthquake and tidal wave of the 10th inst. on the coast have been fully confirmed by the arrival of the steamers 'Loa' and 'Coquimbo' from the north; and there is reason to believe that the catastrophe has equalled, if not exceeded, that of 1868. The centre of the shock appears to have been in the neighbourhood of Pabellon, and to have extended, with more or less violence, to Callao on the north, and Lota on the south. The earthquake, though of great force and duration, was yet unattended with the injury to life and property that might reasonably have been anticipated; and we have been at least spared the recital of such horrible tales of

destruction as rendered the previous event so awful; when entire cities, such as Arequipa, that were beyond the reach of the sea, were converted into a mass of ruins by the shaking of the earth—ruins, alas! that covered the bodies of many hundreds of people. The loss of life on the present occasion has been remarkably slight, if we consider the extent and character of the visitation; and now that the first feeling of excitement has passed away, and a more calm and deliberate estimate is being made of the effects, it appears that the first accounts as to loss of life were considerably exaggerated. This is generally attributed to the timely warning received, about an hour and a half elapsing between the first shock being experienced, and the first retirement of the sea. Besides which, the first wave was comparatively moderate, and gave ample warning to the threatened populations to seek safety on the heights which in most instances skirt all the cities of the coast—a warning which was promptly attended to, so that the great wave of about 1 a.m. of the 10th only spent its rage on the buildings, the inhabitants being beyond its reach. The hour of the catastrophe was, with very little difference, the same all along the coast; the first shock being felt between 8.5 and 8.30 p.m. on the 9th, the first wave between 10 and 11, and the heaviest at about 1 a.m. Throughout the whole range of its influence, the place that has least suffered from the effects of the earthquake and tidal wave has been Valparaiso, for which we may be heartily thankful; for, considering the narrowness of the streets and the great height of the buildings, a shock such as that which has afflicted Iquique would be productive of consequences, from the contemplation of which the mind recoils in terror. The earthquake was only partially felt here, and was so slight as to call for nothing beyond a passing remark; while the agitation of the sea was limited to a rapid ebbing and flowing, frequently repeated, and an extraordinary high tide, but which was productive of no serious consequences whatever.

"The information to hand, up to the time of our last issue going to press, had caused the most painful excitement, and the arrival of the steamers was looked for with the greatest anxiety, the telegrams received having only been sufficient to whet, rather than satisfy, curiosity. The South American Company's steamer 'Loa' arrived on Monday, and brought the first details of the disaster. She was on the point of arriving at Pabellon de Pica when the first shock was felt, and the general impression on board was that she had struck. A passenger informs us that at first it appeared as if the vessel was bumping over a number of rocks, and it was not till the engines were stopped that it was realized that the cause was an earthquake. In a few minutes Pabellon de Pica was in a blaze, fires having broken out in two or three places at once; but they were of short duration, the sea rolling in upon the town in a huge wave which promptly extinguished the flames. It was found impossible to communicate with the shore, and the 'Loa' therefore continued her journey southward,

meeting everywhere with the same scenes of disaster. In order to avoid repetitions we shall combine the details brought by her with those to hand by the 'Coquimbo,' which vessel arrived here on Thursday morning, two days behind time.

"The 'Coquimbo' was between Arica and Pisagua when she felt the shock, the sensation being the customary one of the vessel striking on a rock; the first movement lasted between three and four minutes, and was succeeded by several others, which, however, were of much less violence than the first. The first feeling of alarm having passed over, little attention was paid to the occurrence; but on arriving at the port of

"PISAGUA, a terrible scene of desolation was presented to the view of those on board. After waiting in vain for the visit of the port officer, Captain Potts communicated with the shore, where information was obtained respecting the disaster, the effects of which were before their eyes; the town destroyed, four vessels ashore, and all the population fled to the hills. The sea was reported to have advanced upon the town in a gigantic wave forty-five feet above the ordinary level, destroying whatever lay in its path, and drowning several persons; the exact number could not be ascertained. A few passengers were embarked, and the 'Coquimbo' continued her voyage to

"IQUIQUE, where a greater scene of destruction than before was presented. The earthquake lasted here about four minutes, and was such as had never before been experienced; but in consequence of the houses being built of wood, none were absolutely thrown down, though many were greatly injured, and the destruction of everything breakable was tremendous. On the first alarm of the retirement of the sea there was a general stampede to the hills, members of families getting separated from each other in the mad rush for safety, and passing the long night in dreadful anxiety as to one another's condition. The waves that fell on the devoted city were six in number, each from fifteen to twenty feet in height, which, to use the words of a correspondent, 'swept away the best of what the great fire of Oct. 7, 1875, had left.' The fires that immediately after the first alarm broke out in different parts of the city, through the overturning (generally) of paraffin lamps, were extinguished by the irruption of the sea, which spread terrible havoc on all sides. Full particulars of losses could not of course be sent, owing to the brief time that elapsed between the catastrophe and the sailing of the 'Coquimbo,' nor is anything like a complete list possible for several days; but that the sum total will be very great there is no doubt. All the moles are gone, nearly all the water-distilling machines injured, the custom-house wrecked inside, the bodegas of the Tarapacá Co., of Gildermeister, the Associated Banks, and several others destroyed, together with their contents; the tower of the police barracks fallen, and the prisoners loose; the water steamer 'Grimanessa' and a sloop left high and dry, a German barque capsized, and an English barque missing (supposed to have sunk). Nearly all the

boats and launches were smashed or carried out to sea, and the bay was so covered with wreckage that the captain of the 'Coquimbo' was compelled to keep a sharp look-out for the safety of his own vessel.

"The earthquake and wave was, perhaps, more violent at Pabellon than at any other point on the coast, and the town is utterly swept away. The night of the shock is reported to have been almost indescribably horrible. The alarmed inhabitants rushed in confusion from their dwellings, some more than half naked, having been sleeping when the alarm was first given. The houses caught fire, and while the earth still continued to tremble at intervals, the terrified people were vainly endeavouring to combat the flames, when the cry was suddenly raised of 'The sea! the sea!' This was just beginning to recede, and, knowing the probable consequences of its return, the terrified people rushed madly through the blazing streets for the hills, which they painfully endeavoured to climb, while huge masses of rock came thundering down on them from above, dislodged by the earthquake. Suddenly down came a terrible wave of forty or fifty feet in height, sweeping up through the burning town with a tremendous roar, and plunging the whole scene at once into pitchy darkness through which nothing could be heard but the crashing of timbers and rocks, and the shrieks of the agonized people. Another and another wave rushed on at intervals through the night, as could be plainly proved by the noise, though nothing was distinguishable to the eye in the blackness of the night; but they did not add to the destruction, for the first wave had left nothing to destroy. The loss of life by the wave is reckoned at fifty, besides forty more by a landslip. At the time the 'Coquimbo' left, there were five large ships sunk, three sinking, four abandoned, and twelve others more or less dismasted and disabled with colliding. The ebb and flow of the sea had apparently caused a number of small whirlpools, which had swung the vessels round, and interlaced their chains into one inextricable mass, in which helpless condition they were dashed and butted one against the other with fearful violence.

"Captain Potts having signified his willingness to the port officer to convey away any of the women and children who were desirous of leaving, and placing men and boats at his disposal for the purpose of bringing them on board, an immense number of unfortunates availed themselves of his offer, and for some hours the labour of shipping them was continued. The scenes on board were, we are assured by an eye-witness, perfectly heart-rending. Nearly all the women possessed children (some more than one), and were in such distress for clothes that in more than one instance a chemise or a poncho had been divided to cover two unfortunates! All were wet through, cold, hungry, and faint from fatigue; and the reaction consequent on their sudden deliverance from danger, caused the most moving scenes to take place on board, where they felt themselves at last in safety. Nevertheless, at the last moment, five of these poor women begged with the most painful earnestness to be set on shore again, they having

discovered that their husbands were not on board. It is needless to say that their prayer was complied with, and the poor faithful creatures returned to the partners of their misery. Every attention was paid to those on board. A large tent was erected on the upper deck, in proximity to the funnel, and a hearty meal having been served to them, they were *all soon after forgetting their sufferings in a refreshing sleep.*

"CHANARAL.—The following interesting letter, bearing date May 11th, is from Mr. S. Sheriff, of Chañaral, and has been kindly forwarded us by Mr. J. Prain, of the P.S.N. Co.

"I am sorry to have to inform you of a series of misfortunes which have fallen on this place since the night of Wednesday last, causing an almost complete state of stagnation and panic.

"On the above night we were visited by the most severe shock of earthquake which has been felt here since 1868, lasting for nearly two minutes, with a strong lateral motion, from north to south apparently. All the houses here being of wood, but little damage was done, beyond the usual smashing of bottles, lamps, &c.; but in the 'confusion and panic' which ensued—all the people living in the lower parts of the town starting for the hills or for more secure heights—an occupant of a house situated in Calle del Muelle left her lamp burning, and this being overturned set fire to the house. The scene which ensued it is scarcely possible to describe. Stricken with fear as the people were, it was most difficult to secure help for those occupied in stopping the ravages being made by the fire. After destroying four smaller houses of little value, the house then occupied by Mr. H. Hill, agent of the Lota and Coronel Co., was fired, and in spite of the utmost efforts of the people, was quite consumed. We had nearly succeeded in cutting off the fire, when at twelve o'clock an alarm was raised that the sea was retiring, causing an instant stampede. The returning wave, however, did little damage, and work was again resumed; but at 1 a.m. we were again compelled to seek safety on a second alarm, but this time unfortunately with only too much cause. A terrible wave, estimated at from fifteen to twenty feet high, rushed on, and in a moment left the lower part of the town a perfect ruin. The fire was put out, like the extinguishing of a candle, and all the houses near the sea more or less destroyed or damaged. Fifteen or more houses were torn from their foundations, and thrown, smashed to pieces, to the opposite side of the street, while forty or fifty others were left on the ground they had occupied, a mass of broken boards, windows, doors, &c., together with furniture, and household goods in dreadful confusion. Four out of seven of the water condensing establishments were heavy sufferers; one, that of Señor Miralles, being nearly ruined, and the others—that of the Railway of the Cerro Negro Mining Co., and of Besa and Salinas—being very heavy losers. The large 'Hotel del Norte' was one of the best houses here, but has been left an almost undistinguishable wreck, twisted out of all shape, roofless, and three of its sides torn away. The two billiard

tables were forced through the wall, and carried nearly ten yards distant, both of them broken and useless.

"The scene presented yesterday morning at daylight was sad in the extreme; hundreds of the poor searching among the ruins for any little valuable or piece of furniture which might have been left in the wreck; others loudly bewailing their losses, and all more or less looking desolate and depressed. Yesterday we passed an anxious day, from the strange vagaries of the sea, which was ebbing and flowing to an extent not a little alarming. The night was even worse. Tired out, from anxiety, want of sleep and fatigue, rest was most needful, yet few dared seek it, fearing a second visitation. Luckily we were saved this, but the continued ebb and flow of the sea, the intense darkness, and three shocks felt during the night, one of them rather severe, rendered it a long, and far from pleasant one. The estimated loss is from 180 to 200,000 dols., but I will forward you by next steamer a newspaper from here, which I presume will contain a full account of all this. Personally, thank God, I have suffered but little. My house, although in the same street, has not been in any way affected; one of my lighters has been landed high and dry behind the station, and in the bay five more had broken their chains and were carried out to sea a short distance, two of them being found nearly two miles away. Fortunately, in the bay we have little to lament in the way of accidents. The ship 'Adelaida de Rojas' of Puchoco, had a very narrow escape, having dragged her anchors and was nearly on shore; but thanks to the captain's exertions, and those of his crew, she got off scot free.

"COQUIMBO.—The earthquake here was felt very strongly, and lasted, according to the local papers, four or five minutes, though this is probably an exaggeration. It was unaccompanied by any noise, but the movement was so strong as to set everything swinging. About an hour and a-half afterwards the cry was raised that the sea was retiring, which in effect it did, to some distance beyond the principal mole; and on its return it reached halfway across the Plaza del Muelle, carrying with it on its reflux sundry empty barrels and boats. The sea continued to rise and fall about two metres till the next day, but fortunately in the bay there has been no damage. The bark 'Palatine' parted her cable, and took the ground twice near the mole of Señores Ovalle. The alarm and confusion, as may be imagined, was very great. In Serena no injury to property or life is reported.

"On news of the extent of the catastrophe being brought by the 'Coquimbo' to the port of that name, the Intendente took advantage of the offer of the commander of H.B.M. steamer 'Amethyst' to convey aid to the sufferers, and purchased a quantity of provisions to the value of 1,400 dollars, with which the 'Amethyst' sailed on Thursday. She also took from the store-ship 'Nereus' 500 blankets and 600 yards of flannel, and after coaling at Caldera, was to proceed direct to Pabellon de Pica. The Government approved of this action of

the Intendente by telegraph, and also expressed its thanks for the offer of the 'Amethyst.'

"Captain Potts is agreed on all hands to have acted with a humanity worthy of his noble profession, and to have done all that lay in his power to alleviate the sufferings of the unfortunates whom this awful catastrophe left without food or shelter. His passengers have published a manifesto in the native press, of which the following is an extract:—'Since his arrival at Pisagua, where he learnt the ravages of the earthquake, and the lamentable state of the cities of the desert, which were destitute of water, shelter, &c., he offered spontaneously to convey the women and children to the first Chilian port, thus saving them from a probable death. He made every reduction in the fares that the rules of the Company allow, and in all the ports furnished all the aid within his power. On board he was constantly active in attending to the suffering women and children, succouring them with the greatest interest.' It must be remembered, in order to do full justice to Captain Potts' proceedings, that he acted entirely on his own responsibility, in firstly delaying his vessel two days beyond her schedule time, and secondly in providing food and conveyance gratuitously for the helpless unfortunates who crowded on board his vessel. We have no doubt that the English Company, with the generosity which always characterises that body, will approve as heartily of Captain Potts' action as the general public does, notwithstanding the heavy expense to which it has been put. It is only fair to the other officers of the vessel to state that the captain was nobly seconded by his subordinates, and we have great pleasure in publishing the following list of names of those who were the more conspicuous in the work of charity:—George Birrell, first officer; Richard Newman, second ditto; W. James M'Burnie, third ditto; D. C. Mackellar, purser; John W. Fortune, clerk; O. S. Rodriguez, ditto; George E. Lancaster, chief engineer.

"LOTA.—The earthquake was not felt at all here, but the sea retired to a great distance, a long way past the furthest pile of the mole, and on its return reached a great height, though without doing further damage than carrying away a few boats. As elsewhere, the inhabitants passed the remainder of the night on the hills, 'watching and praying.' At about 10 a.m. on the following day the tide flowed to an extraordinary height, though without having retired first, as on the former occasion. In Coronel the phenomenon passed unobserved."—*Chilian Times*, May 19, 1877.

Lee and Blackheath Association.

THE Quarterly Meeting for Special Prayer in connexion with our Society was held at the house of Mrs. Sweetland, 7, Vanbrugh Park Road, on Monday, June 25. The Rev. J. C. Leeke, Vicar of Kidbrook, presided, and the subjects of prayer were those noted in the June Magazine, viz.—for a supply of suitable clergymen for the foreign field, and increased sympathy from those at home.

HOME PROCEEDINGS.

OUR limited space this month precludes us from any minute account of our "Home Work." The most important gathering held during the last four weeks was one on the lawn of St. Nicholas' Vicarage, Rochester. The place had peculiar interest for many in having for some years been associated with the late Canon Conway, who, besides being a man generally beloved, was a lover of our Society, and one of our clerical referees. More than 100 persons were present, some having come from considerable distances. Much interest was expressed in our work, and specially in the Amazonian Mission, Mr. Duke being well known and much respected in the neighbourhood of Chatham. We should be glad to see many other clerical friends follow the example of the Vicar of St. Nicholas, Rochester, by giving us lawn-meetings. During these summer months many might thus serve the Society who complain that they cannot at present give us their pulpits, and that people will not attend ordinary evening meetings in schoolrooms.

Mr. Coombe took the sermons at St. John's, Richmond, on the 15th ult., and also helped at the Streatham Anniversary on the 18th by preaching in the morning and saying a few words at the afternoon and evening meetings. It is most desirable thus to bring together home and foreign workers, and nothing can strengthen one of the latter more than a visit to such a hearty and efficient Association as Streatham.

Our old friend Mr. Windle has seized the opportunity of a spare Sunday to revisit Rugby, where he took the annual sermons and meeting on the 15th and 16th.

St. James's, Croydon, gave us sermons on June 24th, and an address was delivered to the school children in the afternoon, and, to judge by the number of collecting cards asked for, a considerable interest was excited. St. James's is our sheet anchor in Croydon, being the only congregation there which regularly assists us.

The Juvenile Association in connexion with St. Mark's, Hamilton-terrace, also gave us a very warm welcome on the 2nd inst., in St. Bartholomew's, Gray's-inn-road.

We can only add that Farnborough, Shanklin, St. Bartholomew's Gray's-inn-road, Winshill, Kersal, Doncaster, Scarborough, St. Stephen's Walcot, and Pendoylan, near Cardiff, were among the other Associations visited.

The Rev. E. Markby, set free by our having sermons in his own church, kindly took the last of these, and was most successful in his appeals, the collections being nearly four times as large as those made last year. We wish many of the clergy would follow his example, and thus doubly help our Society. We need more deputations as much as more openings, especially in the Southern District.

H. S. A.

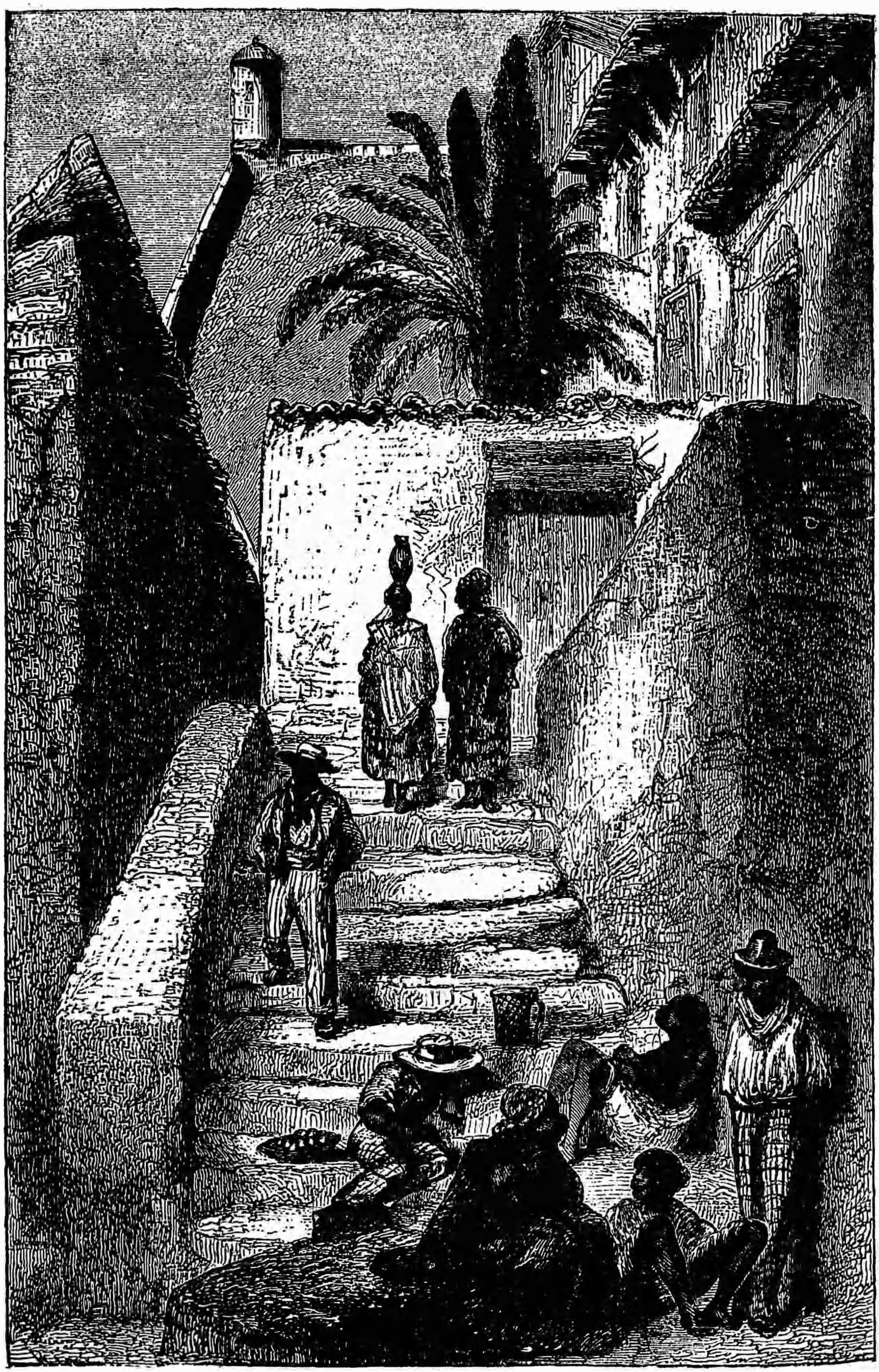
PRAYER UNION FOR SOUTH AMERICA.

The following are the suggested subjects for special prayer on Monday, August 6th :—

1.—For the sufferers by the late earthquake and tidal wave on the West Coast.

2.—For the appointment of suitable men to the chaplaincies of Rio de Janeiro and Montevideo.

3.—For the three workers on the Amazon, and her who has been compelled to return from loss of health.



NATIVES AT BAHIA—BRAZIL.

THE SOUTH AMERICAN

Missionary Magazine.

SEPTEMBER [redacted], 1877.

LETTERS.

DURING the past month letters from abroad have been received from the Bishop of the Falklands; the Revs. J. H. Gybbon-Spilsbury; R. Croker; W. F. Satchell; B. C. Huntly; F. N. Lett; W. T. Duke; G. P. Quick; and A. F. Gardiner, H.M. Vice-Consul at Chanaral, Chili; Messrs. J. S. Robertson; H. L. Reynard (Sandy Point); W. T. Woods; J. Henderson (Pára); and Captain Willis.

BUSINESS.

THE usual Monthly Meeting of the General Committee was held on the 14th ult.

Bishop Stirling's correspondence with reference to the vacant chaplaincy at Lota was read, as was also his Lordship's report of his visit to Patagones.

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

FINANCE.

The Finance Committee held Meetings on the 9th and 23rd ult. The legacy of 500*l.* under the will of the late Mrs. Tivey, of Dublin, was reported as paid. Also a legacy of 100*l.* under the will of the late Miss Selena Cholmeley, of Clifton.

Total amount received during the month of July was 435*l.* 18*s.* 8*d.*

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

GENERAL INTELLIGENCE.

OUR news from abroad last month, though somewhat limited, was of a satisfactory character.

Bishop Stirling, after a visit to Patagones, announces his safe arrival in the "Allen Gardiner" at Monte Video. The account his Lordship gives of the former station shows that the recent commercial depression, which was felt very keenly there, has compelled most of our countrymen to leave the place altogether, to seek their fortunes in some more favoured locality. The effect of this on the Chaplain has naturally made him desirous of changing his place for one where his pastoral work would be larger, and his congregation not so liable to fluctuation. The question, therefore, of continuing this chaplaincy is a matter for serious consideration, and his Lordship's views hereon have been requested before any action is taken. As a basis for work amongst the Indian tribes it might be useful, but it appears from the previous attempts made in this direction, that to get *at* these wanderers the missionary must go *to* them, and this of course opens the question of another distinct Mission to the heathen. After a short stay at Monte Video, and visiting the Society's stations in the River Plate, the Bishop purposes to return to the Falklands, where he will reside some three or four months, personally to superintend the carrying into effect his plans for the future of the Fuegian Mission.

Mr. H. Burleigh, whose appointment as Catechist to the Southern Mission was notified last month, leaves for his destination in the course of a few days, and we earnestly ask for him the prayers of God's people.

Many of our friends are aware that our Organizing Secretary, the Rev. H. S. Acworth, has recently been called upon to bear a great trial of affliction, it having pleased God to take unto Himself a dear parent.

Mrs. Acworth was a true and steadfast friend of the Society, which she aided, not only pecuniarily, but what is of more importance by her prayers; and her son, being desirous of perpetuating her name in connection with it, expressed to the

Committee his desire to present a small sailing-boat to the Southern Mission, to be named after her. The Committee have thankfully accepted the gift, and at their General Meeting passed the following resolution :—"The Committee have very great pleasure in accepting the memorial offering of a sailing-boat for the Southern Mission, from the Rev. H. S. Acworth, and while doing so sincerely condole with him and his family in their recent bereavement."

The boat is being built by Messrs. Forrest and Co., and will be named the "Margaret Dundas." She will be taken to her destination in the "Sea Witch," which is expected to sail for the Falklands the latter end of this month or beginning of next.

The Rev. F. N. Lett writes that all goes on satisfactorily at Rosario, and that Messrs. Eddowes and Fea had been elected churchwardens for the ensuing year.

The Rev. W. H. Shimield sends a few lines. He was looking forward with great pleasure to the arrival of Bishop and Miss Stirling in a few days, when he would present to his Lordship for confirmation ten candidates at Salto and three at Paysandu. For these he earnestly asks the prayers of God's people.

The Rev. G. P. Quick reports satisfactorily on his work, and, at the close of his letter, says : "May I ask for your special prayers for Santiago and myself, and when you have any meetings with specified subjects for prayer may one be that the English people in Santiago may become true Christians and faithful followers of their Lord." Mentioning Lota, and the three hundred and more English and Scotch people there who have been without a pastor since Mr. Elkin's decease, he gives the pleasing intelligence that one of Mr. Lloyd's parishioners has held a Sunday-school there ever since that lamented occurrence took place, and that he has been encouraged by the presence of between fifty and sixty children.

Mr. Robertson reports the engagement of a colporteur, and the further success of the Depôt at Santiago, and the continued sale of New Testaments. A fresh consignment of these has been despatched to the Depôt by the British and Foreign Society.

It was feared that the recent disaster which had befallen the

West Coast might interfere with our plans for Chanaral, as that was one of the places at which the tidal wave was so severely felt. But the mail recently to hand brought a letter from H.M. Vice-Consul, again asking us to send out a chaplain as soon as possible. Our friends will perhaps bear our want in mind.

We are at length cheered with news from the Rev. W. T. Duke, from whom letters had not been received for a long time. He wrote from San Pedro de Caocheira, where he is at present located with Mr. Resyek, Mr. Woods, and the four Ipurina children. The return to England of Mrs. Woods was severely felt by the Mission party, as it seemed at once to thwart all the fair schemes and prospects indulged in both there and at home. An additional care and anxiety also to our Superintendent is the mention he makes of the contemplated return to England of Mr. Resyek. It was known some little time back that such was his intention at the expiration of the term of his agreement, and that he proposed to bring to England Irima, the most intelligent of the children he has had under education, but it was hoped, in deference to the expressed wish of the Committee, that the idea would be abandoned for the present, and, in the absence of any letter from Mr. Resyek, we are encouraged to think he has acquiesced in their views.

The same mail brought a few lines from Mr. Woods. He was then on board the "Anajas," within one day's journey of San Pedro on his return from Manaos, whither he had accompanied his sick wife on her way to England. The parting, we may be assured, was a bitter trial to both.

P. W. S.

SOUTHERN MISSION.

"Allen Gardiner."

BEYOND a few lines from Captain Willis, announcing the arrival of the "Allen Gardiner" at Monte Video, with the Right Rev. Bishop Stirling on board, we have no news from the South. The yawl was about to leave for Ushuwia.

Argentine Republic.

FRAYLE MUERTO.

WE are pleased to have a satisfactory report from our Chaplain of the prospects of a good harvest. It will be in the recollection of the members of the Prayer Union that special prayer was made in reference to this.

"*Frayle Muerto, Argentine Republic, 27th June*, 1877.

"'Camp' matters are progressing favourably. The weather has been most propitious for the wheat sowing, and so far everything looks well for the prospects of a good harvest. One good year would set the settlers on their legs again; and you may rest assured that their efforts on behalf of the Society would be redoubled. Now that we have a piano at Las Vacas, which we use in the services, the singing has improved wonderfully, and the services are better attended. I have now arranged that, on the Sundays when I am away in Córdoba or Túcuman, not only shall the service be read, but also a sermon, which I choose myself, beforehand.

"I forgot to tell you that we thought it best to open a day-school in Córdoba, principally for the English and German children, but not excluding native children, on the application of their parents.

"The Sunday-school progresses favourably. There are 15 children who attend regularly. I am trying to get a German lady to help me, so that we may have German classes also.

