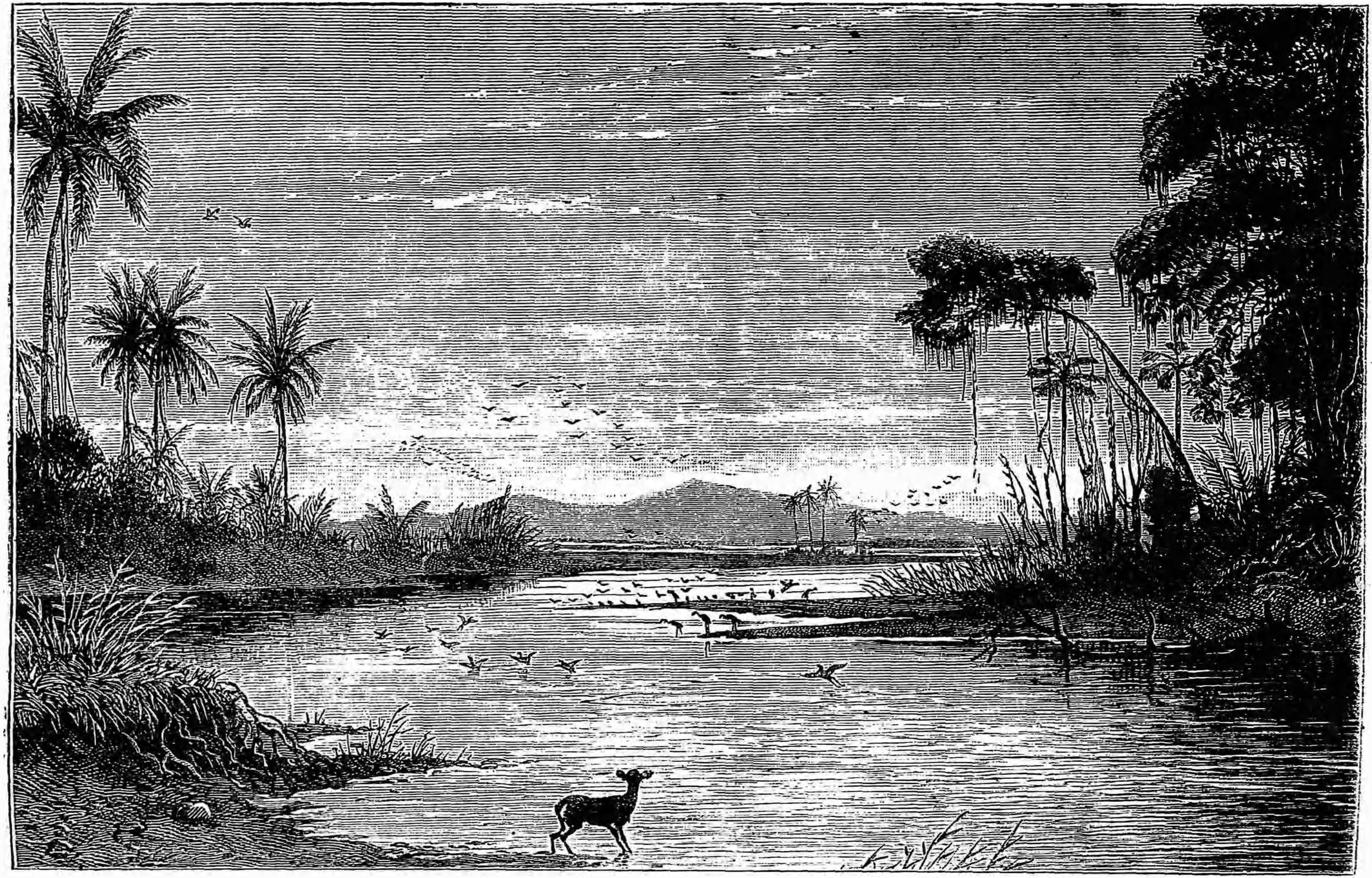

RIVER SCENE IN VENEZUELA.

THE SOUTH AMERICAN

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NEW YEAR'S ADDRESS—1881.

IN entering on a new year, it is well for all of us to look back at our past responsibilities, as well as our past blessings. Still more is it incumbent on those to whom is entrusted a great work of faith, that they may trace out, on the one hand, any proved mistakes, in order to avoid them in future, and on the other, any marked successes, in order that they may give the honour to Him to whom alone honour is due. Such a retrospect may be conducted in the spirit of that prayer of Rowland Hill, who, in reference to a sermon which he had just preached, said, "Lord, bless all that was Thine, and pardon all that was mine."

It is just twenty-two years since the first Fuegian natives arrived at Keppel Island in their savage state. We may divide the whole period of the Mission into two portions of eleven years each. *During the first eleven years*, the names of Mr. Despard, Mr. Bridges, Mr. Ogle, Mr. Allen Gardiner, Mr. Phillips, Captain Fell, and Mr. Stirling, remind us of great labours surmounted, great daring even unto death, patient endurance, and successful enterprise at the last. To those of us who recollect all the circumstances the time of waiting seemed long, but it does not seem so now. We turn from the savage massacre in 1859, to the result of patient and prayerful effort in 1869, and we wonder at the great change which our gracious God had

wrought in the minds of these rough and reckless natives. In 1859 they put from them the Gospel of Peace, and slew its messengers. In 1869 they had been won over to at least a respectful reception of one man who put his life in their hands.

During those first eleven years the chaplaincy work among the English was commenced in Chili, in Peru, in Brazil, in Uruguay, and in the Argentine Confederation.

During the same period, the Chilian Legislature rescinded the clause from their Constitution which disallowed other forms of Christianity than that of the Roman Catholics, thus leaving the Church of England free to work out its Mission, both providing churches and church ordinances for its members, and circulating the Holy Scriptures among the Spanish population.

The concluding acts of the first period of eleven years were the ordination of the Rev. Thomas Bridges, by the Bishop of London, on Trinity Sunday, and the consecration, on the 21st of December, 1869, of Dr. Stirling to be the first Bishop of the Falkland Islands, his episcopal supervision extending to all clergy of the Church of England in South America, except the Diocese of British Guiana.

Then follows a second period of eleven years, from December, 1869, *to December,* 1880. *It is the history of the eleven years of his episcopate.*

It is impossible to describe the anxious and laborious work which he has undertaken, with great responsibilities and scanty means of giving effect to them. Taking the coast-line of South America as the extent of his diocese, he has travelled 30,000 miles in three visitations, in every variety of climate, from the Equator to Cape Horn. Where he finds twenty-five clergy he needs fifty. They are so few and far between, that, like their Bishop, they need every possible encouragement and support; but he impresses upon them that, under God, his work and theirs is what he and they make of it; for every man has far more to do than can be done by one man, and it is impossible as yet to provide all the recruits who are needed. The following extracts, among many others which might be given, will show that his energy, sympathy, and influence is felt, and his visits looked for with eagerness:—

"*Sao Paulo,* 1873.—His presence will long make itself felt in our midst, for we have experienced the refreshing power of his words and example, to say nothing of the good counsel, whose effect will, I trust, be witnessed in the future."

"*Salto*, 1877.—The Bishop's visit will have done much to strengthen my hands, and to encourage my people."

"*Rosario*, 1879.—We are very much pleased to have a visitation from the Bishop. It will cheer us all, and give a fresh impulse to Church life and work."

We will now take the work in detail, just glancing at each by way of retrospect, only premising that the work is under-manned, and that the men are overworked.

ROSARIO is one of the most important stations on the eastern side of the great continent. Its position towards the waters of the Parana and the Plate, and also towards the great Central Railway, is one of commanding influence. There we placed the Rev. W. T. Coombe, one of the best men whom this Society has ever employed. He was a man of cultivated mind, a good Spanish scholar, not easily discouraged, full of faith and patience. Nothing was ready for him, and he could not muster more than eighteen for a congregation. But after a time he was able to say, "My congregation has increased to sixty in spite of adverse circumstances. 900*l*. has been spent on a new chosen site, and on an iron church, which is to be the future schoolhouse and lecture room; and there is now a balance of 500*l*. towards the permanent church. During these years 203 children have been baptized, many sick and dying have had the means of grace afforded them, and the sick and indigent poor have been relieved. Indeed, there is much cause to be thankful for the past, and to take courage for the future."

The first stone of the new church of St. Bartholomew was laid in January, 1875, and the nave was opened for Divine service in 1876. In the following year, Mr. Coombe paid a short visit to England, and returned, as he said, much refreshed to the scene of his labours. A new schoolroom, with accommodation for 100 children, was opened early in 1878. But the chaplain's work was nearly ended; he did not live to witness the completion and consecration of the church. His unexpected death took place, after a short illness, in September of that year. But he is not forgotten. His personal influence was great, and we now see the fruits of his labours in one of the best organized stations of the Society in South America. The church was consecrated by the Bishop in August, 1879.

Mr. Coombe has been succeeded by the Rev. F. N. Lett, a man of great courage and energy, as is proved by his self-devotion in visiting those who were stricken during the great outbreak of yellow fever

some years ago at Buenos Ayres, and by his success in obtaining, with the help of Mr. Webster, the Manager of the colony, the requisite funds for building both a church and a school at the Alexandra Colony in the Gran Chaco, where for some time he was chaplain.

Writing from Rosario, in August last, he thus spoke of the consecration of St. Bartholomew's Church. "It is an event that will, as I believe, afford no inconsiderable satisfaction to the Committee and members of the Society. The work of years has at last been crowned with success; and it has fallen to our lot to realize the result of Mr. Coombe's ministry." He adds, that the number at the Holy Communion was greater than "the number of Mr. Coombe's entire congregation eleven years ago."

We are happy to be able to say that the Rev. George Scott is to sail this month as Mr. Lett's successor in the Gran Chaco.

From Rosario we pass on to SALTO in Uruguay. The Rev. W. H. Shimield commenced his ministry there in 1874. He now lives at Fray Bentos. But his labours have caused him to be well known, all the country round, by the farmers of Uruguay and Entre Rios, and by the workmen on the railway at Concordia. This would be called in that part of South America the Camp district, or the Camp. The following short but vivid description by Mr. Shimield, in 1877, conveys some idea of the nature of Camp 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, never fails to fill the heart with gratitude."

The following extract from the Buenos Ayres *Weekly Standard* is instructive:—"It is with the sincerest pleasure, that we report a visit from the Rev. W. H. Shimield, who came (from Salto) last week and held a service.....Did Mr. Shimield know the pleasure he had afforded those who were present, he would consider himself well recompensed for the trouble of coming to Paysandu."

From the Camp district of Salto we pass on to FRAYLE MUERTO. The Rev. J. H. Gybbon-Spilsbury began his work there in 1876, and soon found himself able to hold occasional services at Tucuman, Rio Cuarto, and Cordoba, places which will be remembered by those who are familiar with the pioneering journeys of Captain Gardiner. The resources of the country are now greatly developed by the Argentine Railway. We have not space to describe Mr. Gybbon-Spilsbury's work, but must content ourselves with stating that, besides his direct

ministerial work, he has promoted, wherever practicable, working men's institutes, giving lectures in Spanish as well as English. He has appealed for an iron church for Cordoba, where he has established a day and Sunday school, which is successfully conducted by an English lady. He has been studying the Quichua, one of the most widely-diffused of the aboriginal languages, which has been reduced to writing by the Jesuits, hoping thus to qualify himself for missionary enterprise in the Upper Provinces. The Bishop, having visited Cordoba and Frayle Muerto, has removed Mr. Gybbon-Spilsbury to the Camp district, south of Buenos Ayres, where his services were much needed, other arrangements being made for his former sphere of labour.

Before leaving the Argentine Provinces, we must just glance at PATAGONES. Those who are not conversant with the work of the South American Missionary Society may be requested to read the eighth chapter of the Story of Allen Gardiner, on "Missionary Work in Patagonia," because the pioneering efforts which were made from 1859 for some years are there recorded by the pen of Bishop Stirling. The unsettled character of the people, and their demoralization by the fire-water, so recklessly supplied to them by sailors and traders, rendered the formation of a Mission Station within their territories impossible. The Society, therefore, deliberately gave up the name of Patagonian, as misleading, and as the work began to overtake the plan sketched by Captain Gardiner himself when dying on the shore of Tierra del Fuego (see page 78 of the "Story"), took the name of the South American Missionary Society. But a Station has been maintained at Patagones, on the Rio Negro, north of Patagonia, and there for many years has been located the Rev. Dr. Humble, who has conducted the services of our church, with all appliances of both church and school. A Patagonian boy is at the school, and as he is there by his father's wish, and at his father's expense, we may hope that an instrument of Christian work among his countrymen is thus being prepared for the future. But to some of us Patagones seems to be a better base for Mission-work among the Indian tribes to the north, rather than those to the south.

Following the eastern coast in a northerly direction, we arrive at the great empire of Brazil. Stopping at SANTOS, we come to our first Brazilian station. Landing here, we have to ascend a great height to reach the city of SAN PAULO. Some years ago the Rev. A. A. Welby, the Rector of Tollerton, near Nottingham, went thither for the benefit of his health; but the daily sight of large numbers of our

own countrymen employed on the railway, and multitudes of sailors from all nations in the harbour, without provision for religious services or religious instruction, so moved him, that as long as he remained there, he did the work of a chaplain, and on his return home never rested till a station was formed for both S. Paulo and Santos. Here, then, the Rev. J. I. Lee, to whose memory the employés at San Paulo are erecting a tablet, the Rev. B. C. Huntly, and the Rev. G. P. Quick, have successively ministered, receiving considerable help from Mr. D. M. Fox, the engineer and one of the Directors of the railway, who also has been instrumental in erecting a Gothic church. The relative position of San Paulo and Santos has been described as that of the top and bottom of a well, the air of the upper region healthy and bracing, that of the lower unhealthy and depressing. During an outbreak of yellow fever at Santos, Mr. Huntly's unremitting attentions to the sick in the hospital will never be forgotten. The following incident is not without interest :—"February, 1877. About three months ago some English people living at Campinas wrote, asking me to baptize their children. I went 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 again, saying that there should be no difficulty about my expenses. One poor fellow who lived next door to the room where the service was held, but was too ill to be present, sat at his door and listened."

The work in Brazil is capable of great development, as the following statement by the Bishop seems to show :—"I received a letter from the head of a mining establishment in Brazil, begging me to visit his place for the purpose of confirming a number of candidates. I was informed that there were awaiting me no less than fifty in the interior of Brazil. There was no chaplain there. I was therefore surprised. But I thought I had better go, and what I learned there was like a ray of sunshine falling on my path in South America. Although there had been no clergyman there for years, although for want of regular religious instruction many of our people had been constantly in danger of falling into utter indifference or of joining the Romish Church, fifty candidates presented themselves for confirmation. Having no chaplain, I examined them myself, and found thirty-six of them prepared, and I have no hesitation in saying that the whole of those thirty-six candidates were quite equal, and many of them superior, to the average of candidates at home. I went to the

Sunday-school, and there, too, what I witnessed took me by surprise. I found twenty-five boys and girls engaged in receiving lessons on the Scriptures. I asked one or two difficult questions, and the answers were admirable. What was the cause of all this? I say it was owing to the good influence exercised by the director of the establishment. There had been control and moral discipline. The people were called together Sunday after Sunday for worship."

We must now leave Brazil, without even pausing to recount any of the details of work supplied by the Rev. G. P. Quick of Santiago, Mr. Huntly's successor at San Paulo and Santos, nor the interesting work of Pastor Zink at St. John de Rio Claro, nor the work at Morro Velho under the Rev. W. F. Satchell, and his successor, the Rev. Mackwood Stevens.

The places hitherto named are all on the eastern side of the Cordilleras. Passing to the western side, we begin with LOTA, which was the first place at which the Society helped to support a clergyman for the benefit of our own countrymen who were employed in the mines of that neighbourhood. The Rev. A. W. Gardiner, the Rev. J. W. Sloan, the Rev. E. Thring, and the Rev. W. H. Elkin, have successively ministered there. Mr. Elkin died after a very short illness, and considerable difficulty has been found in providing a suitable successor. From recent information, however, we learn that the Bishop has appointed the Rev. J. A. Dodds to that post while he was on the West Coast, and proposes himself to proceed to the Falklands and Tierra del Fuego. But when they have been without a clergyman, the Lota day and Sunday school has numbered fifty children, and Mr. A. Watt has conducted Sunday services as reader.

CHAÑARAL is a small seaport town in Atacama, the most northerly province of Chili. The climate is fine, but the country is barren for want of water. The inhabitants depend on the coasting vessels for their supply of provisions, and condense all their fresh water from the sea. There are in the town from four to five thousand people, mostly Chilenos. The English and American population is small, but so much in earnest, that they made application to the Society for a chaplain, and guaranteed one-half of the salary, and erected a church. Accordingly, the Rev. R. Langbridge went there in January, 1878, and was well received. His work extended to the mining villages of Los Anemas and Carrizalillo, till he removed to Callao, the port of Lima in Peru, by invitation of the residents in that city. Mr. Robertson succeeded him in 1879, at Chañaral, as schoolmaster and

lay reader. On his arrival he was delighted to find an English church in the desert of Atacama.

Here let us pause a moment in our retrospect, to consider whether a bolder course than that which we have adopted might be expedient. We have thought that the English population in South America should, as far as possible, pay for their own chaplains, the Society only contributing a grant in aid, and we have acted on that opinion. For a time this plan succeeded, but bad harvests, civil wars, great losses, and commercial depression, have made our friends in South America cautious about giving guarantees for the future. What was to be done? If we insisted on a guarantee before providing chaplains, the work languished. If we provided chaplains without requiring a guarantee, subscribers in England cried out against it. In the old days we were sometimes told that our policy was too bold, we lacked prudence. Now we are sometimes told that our policy is too prudent, we lack boldness. Happily for us the Bishop is both prudent and bold, as well as experienced, and in these difficult cases we shall be thankful for his advice. We are committed to a great work, which God has greatly blessed. We see that it is capable of great enlargement, that it requires a clear and distinct aim, that we depend on mutual confidence at home and abroad. Looking at the past, we echo the words of Moses, "The Lord our God hath blessed us in all works of our hand. He knoweth our walking through this great wilderness." Looking at the future, we say, "Blessed be the Lord God of Israel, who only doeth wondrous things, and let the whole earth be filled with His glory."