"Last week I was in Túcuman, but unable to hold any public service, as the opposition of the priests prevented our obtaining the use of a room suitable, and there is not a single Protestant in the town in a position to offer us one. The English are chiefly engaged on the railway, and the station offices being Government property are unavailable. Dr. Stearnes, the rector of the Normal College, would wish to help us in this difficulty, but his premises are also national property; however, before next month I hope to be able to secure a room, though only at an exorbitant rental.

"On the 12th instant, at Córdoba, I had a marriage between two Germans, Herr Pelzer and Señorita Isabel Schniedewind. This being, I believe, the first Protestant wedding in this town caused a great sensation. The Germans of course mustered in strong force. The service was in Spanish, that all might understand.

"On the 23rd instant I gave a lecture in the rooms of the Central Argentine Telegraph Company, by the kind permission of Mr. Fisher. The subject was one which at this moment is greatly agitating the

English and German communities, 'Turks and Russians.' It was very well attended. The object was to obtain funds for the starting of the proposed Working Men's Club and Reading-room; and in this we were eminently successful. Besides the sum gained from the sale of tickets, which will be, I think, about 50 dols., many of those present subscribed together the sum of 85 dols. A committee has been formed, officers elected, preliminary details arranged, and suitable premises selected. If you have any means of procuring us books for the library it would indeed be a great boon. The temptation of the public-houses and disreputable drinking-booths are so great that every effort must be made to induce the working man here to abstain from frequenting their alluring rooms.

"On my last visit to Villa Maria, the service was held there for the first time in Spanish; the experiment was so successful that we hope to renew it again very shortly.

"J. H. GYBBON-SPILSBURY."

The Argentine Province of Tucuman.

THE following is taken from "Mulhall's Handbook," and will be of interest to those friends who are watching the progress of the work carried on by the Rev. J. H. Gybbon-Spilsbury:—

"Tucuman, the Garden of South America, well deserves its name, whether we consider the richness and variety of it products, the genial climate, the charming scenery, or the many other natural gifts which make the province of Tucuman the most favoured spot in the Argentine Republic, or perhaps in the whole continent. The country is magnificently wooded and watered; fields of sugar-cane, wheat, rice, and tobacco alternate with orange groves, aroma trees, and flowering plants in rich profusion, and the tall mountain peaks of the Andes form a prominent feature. Martin de Moussy found laurel trees measuring as much as 28ft. around the trunk, or 10ft. in diameter, which he considers older than the time of Columbus.

"The area of the province is 28,350 square miles, and the population less than four to the square mile.

"The original inhabitants were the Lules and Calchaqui tribes, subject to the great Indian Emperors of Cuzco. They resisted the Spaniards for nearly a century, but were finally overcome, the territories now known as Tucuman, Catamarca, and Salta being settled by adventurers from Peru about the middle of the fifteenth century. The present boundaries of Tucuman are: the Rio Salado and the Gran Chaco on the east; the Rio

Hondo, or boundary-line with Santiago del Estero, on the south; and the Aconquija and Ambato ranges on the western side, towards Catamarca.

"The city of San Miguel de Tucuman was founded in 1564 by Diego de Villaroel, at the confluence of the rivers Sali and Monteros, but frequent inundations caused the inhabitants to remove to the present site in 1585. It stands on a tableland commanding a wide prospect, and looks pleasing to the traveller, the houses being surrounded with orange gardens; its height over the sea is 1,430ft., and it is about 25ft. over the river Sali, from which it is distant a mile, and about four miles from the foot of the Andes, 26 deg. 52 min. S. latitude, and 68 deg. 20 min. W. longitude. In population it is the fourth town of the Republic, coming next in order after Rosario, and having 17,438 inhabitants. The women are reputed handsome, the men active and intelligent. The disproportion of sexes is very great, there being four women to three men.

"The city is built in the same chessboard form, with narrow streets, as other Spanish towns. Most of the houses are of brick, with spacious courtyards; a few have upper stories. The Cathedral and National College are the only public buildings. There are numerous schools, and the proportion (32 per cent.) of persons who can read or write is above the average. There are only 207 foreigners in the town, mostly French, Italian, or Bolivians, and but two Englishmen and three North Americans. Tucuman is called the Cradle of Independence, because the solemn declaration of the thirteen States of La Plata, throwing off the Spanish yoke, was published here on July 9th, 1816. It will be the terminus of the Grand Trunk Railway, Messrs. Telfener and Lumb being at present constructing a line from Cordoba to this city, which may be regarded as the continuation of the Central Argentine.*

"Within a radius of ten miles around Tucuman city may be counted over 40 sugar establishments, which turn out annually 30,000 barrels of aguardiente and 1,000 tons of sugar, representing a value of more than 100,000*l.* sterling. De Moussy says that the sugar-cane was introduced about seventy years ago from Peru into Oran, and a priest named Colombres was the first, in 1820, to try its cultivation in Tucuman, which proved most successful. During the civil war of 1841 many of the sugar-fields and factories were destroyed, but of late years increased attention is devoted to this industry. The old mills moved by oxen have in many places given way to modern machinery, such as at San Francisco, Las Piedras, Ledesmas, &c. The sugar-mills brought out from Liverpool, and conveyed a thousand miles overland in bullock-carts, have in many instances cost 800*l.* or more, but they effect a gain of 25 per cent. more juice extracted, besides working so much quicker and better. At San Javier, fifteen miles from town, you can enjoy the frigid zone; in the suburbs you can raise excellent wheat; and a few miles farther coffee, sugar, and tobacco, proper to hot climates.

* The Railway was opened on October 30, 1876. (ED.)

"The city of Tucuman is 822 miles N.W. of Buenos Ayres, according to the telegraph route, whereas the distance by the old coach-road was reckoned 358 leagues, or nearly 1,100 miles, and the journey was one of several weeks, the bullock-carts usually taking a year in the round trip to and from Rosario. At present the traveller can easily proceed from Buenos Ayres to Tucuman in seven days, and the railway when completed will reduce the journey to four days. Telegraphic communication exists not only with Buenos Ayres, but also with the remote provinces of Catamarca, Rioja, Salta, and Jujuy.

"But for the constant civil wars of half a century, and utter isolation of this beautiful province, its advancement would have been more in ratio with its splendid natural endowments. Nevertheless, the people are kind and hospitable, with a keen appreciation of the value of European improvements. The *mameluco*, or *gaucho* of the plains, still follows the pastoral life of his ancestors. He is generally good-humoured, with few wants. His wife makes his clothing, his cattle are the finest in the Republic, and the soil gives him for the slightest labour a bountiful return of grain, fruit, &c.

"The mountain sides are clad in timber of the richest varieties as high as 8,000ft. Mulberry abounds in many places, and the experiments for raising silkworms have proved most successful. Although large quantities of produce are exported to Chili and Bolivia, the trade of the country is incapable of much development until better roads be made. The Aconquija passes to Tafi, Colalao, Santa Maria, and Andalgala are only practicable to mules. The road to the western provinces of Catamarca, Rioja, San Juan, and Mendoza is pretty good, except in the part known as Totoral. Volcanic agency is perceptible in some places, and this province was visited by an earthquake in 1844, which shook very much the city of Tucuman. The animal and mineral kingdoms are among the richest in the Republic. The sportsman will find lions, condors, guanacos, &c., in the hilly parts. The travellers ought to visit Posse's indigo establishment, which was founded in 1865, and covers several acres. The indigo is found wild through extensive tracts in the neighbourhood, and is reported equal to that of Central America.

"In soil and climate Tucuman possesses such advantages as are destined to raise this province to much importance. At present it holds sixth place in the Confederation, coming next after Corrientes. Its population has nearly doubled in twenty-three years, Dr. Gondra's census of 1845 showing 57,876, and that of 1869 giving 108,953 inhabitants. Intermittent fevers are very common, and 602 persons are reported as suffering from goitre, otherwise the climate is exceedingly healthy. There are very few foreigners in the province, the total number in 1869 being only 351, chiefly French, Bolivians, or Chilians, and some few Italians. There are eight persons living whose age exceeds 100 years, all natives, and two or three have reached the age of 115. The number of those who can read or write

is returned at 12,800, or one-eighth of the population, and there are 6,317 children attending 101 schools. The census of 1869 gave five deputies to this province instead of three, the previous number. Among many eminent men this province produced the famous historian Dean Funes, and Dr. Avellaneda."

Patagones.

THE Rev. Dr. Humble, our Medical Chaplain at Patagones, sends home a copy of his journal, which is not written for publication, but from it we are able to glean information of a very interesting nature. His proficiency as a medical man makes him to be much sought after by all classes of the community, and affords him invaluable opportunities of speaking a word for his Divine Master.

Every Sunday Divine service is held in the Mission Church, and is attended by English, Welsh, German, Spanish, Indians, &c. On Nov. 19 there was a better congregation than usual, made up of various nationalities. The text was, "For this purpose was the Son of God manifested that He might destroy the works of the devil."

The first visit recorded was on the following day, to the family of a German carpenter, whose wife the doctor had been attending. The Germans were becoming more numerous as the numbers of the English diminished, and being nearly all Protestants they attended the services on Sunday, and looked upon the chaplain as their pastor. Dr. Humble had been solicited to attend the garrison and the hospital in his capacity of medical man during the absence of the native doctor, which not only enlarged his sphere of usefulness, but also enabled him to reduce still further the charge upon the funds for the Station.

The only Protestant school in Patagones is conducted in the Mission House by Mr. and Mrs. Ackerly. An Indian boy had just been admitted, whose father was willing to pay for his son's education. If this indicated a desire that the boy should relinquish the wild pursuits of the tribe and lead a civilized life, it was a very encouraging fact. A present of a live sheep from an Indian family evinced a feeling of gratitude for kindness received, and points to access gained for the Gospel. Dr. Humble complains that the natives do not treat the Indians kindly, but take every advantage of them; hence their deeply-cherished feelings of resentment, which find vent every now and then in savage attacks on the natives and settlers.

The garrison doctor had returned, but Dr. Humble continued his visits to the municipal hospital and its sick occupants.

In the quiet town of Patagones weeks pass by of a very uneventful description, each day bringing with it returning duties very similar in character to those of its predecessors, our chaplain's medical skill and spiritual ministrations, meanwhile, being ever at the disposal of all who need them, with no other reward often than that afforded by the ability to go about and do good in the Master's name. Every now and then, however, this quiet is rudely broken in upon, and such was the case one day when Dr. Humble was summoned to examine officially the body of an unfortunate man who had been killed the night before ; and on another day, when he was called upon to examine the bodies of four men killed in the "Camp" by the Indians. Scattered up and down the pages of his journal are numerous similar instances of the lawlessness of the people amongst whom he dwells. In the record of visits paid to the members of his flock, a very sad incident is related: a family was plunged into the deepest distress and bereavement by the murder of three of its members by the Indians. The difficulties our chaplain meets with are very similar to those encountered at home—Sabbath-breaking, drunkenness, couples living together without marriage, and indulging in such sins as are only too rife amongst the ungodly of every nation. All these call forth his earnest remonstrances, and the evil-doers are exhorted to forsake their evil ways.

Illustrating the spiritual destitution existing through immense tracts of this interesting country, he relates an instance of the son of an episcopal clergyman, still living, who, until he attended the services at Patagones, had not been inside a church for eleven years.

An American vessel had been wrecked, and Dr. Humble visited the shipwrecked crew, giving them medical assistance, which some needed, and distributing amongst them English tracts, with a kind word of counsel.

An Estancia in the River Plate.

THE stock of a cattle estancia in the River Plate often numbers 10,000 head, divided into herds of 2,000 or 3,000 each, which two men can easily care. Each herd is gathered up every night to its "rodeo," an open space, where each animal regularly chooses its own place to lie down. They remain there till after sunrise, when they set off again to graze. Cows calve once a year ; heifers as early as two years. They live to about 15 or 20 years of age, and their milk is rich and of excellent flavour. The legs and horns are longer than in English breeds. The oxen broken for

the plough or bullock-cart are remarkably gentle, and of symmetrical proportions. Formerly there were large quantities of "alzada," or wild cattle, but the Indians have left but few on the frontiers. In seasons of drought cattle sometimes stray hundreds of miles in quest of water, but unless they calve on their new pastures they invariably return after the drought. Sometimes the cattle are watered by means of water from a well. A "bulde" is used, and is worked by a man on horseback. It can water 2,000 head of cattle in a day.

The great season of amusement in camp life is the *yerra*, or marking-time. All the peons of the estancia, and others from the neighbourhood, drive the cattle into the "*corrals*," or inclosures. Each animal is caught with a lasso by a man on horseback, then tied down, and a redhot iron with the owner's monogram or mark is planted on the poor brute's flank, while a blue smoke curls upward from the smoking flesh. The marks so made are indelible, and this is the way that estancieros distinguish their property, there being no fences or bounds to the various estancias. The *yerra* always winds up with a feast on meat cooked in the hide, than which nothing can be more savoury. Neither coals nor wood must be employed in cooking it, but only bones, and it eats best cold. Horses are marked in the same manner as horned cattle, and when sold must receive the counter-mark of the first owner as well as the brand of the purchaser, which custom sadly disfigures many fine animals.

Nothing is so wonderful as the dexterity of the natives in throwing the lasso; their aim is almost unerring. They will single out a horse or cow in the middle of a herd and bring him down with unfailing precision. They will also pursue an animal in full chase across the plains, and, when they get sufficiently near, the lasso is swung once or twice round their head, then let go, and the moment it touches the runaway cow the horse of the rider stands still to receive the shock, and down goes the cow headlong on the ground.

Another way of catching horses is with the "*bolas*." These are three round stones or iron balls, about the size of an egg, covered with raw hide, and fastened to a strip of hide about five feet long. They are thrown much like the lasso, at a distance of 60 or 70 yards, with unerring aim, and, entangling the feet of the pursued animal, bring him to the ground with a violent shock.

The *gauchos* are also very clever in plaiting bridles of untanned hide thongs, and their great ambition is to caparison their horses with elaborate silver trappings. Their own dress is, moreover, tasteful and fantastic. Instead of pantaloons they wear a *chiripa*, which is a garment of striped woollen stuff, fitting loosely about the thighs, and exceedingly convenient on horseback. This is fastened by a leather *tirador*, ornamented with silver buttons, and in this, at their back, they stick a knife with silver or leathern scabbard. Under the *chiripa* they wear white cotton drawers with a fringe 12 inches deep. The boots were formerly *botas de potra*,

formed of the untanned skin of a colt's legs, leaving the wearer's toes quite bare, and the big toe exactly fitted the little wooden stirrup which they use; but now they are beginning very generally to wear the ordinary boots. Besides the *tirador* they wear a long *faja*, or sash of red silk, tied around the waist. The *poncho* completes the dress. It is like a table-cover with a slit in the middle to admit the head, and varying in value from a few shillings to 50*l*. The finest are those made of vicuna wool, woven by the natives of the upper provinces.

The rich estancieros usually live in the city, in great fashion and luxury, leaving their establishments in charge of a manager, and going out once or twice a year to see how things go on. They are men of polished manners, good education, and often members of learned professions. The *gauchos* live in wretched "ranchos," of which the rafters and framework are stalks of the aloe or canes, the sides are plastered with mud, and the roof is of *paja*, or reeds that grow in the lagoons. The furniture consists of a wooden stool or bench, a few horses' or cows' heads that are used for seats, and a cowhide stretched on stakes, which serves as the family bed. The cooking is done in the open air with an *asador*, or spit, that is stuck into the ground, and a large three-legged pot. Sometimes a little oven is built near the "rancho." The most important piece of furniture, however, is the *recado*, or native saddle, which is very complicated, and consists of hide-trappings and cloths that as often serve the *gaucho* for his bed. The *recado* is a very comfortable saddle for a long journey, but tires the horse more than the ordinary saddle.—*Brazil and River Plate Mail.*

Chili.

SANTIAGO.

UNDER Mr. Robertson's careful management the Depôt continues to make progress and to increase in favour. By this time the Depôt has been replenished by a consignment of Testaments from the British and Foreign Bible Society.

"*Santiago, Chili, June* 5, 1877.

"I enclose with this a copy of the accounts of the Bible Depôt and a copy of the diary for the last month.

"I think we have been fairly successful, considering everything. My efforts to obtain a colporteur have not been successful as yet, but I shall use every endeavour to do so as soon as possible. The difficulty is to get a man whose heart would be in the work. I can get plenty to sell

Bibles, etc., for the Depôt, but they cannot be trusted. Mr. Christen is looking out for me as well. .Fear deters those who would like to engage in the work, and are to a certain extent fit for it. Had we a colporteur, much would not have been done last month as the weather has been so changeable.

"By this mail I send copies of the accounts and diary to the Secretary of the British and Foreign Bible Society. I am anxiously expecting to hear that more Spanish Testaments are on the way. We have not one small one left; and these are easier to sell, being cheaper.

"My Chileno friends still come to the Depôt.

"The goods sent by the Religious Tract Society were very well chosen, and the receipt of them gave me much pleasure. The picture of Bible scenes and personages are very beautifully got up; the only drawback to selling these is that the poor ignorant-minded people may worship them as saints. I hear that in a house at Santiago, there is a picture of our Queen which is looked upon by the whole family as a saint. Mr. Quick is quite well, I am glad to say. The cold affects me very much, but I am becoming accustomed to it. What with the earthquakes in the North, and the inundations in the South, it will be a bad year for Chile; the harvest was short and business in a very bad way.

"I am expecting Mr. Lloyd to pay the Depôt a visit when he comes to Santiago, previous to leaving Valparaiso.

"My time is taken up entirely at the Depôt; many people coming in to talk to me every day.

"In my next I hope to have the gratification of telling you that we have a colporteur.

"At present there is no opposition, at least open opposition, to my work here. I am very friendly with the neighbours, who are always willing to render me any little help.

"J. S. ROBERTSON."

"During the month of May the following Holy Scriptures were disposed of:—6 Spanish Bibles, 11 Testaments, 112 Gospels, 1 Telugu Testament; also 1 Spanish Prayer Book, 1 English Hymn Book, 1 Schönberg-Cotta Family in Spanish, 1 Moody's Addresses, 3 Sacred Songs, 1 Exeter Hall Lectures, 30 Scripture Cards, 15 Bible Texts, 5 Bible Pictures.

"Several copies of the 'Cottager and Artisan,' 'Record,' and 'Piedra,' and many English and Spanish Tracts.

"Total Bibles 6, Testaments 12, Gospel Portions 112.

"For corresponding month last year—Bibles 7, Testaments 15."

The late Great Earthquake and Tidal Wave viewed from a Religious point of View.

THE "Sociedad" of Lima, of the 19th May, lamenting and moralising upon the irreligious and infidel tendencies of the present generation, enters at some length into the state of affairs in Europe, more especially with regard to the Eastern Question, and states that Heaven has refused rain, causing the land to become barren, and that the nations are making war one upon another, all which evils are permitted, or rather brought about and pre-ordained by the Almighty, as a punishment for the ungodliness of the Old World.

The article in question proceeds to explain that in the New World matters are not much better, for "the misfortunes of Peru accumulate from year to year, and from one administration to another; the cataclysm on the southern shores which caused such immense loss both of life and property; the civil war which at present afflicts the country; the poverty which increases day by day; the absence of bullion, and the substitution of paper which to-morrow may be valueless; all indicate the bad state of the community, and point out the necessity of seriously devising means for ameliorating the threatening evils. Never have there been greater ills to deplore and never has the human race been more content with its civilization and progress. Still it can truly be asserted that never has the Christian world been seen in a worse condition, nor has it ever been nearer the verge of a terrible abyss."

But what, it asks, is the remedy for the ills of Peru and the rest of the world? The cause of the ills and their remedy are definitely expressed in the sacred books, on every page of which will be found that the transgression of the law of God brings all kinds of evils, whilst the observance of His holy precepts is crowned with blessings.

Drunkenness, disregard of the Sabbath, and working on feast days are the reasons why the Almighty has in recent times chastised France; and after such warnings we ought not to be surprised that the sea should rise beyond its ordinary limits, and, together with violent earthquakes, should destroy towns and villages, leaving the inhabitants destitute; for we have seen in Peru the Sabbath desecrated, work persisted in during feast days, and such things helped on or at least permitted by the authorities.

The article concludes by explaining that some wise one may argue that the world is governed by constant physical laws, but it must be borne in mind that He who created the world gave those laws, and that the world and its laws obey His sovereign will, chastising those who do not faithfully observe his precepts.—*Brazil and River Plate Mail.*

NORTHERN MISSION.

RIVER AMAZON.

OPIOUS extracts are here given from two letters received from the Rev. W. T. Duke. They will be found well worthy of perusal.

"*Sao Pedro da Caxoeira, Rio Purus, May* 28*th*, 1877.

"You will, I fear, have been expecting a letter from me long ere this. I would have written some time ago, but had not reliable means of sending a letter. Since writing in January but one opportunity has presented itself, and then on such short notice that I had only time to write a line to my friends to let them know that I was alive and well.

"I have been anxiously waiting to hear the result of Mr. Clough's interview with the Committee, and their decision about sending Mr. and Mrs. Woods to join us here, and I have feared lest what I wrote in my last letter, as to the advisability of forming a Mission Station so low down as Sao Pedro, should add to the difficulty of deciding upon the best place.

"Although I see no reason for altering my opinion on that point, I am quite convinced that much good work may be done, commencing with Sao Pedro as our headquarters.

"The steamer 'Teixeira e Ruiz' arrived at Chiwené on the 7th of this month, and the captain handed me a note from Mr. Woods, telling of his arrival here, and adding the most unwelcome news that Mrs. Woods had suffered so much since her arrival that they thought it necessary for her to return to England by the next boat.

"As the steamer was going some hours' journey farther up river, Mr. Resyek took the opportunity of going in her to see a little more of the Purus, and perhaps learn something about the Indian tribes higher up. I should have liked much to accompany him, but thought it best to remain and arrange my baggage so as to be ready, on the steamer's return, to go down and meet Mr. and Mrs. Woods. She appeared the next evening, but as she only stopped steaming long enough to allow Mr. Resyek to come off and we to go on board, I had no opportunity of hearing what he had seen.

"I received a most kindly welcome from those on board the 'Teixeira,' several of whom I had met on my journey here in the 'Anajas.' Amongst others I got quite an affectionate salutation from S. Alfredo Rebonças, the young man upon whom I operated unsuccessfully in December. He has been to Manaos, but the surgeons there, after several attempts, said that the ball was firmly lodged in the shoulder-joint, where it still remains.

"The passage from Chiwené to Sao Pedro was quite a delightful change to me—life so far up on the river had begun to be a little monotonous. Companions were few, topics of conversation were getting threadbare, and last but not least our biscuit was all gone and our farinha not in the best order. On board the steamer, however, there were many with whom it was a pleasure to talk, and from whom I could pick up useful scraps of information about the river and its surroundings. In addition to this I found that the table, which on my journey up seemed of the poorest kind, now appeared to my depraved taste to be excellent. It was a great luxury to be able to lie at night in my hammock, slung on deck, and enjoy the fresh breeze caused by the rapid motion of the vessel.

"I had some pleasant conversations with Capt. Tourinho D'Pinho, the delegado of police, whose 'beat' lies between here and Manaos. He has written several letters to the 'Journal de Amazonas' on the subject of our Mission here, speaking in very high terms of the usefulness and importance of our work here, yet I think the tendency of his letters is to stir up the Government to establish schools, &c., of their own upon the river that there may be no more need for the stranger to interfere.

"I reached Sao Pedro on the evening of the 11th inst., and I need hardly say that my meeting with Mr. Woods and his wife was a truly happy one; the only drawback (but that a very great one) being the confirmation of what Mr. Woods had already written to me concerning his wife's health.

"On reading Mr. Woods' note I had not believed that it could be absolutely necessary for Mrs. Woods to return, but on my arrival here it was evident at first sight how much she was suffering and had suffered, although I must say she bears all with the greatest patience.

"I had brought my smaller case of homœopathic medicines and book with me, and have used them to the best of my knowledge, but with little success; and now to my knowledge she has literally subsisted for the last fortnight upon beef tea made from Liebig's Extract—being unable to eat even a biscuit; and during the same time has not enjoyed more than a few hours' sleep.

"After much prayerful consideration of the matter we have come to the conclusion that nothing remains but for Mrs. Woods to return to England, leaving here by the 'João Augusto,' which is expected shortly.

"This has been a cause of great anxiety to me, as I have felt that our work here must be partly crippled for want of female help both in the instruction and management of girls, and in influencing for good the Indian women. On more than one occasion it has fallen to my lot to look out garments for a woman who has come to the house devoid of any pretence of clothing, except one or two pieces of string. At such times I have thought how much more suitable would it be if we had with us one of their own sex who would relieve us of the duty not only of finding them clothes but of instructing them in the manner of wearing

them—their idea of putting on a skirt is to pass the running-string under one arm and over the opposite shoulder.

"I have advised Mr. Woods to accompany his wife at any rate as far as Manaos, and if necessary to Pará, as it does not appear to me to be well to allow her to take the whole journey alone, especially in her present weak state. At Manaos it is probable they may meet with some lady going to Pará who would undertake to see that she has every possible comfort.

"On Mr. Resyek's return from a journey which he took to Saccado—a day by canoe below Chiwené—to meet the 'Madeirainha' and post some letters, he told me that he had written to you expressing his intention of returning to England in the present month. I confess I felt somewhat startled by the news, for though he told me he should return 'next year' (1877) on my arrival, yet I did not imagine that he meant so early next year.

"He intended to take Irima to England with him, and, at his request, I wrote to Mr. Green at Pará, telling him that 'as there was not time left to communicate with the Committee on the subject, I thought that by giving the boy a free passage to England, in return for making himself useful on board, he would confer a favour not only upon us but on the Society as well.'

"It would certainly be a great means of advancement to the work were Irima to receive some education in England for a short time; then on his return here he might become a very powerful instrument in God's hand for conveying the light of the Gospel of Christ to his brethren in darkness.

"I could not speak in too great praise and admiration of Mr. Resyek's work, both in acquiring the Ipuriná tongue, reducing it to a grammatical form, and instructing the children whom he has obtained. In fact, whatever we who have come on the field afterwards may be enabled to do, with him must always rest the honour of having broken up the hard, unyielding soil.

"For the sake of the cause of Christ it is much to be hoped that he may be induced to remain here, at any rate for some time longer, before returning to England.

"I will make every endeavour to push forward the work of building Mission premises on the high land, close by the house in which we now are, as soon as the letter of instructions on the subject comes to hand. There is a grand position here for such buildings, far above the highest water-mark, and connected with 'terra firma,' which appears to run far back into the forest.

"One great loss we shall feel, however, in the absence of Senor Benedicto de Madeiros, who I am sure would have afforded us very valuable assistance. He was obliged to retire to Pará, I believe, some time in January or February, suffering from heart disease. We should also, I am sure, have received much help from Senor Neves, sub-delegado of Police,

and one of the most intelligent men upon the river. He was one of about six men who accompanied me in the 'Madeirainha' to my destination on my first coming out, but died of disease of the heart the day after his return home.

"One difficulty in the way of building at present is the fact that most of the men here are busily occupied cutting rubber, and I fear would not be very ready to give us help unless we could make it 'worth their while.'

"In concluding, let me again express the bitter disappointment which I feel at the apparent failure of the plans of the Committee to supply us with female co-operation. From what I have seen of Mr. and Mrs. Woods during the past few days, I am assured that we should have worked together most harmoniously.

"It is indeed hard to say 'Thy will be done' when we see the hopes which we have cherished suddenly vanish away. But although we cannot understand the reason of it, yet we feel that it is for the best, and that our Heavenly Master is, even while permitting such an apparent failure, working out His great plan for bringing the heathen to the knowledge of His laws.

Writing again on June 29, he says:—

"Since writing the enclosed letter, dated May 28th, I have received two from you, Nos. 1 and 2, which were sent up to Chiwené by the 'Colibri.' The enclosed I had written with the intention of sending it by the same boat in which Mr. and Mrs. Woods left, and I regret very much that, in the hurry of parting with them, it was forgotten. I was in hopes that it might reach England before Mrs. Woods, and so spare you the great surprise of her sudden appearance. Had I received your letters on my first coming down here, I might have been able to write in answer to them before this. I have not yet seen Mr. Resyek, but have received a note from him, in which he expresses his intention of remaining here a couple of months longer.

"It was my intention on leaving Chiwené to return after seeing Mr. and Mrs. Woods comfortably settled here, and bring with me the Mission property and the larger part of my own baggage, but since Mr. Woods' departure this has been impossible, as there is no one here with whom I can leave the things last sent out; I am therefore obliged to wait here until either Mr. Resyek or Mr. Woods appears.