In our retrospect, we now turn to the work of circulating the Holy Scriptures among the Spanish population. At SANTIAGO, the capital of Chili, there has been now for many years a store for the sale of Bibles and of religious and useful books. The "British Workman" is largely in demand. When the Exhibition was opened in 1875, permission was given for a Bible-stall. This stall was not very successful in the sale of Bibles, because most people came to the Exhibition on Sundays, and then the stall was closed. We have no doubt that the silent protest of the closed Bible-stall on Sundays had some good result, for undoubtedly the sale of Bibles received an impetus at that time.

Our first chaplain at Santiago was the Rev. T. W. Wilkinson. Then came the Rev. J. Roe. He was, in 1876, succeeded by the Rev. G. P. Quick, who, as we have seen, has since been transferred to San Paulo.

The following remarkable statement is taken from Mr. Roe's correspondence :—"I heard the other day of a very remarkable circumstance in the south of Chili. In an out-of-the-way place, far below Lota, there is a family who have become Protestants, no one knows how. It is supposed that the Word of God must have fallen into their hands by some means. At first they suffered much, but their upright and Christian conduct gradually subdued prejudice, and now they have become the most highly-esteemed people in the place. The possible blessing of a free circulation of the Bible among the Spanish population is shown by the accidental publication of this one instance."

Mr. Roe also mentions the following incident :—"In one of my services at Concepcion an aged Chilian woman came in. She was told that it was to be in English, but she said, 'No matter' : she desired to stay. I afterwards came to know the following particulars. Some years ago this woman's son was a sailor on board a steamer, where he became possessed of a Spanish Bible. He was deeply interested in the book, and in course of time took it home. His eldest sister read it, and became converted. She gave up mass, and the confessional. After a time the whole family became converted by the Bible, and the Bible alone. In a short time ten adults and some children were brought to the truth without any human instrumentality. In the course of the week Mr. Ibanez and I visited the family, about twenty miles up the Bio Bio ; had service in their house, visited the priest, who is a very liberal one, and spent such a day as I shall never forget. The same old Bible, that did all the work, was on the table."

Mr. Roe attributes much of the change which is perceptible in the Liberal press, to the circulation of the Scriptures in Spanish. For whereas they used to confound Romanism with Christianity, as if the one were co-extensive with the other, and as if the abolition of Romanism would be the same thing as the abolition of Christianity, now they contrast the doctrines of Rome with the teaching of Christ.

Mr. Gybbon-Spilsbury is our authority for the following :—"There has been great discussion in the Cordobese papers about the free circulation of the Holy Scriptures. An English Roman Catholic priest made last year a visit to the chief States of South America, and collected subscriptions for a new translation of the New Testament in Spanish. In 1877 he returned with these Testaments to Buenos Ayres, and already a great number have been distributed gratui-

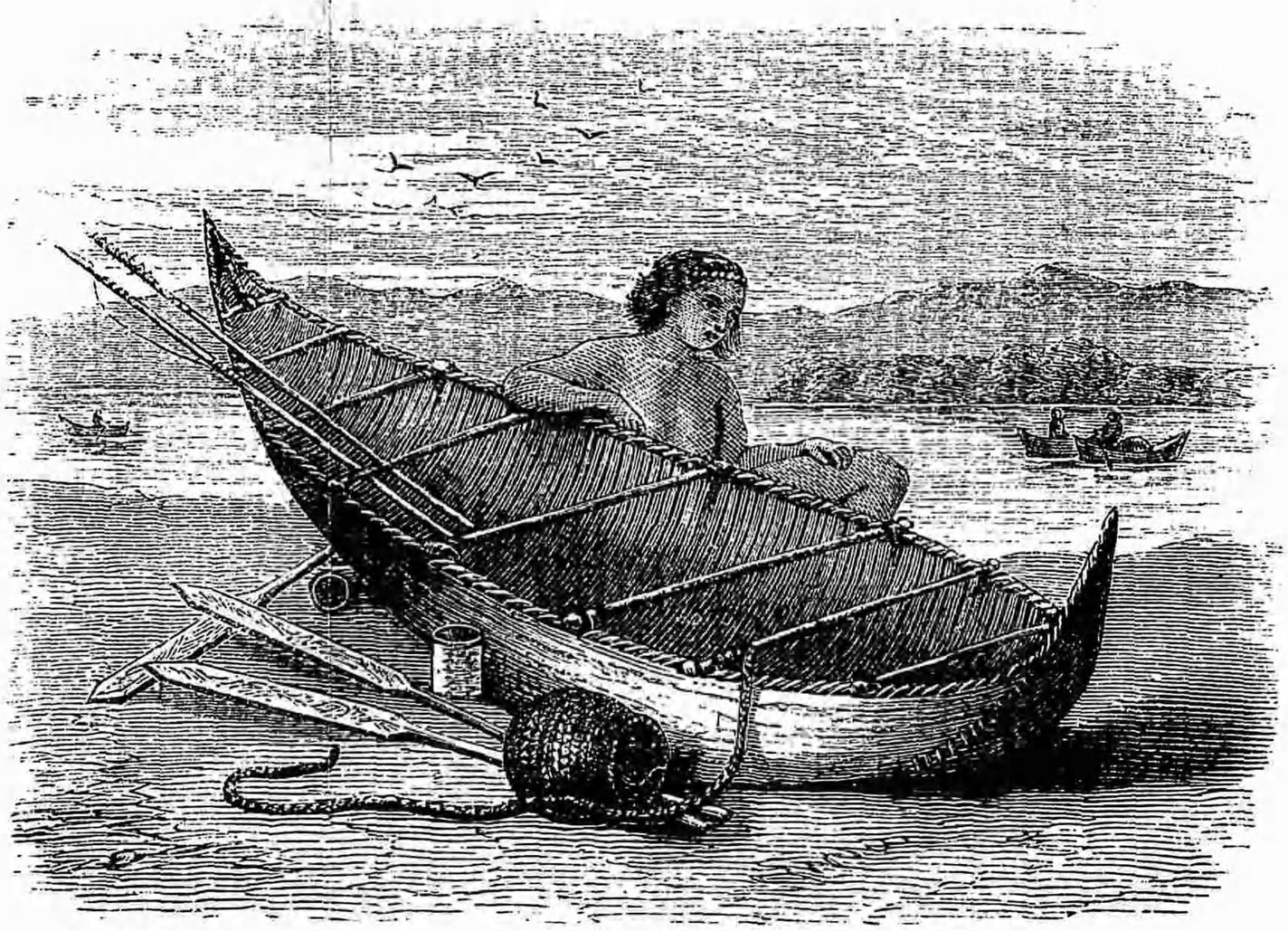
tously. The Bishop of Cordoba issued an edict forbidding this translation. During the discussion which ensued, the following paragraph appeared in the clerical organ of Cordoba, *Il Pueblo Catolico* :—"The Bible is a book of the past. Its work is henceforth done. The Church remains as a living mark of Christ on earth. The Scriptures are holy, and therefore need not be put into the hands of the vulgar who cannot understand them. The Bible may now be laid aside altogether. Its destruction even could not affect the Church, which will remain secure for ever.". What was the astonishment of these opponents, when it was shown that this version was found to bear the stamp of Cardinal Manning and the Pope !

We, who believe the Bible to be the pure word of God, are thankful to promote its circulation in every language. And we gratefully recognise in South America the essential truth of those Divine words—"As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall My Word be that goeth forth out of My mouth. It shall not return unto Me void. But it shall accomplish that which I please, and it shall prosper, whereto I sent it."

Our next inquiry leads us to the *direct missionary work among the heathen races of South America.* For *the centre of the continent*, the way to the heathen lies through the chaplaincies, and has yet to be commenced.

But *The Fuegian Mission* is a perpetual cause of thankfulness. There are still a few who can recall to mind the crushing nature of early sorrows, the "hope deferred," the great resource of prayer, the humble yet steadfast resolve to persevere, the many perplexities, the almost insurmountable obstacles, the bitter disappointments, and the marvellous encouragements, of which this Mission can never lose the traces. And those, who have lived through it all, are prepared to say, that neither in ancient nor modern times can they find more ample proofs than in the history of this Mission, of Divine promises abundantly fulfilled, of great results which are out of all proportion to the human agencies employed, of faith triumphing over impossibilities, and removing mountains of difficulty.

Looking back for eleven years we find the Rev. T. Bridges just entering on his work at *Ushuwia.* To make a beginning of settled life among so unsettled a people as the Fuegians, and of the home life of a Christian family in the midst of the wigwam life of these islanders,



TRANSLATION OF STIRLING MAACOL'S LETTER TO MR. BRIDGES, RECEIVED NOVEMBER 11, 1880.

OOOSHOOIA, *August 6th*, 1880.

"Mr. Bridges, my friend man, I am made glad by the news of your good health. At what time do you think of coming here? How are your people? are they in good health? If God is gracious to you we shall have the happiness of seeing you again. I long after you, that you may reioice us by making known to us God.

"I do not correctly understand how to write the language of my country. I have great comfort in your instructions concerning God, seeing you are a man worthy of love. Many persons are waiting to see you. I was grateful to you when you left us for the rice you left for me; I used it up in feeding men whom I employed to do some work for me, and some of it I gave to my pigs.

"Of the things you gave me I have still gimlets, a saw, a bag, and a file. In June my male pig died. I have built a storeroom for packing away my tools, and for storing fuel and swedes. I like to be constantly occupied.

"I have finished digging up my second piece of ground.* I have brought over four flat loads of fuel, and I see the benefit of constantly being at work. I am not a man fond of being idle; I offer to work for the Mission frequently. If I was a careless, idle man, I should not get together for myself property. I am not in such a constant state of trouble now as I used to be in, when we were ignorant.

"If God continues to assist me I will give myself to regular industry. I am in good health.

"Louisa† is a good woman; my children are well. Every evening I am wont to teach my children.

"I have confidence in Jesus Christ, and I am very happy through the Good Spirit, whom I great desire God to give to me, who only is the good God, and loves to be merciful.

"I am well pleased with Mr. Lawrence, who has very good health; he is diligent in instructing us, and many persons have pleasure in hearing him.

"At such times only when there is real distress does he offer us assistance in food. It is not altogether happy with me in this land of Ooshooia, the people of which are given to cause me very much trouble. I am accustomed to live in an orderly way, and I take care of my food supplies. They give me much trouble by coming to my house begging. Some of the people are still given to wickedness; they are in a very miserable state, and are given to stealing. Mr. Lawrence has had great trouble with them, and so has Mr. Whaits, for whom we have felt much sympathy.

"Some of the people here desire to be good, and wish to believe in God and to do His will, in a greater degree than they did formerly. We are desirous of obeying Jesus Christ, and we ought to obey God, even as the people of England do, who desire to do us good. We are very grateful to you‡ and to God also.

"STIRLING MAACOL."

* The two pieces equal 1½ acres.

† His wife.

‡ Them.

was an anxious and difficult task, and a work of time. But when, in 1872, the Bishop arrived at the scene of his lonely sojourn nearly three years before, so complete was the change, that not only was there the germ of civilized life, with just the beginning of industrious habits, and the proof of self-restraint, but there was also manifest proof that they had learned to believe in God and His love for sinful man. The simple Gospel of Jesus Christ was welcomed among them, and drew from them both thoughts and words of prayer. It was a day long to be remembered, when at one solemn service thirty-six men, women, and children were baptized. And what is the rate of progress since 1872?

There is now a Christian village, with cottages instead of wigwams, and an extemporised church in the midst, the original hut which the Bishop inhabited in former days, soon (as we trust) to be succeeded by a well-built church. We have for some time been appealing for funds for this church. The baptismal register shows 137 names. The Bishop has visited the station on several occasions, has examined the school, attended their services and prayer meetings, confirmed the adults, and admitted them to the Holy Communion. Mr. Bridges has compiled a grammar and a very extensive vocabulary and dictionary, and has completed, for the press, the translation of the Gospel of St. Luke into the native language. In the meantime instruction is given in Fuegian, or, as he calls it, Yahgan, and English. The men have shown ready industry in planting and fencing gardens, felling trees, sawing them into planks, building cottages, and making roads. Cattle and goats have been introduced. An orphanage has been erected, of which all the planking and fittings were prepared on the spot, and twenty-five children are here clothed, fed, and educated at the expense of friends in England.

It is wonderful to think of the moral influence of the missionaries, for they are the only lawgivers, and their word is the ultimatum. If quarrels arise, the missionary is the peacemaker. For instance, two young men killed a goat belonging to a third. After Mr. Bridges had remonstrated, one of the offenders offered his own goat in exchange for the one killed; but it was finally agreed that certain services were to be rendered as a more acceptable satisfaction.

It is contrary to all experience among ourselves that all professing Christians should lead, at all times, pure and blameless lives, but there, when anyone has given way to temptation, he accepts rebuke, and whatever penalty is approved by the missionary.

Mr. Bridges is now in England, having returned at the urgent request of the Bishop, in the hope of recovering his health, which had been failing for some years. By God's blessing this has been accomplished, and he is hoping to sail in February for Tierra del Fuego, taking with him a clerical helper and two catechists.

From this station, as a centre, good influences extend in all directions. Instead of evil influences from without corrupting the good, the good influences from within are proving the stronger, so that now for a long time attacks upon shipwrecked mariners have ceased; and men, who are unknown to a missionary, have been found to assist the distressed sailor, contrary to all the habits and traditions of their forefathers.

We have not space for the story of Keppel Island, and the Mission Farm, where some of our best Fuegians have learned to believe in God, as well as to use the faculties which He has given. Nor can we speak of the Mission vessel "Allen Gardiner," nor of the Bishop's vessel "Messenger." But it is worthy of notice that all persons, who are employed by us at Keppel and Ushuwia, are total abstainers.

The formation of another station in Tierra del Fuego has often been proposed, and we shall be thankful to see it accomplished. But even thus far we are witnesses of the undeniable fulfilment of Captain Gardiner's longing, expressed in his dying moments, "If I have a wish for the good of my fellowmen, it is that the Tierra del Fuego Mission might be prosecuted with vigour."

The last part of our retrospect relates to *the Amazon Mission.*

It is estimated that the Amazon is traversed by steamers for a distance of 3,000 miles. The passengers are for the most part traders, going to and fro wherever they have depôts for indiarubber. The steamers take thirty-eight days to go from Para to Tobatinga, which is their furthest point. Manaos, a place of 6,000 inhabitants, is situated midway between Para and Tobatinga. It is said that there are more than 12,000 persons engaged in the indiarubber trade on the Purus alone, one of the tributaries of the Amazon. It was by means of these steamers, which ply every other month, that Mr. Clough made his exploration, and by his advice Santarem, about 500 miles from Para, was selected as the basis for missionary work. But it was afterwards decided to go to San Pedro on the Purus, more than 1,200 miles further, with the ultimate object of forming a station beyond all Brazilian influence.

The first clergyman who was engaged in this work was the Rev.

Dr. Lee. He was accidentally drowned, to the great grief of the missionary party, when on his way to Santarem, in October, 1874. Mr. and Mrs. Woods suffered so severely from the climate that they have had to return to England. The Rev. W. Thwaites Duke is Dr. Lee's successor, and he is assisted by Mr. Resyek-Polak, who has been transferred thither from the Fuegian Mission. They have a steam launch, which was managed by Mr. M'Caul till the failure of his health, which necessitates his return to England. We hope, however, that their party will soon be completed by the arrival of Lieutenant Jones, R.N., and Mrs. Jones.

After much personal exertion and trouble a house has been erected, chiefly with rough timber, lined with cedar planks, and roofed with tiles. With the steam launch they explore the shores of the Purus and other rivers, and make acquaintance with men of different tribes, who live in small hamlets, and lead a wandering life, hunting and fishing. Several children have been left with the missionaries to be under their care and instruction. Much progress is made in learning the language, especially by Mr. Polak, who also has suffered less from the very exhausting climate than the other missionaries.

To realize their isolation and some of their difficulties, it is to be remembered that the nearest place where anything can be purchased is Manaos, a thousand miles off. For food they catch fish and turtle, and occasionally a tapir. The forest is magnificent, but the undergrowth is so dense, that in order to cut a path each man uses a knife from twelve to eighteen inches long. And similar to that laborious progress through the forest, moving slowly on in single file, is the slow and difficult progress of the missionaries in gaining the confidence and winning the hearts of the far-distant tribes of the Amazon forest. Before reaping there is the growing time, and before that the sowing time; and, again, before that the preparation of the ground, the breaking-up of fallow ground, the clearing of forest ground.

We may divide our work among the heathen thus:—

In the Amazon Mission the rough work of preparation is partly accomplished. But you can only sow the seed of the Gospel so far as preparation is made for it. To plough one field does not help you to sow the next. Such a work as this cannot be hurried. We trust that our friends at home will not expect to gather in a harvest before time has been allowed even to sow the seed.

In the Fuegian Mission the sowing has been accomplished, and the growth is full of promise of an abundant harvest, but the harvest is not yet.

In closing this retrospect of eleven years' work we feel, and we ought to express, our thankfulness for God's unbounded mercy throughout the whole period. It is thus that we learn to estimate our own weakness everywhere.

And 1st, *in the Fuegian Mission*, where we seem the strongest, the lamp is burning, and it gives light to all who are within a limited circle. But where there is one lamp we want twenty, that a larger circle still may be enlightened. Let this, then, be our prayer: "O send out Thy Light and Thy Truth, that They may lead us."

Secondly, *in the Amazon Mission*, where we seem the weakest.

Four men seem few, indeed, for a region like a Continent for illimitable vastness, with yellow fever waiting at the gate of it, and a frightful isolation so depressing the spirit, that each man requires the energy of ten to enable him to maintain his position as a missionary. Yet it is something to hold on to a great principle, and to attain that fearless content which a man experiences, when he knows that he is working for God, and that his devotion is accepted. Let this, then, be our prayer for them: "Leave them not, neither forsake them, O God of our salvation."

And when we reflect on the *Chaplaincy work among our own countrymen*, and remember that the way to the Indians of the interior lies through their agency and influence, this is the prayer which stirs our hearts: "And now, Lord, grant unto Thy servants, that with all boldness they may speak Thy word."

Both at home and abroad, may "the multitude of them that believe be of one heart and of one soul."

Winchester. J. W. MARSH.

LETTERS.