"For the greater part of the time since the 29th ult. Maniwa and I have been alone here, and as our canoe (one which Capt. Tourinho borrowed for me) was stolen, our position has been, to say the least of it, rather an awkward one.

"Mr. Resyek and I have, of course, conversed long before this upon the advantages of work afforded by the different places upon the river, and he has seemed always perfectly prepared to move down here or elsewhere

with me whenever I should give the word ; nevertheless it has been quite evident that his great desire was to go forward and take up our abode either amongst the Ipurinás on one of the little tributaries of the higher Purus, or one of the other tribes located further up upon the main stream.

"Taking, however, a general view of the position, I readily acquiesce with the opinion of the Committee that Sao Pedro is the best place to form a permanent station as a basis of operations and school. Were our work here to be confined to the Indians I could not say so, but, taking into consideration the great opportunity afforded us of instructing at the same time the children of the so-called Christians, I quite agree that a better place could not be found. I have had already a good many offers of scholars, and have, since receiving your last advices, conditionally accepted them ; but in every case I have taken care to let it be understood that the desire of the Society in sending men here is in the first place, and chiefly, the conversion and civilization of the Indian tribes.

" I feel convinced that the only way in which we can hope to make any impression upon the adult Ipurinás is to go to them in their own huts. Situated as we have been hitherto but little can be done with them. To their eyes there is but little difference between the life we lead and that of the Brazilian in whose house we may be, except it be that we do not cut rubber. We treat him fairly when he brings fish, turtle, or fruit to exchange, and we don't offer him caxaça to drink, or give it to him when he asks for it. Some canoes of Pomary's passed by here one day last month ; they ceased paddling for a few moments as they passed our landing-place, and I managed to ask a question or two and return answer to theirs. One of the most accomplished linguists presently asked, 'Tem caxaça ?' and on receiving a reply in the negative, they silently paddled on as if there was nothing else worth waiting for.

"It would be no small trial to me to cut myself off from communication with friends at home for a couple of months or more, yet I would gladly go on an expedition such as I propose were there enough of us to admit of it without leaving our station here without proper supervision. With God's blessing, we surely might accomplish these two great ends, the introduction of the light of the Gospel into some dark hearts, and the inducement of some to entrust their children voluntarily to our care.

" The supply of necessaries for teaching, tools, &c., &c., brought out by Mr. Woods, are very good indeed, and I think will serve us for a long time. We have altogether such an amount of needles and thread, thimbles (except small ones for children), buttons, tape, &c., that any more sent would, I fear, be wasted. Before we are out of any of the above-mentioned I will write and let you know.

" *June* 30.—Mr. Resyek and Irima reached here to-day by the 'Colibri,' bringing the rest of the Mission property and my boxes, &c., which I had left at Chiwené.

"I have had such conversation with him as time and opportunity afforded on the subjects for consultation suggested in your letter before referred to.

"I doubt not he will write to you himself and tell you what he thinks on this subject.

"As the 'Colibri' is going shortly to make a voyage in a few days as far as Inauyny, some distance beyond Chiwené, where one of the owners of her is going to build a hut, and as Mr. Resyek has long wished to become acquainted with that part of the river, I have given my consent to his taking passage in her, and on returning, to his remaining for a time at Chiwené, where he has greater facilities for completing his book of the Ipurina. He tells me that he has one book already finished, but is now making an enlarged and improved edition. He would send the two girls down to me but that there is no one to whose charge he could entrust them on the voyage without running the risk of their taking the first opportunity to give them the slip. He will then return here, bringing the three with him, and wait here either until Mr. Woods comes back or another is added to our number here.

"I will gladly convey the thanks of the Committee to those who have assisted us in our work here, and whom, I am sure, will be gratified to receive them.

"I received the box sent out by Mrs. M'Caul, containing many useful articles, and have handed to Mr. Resyek the clothes so kindly and nicely made by the members of Miss Couty's Bible-class.

"I fear I must now close this letter as the 'Anajas' may appear at any moment, and as we must signal her to stop and take Mr. Resyek on board she will not stop again on her return.

"I pray earnestly that no signal may be necessary, but that the Anajas' may stop here in order to let Mr. Woods disembark.

"W. THWAITES DUKE."

PRAYER UNION FOR SOUTH AMERICA.

The following are the suggested subjects for special prayer and praise on Monday, Sept. 3:—

1. For the Rev. G. P. Quick and the work at Santiago. Also for our countrymen and women residing in that city, that they may be true Christians and followers of the Lord.
2. For those who have recently been confirmed by the Bishop of the Falklands; that they may be filled with the Holy Spirit and evidence by their walk and conversation whose they are and whom they serve.
3. For Mr. H. Burleigh, appointed Catechist to the Southern Mission, now on his way thither in the "Sea Witch."

Gleanings.

"CHRIST IS ALL AND IN ALL."—Coll. ii. 11.

IF ever thou look for sound comfort on earth, and salvation in heaven, unglue thyself from the world, and the vanities of it; put thyself upon thy Lord and Saviour Jesus Christ; leave not till thou findest thyself firmly united to Him, so as thou art become a limb of that body whereof He is the Head, a spouse of that husband, a branch of that stem, a stone laid upon that foundation. Look not, therefore, for any blessing out of Him: and in, and by, and from Him, look for all blessings; let Him be thy life, and wish not to live longer than thou art quickened by Him; find Him thy wisdom, righteousness, sanctification, redemption; thy riches, thy strength, thy glory. Apply unto thyself all that thy Saviour is, or hath done. Wouldst thou have the graces of God's Spirit?—fetch them from His anointing. Wouldst thou have power against spiritual enemies?—fetch it from His sovereignty. Wouldst thou have redemption?—fetch it from His passion. Wouldst thou have absolution?—fetch it from His perfect innocence. Freedom from the curse?—fetch it from His cross. Satisfaction?—fetch it from His sacrifice. Cleansing from sin?—fetch it from His blood. Mortification?—fetch it from His grave. Newness of life?—fetch it from His resurrection. Right to heaven?—fetch it from His purchase. Audience in all thy suits?—fetch it from His intercession. Wouldst thou have salvation?—fetch it from His session at the right hand of Majesty. Wouldst thou have all?—fetch it from Him who is "one Lord, one God and Father of all, who is above all, through all, and in all."—*Bishop Hall.*

"BE YE HOLY, FOR I AM HOLY."—1 Pet. i. 16.

If you would commit your soul to the keeping of God, know that He is a holy God; and an unholy soul that walks in any way of wickedness, whether known or secret, is no fit commodity to put into His pure hand to keep.

You that would have safety in God in evil times, beware of evil ways, for in these it cannot be. If you will be safe in Him, you must stay with Him, and in all your ways keep within Him "as your fortress."—*Archbishop Leighton.*

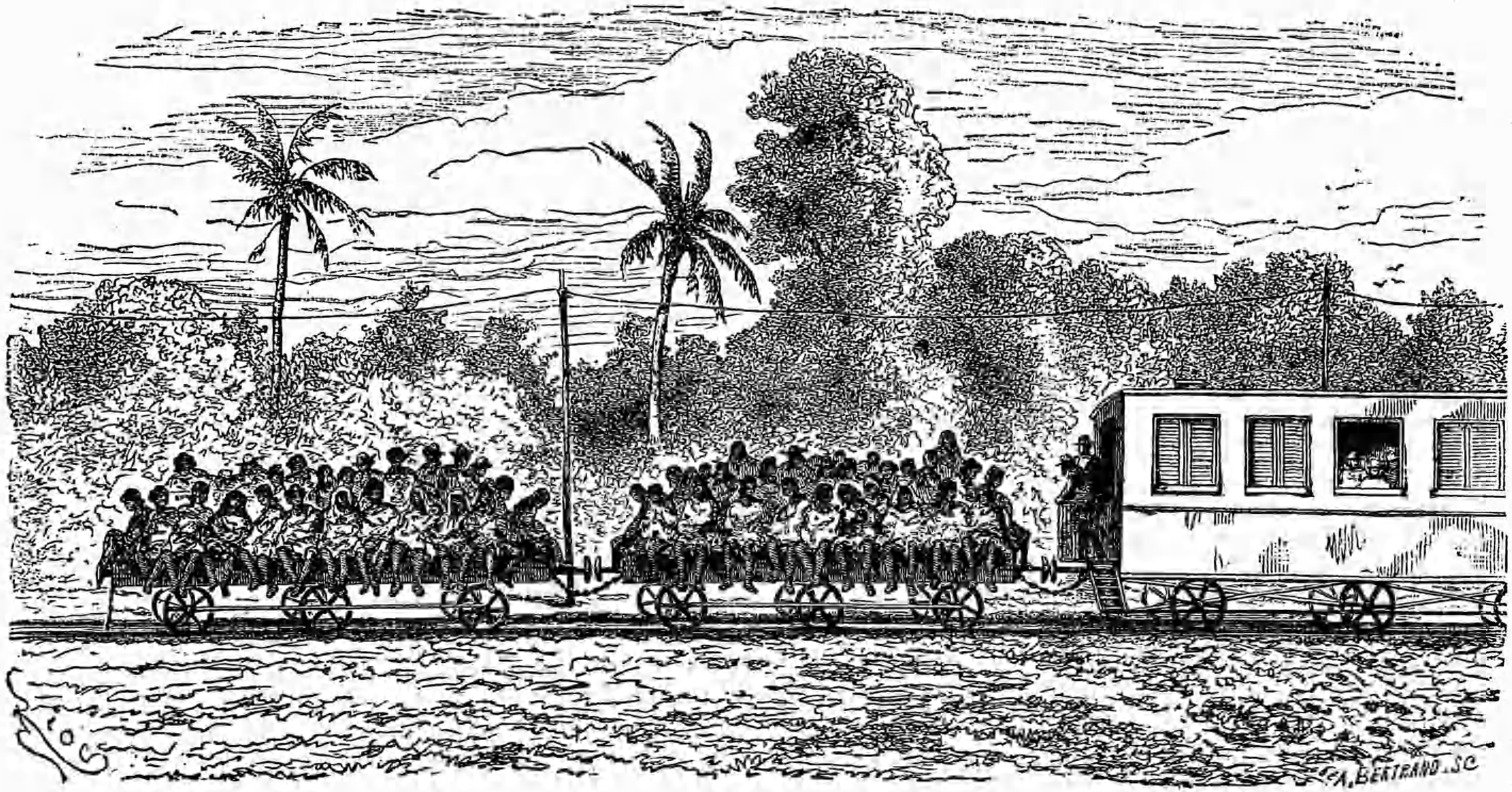
"Whom the Lord loveth He chasteneth."—Hebrew xii. 6.

"No man is more miserable than he that hath no adversity."—*Bishop Jeremy Taylor.*

HOME PROCEEDINGS.

THE last few weeks, like those which immediately preceded them, have been singularly devoid of meetings; and when we mention the Annual Meeting at Worthing and two Lawn Meetings—one at Wimbledon Vicarage, and the other at Southwick Rectory—we have little further to tell our readers as to meetings held for the Society. Dr. Kearney was our representative at Worthing and Southwick, and a very favourable impression seems to have been left on the minds of those friends who were present. The Lawn Meeting at Wimbledon, too, reached a class of persons of whom we see but few, if any, at our ordinary winter evening lecture there, and the Society is much indebted to the Vicar and our indefatigable Hon. Secretary, who spared no pains to make the gathering a success. We can but repeat a wish that these out-of-door meetings may be largely multiplied each returning summer. Mr. Reed in the Northern, and Mr. Welby in the Midland District have found the same difficulty in arranging ordinary meetings as we have in the South, and would only be too glad if friends who have gardens would make use of them in this truly Christian manner to serve the missionary cause. We notice that at a Church Missionary lawn meeting in Herts more than 100*l.* was collected. But though meetings have been few and far between, a very large number of sermons have been preached for the Society. In July and August our cause was pleaded some sixty times in pulpits. The most important opened to us for the first time was St. James's, Paddington. Dr. Moorhouse, now Bishop of Melbourne, often expressed a wish to aid South American Missions, but it was left to his successor, the Rev. W. Abbott, to carry the wish into execution. The Rev. W. H. Duke, the father of our Amazonian Missionary, was the preacher, and the collection amounted to 17*l.* St. Matthew's, Bayswater; St. Paul's, Clapham; St. Stephen's, Hampstead; St. Paul's, Penge; and Christ Church and St. Mary's, Wanstead, are the other churches in the metropolis that have helped us. Then we may note Widcombe; Christ Church, Ramsgate; Holy Trinity, Nottingham; Tiverton; Gedling; St. Paul's, Prince's Park, Liverpool; and St. Columba's, Crieff, as yielding us hearty support. The last of these churches was only opened two Sundays before Mr. Stanton preached our sermons in it, but the congregation in its smaller predecessor has long helped our cause, and done more for us than any similar congregation in Scotland.

The autumn work in Ireland is just being commenced, and we earnestly pray that the three tours in Co. Cork, Cos. Down and Antrim, and Cos. Derry and Donegal may be attended with much blessing, both to those who speak and preach, and to those who attend the meetings. Mr. Coombe, who visits Co. Cork, will, we know, interest those who have for years read of his work at Rosario. Ireland, we trust, will this year make up for the decrease she showed in her contributions for 1876. Till last year she was able for ten years to show a continuous increase in the sum she remitted to the Society. The serious illness of one who for twenty-one years has been the very life of our "Irish Branch" is no doubt a sore obstacle to our success in the sister island, yet we can never forget that "man's extremity is God's opportunity;" and while we pray for the restoration of our friend, let us remember that God knows perfectly whom to employ and whom to lay aside, and that His work will never stand still for lack of suitable instruments. H. S. A.



THIRD CLASS RAILWAY TRAVELLING IN SOUTH AMERICA.

THE SOUTH AMERICAN

Missionary Magazine.

OCTOBER 1, 1877.

LETTERS.

DURING the past month letters have been received from the Bishop of the Falklands; the Revs. J. H. Gybbon-Spilsbury; R. Croker; G. P. Despard; and B. C. Huntly; Mr. Robertson; Messrs. Dean and Co. (Stanley); and Messrs. Singlehurst and Co. (Pará).

BUSINESS.

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

Applications for the chaplaincy at Chanaral were submitted and referred to a sub-committee.

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

FINANCE.

Accounts were examined and audited on the 6th and 20th ult. Total amount received during the month of August was 883*l.* 19*s.* 6*d.*

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

GENERAL INTELLIGENCE.

FURTHER despatches are to hand from Bishop Stirling. His Lordship had made pastoral visits to Paysandu, Salto, and Concordia, and the Mandisovi Camps, and, when he wrote, was on the point of paying a visit to Fray Bentos. At Salto the Bishop confirmed nine, and at Paysandu three candidates. His visit to

Mr. Shimield's district afforded him much pleasure and satisfaction, and he reports very highly of the chaplain, who, through his piety, consistency of life, and faithful ministry of the Word, has secured the confidence and love of the whole people, a large number of these being Scotch Presbyterians. On leaving Fray Bentos the Bishop purposed to return to Monte Video, where he would undertake the duties of the chaplaincy for a short time, no successor as yet having been appointed to the Rev. T. R. Hoskin, who has resigned his charge and returned to England.

Mr. Shimield has arrived in England on sick leave. He brings us the latest news of Bishop Stirling, and we very much regret to learn that his Lordship's health was not in a satisfactory state, although it was improving when Mr. Shimield left him. He was then at Monte Video.

The Rev. W. T. Coombe, who has been in England on a short leave of absence, returns to Rosario on the 10th inst., we are happy to think much refreshed by the change and encouraged by the sympathy which has everywhere been shown him.

Some little time back the Rev. B. C. Huntly, the chaplain at San Paulo, reported on the spiritual condition of the German colonists in the camp districts, and solicited pecuniary aid from the Society to enable their pastor to continue his ministrations, which from lack of funds had been discontinued. In response to this appeal a small grant for one year was sanctioned, and now Mr. Huntly reports that Pastor Zinck has returned to his work, and has been warmly welcomed by his various congregations. As long as pecuniary aid is afforded by the Society it is arranged that at each place the pastor shall preach in Portuguese as well as in German. We trust that this new effort may be largely accompanied by the Divine blessing.

Our friends will be pleased to learn that the Rev. W. H. Lloyd and family have arrived at home after a safe and prosperous voyage. At the request of the Bishop's Council at Valparaiso, accompanied by another gentleman a member of the Council, he visited Lota on his way home to ascertain the wishes of the community there with regard to a successor to

Mr. Elkin. Their report has now been presented, and the consideration of the Lota chaplaincy will be shortly discussed. At present Divine service is voluntarily carried on in the chapel by Mr. Watt. The school is also kept up. Mr. Watt has resided many years at Lota, and is esteemed and respected by all.

The Rev. G. P. Quick and Mr. Robertson supply cheering accounts of their work. The Depôt continues to be successful, and is much frequented by Chilenos, who often enter into long and interesting conversation with the Superintendent.

On the 2nd of June a meeting of the South American Juvenile Missionary Association was held in Valparaiso, at Mrs. D. Cooper's, when the members brought the needlework they had prepared. The proceeds of the sales of work are devoted to the Mission in Tierra del Fuego. The first meeting was held just twelve months since, and already nearly 100*l*. has been transmitted to England by the Association, in addition to a large consignment of clothing to Ushuwia. At the meeting a very interesting letter was read from Bishop Stirling, in which he described the distribution to the natives, and especially to the children of the Mission at Ushuwia, of the articles of clothing sent from Valparaiso. We cannot help again expressing a hope that all our chaplains in South America will organize branch and juvenile associations to aid on the work of the Society at their various stations. The amount of support given by a church to missions, may be taken as indicating the amount of spiritual life in their midst.

In the August number of the Magazine a long account was given of the terrible earthquake and tidal wave which recently visited the West Coast, and which committed such fearful ravages to life and property. These have been followed on the East Coast by heavy rains and disastrous floods, causing ruin to thousands in the inundated districts. The Southern Railway of Buenos Ayres was seriously affected, and it is estimated that some two million head of cattle and sheep have been swept away. A lake has suddenly appeared at Catamarca, one of the places recently visited by Mr. Gybbon-Spilsbury on his return journey from the province of Rioja; and shocks of

earthquake were felt at Mendoza, Cordova, and Buenos Ayres. Brazil, like India, has been visited with a fearful drought, and famine has to be added to the other calamities which this year have visited South America. Couple all these things with the terrible war now being carried on in the East, and surely we can see a fulfilment of our Lord's words, "Nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places." But He added, "All these are the beginning of sorrows." Terrible words! Well is it for those who, amidst all these judgments, can look up and lift up their heads, knowing that their redemption draweth nigh.

P. W. S.

SOUTHERN MISSION.

IN the absence of intelligence from the Southern Mission it may not prove an unprofitable exercise if we devote a page or two of the current number to recalling some of the Lord's gracious dealings in connection with this deeply interesting branch of our work.

It is now exactly twenty-seven years since the excellent Rev. Dr. Williams of Woodchester, whose unceasing prayers prepared the way for Capt. Gardiner's efforts, gave utterance to some very memorable words. He was addressing the little band of missionaries about to accompany Allen Gardiner to Tierra del Fuégo, whose fate on its bleak shores was so soon to send a thrill through the churches at home, and said:—"Methinks I see you after a few years' residence, settled down in your peaceful homes, having many a cleanly cabin erected by the natives around you, with their little gardens of herbs and vegetables, or more extensive fields of cattle and corn. Who can sufficiently describe the numerous comforts and enjoyments which true religion introduces even in this life? but the prospects beyond leave all language in arrears—the wonders and felicities of that happy region you may be for ever telling, yet will they be for ever untold. Oh! what a revenue of praise is continually ascending to our God and Father from our numerous missionary stations, and shall not Tierra del Fuégo add to the mighty sum? Oh, yes, many a disembodied spirit shall yet arise triumphant from that land of smoke to the regions

of light and glory; and blend their hallelujahs with those of just men made perfect, who have washed their robes and made them white in the blood of the Lamb; and will thank the Lord for this day of grace, if he be pleased to own it."

The speaker, and those whom he addressed, have long since departed to be with Christ; but we who remain are privileged to witness the fulfilment of that prophetic utterance. In the midst of the then untutored savages, now resides our dear brother, Mr. Bridges, who, with his wife and family, dwells in the iron house, the sketch of which is so familiar to our readers; and with him a little company of helpers are located in substantia cottages. Mr. Bridges, though unarmed with any powers of earthly law, restrains the evil and encourages the well doers, while he unfolds day by day to those who gather together around him, the innumerable beauties of the blessed Gospel, which is in itself a law heavenly and divine to all who receive it. Around, in timber felled and sawn, roads constructed, and gardens cultivated, are evidences of the industry of the natives domiciled in their improved dwellings; numerous cattle are quietly grazing upon the rich pasture land; an atmosphere of peace pervades the entire scene; and the picture Dr. Williams sketched is reproduced in real life.

In the year 1872, the Bishop of the Falklands, under whose fostering care this station at Ushuwia had been formed, revisited it and baptised thirty-six of the natives whom he found in a state of preparedness for the sacred rite which abundantly satisfied him of their title to receive it; since when, from time to time, others have been added, by the same rite, to the little church. Last year, on the occasion of a later visit, the Bishop wrote, "With a grateful and rejoicing spirit I responded to Mr. Bridges' request that I should confirm six of the Christian natives. Their names you have received from him. I have much confidence in the sincere and simple piety of these members of our Church; and it was with no ordinary feelings that I witnessed their earnest preparation for, and devout reception of, the Lord's Supper. The Church in Tierra del Fuégo has now, I hope, a root in itself."

Thus, by a miracle of Divine grace, has the Gospel been planted on Fuegia's coasts, and Dr. Stirling, who was so pre-eminently the sower, and Mr. Bridges the reaper, have rejoiced together. The Lord's presence has been manifested in the midst of that benighted race to break the power of sin, and to deliver them that have been long bound, and with joy and rejoicing we call the once despised Fuegians our brethren in the Lord. But while we rejoice over these firstfruits of many labours, we do not forget that the work is yet young and surrounded with difficulties. Our dear brother, upon whose shoulders the burden is laid, needs our constant prayers and our loving efforts to supply his continually increasing need. Beset as he and his fellow workers must be with the cares and anxieties of so great a charge, and unable, in the absence of a larger staff of labourers, to ease their shoulders of the burden laid upon them, it is an unspeakable com-

fort to us to know that very shortly the Bishop will for a time, at least, again assume the personal superintendence of the work so dear to his own heart.

Ten years ago the Rev. Dr. M'Neile said, "I am very much in earnest about this Society, because it is the last part of the world remaining to have the Gospel sent to, and when it goes to the very last as a witness among all nations, then lift up your heads, for the end cometh, the glorious end when the will of God will be done upon earth as it is in heaven." On this subject our blessed Lord's words are very explicit—"And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and *then* shall the end come."

This mission, then, in which we are privileged to labour, supplies the missing link in missionary enterprise. How sweet is that thought to them that love His appearing, and that thus the last link in the chain is forged and fitted, and the day is at hand!

Events are thickening around us, the world's pulse beats quicker each revolving year. Countless lives and treasures are expended to uphold the tottering kingdoms of this world, but they are hopelessly doomed, and will ere long be involved in one mighty overthrow; when upon their ruins will rise, grand, stately, and glorious, the everlasting kingdom of Him "which is, and which was, and which is to come, the Almighty." May we, as good stewards of His manifold mercies, unweariedly strive by our pure lives, fervent prayers, and self-denying efforts, to hasten the coming of that blessed kingdom! F.

Argentine Republic.

FRAYLE MUERTO.

MR. GYBBON-SPILSBURY again furnishes very interesting details of his work, from which the following are extracted:—

"Last night (Saturday), at the request of several of my congregation here, I repeated the lecture on the 'Turks and Russians,' which I gave recently in Cordoba. We had as good an audience as could be expected. The proceeds are to go towards the general expenses of the Chaplaincy. If possible, it is my desire to give lectures on various subjects in Spanish during these winter months. It may help in some small way to overcome the prejudices and gross ignorance of the native population. The ignorance especially is so great, that in it lies the greatest obstacles to the preaching of the Gospel. Fancy the other day, the best daily paper in Cordoba, called the 'Eco,' had the following paragraph. It was alluding to the late meeting of bankers in Buenos Ayres, convened by

the President to consider the question of the depreciation of the paper money. After saying that the meeting was opened, it continued :—'The President then arose, and aptly opening the proceedings, said in the words of the immortal Lincoln, "A house divided against itself cannot stand!"'

"There have been great discussions in the Cordobese papers about the free circulation of the Holy Scriptures. An English Roman Catholic priest, the Rev. Kenelm Vaughan, made last year a visit to the chief States of South America, and collected subscriptions for a new translation of the New Testament into Spanish. About the beginning of this year, he returned with these Testaments to Buenos Ayres, and already a great number have been distributed gratuitously. This proceeding has invoked the greatest opposition from the Jesuits. They at first obtained the ear of the Bishop of Cordoba, who at their instigation issued an edict forbidding this translation of the New Testament free circulation. But fortunately, or unfortunately, as the case may be, this version was found to bear the stamp of Cardinal Manning's approbation, and the approval of the Pope, so that the Bishop was at length obliged to give way and rescind his edict. In its way the version is very fair, but in all controverted points it has notes which explain the real meaning away. During this discussion the following paragraph appeared in the clerical organ of Cordoba, 'Il Pueblo Catolico' :—'The Bible is a book of the past. Its work is henceforth done. The Church remains as a living mark of Christ on earth. The Scriptures are holy, and therefore need not be put into the hands of the vulgar, who cannot understand them. Let the Bible therefore be relegated to the safe custody of those to whom belong by right of office the duty of explaining its doctrines.' And again further on :—'Why should the Bible be circulated, since the Church alone can understand it? The Bible may now be laid aside altogether. Its destruction even could not affect the Church, which will remain secure for ever.' From these short passages you may gather some idea of the doctrines of the Jesuits in this country.

"When last in Cordoba I had occasion to go to the Protestant cemetery. It lies next to the Roman Catholic one, about two miles from the town. The road thither is very pretty; one could almost imagine oneself in the shady lanes of Old England. All the land round is thoroughly well watered, so that the hedges and trees grow in great profusion, especially the poplars, which seem to thrive better than any other. Our cemetery was obtained some few years ago, mainly through the instrumentality of the German residents in Cordoba. It is in fair condition, but the grass and weeds had not been cut down for a long time. So I have applied to the Municipality to obtain permission to set it all in order. The Roman Catholic cemetery adjoining is, however, in a most frightful condition. The usual way of burying is in niches, just closed up at the end with a few bricks; but as these are either very carelessly put in, or else wilfully damaged, most of the coffins were open to view. Bones and skulls lay

about in all directions. We saw even a whole coffin, with the lid broken off. In it lay the body evidently of a woman, fully dressed; the flesh was scarcely off the bones, and the dress was wonderfully preserved. The whole sight was most sickening. The cemetery is divided into various plots, as each division in the clerical hierarchy claim a separate burying ground; thus, while in England we generally see in cemeteries three divisions, devoted severally to the Episcopalians, the Dissenters, and the Roman Catholics, here we find nearly a dozen representing the separate burial-grounds of the Jesuits, the Dominicans, the Franciscans, the Mercedians (Brothers of Mercy), and others. The tombstones are not numerous, and those that exist are very rough and uncouth.

"Speaking about cemeteries, I may as well tell you that we have lately had our English cemetery in 'camp' thoroughly well arranged. In addition to the 'cina-cina' fence that existed before, we have now had a good ditch dug all round. A gate, with padlock, has also been fixed up; the paths remade, and the graves remodelled. There are only three graves as yet, all Englishmen, who, strangely enough, have come to a violent end."

Writing again on the 27th, he says:—

"I had a very successful journey to Tucuman. Greater and greater interest is manifested towards us. There seems to be a general and widely-spread desire to learn our religion. We can only pray that this spirit of inquiry may be plentifully blessed by the Holy Spirit from on high, so that at length the real truth of the Gospel may become known to these poor benighted people.

"I have left the subject of Mr. Oyler's election to the Lay Readership in the hands of the Bishop, whom we expect about the middle of next month. He seems, however, very favourable to my suggestion. Meanwhile, as it is a matter of vital importance that the day-school should open at once in Cordoba, I have made arrangements with a young English gentleman, lately arrived here, Mr. Miles, to open the school temporarily for a month or two until the Bishop shall have seen with his own eyes our necessities and wants. If I had not done this I am sure we should have lost many of the children, who would have been sent to other schools. We intend (D.V.) opening the school on the 8th of August.