SINCE our last issue letters have been received from the Bishop of the Falkland Islands (*Oct.* 15, 29); Revs. J. A. Dodds (*Oct.* 29); F. N. Lett (*Nov.* 11); J. H. Gybbon-Spilsbury (*Nov.* 12); Messrs. J. S. Robertson (*Oct.* 19); Singlehurst and Co. (*Nov.* 11); Capt. Willis (*Oct.* 13); Lieut. Jones (*Nov.* 4, 23).

BUSINESS.

THE usual Monthly Meeting of the Committee was held on the 14th ult.

The Rev. Geo. Scott having been appointed to the Gran Chaco, is under orders to embark on the 5th inst.

The Committee have to announce that their esteemed Organizing Secretary, the Rev. H. S. Acworth, who for eleven years has ably discharged the important duties of that office, has accepted the incumbency of Chobham, Surrey; and that consequently they, with much regret, have accepted his resignation from Lady-day next. But they are glad to announce they have arranged for the retention of his active co-operation with them in advancing the interests of the Society's work in South America.

The name of the Right Rev. the Bishop of Sodor and Man was added to the Patrons of the Society.

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

FINANCE.

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

The Total Amount received during the month of November was 372*l.* 12*s.* 11*d.*

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

GENERAL INTELLIGENCE.

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty!"

Rev. i. 8.

TO this emphatic announcement, which has shone as a beam of light on the living Church of God for eighteen centuries, we would call the attention of our dear readers as we enter the threshold of the new year. We would begin the year "looking off unto Jesus" the author and finisher of our faith; and we would crave the blessing that from the beginning of the year unto the end of it the loving eye of this Holy One shall rest upon us both individually and collectively. All our fresh springs are in Him, the Smitten Rock of Ages, from whose throne flows the living stream in this wilderness. Under His gracious care our bread shall be given us and our water sure; for He is the true bread, and He has promised to give unto him that is athirst, of the river of the water of life freely.

With the attention fixed on the Lord, and with the heart stayed on Him, may we launch forth into the new year. May our joint work be more and more successful in spreading the Gospel far and wide in the vast field in which we are called to labour; and may our hearts, and powers, be increasingly consecrated to Him who deigns to fill the earthen vessel, to touch the unclean lips, and then use them to His glory.

We refer our readers to the New Year's "Address," by our friend, the author of the "Story," for a graphic summary of the work in hand. Our ardent hope is that our cords may be lengthened and our stakes strengthened. We thank God for what has been effected, and we take courage. We rejoice at having again two chaplains on the West Coast; at the Bible depôt having been re-opened at Santiago; at the movement towards the Spanish-speaking inhabitants of La Plata; at the formation of the Seamen's Mission at Rio; at the long felt want of a married catechist in the Amazon Mission being filled; at again filling up the Gran Chaco missionary chaplaincy; and at the progress made in translating portions of the Word of God in the Quichua and Yaghan tongues. We are deeply thankful for the health of Mr. Bridges being so far restored as to lead to the hope that he may be shortly returning to his attached flock at Ooshooia, with his hands strengthened—nor must we forget the kind providential care which has been bestowed on the Southern Mission during the past year of enforced absence of the Superintendent.

By October accounts we learn that Bishop Stirling had appointed the Rev. J. A. Dodds to Lota. His Lordship had reached the Straits, and we hope was enabled to visit Ooshooia before crossing to the Falklands, where he remains for six months.

During the year now closed some old and esteemed friends have been called home. From the list of Vice-Presidents the Rev. Prebendary Auriol, who was also Clerical Referee; and from the Committee, Assistant Commissary-General Tubby. Many who were acquainted with the Rev. J. I. Lee, late chaplain of San Paulo, have deplored with us his melancholy death in a recent railway accident. Some of our dear friends, too, in the home work, have laid down their burdens and obeyed the

call to the Master's presence. Even since this paper was commenced we have received the card subscription of a dear young gatherer of fragments, E. S., aged eleven, whose own hand completed the first four lines and then rested from her labour of love, the remaining six lines being filled from her birthday and other gifts of affection, now dedicated by a parent's love to the service of the Society she so much regarded, and of the dear Saviour in whose arms she is now safe. May we be followers of them who through faith and patience inherit the promises!

Our lack of space obliges us to reserve much interesting detail of our work, but we are pleased to state that the Rev. G. Scott is to embark for the Gran Chaco on the 5th inst., and that Lieut. and Mrs. Jones reached Para safely on November 19th *en route* to San Pedro, Amazons.

A facsimile of a letter recently received by Mr. Bridges from one of the leading Fuegian Christians will be found loose within. Mr. Bridges has supplied a literal translation, which will be found on the back of the letter. We suggest that such an interesting illustration of the progress at Ooshooia might be kept for binding with the volume for 1881.

We again publish a statement by the Committee of the Endowment Fund of the Bishoprick of the Falkland Islands, and commend the subject of the completion of this Fund to the sympathies of all who appreciate, with us, his Lordship's untiring efforts for the spiritual welfare of South America.

We shall be obliged by our friends kindly sending in their subscriptions and collections immediately, with the view of closing the accounts for 1880 on the 15th inst.; the financial year ending on December 31st. We have good reason to hope that the general receipts will not be less than in the preceding year; but, with increased demands on our resources, we trust that our devoted and painstaking supporters may even eclipse their former labours of love.

We beg to inform our friends that the Special Meeting for Prayer and Praise, notice of which was given in our last number, will be held at the Society's Office on Friday, the 7th, instead of Thursday, the 6th inst., at noon precisely.

E. P.

NORTHERN MISSIONS.

THE AMAZONS.

MR. RESYEK POLAK supplies the following brief account of progress at the Mission station during the absence of Mr. Duke on a visit to the affluents of the Purús:—

"*Saõ Pedro, August 2nd*, 1880.

"Since writing last, we have gone on here much as usual.

"In regard to myself, my time has been occupied in preparing a sufficient extent of land to plant millet and other esculents, which I have already done, and at which some of the children have also assisted. These are already coming up nicely, as we have had a few favourable showers of rain; and I hope in a couple of months to be able to gather in another crop.

"After that, I took to walling and finishing a newly-erected hut, of which only the framework had been constructed: at this I still am occupied; it is, however, nearly complete. Weeding and clearing the land round about it has also entered the daily routine; at this some of the children—Irimá and the girls—are also employed. The former, after some preliminary instruction from me, is now busy putting together a hen-coop, which he does tolerably well.

"On Sundays, as I have all along been doing, I have all the children in my room, or in the forest, for biblical teaching and singing, in which they perceptibly progress.

"The health of the Mission party is good.

"We are now nearly in the midst of the dry season; yet a little over a month, and the now sluggish Purús will be at it lowest; the summer, however, has not been so severely dry as the preceding.

"JACOB E. R. POLAK."

Uruguay.

SALTO.

OUR friends in the Prayer Union will readily respond to Mr. Shimield's request for special remembrance at the Throne of Grace on behalf of the Spanish Mission at Salto, which had not been received when we issued the suggestions in October last.

"*Salto, Uruguay, S. America, September* 7, 1880.

"In my accompanying letter I informed you that I had secured Mr.

Bowring as schoolmaster and evangelist, and that I expected him in a day or two. He arrived on the evening of the 20th, and he has commenced his work here most zealously and efficiently. Our Spanish services have been well attended, and so has the Sunday-school. Of course in a movement like this many will attend at first simply from curiosity, but I have a good hope that a good permanent congregation of Spanish-speaking people will be formed in time. Certainly the people joined heartily in the hymns, and I have no doubt they will join as well in the responses of our service when they become acquainted with them.

"May I ask for the prayers of the Union for the success of our Spanish Mission, that God's blessing may rest upon it, and that many souls may be added to Christ's kingdom?.....

"The English population at Paysandu has dwindled down to so small a number that they have found it impossible to continue renting the house which was fitted up for Divine service, and therefore they have given it up. The subscribers have placed the fittings at the disposition of the Society, which I have accepted, and asked that they may be warehoused till required. My services there in future will be in a private house.

"Towards the end of this month we remove to Fray Bentos for the summer months.

"W. H. SHIMIELD."

West Coast.

CHAÑARAL.

FROM Mr. Robertson we obtain a short account of the Bishop's cheering visit to Chañaral:—

"*Chañaral, Chile, September 2nd*, 1880.

"The Bishop's visit has left behind it many cheering influences for good. He won all hearts by his unfailing kindness and untiring activity. On August 5th, the day after his Lordship's arrival, I accompanied him by special train to the Animas. We were welcomed there by Mr. G. Woodgate, who had ridden up early in the morning to make preparations for the Bishop's coming, and to invite our countrymen and women from the neighbouring mines to assemble at the 'Fortunata,' the property of the 'Compañia de Minas i Fundicion de Chañaral,' at which establishment in the port the Bishop was the guest of the manager, Mr. T. Innes. Here his Lordship christened two children. After being very hospitably entertained, and having inspected the outworks of the mine, we walked over to the 'Paraguaya' mine, belonging to Mr. W. Whittle, where we received the usual genial welcome of a thorough Cornishman. We returned by train in the afternoon, and I think his Lordship enjoyed the trip very much.

"On Sunday the 8th our little church was full of worshippers both in the morning and the evening; the Bishop preached two most excellent

and profitable sermons, which I am sure will be long remembered here. His text in the morning was St. Luke xvi. 9, and in the evening Hebrews xii. 1, 2. On both occasions Mr. Langbridge read prayers and I the lessons. After morning prayer the Sacrament of the Lord's Supper was administered to five partakers. At both services a collection was made in aid of the South American Missionary Society, the two amounting to eighty-eight dollars thirty-five cents, about 10*l.* according to the present rate of exchange. In the afternoon his Lordship christened eight children, their ages varying from five years to one month.

A soirée was given on the evening of the 9th in honour of the Bishop's presence amongst us, to which the whole English community was invited. Mr. Sheriff kindly lent his 'bodega' for the purpose, and Mr. Woodgate, in conjunction with Messrs. Whittle and Collins, superintended all the arrangements. The former gentleman placed his house at the disposal of the party, and conduced in many ways to render the evening agreeable to all present.

"After tea, vocal and instrumental music, recitations, and speeches occupied the time. Everyone seemed to enjoy the occasion, enhanced as it was, not only by our good Bishop's presence, but by his smiles and kind words. The children are never weary of talking about him; he appears to have taken their little hearts by storm.

"His Lordship, accompanied by Mr. Langbridge, left on the 11th in the steamship 'Colombia' for the North, and Mr. and Mrs. Langbridge and family embarked on the steamship 'Lima' on the 27th for Antofagasta, the former to officiate as chaplain there for a year.

"Will you please thank Mr. Couty for his kindness in sending me 'Cottage Sermons'?

"I must leave unsaid much that I wished to write on account of the short notice we have received of the steamer's coming, and the press of work I have had lately. We commenced school on the 18th, with more or less the same number of pupils.

"J. S. ROBERTSON."

Endowment Fund of the Bishoprick of the Falkland Islands.

THE Committee formed in 1869 for the purpose of raising a sum of 10,000*l.* for an Endowment Fund, beg to state that of this sum not more than 5,644*l.* 10*s.* 5*d.* have been invested, while there is only 21*l.* in the bankers' hands.

There is, however, a promise of a second sum of 500*l.* from the Society for Promoting Christian

Knowledge, when 9,500*l.* is reached; and the Council of the Colonial Bishopricks' Fund have liberally offered 500*l.*, provided the same is claimed within four years (from 1878), and the whole 10,000*l.* placed out in investments approved by themselves.

A sum exceeding 3,000*l.* is therefore still required to secure the above-named grants, and to complete the proposed Endowment Fund.

Now that the good effect of the Bishop of the Falklands' exertions has been fully recognised in South America, it is hoped that the British communities on that continent will assist towards raising this amount. Accordingly, the Committee earnestly appeal for that purpose to the English merchants and shipowners interested in South America, as well as to the friends of their own Society, who so entirely appreciate the exertions of so devoted a bishop as Dr. Waite Hockin Stirling.

BISHOPRICK OF THE FALKLAND ISLANDS' ENDOWMENT FUND.

From 19th January, 1871, to 31st October, 1880.

RECEIPTS.

	£	s.	d.
To amount paid in to Messrs. Barclay, Bevan, and Co.'s Bank, for Donations and Subscriptions from 19th January, 1871, to date	5,728	17	10

PAYMENTS.

	£	s.	d.
By Expenses for printing, advertising, &c.	63	4	11
By Investments, to date	5,644	10	5
	5,707	15	4
By Balance, in Bankers' hands	21	2	6
	£5,728	17	10

London, 30th October, 1880.

JOHN FAIR, *Treasurer.*

CHAS. MACKENZIE, M.A.,
Prebendary of St. Paul's, London.
WILLIAM WALTER KIRBY, M.A.,
Rector of Barnsley, Yorkshire.
} *Hon. Secs.*

Lee and Blackheath Association.

THE Quarterly Prayer Meeting of this Association was held on Monday, December 13, at the house of Mr. Couty.

The Ven. Archdeacon Whately presided, and read and expounded a portion of Scripture. Prayer was offered by the Rev. H. Young, Mr. Garnett, and Mr. Couty.

The subjects for prayer and thanksgiving were—

I. For all friends of and workers for the Mission, that they may realize increasingly the work is the Lord's, and cannot be overthrown; that through honour and dishonour, through evil report and good report, they may have grace to persevere in singleness of eye to His glory; assured that He will guide and uphold, and that they shall realize the promise, "Lo, I am with you alway."

II. That the men recently appointed to the stations abroad, which embrace the East Coast and the West Coast, and the Southern Mission and the Northern Mission, may be so taught and guided of the Lord that their ministrations may be made a blessing to the people to whom they are sent.

III. That our thanksgivings be offered to God for His providential care over the station at Ooshooia during the prolonged absence of its missionary, the Rev. Thos. Bridges.

Also for the greatly improved health of the latter, and that his manuscript translation of St. Luke's Gospel into the native tongue is now completed.

Also for the preservation in health of Bishop Stirling in his journeyings over land and sea during his recent visitation of his widespread diocese.

The Meeting was well attended.

Valedictory Meeting.

A SMALL but cordial meeting of friends of the Society took place at the Office, on Friday, the 10th ult., to bid farewell to the Rev. George Scott, on his leaving England, as missionary chaplain to the Alexandra and other colonies, Gran Chaco, Argentine Republic. The chair was occupied by Henry Morris, Esq., who, after the opening

hymn had been sung, read from 2 Cor. ch. iv. Prayer was offered by the Rev. H. S. Acworth, commending Mr. Scott to the gracious care of our Heavenly Father, after which the Rev. R. J. Simpson, Incumbent of Curzon Street Chapel, addressed the missionary to the following effect:—

Dear Brother,—I have been requested by my colleagues to address a few words to you. You doubtless are as well aware as we can be of the great responsibility laid upon us to work for Christ and to extend His kingdom in South America. What you do may be compared to the grain of mustard seed; but great results, humanly speaking, depend upon it. The great and glorious reward of the good and faithful servant may remind you and others of the reward of those who win souls for His kingdom, and of Him who came as at this time. There is a passage as our Advent lesson that has impressed itself very much upon my mind, and I have considered it as meaning more than is generally thought. "I am come to send fire on the earth." You remember how, in its early days, the religion of Christ was met with hostility in this wicked world,—it was "tried with fire;" but fire is used for other purposes than testing, namely, for illuminating and comforting. I take it for granted that our Lord used the word fire in its widest sense. He came to send fire; and, as He dealt out the bread to His disciples, so He has handed to us the Divine fire, with which not only to try but to enlighten and comfort others. He has gone to the far country. You will not only take bread to others in those distant colonies, but fire that may burn as brightly as at home in illuminating the dark places of South America. How great and delightful a privilege by His grace—for without Him nothing is strong—to take this fire to the dark places and dark hearts of our fellow-countrymen upon that distant shore—to the heathen who have not known the light—to those who sit in darkness and the shadow of death—to the Catholic population, who have inherited darkness from their ancestors, and whose lamp is almost extinguished by the incubus of human tradition and custom. May God's Holy Spirit be within you as fire of Divine love burning in your own heart, and aid you as you take the message to the sick and dying bed, to the old men and women, and to the little ones in the school-house. Perhaps it may be your duty to carry this lamp to the sufferers by accident, shipwreck, or earthquake, to comfort the sorrowing, and to those in the last extremity. Your comfort will be the remembrance of Him who sent that fire of love, and so will you be able to communicate to those hearts the blessing you have received. We must remember that this fire tries—it tests as well as illumines and comforts,—first ourselves, and then those to whom God intends to send us. During the first three centuries our ancestors endured great persecutions. The Gospel tests every man's work. The very imperfection of the evidences of Christi-anity tests the characters of men. God has been pleased only to give

partial though sufficient evidence, that He may test His people. I am come to send fire on the earth. You, my brother, are not only prepared to build the tower but to count the cost, as your noble predecessors have done before, to pass through the fire and endure the trial, before you receive that crown that fadeth not away. Our great Leader was not content to receive the Crown without passing through the fire; He led the way; He bore the burden; He laid down His life; as a Son He learned obedience:—how much more we who need suffering; who need fire to burn out the impurities of the heart and make us as gold tried. I doubt not that you are ready, and that with many prayers you have entered upon this work. Doubt not that our prayers also have ascended for a blessing on your labours. And while you pray for sufficient strength, be assured that our prayers, our best and warmest wishes go forth for your success and health and strength, and that God in His good time shall bring you back to your native land after labour done, or, failing that, that He will vouchsafe to land you safe on that better land, where the wicked cease from troubling and the wayworn traveller is at rest, and where your "rest shall be glorious" for the sake of Him who lived and died; our great Head and glorious High Priest; our God; blessed for ever.

Rev. George Scott replied briefly as follows:—

Mr. Chairman,—If there be a solemn occasion, it is when friends meet perhaps for the last time. I have been called to proceed to a far distant land. It is a position I have long prayed for, but my faith failed, and I feared that that prayer would not be answered; but at last it is answered. I go forth with joy, knowing that your prayers will ascend for the success and fruitfulness of my work. I desire to thank you and our brother for his address, the remembrance of which will serve to comfort me in many a time of trial. Words cannot express my feelings at the kindness I have experienced. I feel thankful for the privilege of being united to a cause the object of which is the taking to benighted ones the glorious light of the Gospel, and to gather souls into the fold of Christ. Friends have written in the kindest manner. I feel that there is a great work to be done, and my one aim shall be to preach the Gospel, to win souls to Christ. I do not look forward to a bed of down; I know there will be difficulties. I go forth to do my duty, and I pray that Christ's work may prosper. Much of the work will be new, but I doubt not that the kind direction I shall receive will help me to perform it aright, and my letters on arriving will convey satisfactory accounts of progress. I know that your prayers will be given, and I am assured that heaven's blessing will rest upon and aid me in my new work; and, if we part to meet no more here, may we meet in the palace of God's love.