"To-morrow I shall hope to be in Cordoba, to give another lecture on 'Savonarola, the Great Dominican.' I find it most difficult to dispose of books. But I think that when we have a resident lay-reader in Cordoba, we might open a depôt for their sale. I know it will meet with the greatest opposition from the priests, but with you I feel that nothing is so important as the dissemination of the Bible among the people. The *Voz de Rio Cuarto*, a local Spanish paper, gives in its number of the 22nd inst. a short résumé of my work in the country, and calls special attention to my effort to establish schools and Working Men's Institutes. In these

matters I feel I can count upon the hearty support of the authorities, who are most favourably inclined towards me. The Governor of the Province, Señor Doctor Don J. Viso, always receives me most cordially, and will do much to help in every way.

"Thus, though the progress seems slow, we have much cause for thankfulness. And I trust that still greater cause of gratitude will be permitted us in the future. But the work grows so visibly under my hands that at times I feel quite overcome. The district is so large that I could find work, and enough for at least four helpers—work too which must be left undone or only cursorily performed for want of time. I am afraid the Committee will think the results are very meagre, and not at all commensurate with the importance of the work. But if they could only understand the almost unsurmountable difficulties, I am sure they would realize the necessity of more missionaries being sent to these Upper Provinces. At present the work is only scratched at; more than this now is impossible.

"The weather has been exceptionally cold. So far everything promises well for a good year. The wheat is coming on well, as there has been plenty of rain, if only we can escape the devouring 'langosto' (locust)! The 'Camps' are looking very well, and the cattle are exceedingly fat. So we all seem to be in good spirits."

Uruguay.

FRAY BENTOS.

OUR Chaplain here, after mentioning the pleasure he had experienced of a visit by Bishop Stirling, says:—

"On the 13th of June the manager of Liebig and Co. sent me, unsolicited, a second subscription of 50 dols. I also received 10 dols. from Messrs. Kelly and Bordes, 15 dols. from Mesley and Co., and 10 from Mr. Hope.

"On the 17th June I performed Divine service at Gualeguaychu, about seventeen persons being present, among them Mr. Pollock, head of a newly-established International College. He expressed the delight he felt at hearing the service of the Church, not having enjoyed that privilege for more than seven years spent in Concepcion in Entre Rios, about sixty miles up the Uruguay. I left with him a Spanish Prayer-book. On the following Sunday three captains of ships came to our chapel at Fray Bentos, and joined in our service of prayer and praise. Next day I went on board their vessels. First, the brigantine 'Signal,' of Bristol, Captain Elijah Williams, the brig 'Argyra,' of Salcombe, Captain Luckham, who

had his wife with him, and the 'Auster,' of Falmouth, Captain Hitchens. I had earnest religious conversation with them and some of their men, giving them three Bibles and about fifty tracts. Captain Williams told me that he was in his sixty-ninth year; that he had served the Lord over fifty years, and had been a total abstainer thirty odd years. They all thanked me for my visit. After this I went across the Uruguay to Entre Rios. Started for the camp, spent two days with Mr. Hope, twelve leagues out. I visited the Estancia and family of Mr. Lowndes, and conversed with four or five English workmen employed fencing camp. Mr. Hope invited me to visit him again.

"The attendance at our chapel here is almost at zero, but round about are springing up many dwellings of German and Italian colonists, with whom my wife frequently converses, distributing German Gospels and tracts, doing much good in a quiet way, especially among the female portion. We should be glad to receive a few Italian tracts and copies of the Gospel; also say half-a-dozen Prayer-books in Italian.

"Although the number of the English-speaking settlers in the Banda Oriental has greatly diminished during the last ten years, it is important that they should be regularly visited at their homes, and that services should be held at different points and stated intervals for their convenience. This I have arranged. When Mr. Shimield goes to England, and the Bishop to Valparaiso, I shall be the only clergyman of our Church all round from Rio up to Salto. With God's help I shall continue to exert myself as much as possible.

"RICHARD CROKER."

Brazil.

SAN PAULO AND SANTOS

ALTHOUGH sailors in their exterior may be somewhat rough and blunt, none appreciate kindness and attention more than they do. And this is abundantly evidenced in Mr. Huntly's intercourse with those visiting the harbour of Santos. Let us hope and pray that the seed he has been privileged to sow amongst them by the Word preached, spoken, and disseminated in tracts may be abundantly blessed to many a son of Neptune visiting this port.

"The work amongst the shipping at Santos has been interesting. I preached three times on board the 'Magellan,' the congregations being 23, 30, 13. In this ship there was one thing different from all other Protestant services in Brazil—we were called to service by the tolling of a

bell. We are allowed to erect buildings for Protestant worship in Brazil, but they must not have bells nor be in the same form as the Roman Catholic Churches. The ringing of a bell is not a necessary part of Church services, but to us in a far country it is a pleasant sound, recalling to us the sacred associations of quiet Sundays in our own land. One of the men who expressed himself much pleased with the service was afterwards carried off by 'bilious fever.'

"Besides this I have preached twice on board the 'Pathfinder,' to congregations of 18 and 11; once on board the 'John Welsh,' to 12, and once on board the 'Lillie Sleightholm,' to 4 (very wet night). The tracts distributed this quarter are—English, 290; French, 28; Swedish, 55; Norwegian, 35; Portuguese, 108; Spanish, 24; Italian, 8; Dutch, 11; Greek, 12; Welsh, 35; German, 54. Of the use of tracts I had an amusing instance a short time ago. As I stepped on board an English ship I heard a man call down the forecastle, in French, 'Here comes the Scripture-reader,' so I handed him a tract in French. A companion, who immediately came up, asked for something in German. As I looked down I perceived a tall dark man, and asked him from what country he came. He replied, 'You don't know anything about me and my people; you have nothing for me. I am a Greek.' I said, 'Come up, and you will see.' So I gave him a tract in his own language. Then followed an Englishman. The two remaining men were, one Dutch and the other Welsh. As a rule, a sailor on board an English ship, whatever be his nationality, knows sufficient English to make his wants known, but does not know enough to carry on a conversation on religious matters, as that requires a totally different vocabulary of words."

MORRO VELHO.

THE Chaplain here writes as follows.—

"It affords me pleasure to forward to England by this Mail a copy of the attendance at the English Church and Schools at Morro Velho, Minas Geraes, Brazil.

"Pearson Morrison, Esq., as I have mentioned before, is now Superintendent of the St. John del Rey Mining Company, Limited, here. The time has not yet come for me to bring the claims of the Society before his notice, and seek his favour; but I hope for his kind and willing co-operation. For the present I rest satisfied with the Life Members that we have among us.

"April 1 was Easter-day. The congregations, as you will see, were very fair. I always like to realise that honour has been paid on that day, in particular, because Jesus then rose from the dead to give us life and immortality for ever.

"June 24, being the Lord's Day, was duly observed, and the ordinary annual festa or general holiday, given by the Company to their employés, was laid aside until June 29th, when I took the opportunity of beginning the day with Morning Prayer, Litany, and Hymns, at half-past seven o'clock.

"The Rev. William Windle's Hymn Book has been received with many thanks, and another with Tunes, &c., by George Cooper, Esq., ordered.

"Attendance at the English Church and Schools at Morro Velho, Minas Geraes, Brazil :—

"Quarter from April 1st to June 30th—April 1st (Easter Day), morning 65, evening 63 ; 8th, morning 66, evening 54 ; 15th, morning 74, evening 70 ; 22nd, morning 54, evening 49 ; 25th (St. Mark's Day), evening 33 ; 29th, morning 67, evening 63. At Holy Communion 15 ; baptisms 0 ; schoolchildren 24 ; deaths 0.

"May 6th, morning 77, evening 56 ; 10th (Ascension Day), morning 26, evening 35 ; 13th, morning 90, evening 66 ; 20th, morning 65, evening 62 ; 27th, morning 75, evening 71. At Holy Communion 13 ; baptisms 1 ; schoolchildren 22 ; deaths 0.

"June 3rd, morning 74, evening 56; 10th, morning 83, evening 44 ; 17th, morning 80, evening 56 ; 24th (Midsummer Day), morning 62, evening 83 ; 29th (St. Peter's Day), morning 17, 7.30 a.m. At Holy Communion 15 ; schoolchildren 22 ; baptisms 2 ; deaths 0.

"Average number of congregation at Morro Velho Church :—

"1877. First quarter, from January 1st to March 31st, morning 53, evening 46. Second quarter, from April 1st to June 30, morning 65, evening 57. Half-year, from January 1st to June 30th, morning 59, evening 51. Average attendance at Holy Communion, 14. Average attendance of schoolchildren, 23. Three baptisms. No deaths.

"In considering the average, regard should be had to rainy seasons and increased services. Lent, &c., for example.

"WILLIAM F. SATCHELL, Chaplain."

Chili.

SANTIAGO.

THE Rev. G. P. Quick faithfully continues his labours at this important place. It will be seen that he has at last succeeded in establishing an evening service at the railway station. We trust it may be a great blessing to the little flock who gather there each returning Lord's-day :—

"No doubt you are pleased that Mr. Robertson can give such good

reports of the Bible store. It is especially pleasing to see that so many New Testaments are sold. The work is going on in a most promising manner. Bibles are being sold in greater numbers than before. Many Chilenos, some of them men of position, visit the store and converse with Mr. Robertson, and by the sale of other books and articles some profit is made towards paying expenses. I do not see that we can hope for more at present.

"Mr. Robertson is very diligent at the Bible store, and in the present stage of the work it would scarcely be well for him to leave it. But we hope later on, when some trustworthy person can be found to help in its management, that he will be able to do some house to house visitation.

"My morning congregations were improving, but have fallen off again in the cold weather. I am sometimes cheered by a new communicant coming to the Lord's Table. My evening services at the station are attended by about twenty people. As the station people are all Presbyterians, I agreed to give them an extempore service without any of our forms of prayer. They are a very attentive little congregation, and I hope that good will result, but even yet they will not come to our morning service.

"I wish I could tell you of greater results, of a larger and more regular attendance at our services, of some spiritual life, of some souls being gathered into the net. But there are few who attend quite regularly, there are but few proofs of the Spirit's work, and I seem to let down the net in vain. Yet do not think that I despair of happy results. My text last Sunday morning and my feelings were, 'Master, we have toiled all the night, and have taken nothing; nevertheless, at Thy word I will let down the net.' I believe it is His word that I always speak to them, and His word cannot 'return unto Him void.'

"I am thankful to say that since the change of weather I have been far better than during the summer, and am now in the best of health and spirits. The Chilenos say I have become 'muy gordo' since the summer. I have been twice lately to Valparaiso—changing one week with Mr. Lloyd. The great change of climate there, and the society of so many English friends, is most refreshing. I shall miss Mr. Lloyd very much during the year of his absence.

"GEORGE P. QUICK."

The Book Store and Bible Depot.

MR. ROBERTSON, in sending his Report for the month of June, says:—

"You will see by referring to the Diary I have at last obtained the services of a colporteur. Mr. Christen strongly recommended him as being thoroughly honest and steady; moreover, he is a member of Mr. Christen's congregation. At present he is new to the work, but I think that so far he has fairly suc-

ceeded; he tells me he does not meet with the indifference he expected. He will probably go to Curico this month, should the weather prove favourable.

"The large Bible pictures sent by the Religious Tract Society do not please the Chilian eye, and it is perhaps just as well they do not, because some of the Chilians would have them gorgeously framed and worship them as 'Santitos.'

"Mr. Lloyd has very kindly given a subscription of 20 dollars (about 5*l.*) for this year.

"We require more small Spanish New Testaments, and for this reason the sales of Testaments were very limited last month; we also require some more Spanish Gospels.

"I trust that the Society consider that the Depôt, so far, has succeeded. A particular friend of mine, an officer of very high rank in the army, brought a friend of his to see me the other day, and, in the course of the conversation, remarked, 'It is very necessary to have an English library here, where we can buy good moral books, especially now that so many of our countrymen are learning the English language.' This gentleman is a Catholic, and has the interests of his country and fellow-countrymen at heart. These people must have something to open their eyes to the errors of the Romish Church. The Rev. Kenelm Vaughan has arrived at Valparaiso with a large number of Catholic Scriptures; and although he is supported largely by the Roman Catholic priests, they don't like the idea of the Bible being distributed here at all. I trust this will also give an impetus to our work. I am anxiously expecting a box of New Testaments in Spanish and Spanish Gospels. There are plenty of Bibles to last a long time.

"The cold has been very intense lately, and I feel the change very much indeed.

"I have effected an insurance on the goods in the Depôt for 1,000 dollars (about 200*l.*), at 2 per cent. per annum. This I considered quite necessary, as the block of buildings the Depôt forms part of is very old, and next door there is a paraffin and oil warehouse.

"During the month the following copies of Holy Scripture were disposed of in the Depository:—20 Spanish Bibles, 2 Spanish Testaments, 28 Gospels, 1 Spanish and English Testament, 4 Bibles in other languages, 2 Testaments in other languages, 2 English Testaments, 2 English Prayer Books, 1 English Hymn Book, 2 Spanish Hymn Books, 1 Bible Picture Book, 12 Bible Tracts, 23 Bible Pictures.

"Several copies of the 'British Workman,' 'Record,' and 'Piedra' gratis.

And by the colporteur, 6 Spanish Bibles, 27 Spanish Gospels, 91 Spanish Bible Histories, 1 Spanish Hymn Book, 1 Bible Picture.

"Several copies of the 'Piedra' gratis.

"Number of Bibles sold 30, Testaments 7, Gospels 55: total 92.

"Corresponding month of year 1876—Bibles 1, Testaments 13: total 14.

"Since the 1st January (taking this date as the time when the Depôt was reopened) to the end of June, 1877, the following Holy Scriptures have been distributed:—74 Bibles, 350 Testaments, 342 Gospels; and 16 Prayer Books, 19 Hymn Books.

"J. S. ROBERTSON."

South American Floods.

DVICES and papers from Buenos Ayres bring particulars of the disastrous floods caused by heavy rains, which occurred during the last ten days of July in the southern parts of the Province of Buenos Ayres and the Matanzas valley. The "Prensa" gives detailed accounts of this great calamity, and says that all the Banado of Flores, an area of eight leagues or eighty square miles, is under water; from Cabillito to Santa Catalina, and from Matanzas to Barracas. All the ranchos in the Banado are inundated. In some places the families had time to escape to trees in the neighbourhood, from which they have been taken off in boats, having been two days without food. It is feared, however, that many people have lost their lives, notwithstanding the strenuous exertions of the police, who rescued 150 families. The view from the Corrales, or killing grounds, is imposing and lamentable. All the Matanzas Valley looks like a sea, with housetops here and there like boats, as far as visible with a good telescope. In the flooded area are comprised the incipient villages of Pueblo Nuevo and Alsina; all their houses, gardens, graseries, soap factories, &c., are under water. Trees are visible, but the sheep have all perished, and some domestic fowls alone survive on the roofs of the flooded houses. On the shore of this new inland sea are the spoils of devastation; zinc roofs, dead sheep and poultry, furniture, clothing, rafters, &c. There are more than 500 houses partly or entirely destroyed, the depth of flood varying from three to eight feet of water. In most cases the inhabitants have been taken off in canoes or on horseback, and a number of carts have been employed in saving furniture from the scenes of ruin. All the piles of bone ash and other produce on the banks of the Riachuelo have been washed away. Mr. Roca has lost 1,500 heads. Trains and waggons were sent down to Puente Alsina by the Basura branch of the Western Railway to bring the sufferers into town, and the Policia at once provided them with food and clothing, being specially authorized by the Governor, who was resolved not to allow a man, woman, or child to die of want in so appalling a disaster. The waters began to go down on Tuesday, falling a foot in twenty-four hours,

but it is not expected that the flood will subside altogether before the end of the week. Barracas and the Boca have been partially inundated. The Customs guardhouse at the Riachuelo was lifted up bodily and carried down stream 500 yards, lodging on the opposite side in a willow thicket. Numbers of families between Barracas and Puente Alsina were rescued in boats by the police, who were all night in their labours. At one place a boat capsized, and the policeman in charge narrowly escaped being drowned. Two women and three children were rescued from the boughs of a tree where they had been sixty hours without food. The water in the streets of Barracas was two feet deep on Tuesday, and the current of the Riachuelo is still very rapid. Some of the produce deposits or "barracas" have escaped, owing to their being built on high ground. Bunge has 3,000 bushels of grain at Pena's barraca, and happily escapes uninjured. On the southern bank the Riachuelo has flooded all the meadows. The "Prensa" and "Nacion" supply minute details of the losses sustained also at the Tigre, along the coast, and in the camps of the far south. Some vessels which took refuge at San Fernando sustained many injuries. The Concha River rose so much that the people left their houses and took to boats and trees. The same happened at the Tigre, and as the old wooden bridge was broken the Judge asked the Governor to send out an iron bridge. Some vessel went ashore at Palermo, and the coast was lined with flotsam and jetsam. Even at the Retiro the tide lifted and threw about ponderous and hard wood beams, and invaded the gas works and battery. Such was the volume of water in the Riacheulo that it has deepened Mr. Bunge's channel three feet, the current running seven miles an hour. The Great Southern Railway was again a sufferer. The "Prensa" reports that it is interrupted at five points on the Dolores and Azul branches, besides some injuries at Temperley, Adrogué, Chas. Guerrero, and Taillade. Passengers from the south reported 1,500 square miles of land under water, and 10,000,000 sheep and cattle drowned. If this figure were correct it would represent half the farming stock of the southern camps; but the "Buenos Ayres Standard" had reason to think that the losses will not exceed 2,000,000 or 3,000,000 head. Even at this estimate the loss would be half a million sterling, and when we add houses, &c., we shall probably not be far astray in putting the total at one million sterling. A gentleman, who is travelling in Europe, is said to have lost at Las Vivoras, near Dolores, about 8,000 cows and 20,000 sheep. Groups of dead sheep and cattle form islands in the surrounding flood. The "Tribuna" says 100 boats are employed as coaches used to be, to convey passengers between Dolores and the estancias around. Stretches of thirty miles are in many places navigable for vessels of five or six feet draught where pastures were recently crowded with farming stock. Shepherds and their families saw their huts washed away, and have taken refuge where they could, with nothing but wet clothes and no food. The town of Dolores is reduced to a state of siege, without meat or firewood or

any means for procuring either. A body of 200 Government workmen at the Medanos are reduced almost to starvation. Later accounts state that the "Prensa" believes the loss, which was at first estimated at ten million sheep and cattle, will not fall short of six million sheep and 500,000 cows and horses. We, "Buenos Ayres Standard," still incline to hope that it will not exceed two million head, as the total stock of the Departments inundated would hardly reach eight millions, and we do not expect a loss of more than one-fourth. Nevertheless the details published by the "Prensa" show that the calamity is of the most appalling magnitude, and attended with terrible sufferings and privations. A letter of the Mayor of Dolores reports most of the Department of Tordillo under water, the inhabitants having just had time to escape with their lives. He fears a great increase of crime, and has doubled the guards on the Dolores prison, where there are confined 123 noted malefactors. He is distributing seventy sheep daily among the poor, who are reduced to great want. The present floods are said to be far more disastrous than those of April and May; most of the cattle then saved have now perished. The manager of the Yivoras estancia writes that on the 21st whole flocks of sheep were swept away, and he fears the shepherds too are drowned. Don Pedro Itueralde reports four-fifths of his sheep drowned, say, 25,000 head, in the district of Vecino. The shepherds are without food or dry clothing, and the sheep remaining eat the mud walls of the ruined ranchos. In Ayacucho there have been similar losses; one post-house lost forty horses. The coincidence of these floods with an earthquake shock on Thursday night (26th) felt at Mendoza, Cordoba, and Buenos Ayres, leads some persons to suppose the former are partly the result of volcanic disturbance: especially as some wells in our suburbs suddenly ran dry the day before the shock. Moreover a lake has suddenly appeared at Catamarca which is gradually swallowing up farms and trees.—*Brazil and River Plate Mail.*

Travels in Patagonia.

SIGNOR D. Francisco Moreno reports as follows to the Argentine Government upon his recent explorations in that part of Patagonia from the mouth of the Rio Santa Cruz to the foot of the Andes:—

"*Sandy Point, April 14th.*

"Before leaving Santa Cruz for the interior, while I was waiting for the Indians to bring me horses, I made some short trips in the vicinity along the coast as far as the Island of Lions, which I had visited in 1874. I tried to reach San Julien, but had not sufficient horses. On the banks of Rio Chalia I found a tribe of Indians.

This is the river which Musters supposed Biedma to have twice crossed, and taken for two rivers. I followed its course 90 miles, and found a wide level valley, through which a high road could easily be made from the Atlantic to the foot of the Andes, many sites being suitable for pastoral settlements. The Indian village is called Sheguen, and the snowy summits of the Cordillera are visible. From these hospitable Tehuelches I received three horses, in exchange for some provisions. The men, whom I measured, were of a gigantic build, probably the tallest on earth.

"On my return to Santa Cruz I got ready and started on January 15th to ascend the Rio Santa Cruz, accompanied by Lieut. Moyano, three sailors, and two men to mind the horses. Such was the rise of the river that it reached the highest point ever known. My boat was very heavy, and my party much smaller than any which had ever before ascended the Santa Cruz. When Fitzroy ascended the river in 1834 he had three boats with officers and 18 seamen, but returned after twenty-one days without reaching the head waters. Recently a Chilian expedition was similarly unsuccessful, returning after ten days, although they had a steam-launch and two row-boats towed by horses. The first to reach the lake from which the Santa Cruz receives its waters was Lieut. Feilbirg, of the Argentine navy, in 1873, who ascended with a whale-boat manned by four sailors, but was unable to enter the lake owing to bad weather. Where he halted I found a document and the remains of a flag. My expedition has been singularly fortunate. In a boat 30ft. long, manned by three sailors, it took me thirty days to make the ascent, the current being often ten miles an hour, with numerous rapids, and flooded in a notable degree. The river banks on either side rose to 200ft. perpendicular. At last, on February 14th, I reached the embouchure of the lake, 50.14.22 S. Lat. and 71.59 W. Long. from Greenwich. Two days later I sailed across that silent sea, never before traversed by any boat.

"Halting here some days I made several geological collections, and drew a 'croquis' of the lake. On one side I found a cave which was inhabited in prehistoric times, and took thence some human remains partly fossilized. As the stormy season had set in I was unable to explore the further western shores of this magnificent inland sea, which is about thirty miles long and ten wide: at two miles from shore I could not get soundings with a line of 120ft. My boat was not adapted to combat with such fearful winds and currents; we had lost our rudder, some oars, and a quantity of provisions and curiosities. I therefore made my explorations afterwards on horseback, in company with Lieut. Moyano, leaving two men and a boy to mind the boat. We crossed a series of tertiary table-lands, from 2,500 to 3,000 feet elevation, covered with layers of basaltic formation. In a little valley we met my old friends, the Sheguen Indians, who were looking up stray cattle; they lent me some horses and an Indian guide.

"Pushing on N. W. we again crossed the Chalia to a chain of small lakes surrounded by verdant camps; the largest was barely six miles long,

and the Indians called it Dirty Lake, from the colour of the water. Further west we reached a lake smaller in size, and more picturesque than Santa Cruz, surrounded by mountains from 3,000 to 5,000 feet high, mostly of an eruptive character, the summits covered with snow, and the sides with dense forests. It is supposed by the Indians to connect with a much larger lake westward. In effect I could discern a channel flowing between the two mountain chains, but was unable to proceed further owing to avalanches which blocked the way. The lake which I surveyed was in 49.12 S. Lat., and has never been mentioned by previous travellers. I gave it the name of Lake San Martin, in honour of the hero of Independence.

"Our horses were beaten up, and we had been on quarter rations of provisions when we got back safely to Dirty Lake. Our course southward lay through a narrow valley of good pasturage, traversed by the Chalia and minor streams; after crossing a basaltic table-land we reached Lake Biedma, discovered A.D. 1782, and marked on some maps as Tapar, probably a corruption of K'char, an Indian halt on the lake. It is the largest sheet of water in Patagonia, and runs W.N.W., the background being formed by the magnificent volcano Chalten, still in active working. When the clouds around its summit broke I could discern a column of smoke. Subsequently from different places I observed volumes of smoke, and the Indians told me it proceeded from the Chalten, which at times emits also ashes. Coasting along the east and south of Lake Biedma we came to a river more than two hundred yards wide, which conveys the waters of Biedma into Lake Santa Cruz: this river begins at 49.48 S. Lat., and enters Santa Cruz Lake at 50.11 S. I called it Lion River because here a lion attacked me while sketching the lake: the injuries were only trifling. Some days later we found our boat where we had left it, and crossing the Santa Cruz river we again mounted horse to explore the western shore of the lake Santa Cruz. A forest impeded our explorations, whereupon Moyano and I left our horses in charge of our sole attendant, and penetrated on foot. In doubling the mountain we had to cut our way through the timber and cross eighteen streams, till we reached a channel which flowed out into a southern arm. Here the mountain rose precipitous, preventing further advance; so I placed an Argentine flag and a document in which I gave it the name of Lake Argentino, as no traveller had navigated it before me:* several icebergs were floating on its surface. One of these, 70 feet high, went about for thirty days, but some hot weather ensuing it fell to pieces. The Andine snows melted so fast that on March 16th the river Santa Cruz rose 3 feet in twenty-four hours. Our provisions were running short, so I proceeded to descend the river, and such was the flood that we came down in twenty-four hours the same

* Ellis visited this lake a week before, but was unable to navigate it, having no boat; he left his Boyton dress at Montevideo.

distance that had taken us thirty days to ascend. The depth in mid-channel varied from 30 to 84 feet: the width of the flood often reaching a mile. Sometimes we went fifteen miles an hour, and others we narrowly escaped shipwreck in the rapids.

"As soon as I return to Buenos Ayres I shall be able to supply a more detailed account of my journey. In making my geological collections I have had occasion to examine the tertiary formation as far as the foot of the Andes, and found some interesting fossils; besides observing the basaltic formations of the table-lands, and the multitudes of loose boulders, some measuring 500 cubic metres; these are found measuring one cubic metre at the bay of Santa Cruz, and larger ones at an elevation of 2,000 feet among the Andine table-lands.

"I consider the Santa Cruz river navigable for steamers of great power not drawing over 12 feet, affording easy transit to the foot of the Andes.

"Having left my boat and scientific collections in charge of the men at Santa Cruz, to be forwarded to Buenos Ayres, I came down to Sandy Point, arriving here on April 12th. I may now claim to have fully explored 'the mysterious plain' of Fitzroy, and I have great pleasure in recommending to your Excellency my companion, Sub-Lieut. Carlos Moyano, who shared all the glories and hardships of my expedition.

"God preserve your Excellency,

"FRANCISCO P. MORENO."

PRAYER UNION FOR SOUTH AMERICA.

The following are the suggested subjects for prayer on Monday, the 1st October:—

1. Prayer for the Superintendent of the Southern Mission, and those who labour under him, that great grace and wisdom may be imparted to them, and that the work of conversion, so wonderfully begun, may by their means be spread throughout the islands of Tierra del Fuégo.

2. Prayer that the Committee may be divinely guided as regards the steps to be taken respecting the vacancy at Lota occasioned by the death of the Rev. W. H. Elkin.

3. Prayer that the faith of those who labour at home for the spread of the Gospel in South America may be sustained. That grace may be given them to put forth greater efforts; that the number of supporters may be increased, and the hands of the Committee strengthened by their prayers and benefactions.

Gleanings.

THE LORD OUR RIGHTEOUSNESS.—Jer. xxxiii. 16.

In Christianity it is no badge of pride or ill-husbandry to wear your best every day; we should not be seen without it: much wearing will better it, and it cannot be damaged but by lying by. Your bodies too are worthy of consideration, and not a little: they are the figures of Christ's humanity, and temples of the Holy Ghost; therefore, keep them unspotted, and profane them not, either by fashioning them to the world, or subjecting them to servile uses. But I would not cause any to err: these, though ornaments, are not your righteousness: when ye stand before God, ye must put over all the "righteousness of our Lord" and Mediator: the priests' holy garments were to be sprinkled with blood (Exod. xxix. 21). This was that the speechless guest wanted, and was therefore cast out, though not discriminable by them that stood by. Abraham was justified by works before men; but, before God, it was the righteousness of Christ, wherein, by faith, he shrouded himself: faith justifies the person, and works justify his faith, both to himself and other men.—*Elisha Coles.*

IN ALL YOUR WAYS ACKNOWLEDGE HIM.—Prov. iii. 6.