A few friendly words were then addressed to Mr. Scott by the

Chairman, who also gave a brief description of the scene of his future labours, as follows :—

The Alexandra Colony on the River Parana was established by English colonists in 1876. But for the efforts of Mr. Webster, they would have been entirely destitute of the means of grace. The Rev. F. N. Lett laboured there for nine months, but since his removal, on the death of Mr. Coombe, to Rosario, they have been without a pastor. We owe a debt of gratitude to Mr. Webster and his wife and sister for all the exertions they have made. He has sent an earnest appeal to come over and help. A pretty and substantial church has been built, and a clergyman is urgently required. There are about 300 of our Protestant fellow-countrymen to be supplied with the means of grace. Not only are they without pulpit ministrations, but, till quite recently, they had hardly a religious book. There are also about 2,000 European Protestants, besides Romanists and Indians. The colonists are not friendly disposed to the Indians, but there are tribes within reach whom you will be able to visit, and we want to reach them by means of our Society. In your testimonials, great stress has been laid upon your linguistic abilities; and you will have ample employment for them in what Mr. Lett called the "polyglot elements" of the settlement. The Committee hope that you will speedily pick up Spanish, and have services in Spanish, as Mr. Lett has. The Indians of that region speak the Quichua language. Mr. Gybbon-Spilsbury has already translated St. John into that language, which you will have the privilege of distributing. You go forth with the prayers of the Committee. We earnestly desire spirituality of tone in those whom we send forth. We in the Committee-room desire the presence of the Holy Spirit, and we pray that those connected with the Society shall show the Light of which Mr. Simpson has been speaking. May the Light of the Holy Spirit guide, control, and comfort you in all you undertake, and may you successfully spread the Light of the Holy Gospel in that country for His holy Name's sake who is the Light of this dark world.

The meeting was concluded with prayer and the Benediction by the Rev. W. F. Satchell.

HOME PROCEEDINGS.

THE most important item of intelligence under this head during the closing weeks of the year is undoubtedly the visit paid by Mr. Welby to the South-west. This included Weston-super-Mare, Exeter, Bishop Teignton, and Torquay. At the first of these we are largely indebted to Admiral Dunn, our late indefatigable Hon. Sec. We are sorry to have to use the word "late," and but for his going out to the Cape we know we should long have had the services of the Admiral. His successor, the Rev. J. B. Bartlett, will at least find the Association in a living and working condition. Sermons were preached at the parish church and Christ Church, and a well-attended meeting held the following afternoon. On

the same Sunday, *i.e.*, Advent Sunday, Mr. Jamieson preached our biennial sermons at Ellacombe, and the Torquay meetings followed on the Tuesday afternoon and evening. The Rev. S. Adams, now Vicar of Taunton, and Mr. Welby, represented the Society. Mr. D. M. Fox, late of San Paulo, also said a few words. All could speak as eye-witnesses of our work in South America, and the interest aroused was marked, and will prove, we trust, abiding. Bishop Teignton and Exeter, on the two following days, gave Mr. Welby, as usual, a cordial welcome. The latter compares favourably with most cathedral cities in what it does for us, but we wish some of the churches could find a nook for our Society. The annual meetings have been held at Chatham, and Canton near Cardiff, and a number of lectures, illustrated by diagrams or dissolving views, have been delivered in or near London, two or three in new openings. Sermons have been preached at Canton, Cardiff, East Bergholt, Monkton Combe, Holy Trinity Kilburn, and Chobham. The last of these places is a new opening, and will henceforth, we trust, be a model supporter of our cause. We may at least promise that if the Vicar has any influence it will be exerted on behalf of our Society.

In the Midland District the first meeting for our Mission was held at Coleshill, and the annual sermons preached at Walmley. Mr. Farmer had a successful tour in Shropshire and Montgomeryshire, taking the annual meeting at Shrewsbury, both these and at the smaller places making good [redacted] of his magic lantern.

In his own district he has now made practical acquaintance with the seven counties which compose it, and he takes a very hopeful view of our future in the North. Some parts of the district are plainly behind the rest of the country in missionary liberality. Thus Bishop Lightfoot, we see, lately noted the fact that in Northumberland 1*l.* per 1,000 of population is the average amount of missionary offerings against 3*l.* or 3*l.* 10*s.* in other counties. We sincerely pray that our Association Secretary's efforts may help in arousing fresh interest in the foreign work of our Church.

To the good wishes of our Editor we heartily add [redacted] own, and desire for all our co-workers "a happy New Year." H. S. A.

Erratum.—In our last article Mr. R. S. Clough should have been described as a "Pioneer Missionary."

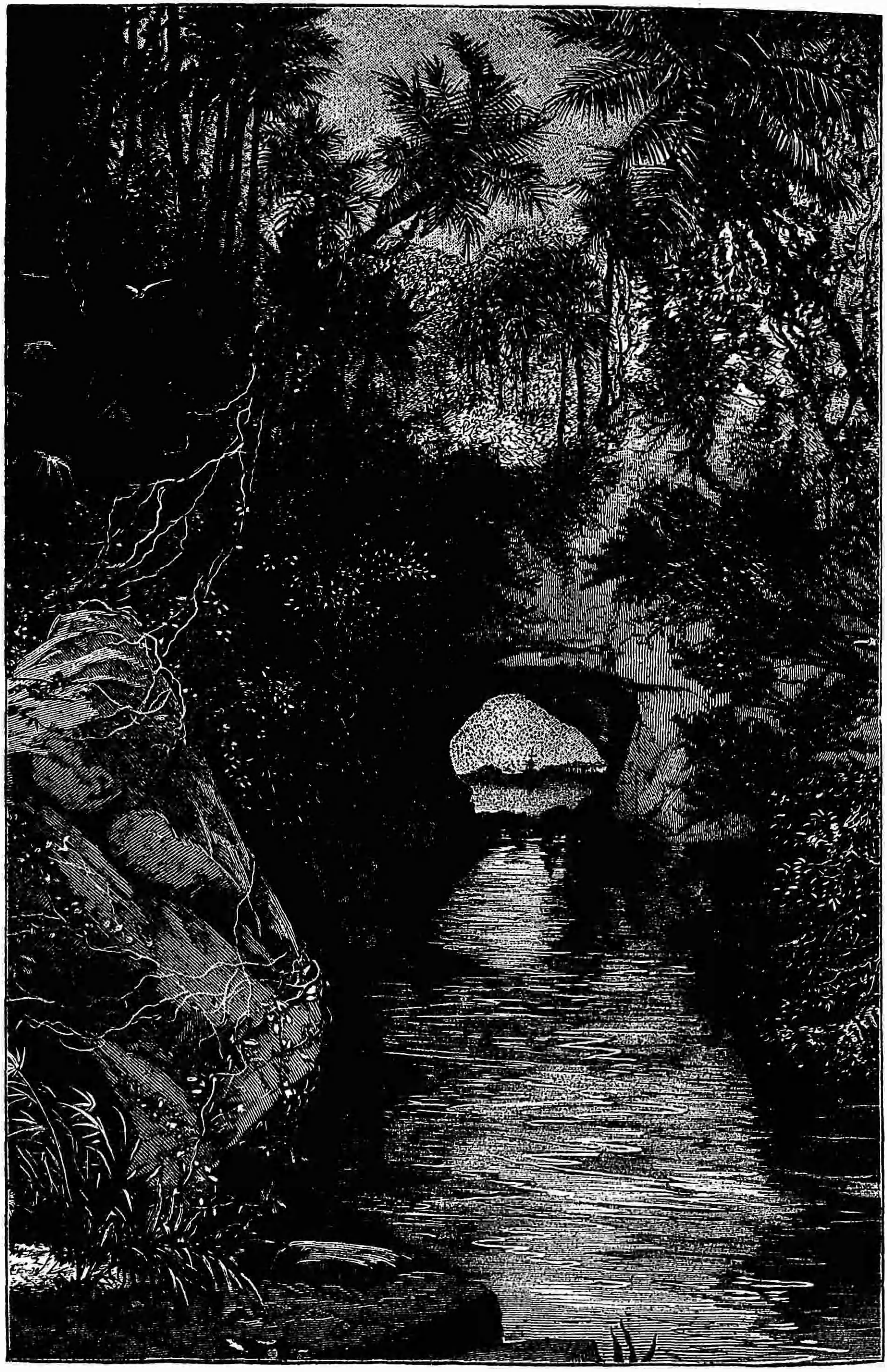
PRAYER UNION FOR SOUTH AMERICA.

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

I. Prayer for the abundant outpouring of the Holy Spirit on the Committee, Secretaries, and co-workers at home, that all may be diligent in business, and fervent in spirit, serving the Lord, during the New Year, and that much blessing may rest upon the general management.

II. Prayer for the Bishop, Chaplains, and all other missionary agents of the Society, that they may be increasingly strengthened to fill their respective spheres to the glory of God and the salvation of souls, and that they may experience much of the consolation of the Holy Spirit in all their labour and travail.

III. Praise for much blessing and answer to prayer in the past year; for agents so far supplied for vacancies, preservation and restoration of health, providential care of Mission Stations, the opening of new doors of usefulness, and for the translation of portions of the Word of God into the Quichua and Yaghan tongues.



SCENE ON ONE OF THE TRIBUTARIES OF THE AMAZONS.

THE SOUTH AMERICAN

Missionary Magazine.

FEBRUARY 1, 1881.

LETTERS.

SINCE our last issue letters have been received from Revs. W. H. Shimield (*Dec.* 1); F. Young (*Dec.* 7); J. H. Gybbon-Spilsbury (*Dec.* 1); F. N. Lett (*Nov.* 30); W. H. Lloyd (*Dec.* 1); W. T. Duke (*Dec.* 10); Messrs. J. S. Robertson (*Nov.* 13 and 30); Singlehurst and Co. (*Dec.* 10); Hugh McCaul (*Nov.* 18); J. E. Resyek Polak (*Dec.* 8).

BUSINESS.

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

Plans and estimates for the new school and catechists' house in one, answering also as a temporary church, were approved for carrying out forthwith.

It was decided that Mr. Bridges should embark for Ooshooia, if possible, the third week in March.

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

FINANCE.

The Finance Committee held Meetings on the 7th and 27th inst.

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

GENERAL INTELLIGENCE.

AS intimated in our last General Intelligence, Bishop Stirling had placed the Rev. J. A. Dodds at Lota. His Lordship had been a considerable time in correspondence with the Santiago community on the subject of the appointment of a clergyman there, but up to the time of his departure for the South they had not settled to meet the Society's propositions as to partly providing the stipend. The Bishop having no desire to interfere with the work of the American Presbyterians in that city, refrained from any attempt to force a clergyman into the position held consecutively by the Society's chaplains, Mr. Wilkinson, Mr. Rowe, and Mr. Quick; and finally decided to leave Santiago without a chaplain for the present, and to reoccupy Lota. The Committee are very pleased at the resumption of the old English services at this station, in accordance with the unanimous desire of the meeting convened by the Bishop on visiting the place with Mr. Dodds. It is cheering to hear that some of the community were hungering and thirsting for the ministrations of a servant of Christ; and we trust that much grace and power may be given to the pastor, now appointed, to faithfully shepherd these sheep confided to his spiritual care. Hereafter we give a short quotation from the Bishop's letter of Oct. 25th, 1880, on the subject.

The Society's parsonage, which had been occupied by a family, is in good repair and has been, courteously, placed without delay at the disposal of the clergyman by Señor Squella. The church being only of wood cannot be considered a permanent building, and, with the school premises, will need the active and energetic attention of both pastor and people to place them in efficient repair or raise more permanent structures as may be found desirable.

Active steps are being taken by the Committee to carry into effect the desire they have long had to erect a more suitable house of prayer, at Ooshooia, than the hut which has answered

the purpose in some measure hitherto. It has been decided that the most useful method of applying to this end the funds kindly and specially subscribed by friends is to send out a framed schoolhouse containing rooms at one end for the residence of the additional Mission staff contemplated. The schoolroom itself will be 40ft. by 20ft., and will be suitably arranged for Divine service. The third week in March has been named for Mr. Bridges and his family to return to Tierra del Fuego, accompanied at all events by two lay assistants. The translation of the Gospel by St. Luke into the Yaghan language has been completed by Mr. Bridges; and the Bible Society having most kindly undertaken the printing of it, it is hoped that copies will accompany our missionaries to the scene of their labour. Who can estimate the value of this gift to those benighted ones who, by the grace of God, are emerging from darkness and the shadow of death! May our hearts be uplifted for a great blessing on these various matters connected with this Mission!

The Rev. George Scott duly embarked with his eldest daughter for the Gran Chaco by the "Galileo" on January 5th.

Messrs. Singlehurst, of Para, inform us that Lieut. and Mrs. Jones arrived safely, and are gone onwards to the Mission-station Saô Pedro, River Purús. We trust that by this time the hearts of our missionaries there have been cheered by the arrival of this long-needed assistance. We understand that Mr. McCaul was well enough to return to the Mission-station from Manaos, instead of then coming onwards; but his health does not appear to be sufficiently re-established for him to resume his duties, and his return to England has been decided on.

The English community at Saô Paulo have decided to place a tablet in the church in loving memory of the late Rev. J. I. Lee, their former pastor.

On the Rev. G. P. Quick's time expiring he was to leave Saô Paulo at the beginning of the year, having previously made arrangements with the churchwardens for the temporary conducting of the services. As opportunity occurs, we hope to continue the narrative of his missionary tour in the company of the Rev. G. Chamberlain of the American Presbyterian College at Saô Paulo.

Intelligence has been received that the Chilians have captured Lima. In the interests of Christianity and humanity we trust that the sword may now be sheathed, and the war terminated which has been waged with so much bitterness for the past two years on the West Coast.

The description of our annual opening prayer-meeting will be found hereafter.

The accounts for the year ending December 31st, 1880, close on January 31st; and we venture to hope that all payments for the old year will bear date not later than that.

E. P.

Meeting for Prayer and Praise.

AS usual at the beginning of the year, the Committee had the privilege of assembling a number of friends in and near London, on Friday, the 7th January, at the Society's Offices, for the purpose of thankfully acknowledging the mercies experienced in connection with the work abroad and at home during the past, and of seeking the continued blessing of God and guidance of the Holy Spirit during the year now entered upon.

Mr. Bridges was again present, and his restoration to health, and his completion of the Gospel by St. Luke in the Yaghan tongue, were subjects of thankful congratulation.

W. Hughes Hughes, Esq., occupied the chair.

The service commenced with singing the 6th Hymn,—

"Hail to the Lord's Anointed."

Prayer was then offered by Mr. Couty, and a portion of the 10th chapter of the Epistle to the Romans was read.

The Rev. Wm. Windle, Rector of St. Stephen's, Walbrook, then addressed the meeting to the following effect:—

"It is related that a young clergyman once ventured to express to the Duke of Wellington his opinion that missionaries did very little good and that they might as well stay at home. The great soldier turned upon him with 'Look to your marching orders, sir! "Go ye into all the world, and preach the Gospel to every creature."' This is the commission for missionary work from the Saviour, who is pleased to use human instrumen-

tality. 'The scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!' (Rom. x. 11—15.) These verses were penned, under the teaching of the Spirit of God, by the greatest Christian missionary the world ever saw, the great Apostle of the Gentiles, who was able to testify 'that from Jerusalem and round about unto Illyricum he had fully preached the gospel of Christ.' Yes, this is *the* message, the Gospel of our Lord and Saviour Jesus Christ. Glad tidings of great joy to all the nations upon earth; that the Saviour became incarnate, was crucified, and rose again, in order that He might destroy the works of the devil and bring back 'through the foolishness of preaching' all the races of mankind from their idolatry, misery, and sin, to the knowledge of Himself; and the simple means of restoration is through faith in Him. 'For the scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek' as to their moral state before God. Neither the Jew, with his ecclesiastical privileges, nor the Greek, with his scholastic literature, can be saved by these means; 'for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature'; *i.e.*, neither Jew nor Greek can be accepted because of their nationality or their privileges; but, on the other hand, in whomsoever the new creature—the new creation is manifest—whether he be Jew or Gentile, bond or free, that man is accepted before God, 'for the same Lord over all is rich unto all that call upon Him; for whosoever shall call upon the name of the Lord shall be saved.' And then the state of the heathen world presents itself to the mind of the Apostle, 'How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!' Although every part of the world which is still unevangelized has a claim upon our notice, our sympathy, and efforts, and while we would bid God-speed to those Societies which are endeavouring to carry out the Saviour's injunction to send the Gospel to every creature, yet we must to-day, dear friends, especially confine our attention to the one in which we are more immediately interested, the South American Missionary Society. Cradled in storms, its early years had much and very difficult work to do, and, as the blood of the martyrs has been said to be the seed of the Church, so the lives of the first pioneers of this Society, wasting away on the desolate shores

of Fuegia and perishing before supplies could reach them from England, have been the means, under God, of quickening others to take up the noble work on which they had embarked, but which, in the inscrutable wisdom of God, they were not permitted to carry out. 'If I have a wish (wrote Captain Allen Gardiner in his last hours) for the good of my fellow men, it is that the Tierra del Fuego Mission may be prosecuted with vigour.' The missionary takes his life in his hand, so to speak; he sacrifices ease and the comforts of home, and goes forth in the name of the Lord to 'preach the Gospel of peace and bring glad tidings of good things,' fully expecting to meet with hardships, perils, and opposition from the powers of darkness and ungodly men. Thus his faith and love to the Master are severely put to the test. And, indeed, how often does God teach His children and His church the lesson of His own absolute sovereignty. He raises up instruments, trains them, uses them, and then when men are admiring them, He suddenly takes them away. He accepts the work they have done, and by withdrawing them from it, leaves a void which others, even while lamenting their own inexperience, are impelled to step forward and fill up. We can only in these and innumerable instances remember who it is that says, 'Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.'