You that acknowledge God's uprightness, and profess to be his children, convince the world of the truth of your principles by your practice. Show yourselves to be his offspring by your likeness to him: "Do justly, love mercy, walk humbly." To "be blameless and harmless, and without rebuke," (Phil. ii. 15) is your best argument to refute the world's calumnies, and to prove yourselves to be the sons of God. Show it also by your justifying God, even while "he wraps himself in a cloud" (Job xxii. 13, 14), "and his footsteps are not known" (Psalm lxxvii. 19). He that owns not God's hand in every dispensement, disowns his sovereignty; and he that repines, denies his righteousness: acquit yourself in both.—*Ibid.*

WHY ART THOU CAST DOWN, O MY SOUL.—Psalm xlii. 5.

When I look to the promises and covenants of God, who promiseth me forgiveness of my sins by the blood of Jesus Christ, I am as sure that I have obtained it, and that I have His favour, as I am sure that He which hath made the promises and covenants cannot lie nor deceive; and through this steadfast faith I become righteous by Christ's righteousness (Romans iv. 5, 24), where-through I am saved, and my conscience quieted. Hath He not given His most innocent body into the hands of sinners for our sins? Hath He not shed His blood to wash away my iniquities? Why then dost thou vex thyself, O my soul? put thy trust in the Lord.—*Aonio Paleario.*

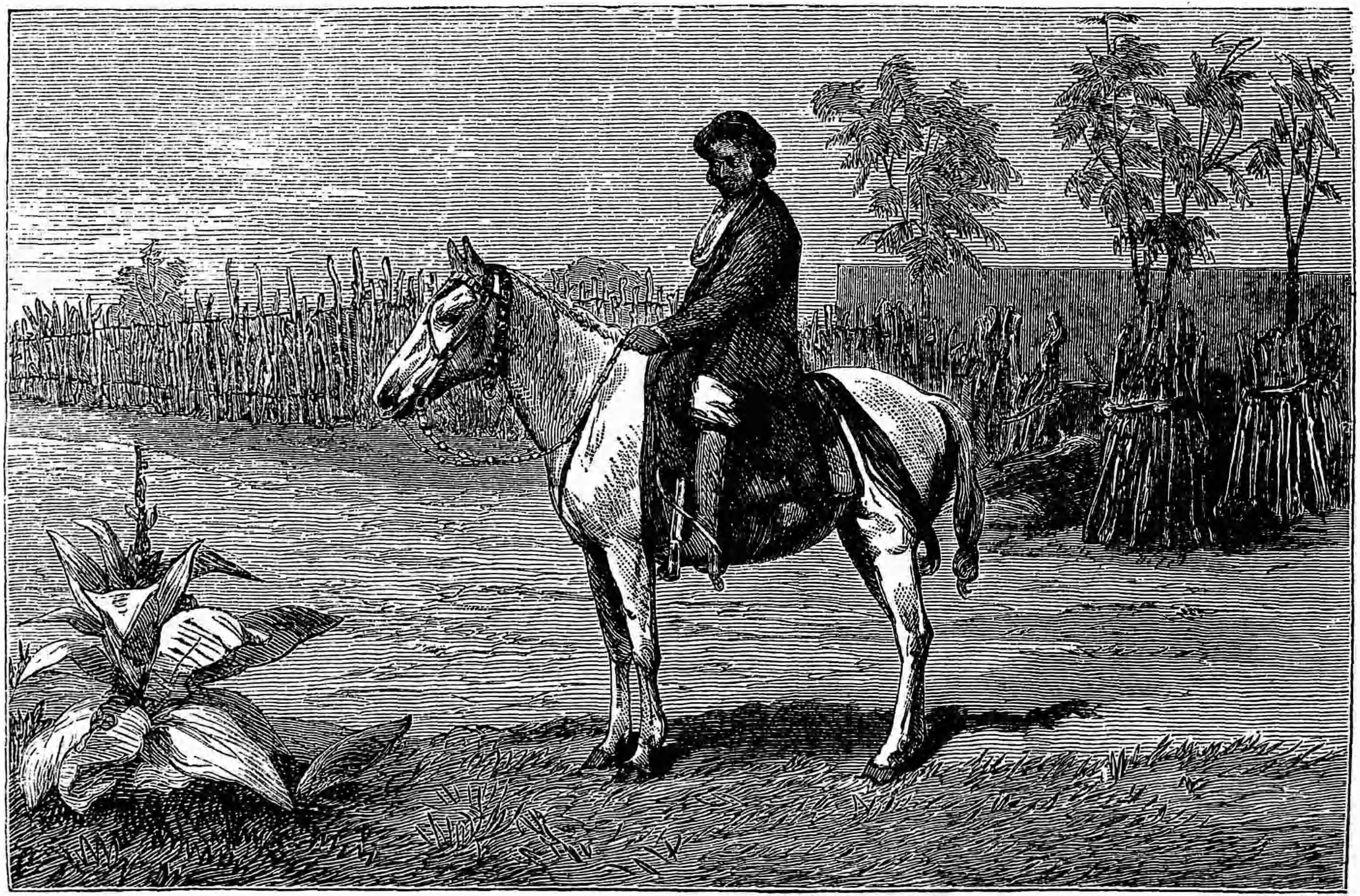
HOME PROCEEDINGS.

FOR some weeks past the Deputation work of our Society has been going forward on the other side of St. George's Channel; and though the weather has been most inauspicious, the attendance at most of the meetings has been but little affected. A lecturer, pleading the cause of missions in Ireland for the first time, will have the conviction forced irresistibly upon him that the people are either marvellously indifferent to rain, or more than ordinarily interested in missionary work. The latter is, we think, the truer explanation of well-filled rooms in Ireland on stormy and rainy nights, which would effectually keep at home persons lukewarm in the work. We mentioned in our last number that three tours were to be arranged simultaneously. Mr. Coombe's, in Co. Cork, was the shortest, as he had only to take such places as could not receive Mr. Roe in the spring. He was most cordially welcomed by our friends, and thoroughly enjoyed his time. The places opened to us for the first time were Charleville and Locheen, at both of which he preached sermons. The Derry and Donegal, and Antrim and Down, tours were somewhat longer; and, with the places in the former district, were included a few in the neighbourhood of Dublin and in Cos. Tyrone and Monaghan. Mr. Wynne, our indefatigable Hon. Sec. for Antrim and Down, had prepared a well-organized round of meetings and sermons for Mr. Welby, gaining openings for the first time at Newry, Newcastle, Templepatrick, Ballinderry, and other places. The sermon at St. James', Belfast, produced 12*l.*, the largest collection we have ever received from that church. The Derry and Donegal district seems to maintain its interest in our work, and in the City of Derry three sermons were preached on the 2nd ult., the collections amounting to more than 11*l.* Donegal had an afternoon and an evening meeting, and though the weather was unfavourable and the Hon. Sec. laid aside by serious illness, the attendance was far from discouraging. These three tours together give a total of twenty-four sermons preached aud thirty-nine meetings held. We may set down twelve of the places visited as new openings. Mr. Shimield, of Salto, who is now for a short time on furlough, will, we trust, this or next month, finish what remains of Irish work.

In England our work has not altogether stood still, but the early autumn here is always a somewhat slack time. The Southboro' meeting was taken by the Rev. R. J. Simpson, and was nicely attended, as our meeting there usually is. On the 2nd inst. sermons were preached on our behalf, at All Saints', Woodford, by Mr. Trimmer, who, in his former curacy at Wanstead, often advocated our cause at Christ Church. The evening sermon at St. John's, Stratford, was undertaken by Mr. Kirkman. Mr. Welby, before starting for Ireland, preached the sermons at Great Gidding. Mr. Reed, besides taking some few places in the North, visited South Wales, lecturing at Llanelly, Kidwelly Walton West, Milford, and Herbrandstone, and preaching at St. Mary's, Haverford West, on 2nd ult. The first two and last of these are new openings, and have the power to do a good deal for our Society if only they have the will.

Reviewing the past few weeks' work, in connection with the concluding sentence in our September article, we must acknowledge that the Inspirer has proved Himself the Hearer of prayer.

H. S. A.



THE GAUCHO.

THE SOUTH AMERICAN

Missionary Magazine.

NOVEMBER 1, 1877.

LETTERS.

DURING the past month letters from abroad have been received from the Right Rev. the Lord Bishop of the Falklands; the Revs. R. Croker; F. N. Lett; A. W. Gardiner; W. H. Shimield; J. H. Gybbon-Spilsbury; and W. F. Satchell; Messrs. Singlehurst and Co. (Pará); Captain Willis; Mr. Bartlett; and Mr. Robertson.

BUSINESS.

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

The Rev. W. H. Lloyd, of Valparaiso, now in England to recruit his health, was cordially welcomed.

On the recommendation of the sub-Committee, to whom the duty of examining the applications for the new Chaplaincy at Chanaral had been referred, the appointment of Rev. R. Langbridge was confirmed.

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

FINANCE.

The Finance Committee held Meetings on the 4th and 18th ult. The Rev. W. H. Shimield was present on the 4th and received a hearty welcome home. Total amount received during the month of September was 376*l.* 15*s.* 3*d.*

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

GENERAL INTELLIGENCE.

IT is with much pleasure we announce the appointment of the Rev. R. Langbridge to the newly-formed Chaplaincy of Chanaral. As some of our friends are perhaps unacquainted with the position of this place, it will be as well to give a short description of it. Chanaral is a small seaport town in the desert of Atacama, the most northerly province of Chili, and is situated in the 26° of south latitude. The climate is reported to be one of the finest in the world, with an equable temperature, ranging from 56° in winter to 78° in summer in the shade. Rain is almost unknown. The surrounding country is quite barren, and the inhabitants have to depend on the coasting steamers for supply of provisions, which is, however, regular and abundant. The population of the town and neighbourhood is from 4,000 to 5,000 people, who are principally Chilenos, speaking the Spanish language, and of the Roman Catholic persuasion. The foreigners are not numerous; and consist chiefly of English, with a few Germans, French, Portuguese, Italians, and Chinamen. The English number about 140, including children; that is in the town and adjacent mines. The Rev. Canon Hume, when he visited this place ten years since, reported about twenty-five English families only; and, describing the country, he says, "The ride, for the greater part of the circuit, is through a complete desert, the track being marked in many places by skeletons of animals, rejected water bottles, and empty sardine cases. The scenery of the hills is charming, the variety of colour and of light and shade is incessant, and the climate most invigorating."

Chanaral has one church only, which is Roman Catholic, with "services badly attended and slovenly conducted," and three schools, supported by the native Government and by private contributions. The great need of a Minister or a Clergyman-Schoolmaster has long been felt here, and the community having been led to understand that this Society would help them in their difficulty, applied to the Committee to supplement a guarantee

they were prepared to give, and to send them, as soon as possible, an efficient and suitable clergyman. Hence the appointment of Mr. Langbridge. It is arranged that he sails for his destination on the 14th, and we feel sure he will be remembered in earnest prayer by all our friends.

The last mail from the River Plate brought us news from Bishop Stirling, who, we are thankful to say, was recovering from his recent illness. On reading Mr. Shimield's account of his Lordship's visit to the Mandisovi Camp, we are led to suspect that his illness is to be traced to the inclement and boisterous weather which unfortunately prevailed at that time, to which his Lordship was much exposed.

It will be remembered that some little time back public attention was drawn to the Mission in Tierra del Fuego, in consequence of a report from the late Governor of the Falkland Islands, which had just been presented to both Houses of Parliament. His fertile imagination—for he had never visited the Station—pictured the poor missionaries living in the midst of a hungry, savage people, exposed at any moment to an attack; and taking a military view of the situation he had thus created in his own mind, he suggested that, if it was necessary to send missionaries to such a place, they should forthwith be instructed to fortify it, by throwing up a stockade for their protection and defence. And, to give additional weight to his argument, he mentioned the fact of an attack having recently been made by some Indians on the crew of an American sealing vessel, the "Charles Shearer," which unfortunately had terminated fatally on both sides. In our own minds we felt pretty sure at the time that there had been provocation on the part of the seamen, though we were not in a position to say so. The captain of the "Allen Gardiner" now writes:—"A sealer belonging here had a conversation with one of the men who belonged to the 'Charles Shearer' at the time the Indians were said to have attacked the boat's crew, and he openly acknowledged that some of the schooner's men first took improper liberties with the Indian women, so giving offence to the men, which resulted in the wounding or killing of some of both parties." No wonder, then, the Indians

retaliated; for, although savages, the light of nature taught them that the honour of their women is as dear to them as it is to us. We grieve over the occurrence, and the thought that it should have been used as a lever to disparage the Mission in the eyes of our supporters.

The Rev. W. T. Coombe is now on his way back to Rosario, refreshed in spirit by his intercourse with so many sympathising friends, and encouraged by the practical help given him in aid of the building fund of his church and schools. Especially does he carry away with him very happy recollections of his visit to Ireland. Shortly before starting he wrote a few farewell words, expressing his gratitude for all the kindness he had experienced during his stay amongst us, which he requested might be inserted in the Magazine; these will be found below.

P. W. S.

Argentine Republic.

ROSARIO.

ON the eve of returning to his labours at Rosario, our esteemed Chaplain thus addresses his thanks to the kind friends in England and Ireland who have so cordially welcomed him, and manifested so much warm sympathy in his work:—

"On the eve of my return to my work in South America, it is only meet that I should avail myself of the pages of our Magazine to tender my sincere thanks to the friends of our Mission for the kindness I have received, both in this country and in Ireland, during my visit; and I shall carry with me pleasant remembrances of the many places I have visited, and the friends I have met, and feel greatly refreshed by the Christian intercourse I have enjoyed with those who take so great an interest in the Society's work in South America; and amidst much that tends to discourage in missionary work, it is always a source of strengthening and encouragement to remember there are those who are bearing that work on their hearts before God, and seeking His blessing on our imperfect endeavours.

"I cannot but feel thankful to God for the measure of success which has been granted to my work, and I return once more to give myself with renewed energy and zeal to the cause, determined to know nothing among men but a crucified Saviour, as the way of salvation; and with a full assurance that it is impossible to extend the blessed influences of the Gospel without scattering in our path the seeds of civilization and freedom, of domestic peace and prosperity.

"There are undeniably a great many special difficulties in the way of building up Christian institutions in South America; the depressing and, I might say, demoralizing influence of the Romish Church militates very powerfully against the introduction of a purer faith amongst the heathen, and the unsettled state of the various Republics preventing our fellow-countrymen from making a permanent residence in those countries, sadly hinders the progressive work of the Church amongst the Protestant communities scattered throughout the continent.

"And yet, to carry the light of the Gospel to South America, is as incumbent on the Church as to send it to any other portion of the earth, that Christ may 'see of the travail of His soul and be satisfied,' in having 'The heathen for His inheritance, and the uttermost parts of the earth for His possessions.' (Ps. ii. 8.) And there, too, we have seen it to be 'the power of God unto salvation,' both amongst the heathen and our fellow-countrymeu; whilst Protestant congregations of Chilians and Brazilians, at Santiago, Valparaiso, Rio Janeiro, and a few other places, must be regarded as the first-fruits of a glorious harvest yet to come.

"Not only along the great seaboard, but in many of the interior cities, the Bible has found its way into the homes of the people, and awakened a spirit of inquiry. It is with deep regret that I have just heard of the death of an earnest-minded intelligent colporteur of the British and Foreign Bible Society, named Mongiardini, in the province of Salta, who, during the last year, has sold some hundreds of copies of the Scriptures in the interior provinces of the Argentine Republic, and last year made his way into the heart of Bolivia. So extensively has our version of the Scriptures been circulated amongst the Roman Catholic population, that Father Vaughan has obtained leave of several of the bishops and archbishops of the various Republics to circulate a Roman Catholic version of the New Testament, in order, as he says, to counteract the pernicious influence of our Protestant version; and the circulation of the Holy Scriptures in the language of the people, and the merits or demerits of both versions are questions which are being freely discussed in the daily papers.

"In many ways God has given us 'a door of entrance' in South America. Let us pray that His blessing may rest on the labours of those who have gone forth in His name, to extend the knowledge of His love, as manifested in Christ Jesus our Lord.

"For the substantial proof of sympathy with that portion of the work

to which, in God's providence, I have been appointed in the province of Santa Fé, I desire to convey my sincere thanks to the many friends who have either sent donations or collected for our 'Church and School Building Fund,' in answer to my appeal in the August number of our Magazine.

"God grant that we may not grow weary in our efforts, either at home or abroad, for the time will come when the sower and the reaper shall rejoice together in the fullness of that glory, and rejoicing in which, we shall for ever feel the value and the blessedness of His approbation.

"I am, dear friends, affectionately yours in the bonds of the Gospel,

"W. T. COOMBE."

The Rev. F. N. Lett, who is acting as chaplain during Mr. Coombe's absence, reports as follows:—

"*Rosario, Argentine Republic,*
"*3rd September*, 1877.

"During the past month there has been a full attendance at Divine service. Number of children at day-school, 45; number at Sunday-school, 56; teachers, 7.

"A considerable number of tracts has been distributed through different suitable channels.

"On Sunday, the 5th of August, we commemorated the first anniversary of the opening of the new permanent church. We sang the hymns, 'Christ is made the sure foundation,' and 'We love the place, O God.' My sermon was on Luke xix. 44, 'The day of visitation,' and there was a celebration of the Lord's Supper. Our thoughts were very much with our good friend the pastor, now absent in England, for whose welfare many sympathetic hearts pray that he may long be the means of great blessing to his flock. My evening text was Psalm lxvii. 6, 'God shall bless us.'

"In the early part of last month I was called to perform the funeral service of Don Augusto Martin, the postmaster of this city. He was a native of Hanover, and died rather suddenly. The service was in Spanish, and attended by the leading members of native and foreign society.

"The children's monthly service and examination is still continued. This service is held in the church, and is a very pleasant one. The children look forward to it as an event that they prize. We have, 1st, hymn; 2nd, children's litany; 3rd, lessons; 4th, hymn; 5th, catechising; 6th, hymn; 7th, prayer. The subject this month was on the life of David, and the answering was quite satisfactory.

"On August 24th I left by the 6 a.m. train for Cañada de Gomez, where I drove eight leagues in a waggonette to Las Rosas, and found a hospitable reception from Mr. and Mrs. Kennie, at whose estancia I held service and Holy Communion, attended by some forty persons.

"I may mention that just after service was over a flock of locusts—the

plague of this country—made their appearance. No description can convey an adequate impression of the destructive ravages of this animal. It is true of the best camp districts, colonies, farms, and gardens of Santa Fé, as in the time of the Prophet Joel, 'The land is a garden of Eden before them, and behind them a desolate wilderness.' Great must be the distress should their visit be as destructive in the present as during the last five or six seasons. During my stay at Las Rosas I made a visitation of the neighbouring English estancias.

"The political commotions to which this province and city have been subjected for a long time back seem to be passing away, as the Government has begun to pursue a more lenient and conciliatory policy towards its opponents."

FRAYLE MUERTO.

OUR Chaplain here continues to receive great encouragement in his work. The fact that so many natives seek him to converse on the subject of our Protestant religion, evinces a spirit of inquiry which we can but pray may largely spread. There is, indeed, good ground for hope when "*many are induced to read the Holy Scriptures.*"

"*Las Vacas, Frayle Muerto, August 20th*, 1877.

"I quite expected to have heard from you something definite with regard to my application for engaging Mr. Oyler as lay-reader, subject to the Bishop's approval. However, I hope to hear soon.

"I have taken upon myself to start a Protestant school in Cordoba. The temporary schoolmaster is a Mr. Alfred Miles, formerly a pupil at the Godolphin School, Hammersmith. He came out from England last September, and has till lately lived in 'Camp.' We have now fifteen children, boys and girls, only three of whom cannot read at all. We hope by the beginning of September to have over twenty. The hours are fixed from 8.30 a.m. to 11 a.m., and from 3 p.m. to 4.30 p.m. A German lady, Mrs. Dremlher, has most kindly offered to come twice a week for an hour to teach the girls cutting out and sewing.

"The school is held in the 'local' of the new Working Men's Institute. I pay five dols. a month for the use of the rooms in the daytime, and another three dols. a month to have them cleaned out and put ready for the members every evening.

"Mr. Temple, the oldest English resident in Cordoba, has made us a most valuable present. It consists of a large slate on a frame, a

Napier's Arithmetical Calculator, a map-hanger, and a whole parcel of diagrams. These were sent out from England for the Exhibition of Cordoba, and have laid in disuse ever since. They are most acceptable, as it would be impossible to buy them in this country. I am most thankful to him for his kindness, in fact I cannot speak too highly or too often of the kind support I meet with from all sides. It is a very great encouragement.

"The Working Men's Institute promises to be a great success. Already there are over fifty-four subscribing members, and we are well off for funds. Its success has prompted me to start another one at Villa Maria, the junction of the Transandino Railway and the Central Argentine. There are always a great many employés of the two companies stopping here at night, as it is the place where the engines are changed. We have already over a hundred dollars given for books, and twenty-nine members who have guaranteed to subscribe three months. We are to open (D.V.) on the 1st of September.

"My visit this month to Tucuman was again very successful. Many come to me now openly to ask questions on our religion, and *many are induced to read the Holy Scriptures.* Family circumstances will undoubtedly hold back the majority from making an outward acknowledgment of Protestantism, but inwardly their hearts have broken with the Church of Rome.

"Enclosed in this is the usual quarterly digest of services. You will see by this, I trust, that the work at least proceeds regularly. The congregations in Cordoba are the most difficult to keep together, but this will, I believe, be overcome when once there is a resident reader.

"J. H. GYBBON-SPILSBURY."

Uruguay.

SALTO.

BEFORE leaving Salto for England on six months' sick leave, Mr. Shimield had the pleasure of a pastoral visit from the Bishop, which he thus describes:—

"The most important event that I have to record is the visit of our good Bishop to Salto and the other stations under my charge. We had the pleasure of welcoming him and Miss Stirling on July 9th, and his visitation has, as usual, given all our communities much pleasure, instruction, and encouragement. On Sunday the 15th he preached to full congregations at Salto and Concordia, and on the day following held a Confirmation in our church at

Salto. It was a great gratification to me to be able to present to his Lordship nine candidates for that holy ordinance. A Confirmation is always a most solemn and interesting event, but I think it is doubly so in places like this. The church was crowded with friends of the candidates and other spectators, among whom were several Roman Catholics and Presbyterians, who were struck with the beauty and solemnity of the service; and I doubt not the Bishop's address would do much to strengthen good impressions, not only in the candidates themselves, but also in the rest of the congregation.

"My Scotch congregation in the Mandisovi Camp had expressed a wish to see the Bishop among them, and I was anxious also that he should accompany me on a visit and personally inspect the work there. He kindly consented, and we started on July 20 and remained in those Camps until the 23rd. Unfortunately, the weather was wet, cold, and stormy, and camp life is not very comfortable under such circumstances; but I feel sure that the warm welcome he received, and the evident pleasure which his visit gave, fully repaid the Bishop for the bodily discomforts which he endured. So much rain had fallen, the Camp was so wet, and the rivers and streams so swollen, that we expected at the Sunday service only a few of those who lived nearest, and we were agreeably surprised to have a congregation of 38, which proved their earnestness and appreciation of the privilege of public worship. The Bishop founded an earnest, practical, and most appropriate sermon on Ps. xix. 12, and our service was hearty and enjoyable. The Rio Mandisovi was too flooded to cross, and as there are no bridges, several who live on the north side of it were unable to attend, greatly to their disappointment. The Bishop's visit will have done much to strengthen my hands, and to encourage my people. The remark was made after the service, 'Who would have thought three years ago that by this time we should have the regular ministrations of a clergyman, and, above all, a visit from a Bishop!' Indeed I may say, with a thankful heart, 'This is the Lord's doing, it is marvellous in our eyes.'

"Before the arrival of the Bishop I had visited Paysandu, and besides my usual service for the English-speaking people, I held in the evening *my first Spanish service.* For this service, as well as that in the morning, Mr. Wood kindly gave us the use of his commodious schoolroom. I read our Evening Prayer in Spanish, we sang two Spanish hymns, and I preached on Ps. cxix. 105, 'Thy word is a lamp unto my feet and a light unto my path.' It was cheering to see the room well filled with a Spanish-speaking congregation, and still more pleasing to observe their attentive and reverent demeanour. The impression made, I am told, was very favourable, and many asked when another similar service would be held.

"On July 24 the Bishop left Salto to visit my Paysandu congregation, and on Sunday the 29th we had Divine service at 11.30 a.m. in Mr. Wood's schoolroom, which was well filled by the English residents of the town and

camp. I had the pleasure of presenting three candidates for Confirmation, two of them being adults. The Bishop preached from Heb. xii. 1, combining with his sermon an address to the candidates. In the evening we again had a hearty service in the same room, which was very well filled.

"As most of the English estañcieros in this department had come into town for the service, it was thought well to call a meeting of the congregation to make arrangements for future services. It was resolved to rent a suitable room to be used exclusively for Divine service, and to furnish it appropriately, until circumstances allow of a permanent church being built. Mr. Chaplin was unanimously elected treasurer and churchwarden.

"W. H. SHIMIELD, Chaplain."

The Gaucho.

THE frontispiece for this month represents a gaucho with all his accoutrements. Gaucho is a general title for natives brought up in the camp, and who lead a camp life.

They are of mixed Indian and Spanish blood, of a clear olive complexion, and long straight black hair which falls on their shoulders. Their figures are slight and graceful, but strong and muscular, and in their bearing they are almost invariably polite and gentlemanly. They are averse to agricultural labour, but are fond of, and admirably fitted for, all the exigencies of estancia work. They understand horses and cattle thoroughly, and being accustomed to ride from their earliest childhood, they become most daring and accomplished horsemen. To see the gauchos in their glory is when they are marking cattle, lassoing horses, and careering about after wild cattle. They will mount and quickly tame the most wild and unbroken horse.

Away from his home a gaucho is never seen on foot; it is not their custom to walk even the shortest distance. For the use of a small household of perhaps two or three men 12 or 16 horses are generally kept. Three or four of these are tied to the fence all day, ready to be saddled for instant use. They feed entirely on the grass of the camp, yet their powers of endurance on a long journey are very great. Unless they have been previously trained to eat it they refuse corn or maize, so that on their arrival into town at the end of a long day's journey, they must either be sent out to graze for the night, or grass or hay must be procured for their supper. They are descended from the Arab steeds brought over by the Spaniards, and they retain the powers of endurance and docility of disposition of their progenitors. They are gracefully proportioned, but much smaller and slighter than our English horses.

There is always a troop of untamed horses belonging to every estancia,

and the taming of one or two of these goes on daily. During my pastoral visits in the camp I have often seen this process. There were two strong posts outside the fence ; to each of these was tied an unbroken horse, and the gaucho went alternately from one to the other. His system was entirely one of soothing and persuasion, and was a pretty sight. One horse there was, however, at a neighbouring house, that had defied all attempts for weeks to tame it, and it was about to be destroyed. Yet so conscious are the camp men of their powers of mastery when once mounted, that the youth who had been describing the creature's antics to me insisted on mounting it, to illustrate his previous description, and then came a scene very ludicrous and exciting. The horse, in a frenzy of rage, left no means untried to throw off his rider. He bounded violently from side to side to shake him off; then he flew at every object, such as posts or railings, and tried to crush him against them ; then he tried to jerk him off by butting like a bull or goat. But he could no more throw off his rider than he could his own mane. In fact, I began to see that there was more danger of the youth falling off from his own immoderate laughter than from anything the horse could do.

The stirrups of the horse in our picture are of solid silver, and the reins and recado (or saddle) are also decorated with the same metal. When the gaucho can afford it, he carries a short silver-mounted riding whip, and his belt in which he carries his knife and revolver is plentifully studded with silver dollars. The bright coloured silk handkerchief which is thrown loosely around his neck is a sign that he is bound for a camp ball or wake.

There are no schools for the natives in the camp, and few of them can read or write, though many are anxious to learn. Their priests never visit them unless it is to perform a baptism or marriage ; but as they demand an extortionate fee for performing these ceremonies, especially the latter, his services are not often asked for, so that there are unions without the sanctity of marriage, births without the blessing of legitimacy, sickness, sorrow, and death without the hope and comfort of religion. They therefore grow up like heathen, and it is not to be wondered at that they are superstitious, revengeful, cruel, and dishonest. Their only religious observance seems to be the keeping of their patron saint's day, a little image of which they generally possess, though their reverence for it or belief in its powers is really very limited.