"And here we ask what our Society is doing, and what can be said of its progress? On opening the Magazine for this month, we find a very interesting New Year's Address by our excellent friend, the Rev. J. W. Marsh, who there gives us a succinct account of the work of the Society for the last twenty-two years. No one can rise from the perusal of that summary without a feeling of thankfulness for what God has wrought by the instrumentality of our Society. We may well praise Him for His goodness in the past, and take courage for the future. You will all, I am sure, agree with me, that that paper is a valuable historical *résumé* of operations. In reference to Fuegia, we have the happiness of seeing among us to-day our valued missionary and friend, the Rev. Thomas Bridges. We thank God that his health is so far recovered that he purposes soon to return to the scene of his labours, and hopes to be accompanied by a clerical fellow-worker and two catechists. We are sometimes twitted because our number of native converts is so small, and this by those whose Christian experience ought to be larger and deeper than that of the traditional old lady who, when waited upon for her usual subscription, testily exclaimed, 'What! another subscription! the heathen not converted yet!' It is a fact that Carey and the first English Baptist missionaries laboured seven years before the first Hindoo convert was baptized. Judson toiled on for years without any fruit of his labour appearing, although half a century afterwards there were a hundred thousand converts. So Mr. Wolfe laboured at Fowchow for a dozen years apparently in vain. I would ask all impatient and captious people to read carefully the 13th and 14th pages of the 'South American Missionary

Magazine' for this month, and they will not only find therein a satisfactory answer to their doubts, but a definite statement of results for which we all ought to be truly thankful, first to the great Head of the Church, and secondly to the devoted men who have laboured there up to and beyond their strength in carrying the Gospel to the heathen. Of course the work must be slow. A nation is not now born in a day. The language has to be mastered and reduced to a system, and really when we consider the materials with which Mr. Bridges has had to work, it is marvellous that he has succeeded so well as he has. Much of what has just been said is applicable also to the Amazon Mission. Difficulties, hindrances, failure of health,—these have been the lot of our missionaries there, while the first clerical and medical superintendent, the Rev. Dr. Lee, was accidentally drowned in the steamer while in the midst of his work. The Ipurinha language, spoken by the Indians, was described to me by Mr. Clough as a series of *clicks*, and he had quite failed to get hold of it, although we know that he speaks several European languages. But this difficulty has been greatly overcome by the perseverance and linguistic power of Mr. Resyek Polak, through his constant intercourse with the Indian children under his instruction, and he has been enabled to do much towards reducing Ipurinha to writing, finding in some respects a remarkable affinity between it and the Yahgan, spoken in Fuegia. As Mr. Marsh observes, 'In the Amazon Mission the rough work of preparation is partly accomplished. But you can only sow the seed of the Gospel so far as preparation is made for it. To plough one field does not help you to sow the next. Such a work as this cannot be hurried. We trust that our friends at home will not expect to gather in a harvest before time has been allowed even to sow the seed.'

"Dear friends, we live in eventful times. These are days of formalism and lawlessness, of indifference and infidelity. It surely behoves us not to slacken our missionary efforts, but to labour on in Christ's cause. Of one thing we may be assured that if we will fulfil the marching orders of the Captain of our Salvation, 'Go, teach all nations,' He will, on His part, fulfil His promise and cause all nations whom He has made to come and worship before Him. To take the message of reconciliation and be the heralds of peace and mercy to regions which have long been in darkness and in the shadow of death, is not given to members of the Committee, nor to the subscribers at home. This is the distinguishing honour of those who are 'sent.' But although we cannot do this, we may strengthen the hands of those who do. We can constantly remember them and their work before the throne of grace; we can pray that they may not labour in vain, but that all who come within the range of their preaching and influence, whether Aborigines, settlers, or Europeans, may learn of them the message of peace, and while they give up their idolatry may receive and reverence the only true God, Father, Son, and Holy Ghost. And even as this very week the earth may be said to be girdled with a

circle* of prayer, so may the time speedily come when all 'the heathen shall fear the name of the Lord,' and when Christ 'shall see of the travail of His soul and be satisfied.'"

The 8th Hymn,

"Ye servauts of God,"

having been sung, the Chairman briefly expressed the thanks of the Meeting to Mr. Windle and drew attention to the fact that a review of the year revealed much cause for thankfulness, while there had also been trials. Now was the sowing time, and delays and difficulties experienced need not discourage. When it was realised that in New Zealand, now a comparatively Christian country, for twelve years' labour, at first, there was not a single convert, the Society in reviewing its work might well thank God and take courage. The Chairman of Finance had indicated that there was a lack in the exchequer to meet the needs, but even here he by no means despaired, but trusted that the requisite means would be forthcoming.

Prayer was then offered by the Rev. R. J. Simpson; and the Doxology was then sung, and the meeting concluded with prayer, by the Rev. Thos. Bridges, and the Benediction.

FROM the Bishop of the Falkland Islands we quote as follows on the subject of the appointment of the Rev. J. A. Dodds to Lota:—

"*On board the 'Denderah,' October* 25, 1880.

"My last letter (Oct. 15) was despatched from Valparaiso by the mail of the 16th inst. On the following day I left in this steamer with Miss Stirling for the Straits and the Falkland Islands.

"We are now emerging from Smythe's Channel into the Straits, and expect to be at Sandy Point to-morrow afternoon or evening.

"It is possible that letters from you may be awaiting me here, but I may not get them in time for acknowledgment (for the 'Denderah' will not stop long in that open roadstead unless by necessity). So I write independently of your letters, and confine myself to one matter.

"This matter is connected with Lota. I told you in my last that I

* Week of Prayer.

thought of putting Mr. Dodds there but that up to the last all was uncertain. I now report to you formally that I have appointed him to that place as chaplain. He accompanied me thither in the 'Denderah,' and was present with me at a meeting in the church on the evening of the 18th inst. There were not many present, but the meeting was called suddenly, and the night was dark, and very wet. A dozen or fifteen would be about the number of persons gathered on the occasion. The feeling in favour of the appointment of an English Episcopal clergyman was unanimous and strong. . . . . "WAITE H. FALKLAND ISLANDS."

THE "ALLEN GARDINER."

CAPT. WILLIS'S letters of Oct. 1st and 9th inform us of the movements of the Mission yawl up to that date.

Heavy weather had been experienced, and grounding on a point is recorded. Providentially, the water appears to have been smooth, and no damage was thought to be received, the vessel being hove off with a kedge anchor at once.

"'*Allen Gardiner*,' *Sandy Point*, *October* 1*st*, 1880.

"I write to inform you of our safe arrival here from Ooshooia, after a tedious passage of nineteen days, besides which we were detained at Lywia, and returned to Ooshooia in consequence of a severe S.W. gale, with the barometer at 28.15, rising to 29.20, from the 31st of August to September 7, when we again set out. We either had very light, variable, or strong west winds, until we came to Desolate Bay, when we had strong N. and N.W. to Labyrinth Island, when we anchored, as the tide was turning unfavourable. In beating to an anchorage we grounded on a rocky point; the kelp was run under by the tide; the concussion was so slight that the steward did not feel it, and we hove her off with a kedge and line immediately, and got safe to anchor in nine fathoms without, I believe, the least injury, as the rocks are round and smooth and covered with kelp, and it was quite smooth—no motion whatever.

"I arrived here at 9 p.m. on the 25th ult., and received a letter from Bishop Stirling to wait for the German ss. of the 6th inst., for stores for Ooshooia. We are now painting, as this is the only chance we shall have this season, as on my return to Keppel I wish to bring a full load of potatoes, and one of cattle to Ooshooia, except your letters or the Bishop's define my future work before Mr. Bridges' return. The supplies which we now take and those brought from Stanley are expected to suffice for this year's work. I do not think there will be many skins bought this

summer, as there are so many sealing vessels out—about twenty that we know of already. We hear of another affray westward, in which Indians and whites have been killed at a seal rookery.

"*Oct. 9th.*—Since writing the above we have had a severe gale from W.S.W., a complete tornado or pampero; we had both anchors down, all the chain out on one, and riding springs to the mizenmast. For two days it was terrific; a barquentine was obliged to slip from the hulk in the night, and did not bring up until she was in about twenty fathoms of water. After this was over we had a S.S.W. gale for twenty-four hours; since, it has been fine; the barquentine was two days warping in again. The Government steam launch, which had just returned from an excursion got up to catch Alacooloof Indians, who had been stealing cattle at Port Famine, &c., either parted or dragged away and was lost. The Port Captain was away three days to Gente Grande Bay and coast to see if she was wrecked, but came back having seen nothing of her. The German ss. 'Luxor' arrived on the 7th, but no news for us. The 'Iberia' is expected on the 14th inst.

"J. C. WILLIS."

Brazil.

SAO PAULO AND SANTOS.

THE following affecting testimony to the work and worth of the late Rev. J. I. Lee, formerly Chaplain at the above station, has been kindly placed at our disposal:—

"*Saô Paulo, the Brazils, Oct. 28th,* 1880.

"Dear Madam,—At a meeting held a few evenings ago, by those who were your son's parishioners during his chaplaincy in Saô Paulo, we were selected on their behalf to tender you our heartfelt sympathy in the sad bereavement you have suffered.

"The intelligence has thrown a gloom over our English community, and those that were here at the time of Mr. Lee's ministry deeply grieve over the fatal accident; recalling, as they do, the three years during which he devoted himself to his work here, with all the unselfish kindness and earnest ardour of one who followed in the self-sacrificing steps of his Lord and Master.

"Some of the young men have treasured up grateful recollections of his careful instruction.

'The self-denying care with which, on his long journey from Assunguay, he ministered to the wants of some distressed immigrants who returned with him, is still remembered by them with deep gratitude.

"All think with pride of the Christian bravery he manifested during

the yellow fever seasons at Santos, when he never shrank from his trying work, but went ever with words of consolation into the thickest of the danger—into the very hotbed of disease.

"On Sunday evening a Memorial Sermon was preached in our English church by Mr. Lee's friend, Mr. Chamberlain, the American minister here, who touchingly alluded to the mournful news which had just reached us, and especially to your son's earnest Christian character and work.

"It has been resolved to place a marble tablet to his memory in our church, where he so often spoke to his fellow-countrymen the words of eternal life.

"We trust that your crushing sorrow may find some alleviation, not only from the glorious Christian hope that your son in another sphere, and under brighter conditions, is still serving the Saviour whom he loved and sought to imitate, but also from this testimony of all his friends in this far-off province of Saô Paulo, to his brave, manly, unselfish Christian character, and to the profound regret and sorrow felt by all who knew him here.

"We believe that those words of St. Paul were true also of Mr. Lee, 'For to me to live is Christ, to die is gain;' and we trust that the God and Saviour, who was his constant theme, will support and console you at this time of bitter trial, and enable you to say calmly and trustfully, even at this mysterious dispensation of Divine Providence, 'Thy will be done.'

"Assuring you again of our deep feeling of sorrow and sympathy,

"We are, dear Madam,

"On behalf of the Saô Paulo friends of the Rev. J. I. Lee,

"Yours sincerely,

Signatures { WM. SPEERS. / GEORGE P. QUICK. / W. H. COCKELL. / W. SHELDON. / H. K. HEYLAND."

Salto.

URUGUAY.

WE regret to hear that Mr. Shimield has had a fall from his horse when riding fast in Mandisovi, having been called to perform a baptism. The horse fell in consequence of placing his fore-feet in an ants' nest, turning a complete summersault. Mr. Shimield's collar-bone was broken; but providentially he was not far from assistance, and is doing well.

We add some extracts from Mr. Bowring's report on the Spanish Mission :—

"*Salto, Oct.* 19*th*, 1880.

"On my arrival here the 20th Aug. I set to work immediately, advising personally those who are interested in the propagation of the Gospel.

"It is with great thankfulness that, with God's blessing, I am able to report the Mission a 'success.' Our small church has been filled with a very attentive congregation, composed of all nations, Germans and Italians preponderating. With the invaluable assistance of the Rev. W. H. Shimield, I have been enabled to form a small choir of fifteen boys and girls, who take part in the evening service. In connection with the Church there is also a Sunday-school established for English and Spanish children, numbering in the register forty-three, average attendance seventeen ; also a day-school of ten boys.

"I hope ere long to be able to report continued success as soon as the Mission becomes sufficiently known.

"We ask for your prayers for God's blessing on this Mission.

"E. S. BOWRING."

Argentine Republic.

BUENOS AYRES PROVINCE.

THE subjoined list chronicles Mr. Gybbon-Spilsbury's arrangements of camp services for the last quarter of the old year, and will afford satisfaction to those of our readers who have relatives at the estancias enumerated.

By special request of the congregation of the chapel of ease at Las Flores, our chaplain has arranged to give two services there in each month, pending final settlement.

"19, *General Paz, Belgrano, Buenos Ayres, November* 12*th*, 1880.

"Since writing to you last time, I have made another journey down south, taking in the Sauce Corto and the Sierras de Curamalan in addition to Bahia Blanca and the Sauce Grande. I was fifteen days out from the Azul on horseback, rode 195 leagues, had one marriage, five baptisms, and four services. It is perfectly wonderful the progress the camps have made since my last visit, seven months ago. Ranchos are springing up

in every direction, and many of these new settlers are English. Since the frontier has been secured against the Indians, the migration southwards has been marvellous.

"MONTH OF OCTOBER.—Sunday, October 3, 11 a.m., Espartillar, Mr. Fair's. Sunday, October 3, 3 p.m., Chascomús, the Manse. Monday, October 4, 3 p.m., Ranchos (Holy Communion), Mr. Moore's. Sunday, October 10, 11 a.m., Macedonia (Holy Communion), Mr. Cribbis'. Sunday, October 17, noon, Sauce Corto, Mr. Muggeridge's. Wednesday, October 20, 7 p.m., Bahia Blanca, Mr. Muggeridge's. Sunday, October 24, noon., Sauce Grande, Mr. Muir's. Wednesday, October 27, noon, La Florida, Mr. Pettigrew's. Friday, October 29, 1 p.m., Rosas (Holy Communion), Mr. Foster's. Sunday, October 31, noon, Chascomús, Saint Andrew's. Sunday, October 31, 3 p.m., Chascomús, the Manse.

"MONTH OF NOVEMBER.—Monday, November 1, noon, La Buena Esperanza, Mr. Robson's. Tuesday, November 2, 7 p.m., Dolores, Mr. Smyth's. Sunday, November 7, 11 a.m., Nueve de Julio (Holy Communion), Mr. Carbonnell's. Tuesday, November 9, 11 a.m., Chacabuco, Mr. Perkins. Sunday, November 14, 11 a.m., Pinedo (Holy Communion), Mr. James'. Sunday, November 14, 7 p.m., Azul, Mr. Brown's. Sunday, November 21, 11 a.m., Negrete, Mr. Shennan's. Sunday, November 21, 2 p.m., Salado, Mr. Ibbetson's. Tuesday, November 23, 10 a.m., Rosas, Mr. Foster's. Sunday, November 28, noon, Lezama, Mr. Church's. Tuesday, November 30, 11 a.m., Alegre, Mr. Garland's.

MONTH OF DECEMBER (arranged to include the duties undertaken at San José de Flores Chapel).—Wednesday, December 1, noon, La Aroma, Mr. Nicol's. Sunday, December 5, 11 a.m., Macedonia, Mr. R. Lawrie's. Monday, December 6, 11 a.m., Pinedo, Mr. Grant's. Tuesday, December 7, 11 a.m., Parish, Mr. McCracken's. Sunday, December 12, 11 a.m., San José de Flores, Chapel. Sunday, December 12, 5 p.m., Belgrano, Mrs. Stockdale's. Sunday, December 19, 11 a.m., Negrete (Holy Communion), Mr. Shennan's. Sunday, December 19, 3 p.m., Ranchos, Mr. Moore's. Tuesday, December 21, 11 a.m. Cacharí (Holy Communion), Mr. Naylor's. Sunday, December 26, 11 am., San José de Flores (Holy Communion), Chapel. Sunday, December 26, 5 p.m., Belgrano, Mrs. Stockdale's. Tuesday, December 28, 11 a.m., Maté Grande, Mr. Carbonell's. Friday, December 31, 11.30 p.m., Belgrano, Mrs. Stockdale's.

"All communications as to services, baptisms, marriages, &c., can be addressed to the Chaplain, care of Messrs. Krabbé, Higgins, and Co., 36, San Martin, Buenos Ayres." "J. H. GYBBON-SPILSBURY, Chaplain."

NORTHERN MISSIONS.

The Amazons.

LIEUT. JONES sends us some useful remarks on the best lines of communication with Saô Pedro, and some general impressions on Para, gathered from a few days stay there awaiting a steamer onwards. Messrs. Singlehurst inform us that Lieut. and Mrs. Jones proceeded up river December 6th.*

"*SS. 'Paraense,' November* 4.

"We have had so far a pleasant voyage from Lisbon. From Havre to Lisbon we had a succession of high winds with heavy cross seas until the day before our arrival off the Tagus, when the wind and sea calmed down, and it seemed such a pleasant contrast, heightened by the fact that that day was Sunday. The whole of nature appeared to harmonize with the day of days.

"We were fortunate in having escaped the worst part of a storm which raged on Wednesday, as we did not leave Havre till Thursday morning, from some defect in the boilers of this ship.

"My time was fully occupied during the passage to Lisbon. We are now in lat 16° N. and long. 19° W., and expect to arrive off Para Wednesday next, 10th.

"On asking the captain of this ship about the mails, I find that there is one regular line of mail-boats to Manaos (American line), but beyond Manaos there is no regular communication ; but small steamers (belonging to different companies) run irregularly, carrying mails, &c., if requested.

"*Para, November* 19.

"We have arrived here safely ; I will write to you by next mail in about fourteen days' time, but as a mail leaves now I am sorry to have to tell you, in a line at present, that we (I am afraid) shall have to stop here till the 5th of next month.

"*Para, Tuesday, November 23rd.*

"We arrived here (Para) on the 12th instant, but the steamer for the Purús sailed on the 5th instant, so that we were seven days too late for a passage by her, and no other steamer will sail for the Purús till the one of the 5th of next month (December). I have ascertained the following facts :—There is only one company which sends steamers regularly up the Amazon (Amazon Steam Navigation Company), which line is subsidized by Government. This Company sends a steamer to the river Purús on the 5th of every month from this port, so that for the certainty of catching

* See Frontispiece.

a steamer bound to that river (in the case of individuals or luggage of any kind), Booth's line of steamers from Liverpool would be the most convenient to sail by, as they are timed to arrive off Para on the 25th of every month, while Singlehurst's are timed to arrive here on the 10th of every month. I may as well add that these two lines, although once in opposition, are now acting in harmony, so that in taking a return ticket to or from England the option is given you of sailing by either line.