One of my congregation in the Scotch settlement related to me an anecdote which illustrates this. He had a native peon, or labourer, whose patron saint was San Antonio, and on this saint's day he made preparations for duly solemnizing the feast. He went to the nearest store and purchased a pound of candles. In a corner of the kitchen he fixed an empty packing-case, covered it with stuff, placed his candles upon it, with his little image in the midst, greatly to his satisfaction. But no sooner was this done than down tumbled the image and out went the lights. He carefully replaced the image and relighted the candles, but again it fell,

and darkness ensued. This scene was several times repeated, till the poor gaucho lost patience, and seizing the image he dashed it into the fire, exclaiming, "There! if you won't stand you may burn. Such a saint as you is worth nothing!"

The secret of its downfall was, that a mischievous young Englishman had made a hole through the mud wall of the kitchen just behind the image, and with a slim stick he had pushed it down, and then had blown out the candles.

It is sad to see the ignorance of the gaucho, and I think it possible that our Society may eventually do something for them. By circulating the Word of God, first teaching them to read it, and then instructing them in the Christian faith, many of them might be rescued from their present condition of semi-heathenism, and become ornaments to the Christian Church.

W. H. SHIMIELD.

Vegetable Products of Brazil.

IN the luxuriance and beauty of its vegetation Brazil surpasses all other countries in the world. In its immense forests, the imposing height of the trees, the abundance of their foliage, the vast numbers of flowers with which they are loaded, the brilliant and varied colours of the latter, the creeping plants which attach themselves to the trunks and branches of the great woody vegetables, the singular forms of the parasitical plants, are altogether characteristic and striking, forming the theme of every traveller's admiration. Its soil and climate make it capable of producing, in addition to its vast variety of indigenous products, almost all the most valuable plants of the old world. In the south and most elevated districts, almost all the grains, fruits, and vegetables of Europe are cultivated, while in the warmer parts of the empire most of the plants of tropical Asia and Africa can be brought to perfection. The forests abound in the most valuable timber, suitable for ship-building, the construction of houses, and other similar purposes. Rosewood, mahogany, cedar, teak, canella, may be mentioned as examples, but to give merely the names of the numerous kinds of timber found in the forests of Brazil would occupy much of our space with a list of words which probably few of our readers would care to peruse. Among textile plants are the piassava and others, which furnish excellent fibre for cables, ropes, and brooms, and the sapucaia and the bacuri, from which vegetable oakum is obtained. Paper is made from the fibre of the guascina, and there are other plants which supply vegetable silk. Flax has been introduced into some of the provinces, and thrives very well.

Several plants yield valuable oils, as the palma christi, the indaia, which contains 44 per cent. of an oil superior to olive oil, the Lent cocoa, which produces 69 per cent. of oil fit for culinary purposes, the sapucainha, which affords 69 per cent. of excellent oil of a peculiar and very agreeable smell, and many others. There are likewise various valuable gums and resina. Caoutchouc is the product of the seringueira (syphonia elastica), and is also obtained from mangabeira. A considerable quantity of caoutchouc is exported every year from Brazil. It is obtained principally from the forests of Amazonas and Para, where it grows in abundance spontaneously. It is collected for the most part by the Indians, but has lately become an object of cultivation.

The principal dyeing materials are Brazil wood, indigo, and anatto. Several species of mangrove also yield valuable dyes and tanning materials. Brazil abounds in indigenous aromatic plants, as the vanilla, the Brazilian nutmeg, and the sassafras, while many of the most important plants of a similar character have been introduced from foreign countries. Among these may be mentioned the clove tree, the cinnamon, the Jamaica pepper tree, the anise plant, and the nutmeg.

Of native food-producing plants the most important is the manioc. There are two species, of which the more common is the sweet cassava (manihot aipim). It differs from the bitter cassava in being free from poisonous qualities. The root of this plant is boiled or roasted, and is little, if at all, inferior to the potato. Bread, starch, and tapioca are prepared in small quantities from this species, but more extensively from the bitter cassava (manihot utilissa). The meal is prepared from the roots of the plant, and is the farinha which, mixed with water and baked in thin cakes, forms the ordinary bread of the poorer classes of Brazil. It has been suggested that the introduction of this plant into India would secure the inhabitants of that country against famine from the failure of the rice crops. It is easily grown, yields prolifically, is capable of standing even excessive drought, and is nutritious and of agreeable taste.

The banana and the plantain are two important food-producing plants, whose fruits are remarkably rich in sugar and starch. Bananas are eaten raw; plantains, which closely resemble them, and are equally nutritious, are cut in slices and fried in fat, and also occasionally roasted on the fire.

The edible fruits of Brazil, some well known in this country and others almost unknown here, are various in kind and abundant in quantity. Excellent pineapples and melons of all kinds, oranges, lemons, limes, shaddocks, and forbidden fruits, which are all exceedingly common, need only to be named. Brazil nuts are also well known in England. They are the seeds of a large tree (Bertholesia excelsa), very abundant in Brazilian forests, which attains a height of 100 or 120 feet. From twelve to twenty of these nuts are closely packed in a hard woody capsule which forms the fruit of the tree. When fresh they are like cocoanut, and their

oily juice is a very good substitute for milk in coffee. About 50,000 bushels of these nuts are annually imported into Great Britain from Brazil.

The cocoa tree, from the fruit of which cocoa and chocolate are prepared, is cultivated chiefly on a large tract of country on the banks of the Amazon. The tree is about twenty feet in height, and the fruit, which grows directly from the branches, is from five to eight inches in length and four or five inches in breadth. Within the fruit is a white pulp, and embedded in this are from forty to fifty cocoa beans or seeds.

Several of the palms, of which there are numerous species in Brazil, bear edible fruits. Among these trees the carnauba palm may be more particularly noticed, on account of the variety of purposes for which its different parts are employed. The wood is used for building purposes, and also in the manufacture of musical instruments, and strong, light fibres are also obtained from the trunk of the tree. It also yields a kind of flour, and a whiteish liquor resembling that of the Bahia cocoanut. The inner rind, when fresh, is used as food, and also affords wine, vinegar, a saccharine substance, and a substance having the properties and taste of sago. The roots possess the medicinal properties of sarsaparilla. The soft fibrous substance in the interior of the stalk is a very good substitute for cork. Mats, hats, baskets, and brooms are made from the leaves. The under side of the leaves is covered with scales of wax, which drop off when the fallen withered leaves are shaken. It is used in the manufacture of candles, and beeswax is often adulterated with it. The fruit is black, and about as large as an olive. It is eaten raw, and prepared in various ways, while its kernel is used instead of coffee by some of the inhabitants of the interior.

Herba maté, or Paraguay tea, grows wild in the provinces of Parana and San Pedro. It is in great request in South America, and to meet the increasing demand many plantations have been established, and the quality of the tea has been improved by its cultivation. The leaves and twigs of the tree, which is a species of holly, are generally dried and pulverized previous to use, but sometimes only the leaves are gathered and prepared and used in the same way as Chinese tea.

The most important commercial staple of Brazil is coffee, the quantity exported being of nearly half the value of the total of its exports. Coffee was first planted in Brazil in 1754, but for many years received but little attention, and in 1820 the crop raised did not amount to more than 100,000 bags of 160 lbs. each. At the present time Brazil is one of the greatest coffee-producing countries in the world. The cultivation of coffee is carried on most extensively in the provinces of Rio de Janeiro and San Paulo, but every year it is more widely cultivated, and a considerable quantity is now grown in the more northern provinces. The tree on which the berry grows is an evergreen, commonly from 8 to 12 feet in height. Its leaves are dark, smooth, and shining. Its thick clusters of white flowers may be seen

throughout the year, though most abundant at certain seasons. The fruit resembles a cherry in appearance, and is sweet and agreeable to the taste. In San Paulo and some parts of Minas Geraes, one thousand trees will yield from 2,560 to 3,200 pounds, and in some cases much more. In Rio de Janeiro the yield is from 1,600 to 2,560. The coffee tree yields three crops annually, and the collecting, drying, and preparation of the berry for the market give employment for the whole year.

Cotton ranks next to coffee among the exports of Brazil. It will grow with little care in every province, but is principally cultivated in the northern part of the empire. The cotton produced in Brazil is of good quality, and an almost unlimited supply might be furnished.

Sugar at one time was the principal commercial staple of the empire, and is still one of the articles most largely exported. It can be grown in almost every part of Brazil, but its cultivation is not regarded so favourably as that of coffee, on account of the larger capital and greater amount of labour it requires.

Tobacco is grown in considerable quantities in Brazil. That grown in Minas Geraes is exported to the South American Republics; while the greater part of that which finds its way to Europe is from the province of Bahia.

In enumerating the above we do not pretend to have supplied an exhaustive list of the products of Brazil, but only to have specified a few of the most important. It would be almost impossible to give a complete list, for such is the fertility of the soil that the empire of Brazil produces an almost endless variety of plants. The number of species at present known is about 20,000, several hundreds of which are mentioned in the handbook issued in connection with the Brazilian department of the Philadelphia Exhibition, as affording materials used as food or as medicine, or in some branch of industry.—*Brazil and River Plate Mail.*

Chili.

SANTIAGO.

WE are thankful Mr. Robertson is able to send a satisfactory report of the monthly sales at the Bible Depôt, notwithstanding the dreadful storms which recently visited the Republic, a vivid description of which he gives in the following letter :—

"*Santiago, Chili, August 3rd*, 1877.

"July was a month of storms. Here we had them so great that it seemed at one time that Santiago would have been inundated. A con-

siderable amount of damage has been done, several lives lost, and a great many houses, principally those of the poorer class, who lived near the Mapocho, have been destroyed. The river began to rise on the 13th, chiefly from the storm which took place in the Cordillera, and the consequent melting of the snow. On the 14th a severe tempest burst over the city, and the rain came down in torrents. The lightning and thunder (though I have witnessed far worse in Paraguay) were terrible. Early on Sunday, the following morning, the poor people at Bellavista were awakened by the water rushing into their houses, over 400 of which were completely inundated. The Purisima, Puente de Palo, Ovalle and Tramway bridges were all destroyed. The only one which withstood the force of the torrent was the Calicanto Bridge, which is built of stone. Under these circumstances very little business of any kind has been done.

"My colporteur could not go out, so I advised him to work at his trade, shoemaking, until the weather cleared up. He is anxious to commence again, but I fear he will not do much until September.

"Notwithstanding the inclemency of the weather, we have done very well at the depôt during the past month. Our receipts have naturally been smaller, but I find many fresh faces come to see me. After they have been once they come again, not always to buy, but to talk and look about, and see what we have; and upon more than one occasion this has led to the sale of a Bible or of some religious work. Although Santiago is called 'Piadosa Santiago,' you must know that the inhabitants are far from being in character with the appellation the city has erroneously earned.

"The Rev. Kenelm Vaughan has been distributing his New Testament in Spanish here; it is the same translation as that by Scio de San Mijuel from the Latin Vulgate, adorned with copious notes.

"Mr. Vaughan has left a large number of Testaments for sale at one of the native libraries. The priests, although they use and admit this version to be genuine, do not like the people to read the Scriptures for themselves. I trust that a desire may spring up in the minds of many to read our Bible; if they read the Testament I am quite convinced they will want to read the Old Testament too, because the Chilenos are very inquisitive. A great number of students here have Bibles.

'The future looks bright for us, and I trust very many copies of the Word of God may be distributed here. The Bible cards you sent are a novelty, and are much admired.

'Cannot the Religious Tract Society send me regularly every month the 'Cottager and Artizan,' or some cheap periodical? The Chilenos like these little papers very much.

"J. S. ROBERTSON."

Superstition in Ecuador.

THE public has been advised of the difficulties lately created by contending political factions in Ecuador. The Government of that country discovered that the Bishop of Quito had been unduly exercising his influence, and that his exhortations were directed to the attainment of political ends and party purposes, more than to saving souls and pointing out the road to salvation for sinners. Thereupon the Government determined that it was necessary his Reverence the Bishop should leave the capital, and he had formal notice to quit. Not being able to resist such order, the Bishop prepared to leave Quito, and, as a preliminary measure, gave instructions that all the churches should be closed.

It was at this moment that an unfortunate occurrence took place, which of course will have the effect of binding still stronger the fetters of ignorance and superstition on the masses of the people. An extraordinary phenomenon occurred in the form of a shower of ashes; the clouds became darkened, and the people, as might be supposed, regarded it as a Divine punishment for the indignities offered to the Church in the person of the Bishop. The shower of ashes, however, and the black clouds of dust which overspread the city of Quito must be ascribed to the eruption of the volcano of Cotopaxi, which occurred on the 26th July, and to which we have previously alluded. The eruption of this volcano, which still continued at last accounts, has destroyed several valuable plantations; the immense streams of lava from the crater have carried along with them workmen, machinery, houses, beasts; in a word, everything along their path.

By the people this phenomenon was only seen in the light of a retributive visitation from heaven for the sins of the Government, and it is not surprising that the priests should have striven to strengthen this opinion in their misguided minds. The people were loud in their demonstrations against the Government, and the attitude of hostility they assumed was so formidable that the national troops were called out and an encounter between them and the populace took place in the midst of the darkness, which, from causes explained, prevailed at that time. At the date of last advices fighting was proceeding in the dark. The next arrival will no doubt throw light upon the subject, and furnish us with further particulars.—*Panama Star.*

The South American Missionary Society at the Church Congress.

TANDING under one of the galleries of the great wooden hall at Croydon on the night of the recent conversazione, it was interesting to observe the continuous stream of visitors which thronged the tables covered with South American Mission curiosities collected upon the River Amazons, and exhibited by the Society's late missionary, Mr. R. Stewart Clough. Perhaps the attention bestowed was in a measure owing to the fact of no other Society being represented, but it was manifest that old friends were gratified, and a lively interest was aroused among many apparently unacquainted with the Society's operations in Amazonia. The collection comprised bows, arrows, spears, drums, specimens of bark cloth head-dresses, fish-lines, some well-made curiously formed baskets, land and river shells (notably several snail shells, larger than any man's fist), vegetable products, necklaces, ancient pottery found beneath the soil on the table lands of the Tapajóz (probably of great antiquity), and a varied assortment of articles illustrating the measure of civilization and depth of barbarism that characterizes Indian tribes found upon the margins of the Amazons proper and its great tributaries.

The contrast between the scant productions and appliances of untutored savages and the refinements of Christian civilization was brought into vivid relief by every surrounding in the temporary structure, wherein promenaded a vast assembly, interested in the unity and progress of the Church of Christ in this land, and many must have felt thankful that God, in His mercy and compassion, had permitted their lines to fall in such pleasant places, and that theirs should be so goodly a heritage. Gratitude to God, however, is practical, and those best exemplify this virtue who are the honoured instruments and means of awakening the same in the hearts of others, and we trust that of the hundreds who gazed with surprise and curiosity upon the strange products of Amazonia, many may be led to seek the promotion of the Gospel of the grace of God among the benighted heathen Indians inhabiting yon distant land.

How many of those fair ladies who handled grass bags, and rude cloth made from the beaten fibrous bark of trees, will think of their heathen sisters living in utter ignorance of the sweet name of Jesus? Who among them will unite with the already numerous band of devoted lady helpers to spread the holy influences of the Gospel amid Indian women whose moral and social condition is almost too painful and pitiable to describe? The lot of the nude red man is deplorable beyond expression, but that of his squaws and daughters is still more wretched.

Away in Amazonia, then, in that land of fierce sunshine, stifling calms,

and terrible thunderstorms—away through the tangled luxuriant tropical forest, some two thousand three hundred miles from the Atlantic, is the newly established Mission among the Hypuriná tribe, where three zealous missionaries are labouring to extend a knowledge of the love of God in the gift of Jesus Christ His Son to a people who for centuries—indeed, who can say how many ?—have lived in the thick darkness of cruel savagedom. Our Heavenly Father is with them: has graciously preserved them thus far amid many perils, has permitted them to find favour in the sight of those among whom they dwell, and not only is rapid progress being made in reducing their uncouth idiom to something like grammatical form, but children are actually learning to read and write, and to acquire such a knowledge of God's Holy Word as we doubt not will be blessed to them for time and eternity. Nobly and faithfully do they perform their duty, and it is for us to cheerfully and prayerfully strengthen their hands by enabling them to continue their glorious mission of love and mercy.

Whatever may have been the shades of opinion regarding non-essentials to salvation held by those who attended the Church Congress, we are persuaded that all members of the Church of Christ must agree as to the absolute necessity of union in carrying the Gospel to the heathen. The words of Jesus sound clear and distinct above all party strife. Every voice must be hushed, and every knee bent in loyal submission to the command, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo! I am with you alway, even unto the end of the world." Let us arise, therefore, and unitedly endeavour to proclaim the good news of salvation to the uttermost parts of the earth; let old and young and rich and poor contribute as God has severally blessed, and all pray for a large outpouring of the Holy Spirit upon the preaching of the Word, that there may be a great ingathering of souls into the fold of the Good Shepherd. R. S. C.

Lee and Blackheath Association.

THE Quarterly Prayer Meeting of this Association, in connexion with the "Prayer Union for South America," was held on the 17th ult., at the house of Mr. Witherby, The Glebe, Lee. Amongst the friends present, the following took part in the proceedings:—Ven. Archdeacon Whately, W. Windle, G. P. T. Streeter, H. S. Acworth; General Burrowes, General Clarke, Mr. Couty. The Rev. B. W. Bucke, Vicar of Holy Trinity, presided.

The following were the special subjects for prayer:—

I.—The Southern Mission.

Your Prayers are requested "for the Superintendent of the Southern Mission, and those who labour under him, that great grace and wisdom may be imparted to them, and that the work of conversion, so wonderfully begun, may by their means be spread throughout the islands of Tierra del Fuégo."

The land where Captain Allen Gardiner and the six perished of hunger, where the Natives massacred the succeeding Mission band, but where, now, the Natives are gathered in church and schools, till the ground, export timber and seal skins, which, together with their labour, they barter with the Mission, for clothing and home comforts.

II.—Lota.

Your Prayers are desired "that the Committee may be divinely guided as regards the steps to be taken respecting the vacancy at Lota occasioned by the death of the Rev. W. H. Elkin."

This is a mining town on the West Coast, where a large body of English-speaking artizans and others are gathered, and where the Society has erected a church and schools, from whence itinerating visits are made to neighbouring communities, and to the shipping of the port.

III.—Home Management.

Your Prayers are desired "that the faith of those who labour at home for the spread of the Gospel in South America may be sustained. That grace may be given them to put forth greater efforts; that the number of supporters may be increased, and the hands of the Committee strengthened by their prayers and benefactions."

Difficulties of administration and of detail, either at home or abroad, are the daily incidents of a Missionary Society. Sometimes it is disturbed organizations at home; sometimes failing funds; at other times unfortunate appointments abroad, or ministerial derangements caused by sicknesses and deaths.

A Hymn was sung between each subject, and the Meeting was closed with the Benediction.

PRAYER UNION FOR SOUTH AMERICA.

The following are the suggested subjects for prayer on Monday, Nov. 5:—

I. That the Rev. R. Langbridge may have a prosperous voyage, safe arrival, and much blessing in his future work at Chanaral.

II. That the work in South America may be largely remembered by the Christian community at home on the Day of Intercession for Foreign Missions.

III. That a suitable clergyman may be selected by those who have the appointment of the new chaplain for Rio de Janeiro.

Gleanings.

THE BODY OF CHRIST.

"*Truly our fellowship is with the Father and with His Son, Jesus Christ.*"—1 John i. 3.

"*Ye are the body of Christ.*"—1 Cor. xii. 27.

"*Behold, what manner of love the Father hath bestowed upon us.*"—1 John iii. 1.

Crucified with Christ	Rom. vi. 6
Died with Christ (Alford's translation)	Rom. vi. 8
Buried with Him	Rom. vi. 4
Planted together in the likeness of His death	Rom. vi. 5
Planted together in the likeness of His resurrection	Rom. vi. 5
Quickened together	Eph. ii. 5
Raised up together	Eph. ii. 6
Sitting together in heavenly places	Eph. ii. 6
Living together	1 Thess. v. 10
Working together	Mark xvi. 20
Suffering together	Rom. viii. 17
Glorified together	Rom. viii. 17

"AS HE IS, SO ARE WE IN THIS WORLD."—1 John iv. 17.

THE MASTER.		THE DISCIPLE.	
As is the Heavenly		Such are they also that are heavenly	1 Cor. xv. 48
I am the Light of the world	John viii. 12	Ye are the light of the world	Matt. v. 14
I am not of the world	John xvii. 16	They are not of the world	John xvii. 16
Because it knew Him not	1 John iii. 1	The world knoweth us not	1 John iii. 1
Ye know that it hated Me	John xv. 18	The world hath hated them	John xvii. 14
I have overcome the world	John xvi. 33	Whatsoever is born of God overcometh the world	1 John v. 4
He put on righteousness as a breastplate	Isaiah lix. 17	Having on the breastplate of righteousness	Eph. vi. 14
An helmet of salvation on His head	Isaiah lix. 17	Take the helmet of salvation.	Eph. vi. 17
A living Stone	1 Peter ii. 4	Ye also, as lively stones	1 Peter ii. 5
The Son of God	1 John iii. 8	Sons of God	Rom. viii. 14
A Priest upon His Throne	Zech. vi. 13	And hath made us kings and priests	Rev. i. 6
The faithful Witness	Rev. i. 5	Ye are witnesses	Luke xxiv. 48
Heir of all things	Heb. i. 2	Heirs of God	Rom. viii. 17
My servant	Isaiah xlii. 1	Servants of God	1 Peter ii. 16
God anointed Jesus.	Acts x. 38	He which hath anointed us is God	2 Cor. i. 21
The Temple of His Body	John ii. 21	Your body is the temple	1 Cor. vi. 19
Even as We are One		That they may be one	John xvii. 23
As Thou hast loved Me		Thou hast loved them	John xvii. 22
In Whom I am well pleased	Matt. iii. 17	The Lord taketh pleasure in His people	Psalm cxlix. 4
Without spot	1 Peter i. 19	There is no spot in thee	Song iv. 7
Holy, undefiled	Heb. vii. 26	My undefiled	Song v. 2

(To be continued.)

HOME PROCEEDINGS.

WHEN our article on this subject was prepared for the October Magazine the work in Ireland was uppermost in our thoughts, and even now we cannot speak of the "Irish Branch" deputation work as completed, for Mr. Shimield is at this very moment engaged in a round of visits among our Associations in the Midland district of Ireland. He began at the south-eastern corner, preaching at Waterford and Tramore on the 14th of October, and following up the sermons by magic lantern lectures at both places. Then, after meetings at Cahir and Kilcornan, near Limerick—the latter a new opening to the Society—he took the annual sermons at Athlone on the 21st, and began a course of deputation work which will probably extend over a month. In December we shall be in a position to sum up the results of this tour. We may add that a week's work which we had hoped Mr. Wynne, of Holywood, would take in the neighbourhood of Dublin, has been postponed till the Spring, two principal churches on which we had counted not being available for his advocacy of our cause.

Scotland is only represented in the month's work by the annual meeting at Ardrossan and the annual sermons at Moffat, in both of which places no small degree of interest seems to be taken in the welfare of our Mission. But, as a whole, the land of Knox and Chalmers is perhaps the most difficult part of our country to stir up to a genuine interest in South America.

Crossing the border, we get into what has for the last four years been termed the "Northern District." Here Mr. Reed tells us, what is confirmed by our own experience, that the collections for the "Indian Famine Fund" seriously impedes his work. It is a striking fact, and one which proves the wealth of the country in spite of the depression of trade, that 400,000*l.* has been raised for our famishing fellow-subjects in the East. But, surely, if appeals are to be made from our pulpits for such an object as this, they should in no case be allowed to supplant our distinctively religious Societies, else the so-called liberality of our country is the mere transference of its usual offerings from Christian to philanthropic, from spiritual to temporal objects. Let the *special* need call for *special* alms-giving, and let there be no robbing of Peter to pay Paul.

Meltham Mills, Blundell Sands, and certain places in Cumberland and Durham, are among the Associations visited by our Northern Secretary.

Mr. Welby has had some two or three village meetings in his own district since his return from Ireland, and is preparing for more important work at Malvern, Tewkesbury, and Cheltenham.

In the South there is not very much of interest to record, the "Church Congress" having had a tendency to swamp smaller gatherings. The Rev. G. Calthrop kindly preached sermons for us in his own church; Hook, St. James's, Forest Gate, St. Matthew's and St. Saviour's, Brixton, St. Clement Danes, and Halstead gave us either one or two sermons. At the last of these our Anniversary Sermons and Meeting took the form of a Harvest Thanksgiving, and the collections were in excess of any previous year. We were glad to find that in September no fewer than eighty-six appeals were made for the Society from pulpits or platforms, and we cordially thank those friends who rendered gratuitous service as preachers.

In conclusion, we may mention that a systematic canvass of all the London clergy is being made, and that Captain Stephens and Mr. Farmer, the latter of whom is the officer of oldest standing among our home staff, will be happy to deliver dissolving-view lectures in any London parish where sermons are for the present impracticable. And perhaps, amid the loud appeals made by the Church Missionary Society for increased aid, we may be allowed to raise "A voice for South America." Our Society, like her well-grown sister in Salisbury Square, has to lament over a decreasing income; she too must reject applications from abroad unless she meets with more sympathy aud more support at home. H. S. A.

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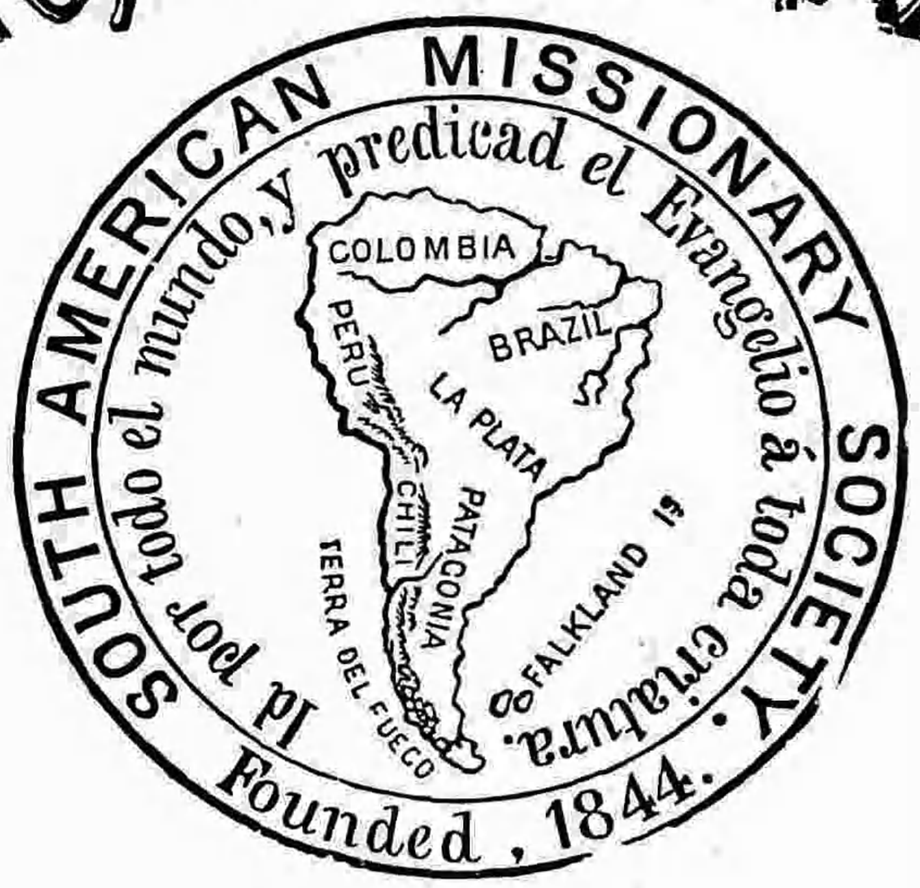

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Contributions thankfully received from Oct. 23 to Nov. 23, 1877.

***** 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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IRELAND.

Cavan, Derry, and Donegal, per Mrs. Gahan	6	6	0
Ditto, SS. and M. by Rev. W. H. Shimield	9	7	11
Tipperary, SS. and M. by Rev. W. H. Shimield	3	3	2

SCOTLAND.

Aberdeen, per Master Charles Thompson (coll.)	0	5	0
Ardrossan, per J. L. Bailey, Esq.	2	3	6
Portobello, per Miss Leslie	13	10	0

FOREIGN.

Valparaiso, per Rev. W. H. Lloyd (including own subscription, 5*l.*)	7	12	6

BOOKS.

Sale of S. A. Missionary Magazine	0	7	0
,, Story of Com. Allen Gardiner	2	13	6
,, "First Fruits"	1	17	6
,, Almanacs	2	0	3
,, Amazons	1	18	9
,, Report	0	0	6

SALES OF WORK.