"There are one or two private companies running steamers up the different affluents of the Amazons, as also up the Purús; but they run irregularly, and often, after being advertised to sail a certain day, may be delayed for several days. A passenger coming from Europe must never depend on these private steamers if bound to the Purús or any other part of the Amazons. I believe that Messrs. Booth's line of steamers are about to run one steamer a-month from London. One of that line has just arrived on a trial from London. On the other hand the mails from Para to England are as follows:—On the 10th and 25th *viâ* Liverpool; *viâ* Pernambuco on 5th, 15th, and 25th of each month, catching royal mail line at Pernambuco; and on 20th by an American line *viâ* Pernambuco.

"I have no doubt that you have had, from many, descriptions of Para and the people, but perhaps a few notes may not be out of place.

"Para is a town (which suddenly comes into view after rounding the most eastern point of the Island Mosqueira, distant from this point about three miles) situated on the mainland, being in reality built on the banks of the river Mujú. This river (Mujú) a little below Para empties itself through many small channels, caused by a network of islands, into the southern mouth of the river Amazons. This southern mouth of the river Amazons is called the Rio do Para, which name it keeps in its course towards the open sea, making a further distance of about fifty miles. The Island of Maraja, separating the southern mouth from the northern mouths of the Amazons, is not so much an island as a great tract of land cut off from the northern mainland by a network of narrow channels through which the Amazons sends its contributions of water to the sea. The southern is the principal entrance, although the northern mouths are navigable.

"Para contains about 38,000 inhabitants; the central part of the town is built on a gentle slope leading down to the banks of the river Mujú, and together with the suburbs stretches quite two miles inland. The houses in the suburbs are generally owned by merchants, and are long and low, with only a ground-floor, as a rule, raised about ten feet from the ground; they are built of a kind of brick with the outside glazed, which on a bright moonlight night has a very charming effect, surrounded as they are with the luxuriant foliage of tropical growth, among which the fan-leaved palm is conspicuous, springing to the height of twenty to thirty feet. Para is a growing commercial town; about forty years ago it was a small village, the locality around being then a large swamp. Through the energy

of the local authorities these swamps, to a great extent, have been drained, and the town is now comparatively healthy, yellow fever being hardly known.

"Spiritual life here, unhappily, appears to be at a very low ebb, the upper classes seeming careless of all religion, and the lower showing an increasing apathy to their national religion, probably owing to the very bad example set, to a great extent, by the clergy. The Bishop of Para is, I hear, an exception, and has the reputation of being a very self-denying and earnest man, and his example has been the means of gathering round him a small band of priests of like mind.

"This apathy to the national religion is owing also to the superstitious and sensuous forms which accompany the observances of the Roman Catholic religion in this part of the world. It is the same in Peru and Mexico, but even to a greater extent in those two countries, where the priests hold great power, while education is at a standstill. In Brazil they have in every town their local national schools.

"This apathy also is partly owing to climatic influences, which make the people listless and indifferent. As a nation they are not fond of reading. Their commercial pursuits are characterized by listlessness (the Portuguese to a great extent colonize the country, and are the commercial people of the country). This apathy in extending to their spiritual life makes them receive the Roman Catholic religion as their State religion, and as such they patronise it, but at the same time it is despised by the more intelligent part of the community. The lower classes notice the indifference of the upper classes, and as a result show two faces, one to the priests and the other to the world. As far as I can gather, a Protestant minister at Para would meet much opposition at first, but not so much as in Mexico, where I have known Protestants to be very badly treated.

"RALPH W. JONES."

SAÔ PAULO.

MISSIONARY TOUR IN THE PROVINCE.

(*Continued from page* 279, *Vol. XIV.*)

"*Saô Paulo, September* 18, 1880.

"When the priest told him it was the Word of God, 'How is it then,' he said, 'that I have never heard of it before? Nor did my father, I suppose, for he never taught me! I will get one and read it.' At this the padre laughed, for he knew he could not read. 'Then,' he said, 'I will learn to read.' And the padre laughed still more. But Henrique was determined, and, though he was even then advanced in years, he went at once and engaged a man to come and live with him and teach him and his sons to read. For himself he had also to buy spectacles.

It was not long before he could spell out the Word of God, and that Word has ever since been his constant study and his joy. And so, one by one, he and his family became convinced of the truth, and gave evidence of true conversion to God ; and neighbours came to learn what the Gospel was. And missionaries came and taught, and admitted many into Church membership ; and now, where there was not long ago the grossest ignorance about Christianity, where the only name invoked was that of the Virgin Mary, where the shrine of the Deity was represented by a little cabinet of wax gods, where the only minister of the Church was a priest far away, who gambled at cards from Saturday night till the hour of Mass on Sunday, and then gambled and drank regularly for two or three days till he had to be taken to his farm to get sober for the same course the following week, here we find now the same people reading the Bible and having family prayer regularly in their own houses, assembling every Sunday, even when there is no minister to read, and praise, and pray in the house of God, and seventy of them to-day testifying at the Holy Communion to their love of the Lord Jesus Christ.

"Our friend Henrique, who once when he heard of the missionaries, declared that if they came inside his gate he would set his dogs at them, has long ago changed his mind, has flung his idols into the river, and is now the Elder of the Church, and is known by all to be a man who walks with God. It would be difficult to find a more charming old Christian even at home. His prayer that Sunday evening at family worship in his crowded room I shall never forget. It was such a fervent pouring forth of thanks to God for the gift of our Saviour, and such an earnest petition for the presence of His Holy Spirit.

"19*th*.—Early this morning a wedding took place in the church, and an address was given, and afterwards a number of people assembled at the house for family worship.

"At ten we bade adieu to the congregation, and rode on through 'camps,' and when we were in the midst of some tall branches we lost the path, and regained it with some difficulty by pushing through the thick bushes, getting caught by creepers, and almost dragged from the saddle.

"We passed two beautiful waterfalls, one above the other, away in a lonely spot where few can ever admire them.

"We were met by a man, at whose house we were to call, and his long knife was very useful for clearing a way through the projecting branches.

"For a short time we passed through part of a primeval forest, where the tall trees rise straight up into the blue sky, and the beautiful leaves of the wild banana, and the various ferns and orchids gracefully drape the lower branches, and everything luxuriates in the cool shade.

"About two o'clock we arrived at Bour Jardim, a house where they were expecting to have service. Leaving my friend there, I turned aside into a deserted mill to have a private interview with some creatures who had attached themselves to me most affectionately as I pushed through the

bushes. I have never seen any of their relatives except in this country, so I will here introduce them to my readers. They are something like a very small spider, and rejoice in the name 'carapatos.' Sometimes a nest of them drop on a traveller as he rubs against a bush, and then they spread themselves over him and fasten tiny pincers into his skin, and can scarcely be persuaded to let go again. And if we tear them away, they leave these pincers behind to serve for many days as a stinging protest against their removal. On this occasion I divested myself and my clothes of fifty-six of these interesting acquaintances. But as I was rejoicing in my freedom I nearly stepped into a wasp's nest, and immediately some of its inmates desired to become intimate with me, and one came so near that I extracted its sting with my eyelid.

"A few minutes after leaving the house my companion started back from a snake upon which his mule had almost trodden, It was coiled up to strike, but he got a stick and killed it. It was a deadly Jararáca, and its velvet skin was the most beautiful I have seen.

"We greatly enjoyed our evening ride. The sun went down in gorgeous colours; the moon rose in its full beauty, and we could not help singing hymns of praise as we went through the sandy lanes into the village of Brotas.

"20*th*.—We had a delicious bath in the Rio Jacaré, or Alligator River. And after breakfast Mr. Chamberlain took me to call on some of the chief people of the place. They all treated him with the greatest respect possible, and listened with attention and interest to his words on religion. One gentleman accompanied us to the Falls of the Jacaré. The river pours in one deep volume over a perpendicular trap rock some fifty feet high, and a little further on rolls part of its waters down a narrow gully, filling the air with cool spray, and part over a semicircle of black terraces. Below there are curious trees and perpendicular rocks on the opposite side, and in the centre a little island with one tree covered with orchids and ferns.

"Brotas is a place of special interest in the annals of Brazilian Protestantism. It was here that Padre Concessão gave up his connection with the Romish Church. When a boy he had been sent to his uncle (a priest at Sorocaba) to be educated for the priesthood. There he learnt Latin in a Latin Bible, and this book became his great delight and his chief study. His uncle once said to him, 'It is a good book, but it will cost you dear.'

"At his Ordination the priests present hissed in his ear 'heretic,' but the Bishop commended his sermon, and said he would be a great preacher. He did become so, and was often chosen to preach on special occasions. But he was so true to his convictions that he won the name of 'quasi Protestante.' In 1864 he was requested to preach about St. Sebastian. When he had ended his oration, he told some friends that he would never preach from the pulpit again. He was expected to speak about saints of whom there was no genuine history, while if he preached the Bible, the

true Word of God, he would be scorned as a Protestant. So he gave up his Vicarage at Brotas, and went to live on a farm near Rio Claro.

"All this occurred before he had known anything of the Protestant missionaries in the province. A short time after his secession from the Church of Rome, Mr. Blackford visited him, and they went together to his old parish, and remained some days preaching and conversing and distributing Bibles. It was at this time that the first believers were admitted to Church membership at Brotas. Then began earnest work and fierce persecution. The Word of God read and believed manifested its converting power in many, who have borne faithful testimony to the sincerity of their faith ever since. But it was through much tribulation that they entered into the kingdom of God. In the little town itself, where more business is done on Sunday than on all the other days of the week together, the faithful Christians could not remain, but were scattered over the country round. And even now, although the people of the place show Mr. Chamberlain such respect, and although the vicar sends his children to the little Protestant school, the attendance at Divine service was the smallest we had throughout our journey.

"The School-house in which we stayed is the one which Mr. Lennington made the starting-point of his Mission-work some years ago. In 1868 there was a conspiracy to destroy it while the Protestants were assembled for worship. This was just at the time when a special persecution took place at Lorena. There Mr. Chamberlain and Padre Concessão were holding a meeting one evening in November, and when the worshippers came out they were met by a party of men with clubs, who beat and wounded them, and left some of them for dead. They were all shouting for Padre Concessão, but he passed by them unrecognised.

"Mr. Chamberlain immediately went to Rio de Janeiro and saw the Minister of Justice, who took up the matter warmly, and sent an order to have a strict investigation made. This order was published in the papers, which were received at Brotas the very day for which the attack on the Protestants had been planned, and the Delegado of Police posted it on his doors, and called attention to it, threatening to use every means to punish anyone who should join in the intended attack. So the dark design was frustrated. But the people subscribed together and rented the house, and gave the missionary and his family notice to leave on the following day; and, as no other house would admit them, they were obliged to go out to some little rañcho in the country.

"To-day we passed a corner house, which, when my friend first came here, was inhabited by Sr. Manuel ——, the Delegado of Police. He saw Mr. Chamberlain and Mr. Symonton enter the town, and said to his wife, 'These Protestants do not look so very dreadful after all; I will go and hear what they have to say.' Though his wife earnestly dissuaded him, he crept round and listened and asked questions. The preacher marked passages in his Bible, which he diligently read on his return home. The

Justice of the Peace was visiting at his house, and Manuel suggested that, as the Justice might be called on to give judgment on some case connected with these men, it would be well for him to go and hear for himself. So they both went. In course of time the Delegado and his wife were both converted. They afterwards went to live far away in the interior. About a year ago the wife, after a most exemplary Christian life, passed into the presence of her Saviour while singing to Him a hymn of praise. Sr. Manuel himself is one of the most earnest Christian laymen in the interior, and has been the means of bringing many of his neighbours to the knowledge of the Gospel of Christ. I heard him afterwards recount the story of his conversion to a Brazilian friend, whom he was endeavouring to persuade to accept the Saviour.

(To be continued.)

Notice of Book.

E venture to call our readers' attention to a Second and Enlarged Edition of "Far Off," Part II., which has just appeared. Mrs. Meyer has considerably added to the first edition, and her work is quite up to the standard of the series brought out by the well-known authoress of the "Peep o' Day." We can hardly imagine a more interesting book for children than the one under our notice. It is well printed and profusely illustrated, and describes in a graphic manner Australasia, Africa, and America. Of the 633 pages, the last sixty-two are naturally most interesting to us, treating, as they do, of South America. The three main sections deal respectively with the Empire of Brazil, the three European Colonies, and the nine Native Republics. On all of these the writer touches happily, if somewhat lightly, and anyone who has read these sixty-two pages to any purpose will have more knowledge of South America than we find most people possess. Mrs. Meyer concludes her book by a description of Patagonia and Tierra del Fuego, in which she does ample justice to the labours of our Society, both past and present. Indeed, all through the work Missions and missionaries are recognised as an important element in the world's strange places. We heartily commend the book, and hope to give some extracts in our next number of the "Gift."

H. S. A.

Gleanings.

"MY SON, IF THOU WILT RECEIVE MY WORDS, AND HIDE MY COMMANDMENTS WITH THEE."—PROV. ii. 1.

Receive my words. Let them be the seed cast into the ground of "an honest and good heart"—a heart prepared of God. Read the book of God, as one who sat at the feet of Jesus, "and heard His word." Like the Bereans, receive it "with all readiness;" like the Thessalonians, with reverential faith, acknowledging its supreme authority. *Hide My Commandments with thee.* Carry them about with thee as thy choicest treasure for greater security: as thy furniture always at hand for present use. Let the heart be the hiding-place for the treasure. Satan can never snatch it thence.

But there must be an active, practical, habit of attention. Yet to *incline the ear, and apply the heart.* "Who is sufficient for these things?" Oh! my God! let it be thine own work on me—in me. Thou alone canst do it. Let it be with me, as with thy Beloved Son—Waken my ear morning by morning "to hear as the learned." So let me, under thy grace, incline mine ear, and hear, that my soul may live.

Without this spirit of prayer—there may be attention and earnestness, yet not one spiritual impression upon the conscience; not one ray of Divine light in the soul. Earthly wisdom is gained by study; heavenly wisdom by prayer. Study may form a Biblical scholar; prayer puts the heart under a heavenly tutorage, and therefore forms the wise and spiritual Christian.

The word first comes into the ears; then it enters into the heart; there it is safely hid; thence rises *the cry—the lifting up of the voice.* Thus the entrance of the word "giveth light; it giveth understanding to the simple." God keeps the key of the treasure-house in His own hand. For this He will "be enquired of" to open it unto thee. We look for no other inspiration than Divine grace to make His word clear and impressive. Every verse read and meditated on furnishes material for prayer. Every text prayed over opens a mine of "unsearchable riches," with a light from above, more clear and full than the most intelligent exposition. David and his wise son sought this learning upon their knees; and the most matured Christian will continue to the end to *lift up his voice* for a more enlarged *knowledge of God. But prayer must not stand in the stead of diligence.* Let it rather give energy to it. The miner's indefatigable pains, his invincible resolution, his untiring perseverance—*seeking, yea searching for hid treasures*—such must be our *searching* into the sacred store-house. To read, instead of "*searching* the Scriptures," is only to skim the surface, and gather up a few superficial notions. The rule of success is—Dig up and down the field; and, if the search be discouraging, dig again. The patient industry of perusal and re-perusal will open the embosomed treasure. "Surely there is a vein for the silver." Yet what miner would be content with the first ore? Would he not *search* deeper and deeper, until he has possessed himself of the whole; not satisfied with taking away much, but determined to leave nothing? Thus let us daily explore "the breadth and length and depth" of our boundless stores, until we be "filled with all the fulness of God."—*Bridges on Proverbs.*

HOME PROCEEDINGS.

THE work of the past few weeks has been somewhat slack so far as the taking of sermons and meetings goes. This is due partly to the occurrence of Christmas and New Year's-day, when domestic and parochial festivities tend to put missionary-work aside for a time. But the lull felt in deputation-work has been common to many branches of labour, for the inclemency of the weather, followed by the snowfall, has made locomotion uncertain, and mail communication all but impracticable. As we write two important meetings have been postponed, it being felt that no one could be expected to face the gale, and at last letters have ceased to arrive! At such times as these over and above sorrow for those in distress, and possibly some merriment at the curious incidents which arise, we must all feel the powerlessness of man to resist the forces of God. With all our vaunted civilization a forty-eight hours' snowstorm paralyzes our industries. Such weather as we have had should make us feel our utter dependence on God both for spiritual fruit and temporal success.

In the South, to turn to Association work, sermons have been preached at Blandford and Corfe Mullen, both being taken by our kind friend Mr. Garland.

Meetings with or without dissolving views have been held at Warley, Holy Trinity Penge, St. Margaret's Brighton, Chelsea, Old Ford, Putney, and Combe Down. The Midland return for December shows several new openings, among them Kempston, where a very true friend of the Society, Rev. A. Whitmarsh, is now Vicar.

Alveston and St. Peter's Nottingham had their usual sermons, and Heage and Heanor meetings.

Mr. Farmer was able in December to report eleven magic lantern lectures and two sermons. In January he has been as yet unable to get any meetings or sermons fixed. But we are not to suppose that no good is being done by our Secretaries save when addressing meetings. There is, as Mr. Marsh well reminds us touching the foreign work, (1) the preparing the ground, (2) the sowing, (3) the growing, (4) the reaping. The North is chiefly in the first stage, the Midland in the second, and the long cultivated South only in the third. We say *chiefly*, for there are exceptions to all rules, and there are places in the North and Midland as advanced as any of our Associations. In conclusion, it may interest our readers to know that in 1880 there were 285 sermons and 319 meetings, 76 of which were in new openings. For 1879 the numbers are 293 sermons, 317 meetings, 99 new openings. Fewer deputations account for the slight decrease in place of what we should all like to see—viz., steady advance.

H. S. A.

PRAYER UNION FOR SOUTH AMERICA.

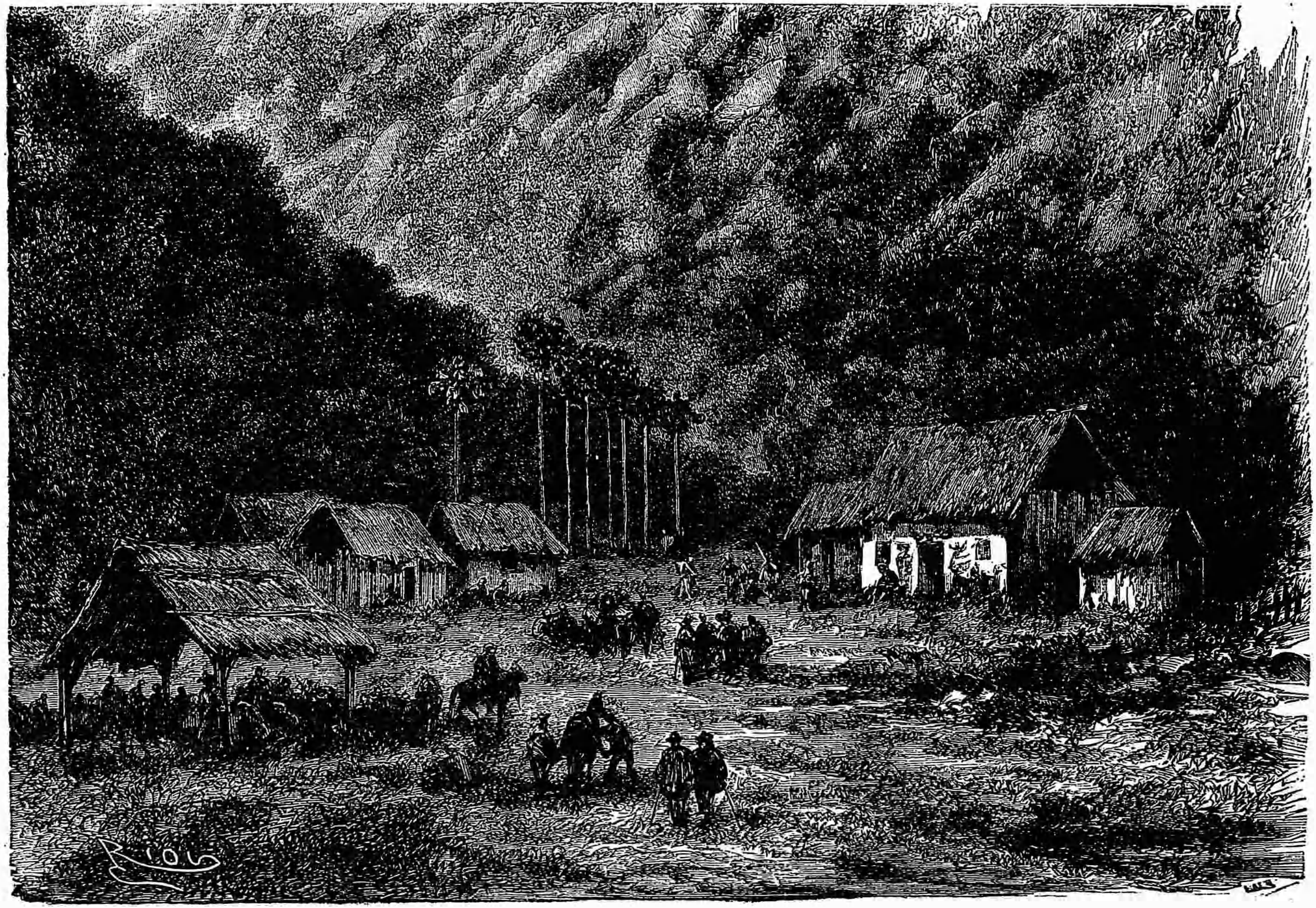
The following subjects are suggested for special prayer and praise on Monday, 7th inst.:—

I. For blessings on the arrangements for publishing the translation of the Gospel by St. Luke, and for getting the school and catechists' house out to Ooshooia as a temporary church; also for the continued health of Mr. Bridges, and blessing on all plans for his return with his family and helpers.

II. For journeying mercies for the missionary chaplain and his daughter on the way to the Alexandra Colony, Gran Chaco, and for the abundant blessing of God on his ministrations there.

III. Prayer for a blessing on the sale of Bibles at Santiago, and for Mr. Robertson's work at Chañaral; and on the appointment of the Rev. Mr. Dodds to Lota.

With thanksgiving for safe voyages of the Bishop, and Lieut. and Mrs. Jones, and of the "Allen Gardiner."



A FARM IN PERU.

THE SOUTH AMERICAN

Missionary Magazine.

MARCH 1, 1881.

LETTERS.

SINCE our last issue letters have been received from the Bishop of the Falkland Islands (*Dec.* 3, 30, and *Jan.* 1); Revs. F. N. Lett (*Dec.* 18 and *Jan.* 6); W. H. Shimield (*Dec.* 23); R. Langbridge (*Dec.* 17); G. P. Quick (*Jan.* 5); Dr. Humble (*Dec.* 17); W. H. Lloyd (*Dec.* 29); Messrs. J. E. R. Polak (*Jan.* 1); R. Whaits (*Oct.* 25); H. Burleigh (*Nov.* 16); W. Bartlett (*Oct.* 22); J. Lawrence (*Oct.* 26 and *Nov.* 1); C. H. Krabbé (*Dec.* 20); C. H. Webster (*Jan.* 9); Captain Willis (*Nov.* 23); and Miss Shakespear (*Jan.* 16).

BUSINESS.

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

The Committee nominated the Rev. R. J. Simpson, M.A., Incumbent of Curzon Street Chapel, Mayfair, to the office of Clerical Secretary to the Society, to be responsible also for the Association work for the Metropolitan district, consequent on the re-adjustment of the Organizing Secretary's prospective duties.

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

FINANCE.

The Finance Committee held Meetings on the 3rd, 17th, and 22nd ult.

The total amounts received during the month of December were 1,229*l.* 3*s.* 11*d.*, and of January were, for 1880, 1,908*l.* 15*s.* 3*d.*, and for 1881, 114*l.* 12*s.* 0*d.*

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

GENERAL INTELLIGENCE.

ACCORDING to the most recent advices from the South, we learn that Bishop Stirling had endeavoured to reach Ooshooia against heavy westerly weather from Stanley, and that for more than a fortnight the conflict with the elements was bravely continued in the slow but beautiful little seaboat, the "Allen Gardiner." For the first time the westward passage was not effected, and after trying to enter the Straits of Magellan till several merchantmen had all unwillingly put up their helms and given up the contest, the Mission yawl also ran before the gale back to Stanley. His Lordship was doubtful whether he would be able to proceed later to Ooshooia, but would gladly do so if possible, with the view of strengthening the hands of the missionaries in Mr. Bridges' absence, and of furthering the general interests of the Mission.

The return of Mr. Bridges is eagerly desired by all on whom the responsible care of the Mission Station has devolved during the absence of the superintendent; and the Committee look forward hopefully to an expansion of the work in Tierra del Fuego, on the arrangements which were mentioned in our last number being effected. Mr. and Mrs. Bridges and their family will, it is hoped, embark in the P.S.N. Co.'s steamer leaving Liverpool about 23rd inst., accompanied by Messrs. R. G. Ambrose and W. Bartlett as catechists; and by the same conveyance a framed schoolhouse, with residence at one end for the catechists, will be sent to Sandy Point for Ooshooia.

With gratitude and praise we enter upon this effort to lengthen the cords and strengthen the stakes of this Mission work, which has been so marvellously brought through its early difficulties and distresses. The Church of Tierra del Fuego cries, "the place is too strait for me, give place to me that I may dwell." The little hut which has so well done its work, and is hallowed by so many memories of prayer, and pains, and success in the One Name, will now be

superseded by the more roomy and convenient schoolhouse, which will also serve as a church. One of the catechists possesses the necessary mechanical knowledge to assist Mr. Whaits in erecting the building. Various methods of getting the materials to the out-of-the-way settlement in the Beagle Channel have been considered, but no outward-bound collier could be induced without extraordinary freightage to encounter the difficulties and risks of such a divergence from the clear though rough passage round the Horn. Transit from Stanley would be uncertain, and deck-loads of the longer planks unsuitable for an open sea passage; hence it has been decided to send the materials to Sandy Point by the P.S.N. Company, and that the Mission yawl shall effect the remainder of the transport in as many trips as needed.

Naturally the expense of shipping out such a quantity of materials, amounting to about fifty tons, is considerable, but with the view of speedily gaining the desired end of having a commodious place of worship and necessary residence for the increased staff, the plans adopted, both for construction and transit, have been deemed the best.

A letter we publish from Mr. Lawrence, reminds us how acceptable are the results of the efforts of our lady friends, through whose kind energies the missionaries are able to clothe the deserving Indians.

We are thankful to hear that Mr. Shimield has recovered from his accident; and to receive his favourable report of the progress of the Protestant services in Spanish at Salto, and of his pastorate generally.

Pastor Zink's letter will be read with interest as showing a quiet, steadfast work being carried on amongst the Germans and native inhabitants of the Rio Claro and other districts visited by him in Saô Paulo Province: a sowing of the good seed the result of which must be expected hereafter.

From the Amazons we learn that Mr. Duke is continuing his energetic efforts to communicate with the Indians. The alteration in the level of the waters of the rivers there is sometimes rapid, and a shoal which was safely passed in ascent might present formidable obstacles to a return voyage. On one of

these expeditions a barrier of this nature appeared likely to imprison the "Pioneer," far away from her home, for the season; but our missionary, equal to the occasion, at once lightened the launch by clearing out all hands except one to drive the engine and the steersman. The united efforts of the wading party supplementing the engine, soon resulted in getting over the shoal, but an accident happened to our valued superintendent, which, but for God's kind providential care, might easily have been disastrous. As the launch was clearing the bank, Mr. Duke's feet trailed under the counter, and one foot was struck by the rapidly-revolving little fan. The result was a sharp gash; but, mercifully, no bones were broken, and we are thankful to infer, by the same letter, that the wound was healed.

Mr. Duke much regrets the loss of the society and services of his friend and fellow-labourer, Mr. Hugh McCaul, who is now on his way home, invalided; but he has succeeded in training a smith to drive the "Pioneer's" engine.

Mr. Resyek Polak, whose important services in this Mission are much appreciated, sends us a few additional photographs. He daily instructs the Ipurinha Indian children, whose minds are gradually expanding, in the truths of the Gospel. They now number eleven. Let us with united hearts plead for a rich outpouring of the Holy Spirit on this minute nucleus of light in the midst of a darkness that may be felt.

From Rosario we have good accounts of progress, including interesting visits to Tortugas, Carcaraná, and Cordoba.

The Rev. F. Young, Consular Chaplain at Rio, supplies us with continued reports of the invaluable work of the Seamen's Mission there.

We are indebted to a local paper for a short account of the annual and drawing-room meetings, recently held at Lichfield under the kind auspices of the leading friends of the Society there.

A short notice will also be found of a drawing-room meeting held at Lee under the kind presidency of the Ven. Archdeacon Whately.

A general review of the past year in its financial aspect

shows an excess of expenditure, in the foreign field, over income; but our friends, who have with such painstaking and successful diligence gathered the resources in, will be thankful with us to know, that, notwithstanding the distress in many quarters, the ordinary income for the year 1880 exceeds that of its predecessor by several hundreds. We gratefully acknowledge these labours, and again request the like prayerful and loving interest for the current year.

Truly the fields are white unto the harvest. The labourers are few and scattered. "There remaineth yet very much land to be possessed," and the means are small and inadequate to meet the increasing demands. Nevertheless, it matters not with the Lord to save by many or by few, and commending the work to Him, we thank God and take courage for the future.

E. P.

SOUTHERN MISSION.

Tierra del Fuego.

FROM Mr. Whaits we have intelligence of good progress in the Orphanage, which we thankfully chronicle. We shall all be glad to have Mr. Bridges in his place again, and are rejoiced at his health affording the reasonable hope that it will soon be the case. Meanwhile much advance must not be expected in general matters at Ooshooia; and we gratefully realize the providential care of God over the Station during the past year.

"*Ooshooia, October 25th*, 1880.

"Just a few lines to say all is well here; we had quite expected the Bishop, but it seems possible now that we may not see him for some time.

"The children are all well and happy. We think it a great mercy that not one child has been lost, and although in the past some of the elder boys have gone away rather than submit to the rules of the House, yet now not one thinks of doing so. Of course, they are far, and some of them very far, from what we should like to see them, yet they are certainly improving.

"Parry Williams has been very much pleased by receiving a letter from Miss Williams of Canterbury. I think it will do him a great deal of good, for we find it sometimes rather difficult to make them understand that they have a real living friend in England, and a letter like that gives them something to lay hold of, and it helps, too, to carry home the idea of a real living Father in heaven. I think Parry was one of our most troublesome boys, but he has improved very much, and bids fair to turn out well.

"Miss Williams thinks it would be nice if some of the boys could help about the Church. I hope that five or six of them will help a great deal, and not only so but that they will cut a piece of wood on which Captain Gardiner and his party wrote their names in Banner Cove, and work a part of it, at least, into the church.

"We have a good number of Indians here at present, all wanting to be employed. I hope our sawyers will do something worth looking at this summer; when they are slack it keeps everything behind. We have now a good supply of food to last over the summer, so that I hope by the fall to have some of the cottages ready for opening. I should much rather Mr. Bridges was here before any of them were occupied, for I can see very plainly that great firmness will be required to carry out the rules.

"R. WHAITS."

Friends who are kindly interested in making up parcels of clothing for the Indians, will observe by Mr. Lawrence's letter herewith, how deeply such labours of love are appreciated. A recently published leaflet will afford information on the subject, to friends belonging to the Ladies' Working Association:—

"*Ooshooia, Tierra del Fuego, August 28th*, 1880.

"The 'Allen Gardiner' safely arrived again at Ooshooia on the 25th instant. We have received a good supply of stores from Stanley.

"We desire gratefully to acknowledge the receipt of two large cases of clothing, contributed by many kind friends in England. . . . It gives us great pleasure and encouragement to receive so many tokens of interest and sympathy in our work; they remind us of the thoughtful labour of many hands, and that we, though isolated, and the people among whom we live, are remembered continually by those who desire the knowledge of salvation by Jesus Christ to spread among the native tribes of Tierra del Fuego.

"The provisions now in the store, with an additional supply which we hope to receive from Sandy Point when the 'Allen Gardiner' returns, will enable us to commence employment of natives at various kinds of necessary work as soon as the winter is past. Something, we hope, will then be begun toward the building of a church and school, or cottages for the Indians. Some of the latter are not always willing to work regularly

when we wish to engage them, and being dependent upon a small number of men, often keeps work about a long time.

"The people at Ooshooia have experienced a very trying time during the winter. Sickness and want have been felt by many, partly the result of their own habits. The kind relief sent by our friends at the Falklands has been greatly appreciated by the sick and the aged. In times of very severe weather I have distributed altogether provisions to the value of 5*l*.

"The half-yearly distribution of clothing to the baptized natives took place on the 28th of June. Being midwinter, the people were very thankful to receive such manifest tokens of Christian love and sympathy.

"I have also enclosed a letter to Mr. Bridges, written to him by one of our Christian natives, Stirling Maacole. It is in his own language, and written phonetically. He is one of the most intelligent and persevering men in Fireland.

"May God continue to bless His own work, and our labours will not be in vain.

"J. LAWRENCE."

Keppel Island.

WE learn from Mr. Bartlett, by advices dated November from Keppel Island, that all was well at that station, the "Allen Gardiner" paying them a welcome visit on the 12th.

And, Mr. Burleigh writes as follows:—

"*Keppel Island, Nov. 16th*, 1880.

"The yawl, all being well, leaves for Stanley to-morrow, so I take the opportunity of sending a few lines.

"You will be glad to hear that the boys still maintain, as a rule, their steady course of conduct, although some of them at times occasion me trouble and grief at their unruly ways and carelessness at school; and that our meeting for prayer is still largely attended, and, we believe, enjoyed. They have lately had a very great treat.

"Mr. Brandon, in visiting the West Falklands, called here and remained two days, and on the evening of his arrival showed his magnificent magic lantern. The boys were delighted beyond description. We wish we possessed a lantern.

"On the following evening his agreeable and much enjoyed visit was brought to a close by evening service and sermon.

"And now with every wish for the prosperity of the Mission in the coming year, and every prayer for the happiness of those engaged in it,

"I am, etc., H. BURLEIGH."

Argentine Republic.

ROSARIO.

MR. LETT gives the following summary of progress from the close of August to date, including visits to Rojus, Tortugas with its Italian colonists, Carcaraná, and Cordoba.

"*Rosario, Argentine Republic, November* 11, 1880.

"On referring to my letter-book, I find that my last letter to you was on August 29th. During the interval since then the following have been the chief matters of interest that have occurred.

"Spanish services have been held on Sept. 5th, October 10th, and November 7th. These services are much appreciated by many of those for whose benefit they are undertaken, viz., Protestants who do not speak English. As a matter of course, all others are welcome and welcomed. I regret that I am unable to attempt more in this missionary department.

"In the middle of September I made a journey to Rojus, in the province of Buenos Ayres, which was signalised by the experience of the (now celebrated) snowstorm, an event of rare occurrence, and which dealt such disastrous destruction among the cattle.

"In the end of the same month I had a Mission at Tortugas, where a number of Italian colonists, simple peasant folk, gladly welcome ministrations and preaching in Spanish.

"I also visited Carcaraná, where there was a marriage, and eight baptisms in Spanish.

"Cordoba was visited in October, with the same results of a hearty welcome, a sympathizing congregation, Lord's Supper, and other ministrations.

"Miss S—— was labouring in her school with her usual zeal, and Divine service was held every Sunday at her schoolroom.

"I enclose a copy of the Rules of the Rosario Book Club, which, though not a Church institution, was begun by myself last year as an indirect means of doing good, and to supply reading matter in all branches of literature. It is in a flourishing condition, Mr. L. Hill being the secretary, and I am a member of the Committee.

"Our Sunday-school, which is a foremost object of my interest and attention, continues to flourish. There are nine classes, two of which are Spanish; and we shall endeavour to spare no pains to follow in the wake of the best institutions of the kind in other parts, both in organization and efficiency.

"Mr. J. Atkinson, the teacher, having retired, the Day-school, which is now supported locally, has been put in charge of Mr. Isaac Newell, and the female department will be reopened immediately. A portion of the Holy Scriptures forms part of every day's exercises.

"The copies of Almanac for the coming year are to hand to-day. It is very gratifying to see our own dear temple gracing your useful Annual Remembrancer.