Beckenham and Shortlands Association.

A Sale of Work will (D.V.) be held in Beckenham in aid of the Mission and Orphanage in Tierra del Fuégo, on the 11th and 12th inst. Contributions will be thankfully received by the Misses Belgrave, Bromley Grove, Shortlands; Miss Colvill, Overdale, Shortlands; Miss Mansfield, Birstall, Torquay; Miss Phillipps, The Abbey, Beckenham; Mrs. Stephens, Belgrave Holme, Gerrard's Cross; Mrs. P. W. Stephens, Tyringham, Beckenham; and Miss M. Wilson, The Cedars, Beckenham.

Notts Association.

Mrs. Heathcote will (D.V.) hold her usual Sale of Work for the South American Missionary Society, at Southwell, Notts, early in February, 1878, and will be extremely obliged by any contributions which her friends will have the goodness to send her in aid of this Mission.

Bournemouth.

Miss Snell hopes to have a Sale of Work at Windlesham, Bournemouth, in aid of the Mission and Orphanage in Tierra del Fuégo, about the middle of this month. Contributions will be most thankfully received, and are earnestly requested.

Amsterdam

A Sale of Work in aid of the South American Missions will (D.V.) be held in Amsterdam in January next. Contributions of English fancy articles, which are always highly valued, are earnestly requested and will be thankfully received by Mrs. McCaul, the English Parsonage, Amsterdam. Parcels addressed to Mrs. McCaul can be sent, care of H. McCaul, Esq., 57, Porten-road, West Kensington, London, and will be forwarded to her immediately.

THE SOUTH AMERICAN MISSIONARY ILLUSTRATED SHEET ALMANAC FOR 1878,

(Eight Illustrations)

Price 1d., or Glazed and Mounted with Rollers, 1s.,

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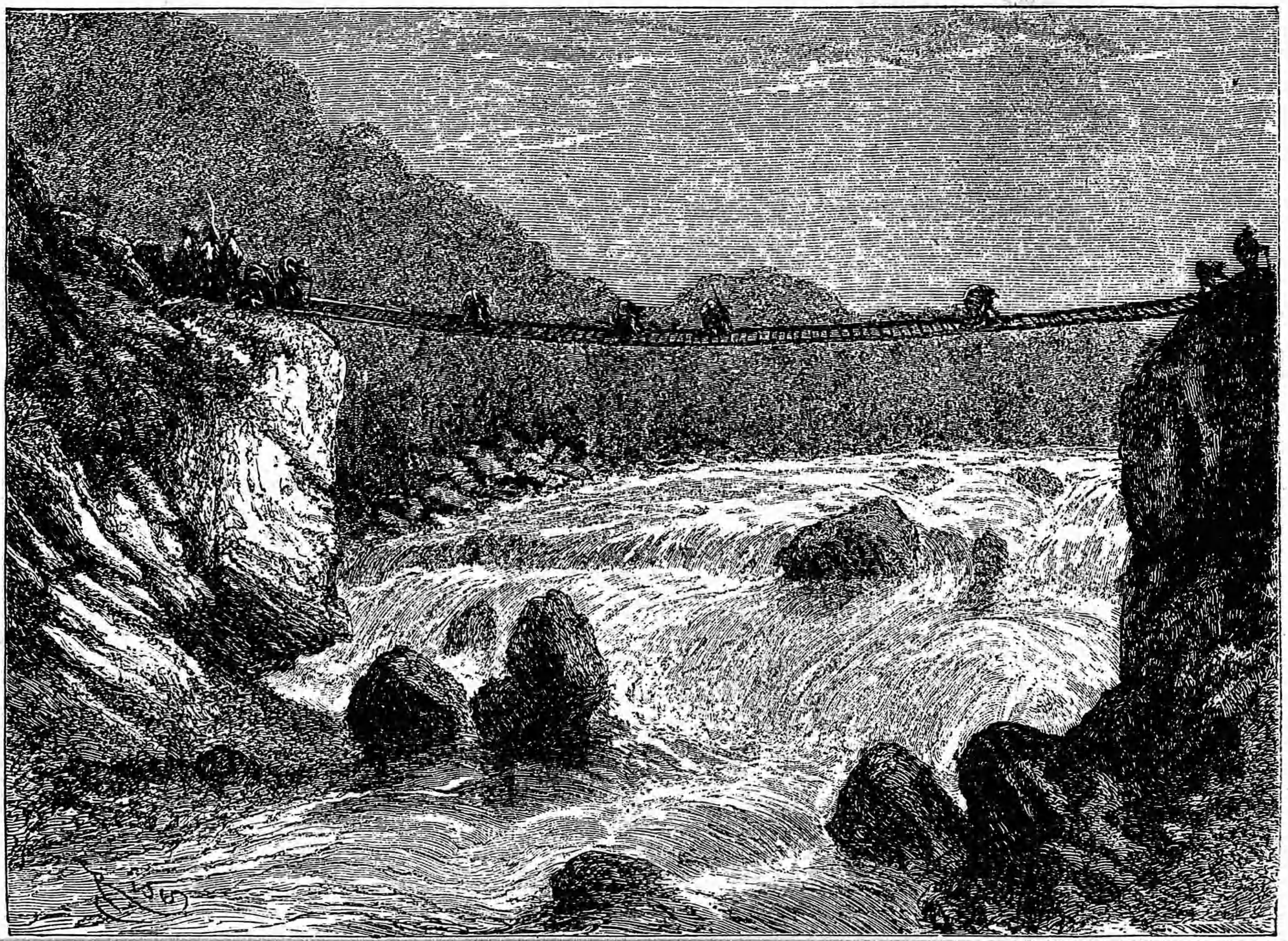
Will friends kindly order the quantities required AS SOON AS CONVENIENT? Apply to the Secretary, 11, Serjeants' Inn, Fleet Street, London, E.C., or through any bookseller. Can be supplied for parishes at a reduction.

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



THE SOUTH AMERICAN

Missionary Magazine.

DECEMBER 1, 1877.

LETTERS.

DURING the past month letters from abroad have been received from the Right Rev. the Lord Bishop of the Falklands; the Revs. W. T. Duke; J. H. Gybbon-Spilsbury; R. Croker; T. Bridges; F. N. Lett; W. F. Satchell; G. P. Quick and R. Langbridge (from Bordeaux); Messrs. J. E. Resyek; J. B. Oyler; Singlehurst and Co. (Pará); J. S. Robertson; F. Lawrence; T. Beattie; W. Bartlett; D. M. Fox (San Paulo); F. S. Golborne (Santiago); T. W. Woods; and Capt. Willis.

BUSINESS.

THE usual Monthly Meeting of the General Committee was held on the 12th ult.

A letter was read from the Very Rev. the Dean of Ripon signifying his acceptance of the post of Vice-President of the Society.

A Report from the Rev. W. H. Lloyd respecting the Chaplaincy at Valparaiso was presented and read.

A large correspondence from the Northern Mission was referred to a special Committee, held on the 22nd ult.

FINANCE.

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

On the 8th leave was taken of the Rev. R. and Mrs. Langbridge, who sailed for Chanaral, Chili, on the 14th ult.

Total amount received during the month was 528*l.* 2*s.* 9*d.*

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

GENERAL INTELLIGENCE.

IN taking up the pen to write the news of the last month for our Magazine, we are reminded that another year is fast ebbing away, and will shortly be added to the countless ages of the past. The thought is a very solemn one and cannot fail to awaken in the heart of every worker for the Master much examination and heart-searching as to what we have individually done to advance His kingdom, not only in the foreign mission-field, but also at home and in the family circle. To work effectively and lovingly there must be a personal acquaintance with Him, otherwise work must be a labour and unproductive of spiritual results. Some of us, perhaps, commenced the year with the full determination to be more earnest, more faithful, more zealous than we ever have been. And on looking back, what do we see—neglected opportunities, unfaithfulness, lack of courage, distrust. How are these to be accounted for? Well, each heart knows its own bitterness, but if they are traced to their source it will probably be found they arise either from the want of a real, saving acquaintance of the truths of the Gospel, or from our having undertaken to carry out our good desires in our own strength, forgetful of the power of prayer, and the necessity of earnestly seeking the help of the Holy Spirit to bring those good desires to good effect. May the remembrance of our shortcomings make us more humble, more watchful, and more prayerful than we have yet been, for if this is so, then we may hope to be zealous and successful workers for Him whom to know is life eternal.

We have at last been rejoiced with news from the Southern Mission. Long and interesting letters are to hand from the Rev. T. Bridges and various other members of the Mission, all expressing gratitude to God and devout thankfulness that all has been going on well at the Mission station. From the Northern Mission long letters have been received from the Rev. W. T. Duke, and Messrs. Resyek and Woods. The same steamer that brought these letters conveyed Mr. Resyek him-

self, accompanied by "Irima," the Amazonian youth, of whom such interesting accounts have been published from time to time. It would give us unfeigned pleasure to publish the letters in this number of the Magazine, but our space is limited, and it must be done by degrees.

Good news has been received from Bishop Stirling, who has quite recovered from his recent sharp attack of illness. His Lordship for the present remains at Monte Video, temporarily carrying on the duties of that important Chaplaincy. He mentions the pleasure it gave him to meet Mr. J. Fair at Monte Video, on his arrival there from England.

Most of the Chaplains have sent in reports during the past month, all of which have been of a satisfactory nature. Indeed, it is with much satisfaction and gratitude to Almighty God that we find at the close of the year the work abroad in each department going on so smoothly, and as we believe successfully. We wish we could say the same for the work at home. But deficient funds remind us that unless more support is given to the Society by the clergy, a reduction in the staff of workers abroad must necessarily follow. We pray earnestly that this may not be the case, but that many hearts may be led to help on the good work, so that, instead of retrenchment, the Committee may be able to open up new ground both in the work amongst the heathen and amongst our own fellow-countrymen and women. P. W. S.

Southern Mission.

USHUWIA.

IN addition to a lengthy letter from Rev. T. Bridges, full of business detail, the mail just in has brought the following interesting account of the doings of the Mission party, extracted from Mr. Bridges' journal, during six months ending September 19th, which will doubtless be read with feelings of gratitude and praise to Him, who has been to His servants "a shelter" and a "strong tower."

"To-day, March 16th, the 'Ready' left for Stanley, *vid* Keppel Island, with a cargo of over six hundred logs for Keppel and six Indian passengers.

"Rose at 3 a.m., and wrote till 6 a.m., then rang the bell for prayers, and spent an hour in worship and instruction. Subject: Christ's Kingdom, its nature and its laws. Present eighty-seven natives. Looked to the work of the natives, going round thrice to direct them; eight men at work, carting stones down to fill up the road where it is low; other eight men digging post-holes for fences, round nine acres of land, for natives; and other eight engaged in sawing and splitting fuel, and sawing down edges of slabs for goat-house. Spent much time sorting letters, and getting things in order. Visited and prescribed for a sick child; also visited a remarkably old man, a visitor here, whose limbs shake through age and weakness. Gave him some food and a shirt, and had much conversation with the natives in the wigwam. Called on crippled Mecungaze, who said he often prayed to Jesus Christ to be merciful to him. He finds much fault with his own people for neglecting him. This evening we held a prayer-meeting, when I read and spoke from John iii. 14—21; sang two hymns, and prayer was offered twice. Spent the rest of the evening writing. Weather unsettled, mild, and gusty. Sometimes quite a gale from N.N.W., at other times a gale from S.W.

"*March 17th.*—Sixty-two natives assembled for prayers at six a.m. Subject of instruction Acts xv 36—41. After prayers invited into our house Jemmy Button's eldest daughter, who has two beautiful twin children about four months old. She was very pleased with a little food, and some articles of clothing for her babies given her by my wife. Spent much time in conversation with Mr. Whaits about the work. Determined, with him, to give the sawyers contract work, and to pay them at the rate of 3*d.* per board, 12 ft. long, 7 in. broad, and 1 in. thick. Gave the natives all round a small gift of biscuit. Appointed Annie Lucia to keep the schoolroom in order. Four men sawing up in the creek, two or three cutting and carrying logs, and others digging post-holes.

"*Sunday, March 18th.*—Eighty natives present at our 10 to 11.30 a.m. service. Subject of instruction: 'God so loved the world,' &c. Gave an introductory address before both the hymn and prayer. At 11.30 had our English service; subject of discourse, Luke ix. 23 to 26. Mr. Whaits held afternoon school, and Mr. Lawrence the afternoon native service. Held a native prayer-meeting in the evening, when I gave an address to the twenty persons assembled, and three natives engaged in prayer.

"*March 19th.*—To-day many natives left for Washoo, where there is a stranded whale. Day began with very heavy rain. Forty-one at our 6 a.m. service. Had a very earnest time with the natives, and pressed them to receive Jesus Christ as their Lord and Saviour. Began building Lawrence Cottage. Mr. Whaits began, with three natives under him, to put them in the way of sharpening planes, and planing lining boards for

the cottage. Other ten natives were variously employed. Mr. Lawrence kept school twice to-day for the smaller folk. Sent five hands in flat for lime.

"*March 20th.*—Strong north wind all day. Thermometer low. Prayers and instruction as usual. At 6 a.m. only twenty-five present. Subject of instruction: the Vision of St. Paul of the Macedonian supplicant, and the journey of the Apostles Paul and Silas from Antioch, preaching the Gospel and confirming believers. Self hard at work as yesterday, preparing for the erection of Lawrence Cottage, in levelling out cellar floor in order to commence brickwork of cellar walls. Mr. Whaits has five men at work under him, three planing boards, and two helping him in framing a small room at the back of Stirling House. Mr. Lawrence has under him seven boys sawing and chopping fuel. I have under me thirteen men fetching lime, bringing up bricks from beach, carting away rubble, &c. Mr. Lawrence instructed the children as yesterday.

"*March 24th.*—Have been making fair progress in the varied works on hand. On Wednesday evening had our usual prayer-meeting. Last evening had our English friends to tea with us. We now number sixteen persons. Have so bad a cold as to be quite unable to give instruction to the natives. Mr. Lawrence kindly took my place. Spent the afternoon and evening in visiting and conversing with divers natives. Marked off a piece of land for Mäacole, to enclose for a field for his calves. Colds are prevalent among the natives. There are now here a good number of people, and some eight boys and fifteen men are employed. Some easterns arrived here yesterday, among whom are our old friends, Cwisenasun (baptized at Keppel Island by our Bishop in the name of Charles) and Giamamoil.

"*Good Friday, March 30th.*—Had an interesting meeting this morning for an hour and a half, attended by forty-eight natives. Subjects spoken of—Man's sin—the love of Christ Jesus—man's need of grace, and power for forgiveness and reformation. Gave also a connected account of our Lord's betrayal and death upon the cross for our sakes. Gave three addresses and prayed. Mr. Lawrence also prayed in Yahgan. Afterwards had our English service, when I preached from 1 Cor. xv. 56, 57. This evening held a prayer-meeting, when I addressed the forty-three persons assembled on the manifestation of the love of God in Christ. A hymn was sung, and three natives engaged in prayer. Gave my dear children some instruction this afternoon, the whole of which I spent with my family. Weather this week very stormy, cold, and wet.

DISTRIBUTION OF GOVERNMENT REWARDS TO THE NATIVES.

"*April 16th.*—To-day has been a memorable one. We distributed among the Southerners the case of clothing sent through the generosity of Her Majesty's Government, to reward the natives for their kindness as

regards the shipwrecked crew of the 'San Rafael.' Only yesterday did the Southerners arrive in twenty-one canoes, and this morning other nine canoes came, so we are a very large party at present. At morning prayers our schoolroom was densely crowded, and I strove earnestly to set before my hearers the love and truth of God. Gave needful directions to employed natives as regards their work. After breakfast we all resumed our usual work until dinner. After dinner, according to directions given in the morning, all the people in the place, to the number of about 310, assembled in the front of our house in the main road, when Stephen and I arranged those who were entitled to receive. We found that some who were entitled to a share had not come, being afraid to pass certain parts where lived some with whom they had quarrelled. Mr. Whaits then opened the case in the presence of all, and handed the various articles to me for distribution. The women received their portion as well as the men, and I left about one-third of the contents for those who had not arrived, as they will certainly come some day. We then distributed a barrel of bread among all the visitors, and I gave them an address, during which they kept great silence. I showed them how it pleased many good people in England to hear of their humanity to wrecked mariners, who had now in this kind gift to them proved their good-will. On the other hand, as the people of England were ready to reward them for kindness shown to the distressed, they could and would punish them for any cruelty to those cast among them in a helpless state. They were then told the best course to be pursued in approaching and dealing with seamen, either on board ship or wrecked on their coasts, and advised to bring any cast-aways to us with all dispatch. But I feel convinced very few vessels are wrecked in South Fireland. Our wives and children were interested spectators of the whole scene, from our front garden, and evident pleasure and satisfaction were visible everywhere. Some said they only felt pleasure, and not envy, towards those who received the gifts. We spent the rest of the day in amusing the strangers. We started three kites, and in the evening Mr. Whaits and Mr. Lawrence showed the excellent set of scenes with the magic lantern, so kindly sent by Mr. Pite. The lantern was placed in the little addition at the back of our house, and the spectators were in our yard. I stood among the natives without, to explain and make the views the more interesting to them. They were charmed, and greatly admired the skill in painting and executing such wonderful things. Most favourable was the weather, and all the affair passed off most satisfactorily.

(To be continued.)

Uruguay.

FRAY BENTOS.

N itinerating Missionary Chaplain in the wide camps of South America must, like the Great Apostle to the Gentiles, be "in journeyings often," encountering all the attendant perils, and privations, and weariness; but it is pleasant to read how these are lessened by the kind hospitality of the estancieros whom he visited. May the "cup of cold water" always be given, above and beyond all, for the Master's sake.

"I have just returned from a missionary tour in the camps beyond Mercedes, in the direction of Colonia. The first place I visited was a large estancia called 'Vernets,' inhabited by two families, Messrs. Bordes and Kelly, each with a wife and five children. Out came the two masters, out streamed wives and children, all delighted to see me—placing at my disposal houses, horses, repasts, in the kindest manner. A similar reception awaited me at Mr. Fitzherbert's, two leagues farther, where I slept that night; next day I visited the estancia Gomentoro, three leagues; and on Sunday (30th September) I had a very interesting service at the estancia Corralitas (Messrs. Tisdall and Waller's place), three leagues more. I administered the Holy Communion to six persons. A Mr. Wallace had ridden nine leagues, crossed three rivers and a laguna, to be present at the service; the first he attended in five years, he seemed profoundly impressed. Next day I baptised the infant son of Mr. and Mrs. Fitzherbert, and returned home. The previous week I had made a tour by Torre Alta, the Bichadero and Mendelstadts, holding services wherever I could collect any worshippers. This evening I start for Paysandu and Salto, having been requested by Bishop Stirling to look after some of Mr. Shimield's duties during his absence.

"R. CROKER."

Spiritual Needs of the West Coast.

TO THE EDITOR OF THE "SOUTH AMERICAN MISSIONARY MAGAZINE."

"Dear Sir,—I accept with thankfulness the opportunity which you offer me of placing before your readers a statement of the spiritual needs of their countrymen on the West Coast of South America.

"Those who have not travelled abroad are scarcely able to realise how many of their countrymen are living scattered over the world without reli-

gious advantages or opportunities of hearing the Gospel preached, and of taking part in Christian Sacraments and worship.

"Most of the foreigners in Chili, Bolivia, and Peru reside on the sea-coast, where, with few exceptions, they are found in small parties, and under circumstances very unfavourable to religious life. Not only are they deprived of those influences and restraints which in our own favoured country are such helps to those who desire to do right, but they are surrounded with temptations. They are compelled to mix daily with persons whose notions of truth and morality are not those of God's Word, and who habitually profane the Lord's-day by business or pleasure. The influences continually brought to bear upon them are such as tend to practices and to associations subversive of the principles of true Christianity and ruinous to body and soul.

"In the larger foreign communities, and in some of the smaller ones where a few Christian men have established and maintained Divine worship on the Lord's-day, a better state of things exists, and those who would serve God are not left without assistance; but very much remains yet to be done, even in the most favoured spots, before it can be truly said that the Gospel message has been at all adequately proclaimed to the English-speaking people, or that a helping hand has been held out to those most in need of Christian sympathy and assistance.

"In going into detail I will speak first of Valparaiso, as being the place with which I am best acquainted. We have here an English-speaking population (including, perhaps, one or two hundred North Americans) of about two thousand. These support two churches. 1. The British Episcopal Church of St. Paul's, situate on the Cerro Concepcion, of which I am the chaplain. 2. The Union Church, situated in the Plaza Victoria, of which Dr. Trumbull is the minister. His large congregation, to which he has ministered nearly 30 years, is chiefly composed of Scotch Presbyterians, and the service is that of the Presbyterian or of the Independent Church. Connected with each of these churches are Sunday-schools. Ours is held in the church. Dr. Trumbull has two. One held in the Union Hall, a room belonging to the Union Church, where also prayer and other meetings are held in the week; the other, in a room hired for the purpose at the other extremity of Valparaiso, near the Railway Station. Some valuable Christian workers are employed in carrying on all these schools, and much good has been effected by them.

"Supported by the congregations of the two churches, and managed by a committee of gentlemen chosen out of them, is a Bible and Tract Depôt, where Bibles and other religious books are sold, in all the languages spoken in the city and port; and connected with it is a colporteur, who offers the Word of God daily, and with words of Christian counsel, not only to foreigners and natives on shore, but to the sailors on board the vessels in the bay. By these means sales of Bibles and other religious books to the amount of nearly 400 dollars a month are effected, with much benefit to those who procure them.

"Thus in Valparaiso there is a fair provision made for the spiritual needs of the regular English-speaking population, but very little is done for the large numbers of seafaring men afloat and ashore. When trade is good there are often more than 100 vessels lying in the bay, the greater proportion of them by far flying the English flag, whilst Englishmen are to be found in many of those belonging to other nations. The last time I counted them before leaving Valparaiso, in July last, there were between sixty and seventy vessels of all kinds. Then in the portion of the town where sailors congregate ashore there are lodging-houses containing always a large number of them. Neither Dr. Trumbull nor I have time to visit the ships or look after the sailors; our work on shore, at the hospitals, and on the hills and ravines, under the climate of Valparaiso, is as much as we can manage. The colporteur once a week or so visits ten or twelve ships, to sell his books, and to distribute tracts and notices of the services on shore, but though he does his best to speak for Christ when he is able, his words must necessarily be few, and he cannot go amongst the seamen and get at them as one who had more time should do. Touched with the neglected condition of the sailors, a Christian working-man of my congregation, two or three years ago, commenced visiting the ships every Sunday afternoon, and acting as a sort of lay missionary to the seamen. His reports to me were very interesting, and showed the need of more extended efforts. Finding also that the crews could not be permitted to go ashore to church, from fear of desertion, but that they would be permitted to go to a service held afloat, we determined to endeavour to obtain a place for such a service. The captain in charge of the Pacific Steam Navigation Co.'s store-ship collected funds amongst the ship-captains and others, and with them fitted up a place for Divine worship on the hulk 'Egeria,' lent us by the Pacific Steam Navigation Company. We held service there either three or four Sundays; but on the next Sunday evening a gale sprung up, and on the Monday morning the hulk was run into by a ship from the tier in front of her, which had dragged her anchors, and was sunk, with seven out of the eight souls who were living on board of her. I had found by this short experiment that three services on Sunday were more than I could manage in the climate of Chili, and I did not, therefore, attempt to obtain another temporary Bethel; but my friend and I have never ceased to pray that means might be found to provide for the spiritual needs of the sailors in our bay in an efficient manner by a seaman's missionary and Bethel; and for their temporal necessities by the erection of a Sailors' Home. He continued his visits until he left Valparaiso last year; and, before going, had so interested two other members of my congregation that they are continuing the same work; but what is really needed is a missionary who could visit the ships in the week as well as on Sunday, and so gather a congregation for the Sunday service. It is not enough to distribute notices and to hoist the Bethel flag; friendly intercourse with officers and men and kindly persuasion is also needful to

ensure their attendance at the Sunday service, to obtain their confidence, and so to carry on with effect the great work of making known to them the way of salvation.

"But we have stayed too long in Valparaiso, and must now take one of the Pacific Steam Navigation Company's steamers and go south. The first port we pass is Constitucion, where are a few English, and a few small vessels; we then come to Concepcion, 240 miles south of Valparaiso. It is situated on the river Biobio; is, I believe, the third largest city in Chili, and a cathedral town. It is also the terminus of the railroad which runs south from Santiago through the heart of the country. Now that the railway is finished, it is likely to increase rapidly in importance.

"Near Concepcion, and connected I think with it by rail, is the wheat and whaling port of Talcahuano. A missionary from the American Presbyterian Board of Missions once resided here, but he has long since left it. A large number of vessels is constantly lying in the bay. Between Concepcion and Talcahauno and the seamen in port there must be very many English and Americans who are now never visited by a clergyman, nor assemble for worship, nor hear the Gospel message. Within reach of Concepcion, on the line of railway, there are other places where a few English families reside, in similar destitution of all means of grace.

"Within a few hours' journey of Concepcion, by sea or by coach, is Lota, with its 250 Scotch and English miners and smelters in the employ of the Lota Coal and Smelting Company. There is also a native population of at least two or three thousand. Here are the church and school, parsonage and schoolmaster's house, built by your Society. Since the death of the last Chaplain, Mr. Elkin, the service has been maintained by Mr. Alexander Watt, whose Christian character is highly esteemed in the English community. Mr. Phillips is the schoolmaster.

"Going back towards Concepcion are Coronel, then Puchoco, with more British miners, perhaps 30 or 40 in number. There is a room at Puchoco, built for a school-house and church, where I once officiated when I was in Lota in December, 1874. The ride from Lota through Coronel took about two hours.

"I have not heard of any other place towards the South, except perhaps Tomé, where there are more than two or three English people. A few, however, are to be found here and there in the neighbourhood of coal mines, and in the small ports on the coast.

"We must, then, return to Valparaiso, and re-embark in another and larger steamer of the P.S.N.C.

"The first place which we pass is the small port of Tongoy. It must, however, be reached by other means, as the large steamers do not touch at this port. Here are copper smelting works, and the terminus of the mineral line to Tamaya. In Tongoy there are about 30 or 40 English, some of whom meet every Sunday for worship amongst themselves, using the Church of England service. There are others in various places up the

short line of railway. It would encourage this little band to have an occasional visit from a clergyman. The Engineer of the Railway has often asked me to visit them, and I am sure he and others there would give me or any other clergyman a hearty welcome.

(To be continued.)

NORTHERN MISSION.

RIVER AMAZON.

THE following letter from the Rev. W. T. Duke is that of one possessing a knowledge and grasp of his work, which must inspire the friends of the Mission at home with confidence. His urgent plea for two more missionaries is re-echoed by the Committee at home, who earnestly desire to find a man and wife constrained by the love of Christ, to seek such a field of labour. Other letters equally interesting are to hand, which, for want of space, must be held back till January.

"*Sao Pedro da Caxoeira, August 27th*, 1877.

"I am reminded as I take up my pen to write to you again, that my first year of work abroad has just come to an end, and I feel deeply grateful to our Almighty Father that during all that year His goodness and mercy have followed me, and His gracious promises of protection and support have been more than fulfilled. Health has been afforded me in a ar greater degree than I expected or hoped for, and I can now commence another year with heartfelt thankfulness for the past, and a firmer trust for the future. It is true our Mission does not appear to have advanced; but yet I am convinced, that do we but patiently wait, continuing our supplication, and ever watchful to take advantage of opportunities as they occur, we shall, ere long, be given a good success.

ROMISH OPPOSITION.

"During the month past Mr. Woods and myself have not been without anxiety as to the result of our work. The 'Joao Augusto,' when she arrived on the 28th ult., had on board the Vicar-General of Manaos and a Franciscan friar, and of course we saw at a glance that the object of their coming could be nothing else but to start a Mission and school in opposition to ours, with the ultimate object of making our presence here no longer necessary. I had for some time expected that such a move would soon be made on the part of the Romanists, and so my feelings

were more of chagrin than surprise when I saw that opposition had already commenced; yet I could not but be amused in some degree by the parts played by the new arrivals. The padre sat aft, under the toldo, reading a book, and apparently ignoring the fact of our being here, while the frade came and stood on deck forward to 'take stock' of us, and bowed politely as we came down to the landing to receive our letters, &c. The former returned by the 'Joao Augusto,' and sent the latter forward by the 'Colibri,' doubtless to seek a suitable spot on which to settle and commence work. It is at present difficult to form an opinion as to the probability of his remaining here, but my own impression is that while ever we continue here, they will not cease their endeavours to thwart and oppose us.

PROJECTED STATION ON THE INAWENE.

"I received a note from Mr. Resyek at the commencement of this month, in which he expresses his intention of leaving by the 'Anajas,' which is expected shortly, so that most probably he will reach England at the same time as, or soon after, this does. His account of his voyage up to the river Inawene was very satisfactory. There seems to be a large number of Indians to be met with there, and they expressed themselves as pleased to learn the object of his visit. He writes: 'I have selected a point of high land at the entrance of it (the Inawene) for building purposes, if I return from England, and have told the Indians of it; they seemed pleased.'

"To my mind, this statement does not in any way interfere with the plan of working which I sketched out in my last letter. The necessity of a basis of operations must always remain, from the fact that for the greater part of the year it is impossible for the large steamers to pass Caxoeira, and it is, as I judge, but a question with us now of where to make our first outpost. To show the uncertainty which exists with regard to the transport of goods by the small steamers or canoes, I need only tell you that I received yesterday three cases, one of which left England in October of last year, and was intended to reach me by Christmas.

PLEADS FOR TWO MORE HELPERS.

"It is of great importance that we should be, as soon as possible, in a position to occupy a second station, more central, as regards the Ipurinas. Had we but one more added to our number, I would go forward and occupy one of the spots proposed by Mr. Resyek, leaving Mr. Woods and the latest arrived in charge of Sao Pedro.

"Mr. Resyek came yesterday, bringing the two girls and the remainder of Mission property, as well as some of mine. We have now all the property of the Mission and our own under the one roof (such as it is). Had we enough men I would propose that we should at once occupy one of the two places which he mentions as being advantageous positions, either at the mouth of the Seriwene or the mouth of the Inawene. As at present situated we can do nothing more than to instruct the three children left with us, learn as much as possible of the Indians near here, and continue

our endeavours to acquire the necessary languages. We have made two endeavours to obtain children from passing Indians, and received promises from them, but can place very little reliance upon them from the manner in which they were made, and from the well-known unwillingness which the Indians have to part with their own children. In one case it was a man who passed in a canoe, with his wife and three children, himself and one child only having clothes; about the eldest (a little girl about six years of age, with a very bright face) Mr. Woods became quite enthusiastic, but it was all to no purpose, and they left with a promise to bring her on their return.

"Both Mr. Woods and myself feel very much being obliged to lead a life of comparative inactivity, and still more now that there are others in the field, who, if they are not actually doing harm, are not doing good. O THAT THE LORD WOULD PUT IT INTO THE HEARTS OF TWO MORE OF HIS SERVANTS TO THINK OF THE DEGRADED CONDITION OF THESE POOR INDIANS, AND OFFER THEMSELVES FOR THIS WORK! Were we but three, we might almost prevent the ground already made being lost. Were we four, we might have made considerable progress by the time of Mr. Resyek's return.

"Owing to the uncertainty of our movements, and fearing to commit myself to any conditions just now, I have not received any Brazilian pupils as yet. Not the slightest attempt has been made on the part of the traders to bring us Indian children, although they are perfectly ready to send us their own as soon as we will receive them. Nevertheless, I hope soon to take on two or three for temporary instruction, making no charge at present, but requiring them to be properly provided with food and clothing. If nothing else, it will be very useful to ourselves in learning Portuguese. Mr. Resyek tells me that for about a month he was giving gratuitous instruction to the son of a man near whose house he was living at Chiwené.

NEED OF OUTPOSTS.

"I hope the Committee will clearly understand that in agreeing with their opinion that a settled station in direct communication with England is most desirable, it is not my desire, but the very contrary, to take up my permanent abode at Saô Pedro. I wish also to spend some part, at any rate, of the year in living amongst the Indians, whether farther up the river, or deep in the recesses of the forest. Neither Mr. Woods nor I have any desire to avoid dangers and privations, and to win our share of the reward, while tarrying by the stuff. Therefore it is that I have proposed that, when we are enabled to occupy two positions, we should each have the privilege of taking our share of pioneering, as well as of instructing the children, &c., at the main station. At no place would it be possible to combine the advantages of intercourse with the Indians and communication direct with the outer world. Consequently, for some considerable time, one station must assume the aspect of a school, and others of mission

stations. What I have said as to interchange of work would also prevent any possibility of a want of harmony in the work carried on at the different stations, without in any way hindering it. Unity of action in carrying on such a work as the present, watched as we are closely by many of a different faith to our own, is most essential. This I do not write as a general statement, but as the result of my own observation here.

AN IMPOSTOR.

"Since writing last we have gained some experience of life in such a place though not in the most agreeable manner. We befriended a man who arrived here on foot (a most unusual occurrence), and told a pitiful, and apparently truthful, tale of his having been lost for five days in the forest. We fed him and lent him sundry garments, &c. However, the second night he rose, whilst we were asleep, and made off with a large canoe, taking with him a hammock, blanket, and some money of mine, to which latter he must have found access during the day. We heard afterwards that he had run away from one of the traders a short distance above here, to whom he was in debt.

"The canoe, which is the property of the Mission, was sold to Signor Vera Cruz, and he has promised to send it back, making the remark that 'He who buys a stolen article must bear the loss.'

MR. WOODS APPROVES HIMSELF A GOOD SOLDIER.

"It is a great cause of thankfulness to me that Mr. Woods was enabled to return here, especially as Mr. Resyek was so soon to leave for England. Had it not been so I should have been left in such a condition that I could do nothing more towards furthering our object than keeping house, and taking care of the three children, until the arrival of assistance. Mr. Woods has been, and promises to be, a great help to me here; nothing could exceed his zeal for the glory of God, and his desire to do good to all whom he meets. In addition to this he has evidently learnt well—'Let each esteem other better than themselves.' This latter a not altogether insignificant matter where two or three are thrown almost exclusively into each other's company. We have rejoiced to hear that Mrs. Woods was sufficiently well to continue her journey, leaving Pará on the 18th June. I had great fears for her safety, and that of their child.

IRIMA.

"We shall read with great interest here the accounts of Irima's progress, feeling that should the instruction he receives in spiritual things result in his coming to a knowledge of the love of Jesus, he may be the means on his return of doing far more than any of us towards spreading that knowledge amongst his own people. He will be followed by our prayers.

"W. T. DUKE."

Animals of Brazil.

THE animals of Brazil are both numerous and various, birds and fishes being especially abundant. There are, however, not many ferocious animals, for though many of the quadrupeds are of large size, few, if any of them, will venture to attack man unless molested. The most dangerous is the jaguar, an animal of the feline tribe, resembling the leopard, being of a brownish yellow colour, with oblong spots of black on the upper parts of the body; it is an exceedingly active and powerful animal, and is said to carry off a horse or a bullock with ease. Its manner of taking its prey is to walk stealthily until quite close, and then to spring suddenly upon it. Of the same genus are the puma, the black ounce, the ocelot, and the wild cat. Of the genuine *canis* most of the Provinces of Brazil have the guará or red-wolf, an animal of the size of the European wolf, but much less savage and more slim and wary. The Brazilian fox or wild dog, known by the name of guaraxaim, is found in the prairies in the interior, or on thickly wooded plateaux in the province of Rio Grande do Sul. It is smaller than the European fox, but not less cunning and mischievous. The guaxinim, an animal resembling the racoon of South America, is very common on the coast of Brazil. Of otters there are various species, the best known being *Lutea brasiliensis*, much prized on account of the beauty of its fur.

The largest wild quadruped of Brazil is the tapir, which is the representative in America of the African elephant. It is an amphibious animal, four feet high and six feet long, with short legs and very large feet. Its body is covered with short compressed hair, and it has a very stiff mane and short tail. Its voice resembles a shrill whistle, and it has very acute senses of hearing and seeing. It will eat almost anything, but feeds principally upon gourds and water melons, using its short flexible proboscis to tear away the leaves and pick up the fruit. It often causes great loss to the planters by digging up large quantities of roots of various kinds, thus laying waste extensive tracts of ground. Its flesh is sometimes eaten and is said to resemble that of an ox. The peccary is an animal of the hog family. It is smaller than the European species of the family, but both in its form and habits greatly resembles it. Peccaries frequent the forests of Brazil in great numbers, living on the vegetables and roots which they find in them. Their flesh is edible and resembles pork. Large herds of wild hogs roam about the woods and are sometimes very destructive to maize and manioc plantations.

The capybara, or water-hog, is an animal of the rodent order, resembling in general appearance a small pig. It feeds on vegetables and fish, frequenting rivers, and swimming about in pursuit of its prey with great facility. The agouti is another animal of the same order, bearing con-

siderable resemblance to the capybara. To the same order belong the sueliks, the mocó, the squirrel, the cuandú, the cavy, and the Brazilian rabbit.

The ruminants are represented by several species of deer, which are found in the forests and open lands throughout the Empire.

To the edentate order belong several species of armadillos (dasypus), three of tamanduás or ant-eaters, and two sloths, all of whicb, and especially the armadillo, are considered good eating.

Marsupial animals are represented by seven species of opossums, the order cheiroptera by several species of bats, of which the *Phyllostoma hastatum* is the largest ; and quadrumana by not fewer than sixty-five species of monkeys, the largest and most rema kable of which are the guaribas, or howling monkeys.

Near the mouths of the great rivers is found the manatee, called by the Brazilians peixe boi. It is an animal of the cetacean order, and is eagerly pursued by the natives for its flesh and oil. It furnishes a welcome article of food to the Roman Catholics of Brazil, as it is regarded as a fish by the Church, and may consequently be eaten on fast-days. When salted and dried in the sun it will keep for a year. The oil is excellent in quality and quite free from smell, and the skin is cut into harness and whips. Whales are caught off the coasts of Brazil, and large shoals of porpoises, some of them seven or eight feet in length, live in the bays and coves of the coast.

The Brazilian woods are crowded with feathered inhabitants, many of them of the most brilliant plumage. There are parrots, macaws, which frequent palms; toucans, trogons, orioles, which build hanging nests; manakins, arapongas, or bell-birds, whose voice resembles the sound of a bell; various chatterers, wood-peckers, and creepers; and, above all, the innumerable humming-birds, whose rich colours vie with those of the flowers around them. Near the rivers the scarlet flamingo is met with, as also the pelican, the spoon-bill, and the gigantic crane. Numerous rapacious birds frequent the woods and open lands, feeding on reptiles, insects, and carrion. They greatly contribute to the health of the country by consuming the carcases of the horses and horned cattle, which die in great numbers during the winter for want of food.

The most formidable animals of Brazil belong to the class of reptiles. Boa-constrictors, rattlesnakes, alligators, and many kinds of snakes abound, and make travelling through the forests very dangerous. Turtles abound on the banks of the Amazon, and constitute an important part of the food of the inhabitants. From the eggs turtle-butter is made, and enters largely into the commerce of the province of Amazonas. It is estimated that 250 millions of eggs have been consumed in this way in a year. So plentiful are turtles in Amazonas that the suggestion has been made that by the establishment of a manufactory on the spot, turtle-soup might be made and sent to Europe in tins at the price of about twopence a quart.

Of fish there are upwards of 1,300 species found on the coast and in the rivers of Brazil, many of them little known.

Of insects the most useful are the bees and silkworms. The melliponal, commonly called bees, make delicious honey and a soft wax, much employed in industry. The European bee is also reared, and is now found wild in the woods. In the provinces of Rio Grande, San Paulo, and Rio de Janeiro the products of this bee form an important and very lucrative branch of trade. The European species of silkworms (Bombyx mori) thrives very well in the southern provinces. What has been called the Brazilian bombyx affords a silk which would find ready buyers in large quantities from the low price at which it can be produced.

Farewell Address to

Rev. R. and Mrs. Langbridge.

AT noon on Thursday, the 8th ult., at a meeting held in the Society's Rooms, 11, Serjeants' Inn, the Committee and friends took leave of the Rev. R. and Mrs. Langbridge, who were about to proceed in the steamer "Galicia" to Chanaral, in Chili, the former to undertake the duties of Missionary Chaplain to the English residents there and at the neighbouring mines.

The chair was taken by Mr. W. Hughes-Hughes. There were also present the Ven. Archdeacon Whately, Revs. R. J. Simpson, H. Smith, H. S. Acworth, Colonel Channer, Captain Stephens, Major Tubby, Messrs. D. Couty, L. R. Valpy, F. J. Ridsdale, and many ladies.

After singing the hymn "How are Thy servants blessed, O Lord," the Chairman read Ezekiel iii. 4—14, and Archdeacon Whately offered prayer. The Secretary then read the letter of instructions to the departing missionary.

The Rev. R. J. Simpson, M.A., Rector of St. Clement Danes, addressed the Rev. R. Langbridge as follows:—

"I have been requested by the Committee, on behalf of themselves and friends, to say a few words at parting, which I desire now to do on behalf of them and myself. I do not wish to say anything savouring of formal

advice to one who is doubtless well acquainted with the duties he will be called upon to discharge. My desire is to say a few parting words which, under God's blessing, may be to each of us present a source of pleasure and benefit to our own hearts and souls. It is a solemn thought that this meeting might be the last meeting at which we shall all be gathered till we appear before the Judgment Seat, and stand before Him whom we profess to love and desire to serve. This must make us feel and act under a deep responsibility. I cannot conceive any more important responsibility than that to which you are called. It points to a work for which the scanty pittance you are to receive can be no adequate return, and for which you must look for a reward to the treasury above.

"There always seems to my mind to be one great and indispensable qualification in the case of those who go out to these distant and difficult fields of labour, and which I can perhaps best illustrate by relating an incident which occurred the other day.

"On going as a deputation for the Colonial and Continental Church Society into the Midland Counties, I was taken over one of the great factories of the district. We were shown some very beautiful machinery, designed and adapted to carry out the objects sought to be attained. We had then pointed out the various processes employed for the purpose of bringing about the desired result, and having seen these were asked, 'if we cared to see the *furnace*.' We replied, 'By all means,' and went accordingly, and the thought struck me, 'Those beautiful processes—what would they all be without that fire, that simple but all-important motive power needed to set in motion all that network of machinery, and make those processes effective!' I could not but feel the force of the analogy. The great motive power which must put in motion all the machinery of the heart, the life, the Church, is the *love of God*. Without that burning perpetually on the altar of the heart our labour must be in vain. Beautiful is the service of the Church of which we are members, but lucid order and its heart-stirring devotions are all vain without the motive power of love to God. Such was the power that animated Livingstone to labour for the removal of one of the greatest curses that ever afflicted mankind, and to live and die in our Master's service in that far land. The fire which the Greeks carried from the altar at home with every colony that they planted proved that, though heathens, they recognised the duty of a fatherland—a mother church to their absent children. Let the light which we bear from England to South America, a purer and holier faith, be of a threefold character—

"1. A pure and bright example.

"2. God's holy Word.

"3. The undying flame of prayer.

"How important it is that especially in distant lands a bright and pure example should be set well around, exhibiting that purity of heart and life without which the highest doctrine is but as the fruitless shell. I am

here reminded of a remark by his Bishop on the occasion of a sermon preached by Dr. Jebb. On leaving the church, and going into the vestry, the Bishop said, 'I thank you much, sir, for your sermon, but it was copied.' To this Dr. Jebb replied, that the Bishop was labouring under a misconception, as it was entirely original. The Bishop, however, relieved Dr. Jebb's mind by remarking, 'It was copied from *your life and conversation*.' To be pure, to be gentle, to be temperate, to be patient, and yet to set the face like a flint against sin, requires us to set a guard over ourselves, the need of which I feel every day and hour. But you must also carry with you that Word which will guard not only your own feet, but those of others into the way of peace. We of the Reformed Church, the principles of which are the principles of the South American Missionary Society, hold that the Word carries the light of God's truth to 'all the world' and 'to every creature,' and when duly taught, cannot return to Him void. There is special need of this light in that land for the evangelization of which we labour. For there there is a Church which, though nominally Christian, is not only corrupt, but is more corrupt in South America than in any other place on the face of the earth; so given up to corruption is it that its deeds cannot be mentioned, and it is a shame even to speak of those things that are done of them even openly. Need I say that in such a land the pure Word of God must form the burden of our song, must be the salt that must preserve it from corruption.

"But while a bright example must be based on God's Word, God's Word requires that we should seek His grace in prayer. Infidels have recently been struck with the withholding of the rainfall in India, which has led, and will lead, to such wondrous results. I must not stop to dwell upon this, but one thing it teaches us,—that as without the gracious rain there can be no fertility, no growth, no spring, and life itself must be sacrificed, so without God's grace, the soul dead, the heart must be withered, the life barren. Need I say, then, that with these three, a pure and bright example, the power of God's Holy Word, the might of prayer, it is impossible but that success must crown our efforts. You have our fervent prayers that you may have strength of mind and fortitude under trial, and every needful grace. There will be a communion between us, and though far away, you will have our thoughts with you; and whatever be the result, whether life or death, we hope the work began to-day, in the day of the Lord Jesus, may prove on trial to be neither wood, hay, nor stubble, but gold, silver, and precious stones, and that it may be built upon the Rock of Ages, the only secure foundation. May yours be the reward of the faithful servant, who having done the work given him to do, welcomes with glad and grateful heart the gracious Master's approving words, 'Well done thou good and faithful servant, enter thou into the joy of thy Lord.'

"May God grant this for His name's sake!"

Mr. Langbridge replied:—

"Mr. Chairman and Christian Friends,—If I were to consult my own feelings, I should just slip quietly away, without speaking a word, to think over and pray over the earnest and touching address to which I have just listened. But I feel that it would be ungracious in the extreme for me to leave this room without thanking you all with all my heart for the kindness which has led you to come here to show your sympathy with myself and my wife, and to wish us Godspeed on our way. I assure you that when we are thousands of miles away it will always be a source of comfort and pleasure to us to look back upon this cordial meeting; and whenever, in future years, my zeal flags and love grows cold, I pray God that some of Mr. Simpson's wise and kindly words may come to mind to rekindle the flame in my heart. Let me take this opportunity of expressing my gratitude to the Committee for the great mark of their confidence in electing me to the Chaplaincy at Chanaral. I trust that they may never have cause to regret the appointment. I am not going to make any professions or promises about the discharge of my duties as a member of your staff. I have much too deep a sense of my own utter helplessness to say more than this —that I go forth, relying wholly on Divine grace for strength both to will and to do, determined to know nothing among the people committed to my spiritual oversight but Christ Jesus and Him crucified—with an earnest desire to bring sinners to the Saviour—and trusting that I may be enabled so to live and act as to bring no discredit upon your noble Society."

Mr. D. Couty then offered prayer, and the Benediction was pronounced by the Ven. Archdeacon Whately.

"But this I say, Brethren, the time is short."

1 Cor. vii. 29.

SOLEMN, yet familiar words! which sound with a still more solemn tone, as each year draws to its close, reminding us how rapidly we are passing from this earthly scene.

To the young the announcement sounds strange and gloomy. To them life looks long, and bright, and fair in prospect. They have, it may be, noble intentions, and hopes and purposes, which they mean to carry out in the far-stretching future which lies before them; for the present they too often satisfy themselves with dreams regarding that future, whilst trifling away the golden hours given them by God for His service; until, it may be, startled by the sudden removal of one amongst themselves,

they are forced into the admission that even for them, the young, the fair, the strong in purpose and in hope, life is short and uncertain.

That which the young have to learn, the middle-aged acknowledge as a fact proved by sorrowful experience, and the rush and bustle amid which many of them seek to overtake time, prove that they feel it is fast flying from their grasp.

We need but look at the aged to be reminded of the solemn truth of the text. Their silver hairs, their furrowed cheeks, their feeble steps, say to us in tones no less powerful than those of the inspired volume, "Brethren, the time is short."

Yes, dear friends, whatever our age, rank, or position, the words of our text apply to us, and now that we approach another milestone on our journey, we seem to hear them ringing in our ears in tones of counsel.

"The time is short, therefore let us work lovingly."

The devil has from the earliest ages sought to engender strife between God's workers. If he can but engage them with petty differences, or foster little annoyances and bitternesses, he is content, because he wisely judges that he can thereby best weaken his opponents, and hinder the great work of rescuing souls from his grasp. Well he knows that union is strength, and that a house divided against itself cannot stand.

These differences of opinion, how trifling they will seem in the light of eternity, how sad if they have led to division, when the brethren from whom they have estranged us are removed from our midst!

To our Lord and Master how grievous must they be, since His prayer in behalf of His followers—repeated five times in the space of a few verses—is, "That they may be one."

For the sake, therefore, of Him who loved us even unto death; for the sake of His cause, which is dearer to us than life; for the sake of the perishing souls around us, seeing that time is too precious to be lost in discord, let us work in loving union, and thereby in increased strength.

But again, the time is short, therefore, let us work prayerfully.

In and through prayer alone can we obtain guidance and strength for our work; amid its many difficulties, discouragements, and trials, amid the opposition of enemies, and the half-heartedness of many calling themselves friends, amid the perplexities arising from fields white to the harvest alling for labourers, and funds insufficient to meet the call, amid all the trials, distresses, and responsibilities of work for God in and for the Mission-field—with one earnest desire to accomplish much in our little time, and with small means—where shall we find strength, power, assurance of success, save in prayer. Let us then, dear friends, be instant and unceasing in prayer, seeing the time is short.

Lastly, the time is short, therefore let us work earnestly.

"We have no time to while away the hours,
All must be earnest in a world like ours."

Life is flying by; we have no future to call our own; souls are perishing around us; let us, then, not lose time purposing and planning great schemes; but now, "in the living present," without an hour's delay, hasten into God's vineyard, and seek to engage with our might in the employment He gives us there.

Friends and fellow-workers in behalf of South America—our work in that vast continent is as yet but as a little cloud out of the sea, like a man's hand; but in answer to the prayer of faith, accompanied by labours of love, it can overspread the land, and result in "showers of blessing." What need then have we to arouse each other to more earnest, prevailing prayer, to more loving, hearty labour, in this cause of God.

For, brethren, the time is short.

K. J. G.

PRAYER UNION FOR SOUTH AMERICA.

Meetings for prayer in connexion with the Union were held by the Beckenham and Shortlands and the Leamington Associations on November 5th.

The following are the suggested subjects for prayer on Monday, Dec. 3:—

I. For the Amazon Mission; that the means employed by the Society for the development of this branch of its work may be owned and blessed of the Lord. That the hands of the Rev. W. T. Duke may be wisely and effectually strengthened, and that a wide door of entrance to the Indians may be given him.

II. For Bishop Stirling and all those who are "bearing the burden and heat of the day" in South America; that their faith fail not, and that they may so shine that men may see their good works and glorify God.

III. For a blessing on the Home workers; and that by the close of the year sufficient funds may be forthcoming to meet the increased needs of the Mission, and the means be provided for the continued maintenance of all the stations of the Society.

Gleanings.

THE BODY OF CHRIST.

"*Truly our fellowship is with the Father and with His Son, Jesus Christ.*"—1 John i. 3.

"*Ye are the body of Christ.*"—1 Cor. xii. 27.

"*Behold, what manner of love the Father hath bestowed upon us.*"—1 John iii. 1.

"AS HE IS, SO ARE WE IN THIS WORLD."—1 John iv. 17.

THE MASTER.		THE DISCIPLE.	
His countenance was as the sun.	Rev. i. 16	Clear as the sun. . .	Song vi. 10
God hath blessed thee for ever	Ps. xlv. 2	God hath blessed us with all spiritual blessings in heavenly places . .	Eph. i. 3
In Him dwelleth all the fulness of the Godhead bodily	Col. ii. 9	And ye are filled full in Him (Alford's translation)	Col. ii. 10
Chosen of God . . .	1 Pet. ii. 4	He hath chosen us in Him	Eph. i. 4
Mine Elect . . .	Is. xlii. 1	Elect of God . . .	Col. iii. 12
Fairer than the children of men	Ps. xlv. 2	Thou art all fair . .	Song iv. 7
How great is His Beauty .	Zech. ix. 17	Thou was exceeding beautiful.	Ezek. xvi. 13
In Whom My Soul delighteth	Is. xlii. 1	The Lord delighteth in thee	Is. lxii. 4
My Beloved . . .	Matt. xii. 18	I will call her beloved .	Rom. ix. 25
He Himself likewise took part of the same . .	Heb. ii. 14	The children are partakers of flesh and blood . .	Heb. ii. 14
My Father . . .	John xx. 17	Your Father . . .	John xx. 17
My God	John xx. 17	Your God . . .	John xx. 17
The Lord of peace . .	2 Thes. iii. 16	My peace I give unto you .	John xiv. 27
The Lord will hold Thine hand	Is. xlii. 6	I the Lord will hold thy right hand . . .	Is. xli. 13
All power is given unto Me	Matthew xxviii. 17	I give unto you power .	Luke x. 16
I will also give Thee for a light to the Gentiles .	Is. xlix. 6	I have set thee to be a light of the Gentiles . .	Acts xiii. 47
Christ . . . a Sacrifice to God for a sweet smelling savour	Eph. v. 2	We are unto God a sweet savour of Christ . .	2 Cor. ii. 15
Grace is poured into Thy lips	Ps. xlv. 2	Thy lips are like a thread of scarlet and thy speech is comely . . .	Song iv. 3
Christ, Who is the Image of God	2 Cor. iv. 4	Changed into the same Image	2 Cor. iii. 18
I will . . . strengthen Him	Is. xxii. 21	Strengthened with might by His Spirit . . .	Eph. iii. 16
Angels came and ministered to Him	Matt. iv. 11	Are they not . . . sent forth to minister for them who shall be heirs of salvation?	Heb. i. 14
He would have given thee Living Water. . .	John iv. 10	He that believeth on Me, . . . out of his belly shall flow rivers of living water	John vii. 38

(To be continued.)

HOME PROCEEDINGS.

TAKING up our pen to write for the December Magazine, reminds us how nearly the year 1877 has run its course. It has been to many of us a very eventful year; and to South America and our Mission it has brought not a few strange incidents. Regarding the "Home Work" of the Society, we find that the Indian Famine Collections have, as we feared would be the case, acted prejudicially on our cause. Three or four of our best churches have postponed aiding us till next year. Still our work has been pushed forward with considerable activity. In the Southern District the best collection of the month was that made at St. Mark's, Hamilton Terrace, the sermon being preached by the Rev. C. Green, Vicar of St. Paul's, Beckenham. There were also sermons at Christ Church and Holy Trinity, Folkestone; Lamorbey; St. James's, Ryde; Christ Church, New Malden; Great Tey and St. John's, Guernsey. Mr. Redknap and Mr. Burton preached for us in their own churches; Mr. de Havilland at St. John's, Guernsey; and Mr. Langbridge, before sailing for Chili, took the morning sermon at Lamorbey. The annual meetings were held at Dover and Colchester, and, considering the weather, the attendance at both was encouraging. A very large number of lectures have been delivered in or near London during the past month. Few days have passed without our dissolving views being in use. We have only space to advert to lectures at new openings. Those at St. Philip's, Regent-street; Littleton; Chertsey; St. James', Pentonville; St. Benet's, Stepney; St. Jude's, Chelsea; Christ Church, Surbiton, come under this category; and the first and last of these were full of interest. We sincerely trust, however, that the clergy will not deem they have done their duty by South America when they have allowed a lecture to be given in their parishes. These, if not followed by a sermon or the formation of an Association, do little more than cover expenses.

Mr. Welby kindly took Stonehouse and Cheltenham; and, at the latter, besides the annual meeting, had a dissolving-view lecture in the Corn Exchange, which was very well attended. In the Midland District, Mr. Corfield took Southwell, and Mr. Welby, Rugeley, West Bromwich, Old Hill, and Burslem.

Glancing at the North, we see a decided increase in the places visited by Mr Reed. He has had sermons at St. Andrew's, Leeds; Bishopswearmouth; St. Mark's, Dewsbury; aud Free Church, Doncaster; and meetings at Drypool; Whalley Range; Selby; Holy Trinity, Huddersfield; Normanton; St. Luke's, Hull; and Stanhope. One or two of these are new openings.

We were much disappointed at the end of October by Mr. Shimield's feeling it necessary, owing to the state of his health, to abandon the tour marked out for him in Ireland; his decision was so sudden that it was impossible to arrange for the supply of his lack of service. One or two of the places which were to have been visited by Mr. Shimield will be taken by friends on the spot, and the rest must, we fear, stand over till next year.

We would now conclude by wishing to all our "Home Workers" much joy, during the coming joyous season, and much success in their efforts to diffuse through the world the three characteristics of Christmas—"Glory to God," "Peace on earth," "Good will towards men."

H. S. A.