"Our present arrangements are as follows:—Divine Service every Sunday, 11 a.m. and 7.30 p.m.; Sunday-school, 12.45 p.m.; Choir Practice Friday and Saturday, p.m.; Holy Communion, the First Sunday of the Month and principal Festivals; Sunday-school Teachers' Meeting, monthly; Children's Service, monthly; Spanish Service, monthly; Spanish Public Worship, monthly; Day-school.

The Republic is at peace. Our new President, Roca, seems to be giving satisfaction. The drought has done great harm to the wheat crop. Locusts have made their appearance, and our garden was ravaged by them within the last month.

"W. N. LETT."

PROVINCE OF BUENOS AYRES.

WE have received the following digest of services, &c., performed during the quarter, and summary for the year, ended Oct. 31, 1880, from the Rev. J. H. Gybbon-Spilsbury, who has now completed the first and experimental year of the formation of this chaplaincy.

On receiving the Bishop's review of the work, and advice as to the future, the Committee will be in a position to determine whether any changes are necessary.

We embrace this opportunity of acknowledging the kind voluntary services of Mr. Charles Krabbé, in acting as Treasurer of the Chaplaincy Fund; the courtesy of the Managers of the Southern, Northern, and Campaña Railways, in placing free passes at Mr. Gybbon-Spilsbury's disposal; and the hospitality and kind support which have been so freely extended to our Chaplain by the estancieros and friends of the Mission.

CHAPLAINCY OF THE PROVINCE OF BUENOS AYRES.

"*Digest of Services for Quarter ended October* 31*st*, 1880.—Number of communicants, 26; services held, 35; sermons preached, 32; baptisms, 13; marriage, 1; burials, 3. Number of miles traversed in train, 2,845; on horseback, 1,477; total, 4,322.

"*Summary for Year* 1880.—Number of services held during the year, 108; baptisms, 46; marriages, 3; burials, 6. Number of miles traversed in train, 14,104; on horseback, 5,055; total, 19,159.

"J. H. GYBBON-SPILSBURY."

SEAMEN'S MISSION.

Rio de Janeiro.

BRAZIL.

OUR friends specially interested in the Seamen's Mission will be pleased to see the further accounts of progress at Rio, received from the Rev. F. Young, Consular Chaplain :—

"*Rio de Janeiro, December 7th*, 1880.

"I beg to acknowledge your kind letter of the 4th of October, stating that the Committee of your Society had been pleased to confirm their grant of 100*l.* a-year to the Rio Seamen's Mission, and containing their kind wish for its success. I believe, under God, it will be of great good. We already see some good results in its establishment, and hope soon to see more, as the fame of it spreads amongst the English-speaking sailors who frequent the port.

"I enclose copies of Reports of our missionary, Mr. Curran, for months of September, October, and November, from which you will be able to gather some idea of the work he is carrying on. He called upon me this morning and told me that he had a large attendance at his service in the Mission-room on Sunday last, amongst them being the captain and twent men of a large vessel burnt off this port some few days before, and who had come into Rio in their boats. They joined heartily in the hymns, and generally in the service.

"At our Committee meeting, held on Friday, December 3, I laid your letter before the Committee, and they wished me to convey their thanks to your Society for their kind and liberal help to the Mission. I also read a letter from the Bishop of the Falkland Islands, approving of what had been done, and wishing the Mission every success. We have elected him our President of Committee, and trust to welcome him at one of our meetings next year (D.V.).

"We are looking with pleasure mingled with regret to a visit from Mr. Quick after Christmas ; our regret being that he is leaving. I above all shall lose a genial and helpful clerical neighbour. His loss to Saô Paulo will be great. I trust his successor may be a kindred spirit. He has promised to preach here for the South American Society the first Sunday in January, all being well, when I hope we may be able to make some return to you for your liberality to us."

Extracts from copy of Report of Missionary :—

"*September*, 1880.—Nearly all English and American vessels in port during September have been visited, comprising about one hundred visits. Many copies of the Scriptures have been gratuitously distributed ; on one large vessel destitute of Bibles and money, sixteen copies. Liberal

supplies of literature and cordial invitations to Bethel and reading-room, where a comfortable asylum may be found for a few hours to write letters and improve the mind, were made. By permission and partial request of the captains and their wives, prayer has been offered on board and exhortations given to the hands forward, together with tracts.

"The English frigate 'Garnet' was boarded, and counsel with reading matter freely dispensed; also the American frigate 'Shenandoah' was visited; the various lines of steamships, English, American, and German; the gaol where many unfortunate men are immured; the Immigrants' Home, which was well supplied with reading, and the hospitals, where fruit and books were given.

". . . . By request of a boarding-house keeper, occupied the bar, and read part of the 53rd chap. of Isaiah, and discoursed to the men on the nature of repentance, which was listened to with much respect and attention.

"Lastly, information has been disseminated everywhere in respect to places of worship in the city, and officers and crews invited to attend Divine service. It is your missionary's object to lead some weary wanderers to seek a home above.

"*October*.—. . . . Paid about one hundred visits to shipping during the month of October, together with frequent visits to boarding-houses, ship-chandlers, hospitals, prisons, and the Immigrants' Home. . . .

"A captain of a large vessel, on being presented with a tract, 'What shall I do to be saved?' exclaimed, 'Ah! that is what I have been looking for for a long time and never found.' 'I have found it,' I replied. 'Found what?' said the captain. 'Why, the Pearl of Great Price.'

"Six Bibles, in connexion with other reading matter, have been supplied during the month. Spent part of a day in Penitentiary with a hopeful young German sailor, sentenced for two years, a *protégé* of Rev. G. H. Preston (late Chaplain of Rio), whose disinterested kindness to the young man has been truly Christian. Bethel and reading-room have been kept open for visitors; some call to read, others for help or to obtain passages to England and the United States.

"Names of some of the vessels visited during past month:—'Yamoden,' American, from Baltimore; 'Princess Beatrice,' English, in ballast; 'King Cedric,' English, from New Orleans; 'Amazon,' American, from Baltimore; 'Campanero,' American, from Baltimore; 'Archimedes,' English steamer, from Liverpool; 'Bina Campbell,' English, from Glasgow; 'Emily and David,' English, from Rangoon; 'Benthuther,' English, from Liverpool; 'Nancy Holt,' English, from Liverpool; 'Mary,' English, from Liverpool.

"*November*.—About the average number of visits on land and afloat have been made. . . .

"Meetings have been held in the Mission-room, where there is abundance of books, and also at the boarding-houses from time to time, and at

each a short discourse was delivered. Articles of clothing, furnished by friends, and about 4,000 Rs. in money have been distributed.

"More time and labour is required to board the vessels now, since they have been ordered out into the Bay, although no yellow fever exists on board the ships.

"After a short religious service in Bethel, and having supplied a slight repast to five men, one of them remained behind the others in order to speak with me. When all were down stairs, he said, 'I am a Roman Catholic; but seeing how you Protestants treat poor men like me, I will from this be a Protestant.'

"I observed a man in the meeting very devout, a strong young sailor. After service asked him to pray. He begged to be excused; but said he could tell what Christ had done for him. Seven months ago, in New York, he was a drunkard, and of course addicted to every other evil practice. One morning he awoke on the side-walk in the cold of winter, stiff and wretched. In his dread distress of body and mind he cried, 'O God! save me, a wretch.' His prayer was heard; his sin, he hoped, pardoned; and he was now a new man. May the Almighty add unto His Church such as shall be saved! "F. C. CURRAN."

NORTHERN MISSIONS.

THE AMAZONS.

THE harvest here is truly plenteous, but the labourers are few, and we have need to pray, therefore, the Lord of the harvest that He will send forth more labourers into His harvest. The "few" need our sympathy and prayers in their arduous struggle against the strongholds of darkness in this land of dense forests and dark ignorance. May we remember them often, and specially on the coming day of intercession for South America.

Mr. Duke's letter gives us intelligence to December of the general welfare of the station; and we learn by a letter since received from Mr. Polak that Mr. and Mrs. Jones arrived at the close of the year.

"*Saô Domingos, Rio Purus, December* 10, 1880.

"You will see by the heading of this that I am 'from home.' Saô Domingos is the place of Sr. B——, of whom we have had occasion to make mention in several of our letters from the Purus, and is situated

about sixty or seventy miles below Saô Pedro, on the right bank of the river. I write under some difficulties, as I have not with me several notes of dates, &c., and two or three young Brazilians, whom Sr. B——'s wife undertakes to teach, are bawling out their lessons in the most dolefully monotonous manner.

"The Purus, after making several feints, has now commenced to rise in real earnest, and is running like a mill-race, and fine days are becoming quite a rarity.

"Now to let you know somewhat of our movements here. In the month of September Sr. B—— sent me one of his workmen, with a request that I would administer some remedies to him, as he had been suffering from jaundice for a considerable time. After a few days the poor man became much worse, showing symptoms of dropsy, and after staying for more than a month, confined to his hammock, I determined to take him back to his master, and recommend that he should proceed to Mañaos and seek medical aid without delay.

A HAUL OF TURTLE.

"In the same month (Sept.) one of our neighbours sent to tell me that he and his people had succeeded in turning over a very large number of turtles on a beach some few miles lower down, and to beg that I would go with the launch and assist in bringing them to his house. As he knew that we would not send out the 'Pioneer' for hire, he offered me 100 turtles as our share. With this offer I gladly closed, and after forty hours' hard work we succeeded in bringing 330 large turtles, inclusive of our share. I worked as engineer, as I have done for some time, one of our men, a smith by trade, accompanying me as fireman.

"After spending some days putting our engine in order (assisted by Farias, the smith before mentioned), viz. putting thin brass liners to take up wear in several parts, replacing piston rings which were worn out, &c., I set out for Saô Domingos, taking with me the sick man. Here I made an attempt to visit the Indians on the Sapatiny, the mouth of which is about two hours' run from here. Sr. B—— accompanied us, and brought with him an Ipuriná lad who knew the whereabouts of the Indians.

VISIT TO R. SAPATINY.

"We had to encounter a considerable current at the outfall of the Sapatiny, as the Purus at that time was low, but after continuing some distance the current became more moderate. We journeyed three days against stream, before our Indian guide informed us that we were near our destination. On the evening of the third day we reached the mouth of a lake, on the banks of which he said was the hut of the chief. Finding insufficient water for the 'Pioneer' to enter, we continued our journey till we came to a spot where a path through the forest led to the same hut. It being now night, we anchored; and next morning, leaving fireman and a boy on board, we went through the forest, an hour's march, by a scarcely perceptible path till we reached the hut. Here, to my great disappoint-

ment, we found no one, and no sign of any human being having entered the hut for at least a month past.

CLEARING THE BANK.

"As the river had commenced to fall, there was nothing for it but to return as quickly as possible; and, indeed, we were none too soon, for, after bumping on a good many large sticks, the 'Pioneer' stuck fast on a large shallow which took possession of the river from bank to bank. It was only by all hands jumping overboard, with the exception of fireman and steersman, that the 'Pioneer' was able to pass, with the engine running and those in the water pulling. Here I met with an accident which laid me up for several days, and caused me to remain three days in the house of Sr. B——. While attempting to climb on board again, the current, caused by the motion of the boat, which suddenly got free from the mud-bank, took my feet in the direction of the screw, one blade of which struck me on the left instep, giving me a severe cut, and for the time completely paralyzing the foot. It was some time before I could walk without using a stick.

"Finding that it was necessary to strengthen the starting-gear of the engine, which after a few hours' run invariably worked loose, I made a wooden model of the piece required, and set our smith and fireman to work upon it. It was almost ready, and I was in hopes of soon being on another voyage, when the 'Andira' arrived (Nov. 1st).

I WAS A STRANGER AND YE TOOK ME IN.

"After she had proceeded up river, the next day came one of her boats from Caxoeira, bringing the second pilot very seriously ill, and begging that I would take him in until the steamer's return. He was in a state of great prostration; so much so, that, although carried from the boat to the house by two men; when I met him he was unable to speak to me. Happily, by the time the 'Andira' returned (some eighteen days) he was almost entirely recovered, and I received much thanks from himself and from the captain.

"He left, carrying with him a copy of the Scriptures in Portuguese. Meanwhile, my smith caught a disease of the eyes, which has been very common here lately, and which prevented his finishing his job, and consequently put off the possibility of our travelling for at least a fortnight. By the end of November he was so much better as to be able to complete the work, and with me to set the engine in good order. The extra piece gives great security to the engine, making it run very much more smoothly than heretofore. I shall send you on a separate sheet a note of some extra pieces required, and a sketch of the piece which we put in.

PRIEST, OF DISTRICT, VISITS RIVER.

"On the Roman Catholic priest passing down, he came ashore at Saô Pedro, and married Farias, baptizing two children of some Cearenses employed in clearing the ground. That day we were with steam up,

and on the point of leaving for Saô Domingos. The priest, who travels in a small boat rowed by two boys, declared that he hoped to reach the same place that night. I saw that he would be thankful for a 'lift,' and finally I decided that it would be best to offer to take him in tow part of his way, for which offer he seemed very thankful; and, considering that most of the dwellers upon the river near to us understand something of the principles upon which we act, our being seen in the company of a Roman Catholic priest could not well be misunderstood.

"At any rate he learnt one thing by travelling in our company, for it being Saturday when we left Saô Pedro, I told him that we should be happy to advance his voyage if it did not delay ours over Saturday night, for we do not travel on Sunday. We left him two hours' journey above this, and he came here on Sunday morning, baptized a child and breakfasted, and continued his journey in the afternoon.

INDIANS ENQUIRING.

"I had not made provision for a lengthened absence from the house; and now, finding myself compelled to remain here some days longer, I made up my mind to improve the occasion, and made another journey on the Sapatiny. The Indians have since come to Sr. B——'s house here, and were much disappointed to find that the launch had been so near without finding them. They also said that they would come out no more until the little steamboat went there again, consequently I have great hopes that the voyage will be a successful one.

"I enclose you some photographs, from Mr. Polak—Indians of the Jamamady tribe, who live in the forests on the *terra firma* behind our station. They have not yet given me another chance of accompanying them to their dwelling. I hope that before long they may do so. These fourteen came to the house during my absence.

"For some time past I have put the children altogether under Mr. Polak's care as regards their education. I need not say that he is indefatigable, and that, as far as I can see, they are making good progress.

LABOURERS FEW!

"Our condition has for long been a very crippled one for want of more labourers. Unlike most other Missions, where two men are often sufficient to carry on a great work, we with two can do very little, owing to the necessity of sustaining a permanent house on the margin of the river; whilst, in order to visit the Indians (who very seldom come to visit us), many voyages per annum ought to be made. For many months Mr. McCaul has not been able to do any work (*i.e.* regular work), and certainly not to go out with the launch, consequently I have taken charge of the engine. Latterly I have taken the blacksmith (Farias) with me. He has already served as fireman on board steam-launches, and consequently knows something of the duties of an engineer; besides this, being a very fair smith, he can make any smaller part that might give way on voyage.

Little by little I have allowed him to handle the engine, so that now he runs her as well as I could. Henceforth I shall be able to let Mr. Polak go out in charge of the launch, with Farias as engineer and Alick as steersman.

"I feel very deeply the departure, in ill-health, of Mr. McCaul, he being a friend and the son of great friends of mine, and his return depriving the Mission of one of its workers. However, the Master knows how to conduct His own work, and will not allow it to come to naught. I am looking forward anxiously to the arrival of Mr. and Mrs. Jones. May the Lord clear away all difficulties to their coming. May He give them a safe and prosperous voyage, and abundantly bless them in their work here. How welcome they will be, I think they can but little imagine.

"W. THWAITES DUKE."

Brazil.

SAÔ PAULO PROVINCE.

PASTOR ZINK furnishes us with a continuation of his report. It will be observed that out of his 102 services during the first six months of the year, 37 were in the Portuguese tongue. This truly missionary work demands our sympathy and prayer.

"*Saô Joaô de Rio Claro, Province of Saô Paulo, Brazils,*
"*August* 10*th*, 1880.

"From the 1st of January to the 30th June I have held altogether 102 services—namely, 65 in German, and 37 in Portuguese. In Rio Claro itself I preached in German 42 times, distributed as follows:—In January 7 times, in February 7 times, in March 9 times, in April 4 times, in May 11 times, and in June 4 times; with an average attendance of 15 persons in January, 18 in February, 31 in March, 14 in April, 20 in May, and 23 in June. I visited Pirassununga twice, preaching there four times—*i.e.*, twice in the town, and twice in the country, at from ten to twelve miles from the town, at the spot where I had dedicated a burial-ground in last December. About fifteen German families (Protestants) live within a circuit of two or three miles. The services were fairly well attended, and I felt that the people appreciated the Word preached. As many as 45 attended, and of these 30 communicants; in the town the number of congregation was 35.

"I visited Cresciumal four times in January, March, April, and May. Pastor Müller visited the colony in June, and preached there. I had congregations reaching to 77 persons. I visited Rocinha five times—*i.e.*, regularly once a month, excepting May, in which Pastor Müller officiated for me. He married two couples at Campinas, and baptized a child. In Rocinha, where there were only preaching services, the average attendance was 49. I travelled twice from Rocinha to the Colony of Sete Quedas, to preach to a congregation amounting to 52 persons. I was four times at Araras, a new preaching station, and had as many as 31 hearers. It is a small place, at a distance of about sixteen miles; some twelve families reside there—some Romish and some Protestant; and some have made mixed marriages. As I mentioned in my last report, these families begged me to establish religious services there, there having been none regularly held for some years. Pastor Müller, who five years ago, when my health failed, undertook the itinerancies, omitted to visit the place, as from the time of his arrival he understood that the people manifested little inclination to hear the Word of God or to attend services. And I have still had the same impression about the people; most of whom are shopkeepers, and sell liquor, and the rest are labouring men. Service can only be held there in the evening, which is inconvenient, as several are prevented coming if the evenings are dark or the weather bad. But, to my joy, on this occasion the attendance was certainly good. Moreover, the people have combined to found a German School, and their teacher, if not a first-rate man, is yet deserving of all respect.

"Besides the above-named places, I preached twice at Saô Paulo, where I was invited, for some marriages and baptisms; I had about 27 hearers. I preached twice, as opportunity offered, at Pires, for Pastor Müller, to about 50 hearers. In Portuguese, I preached in Rio Claro, Pirassununga, Araras, Limeira, and Rocinha.

"Within these six months I have baptized 43 children—namely, at Rio Claro, 5; Cresciumal, 9; Pirassununga, 2; Rocinha, 4; Sete Quedas, 7; Campinas, 6; and Saô Paulo, 10.

"I have married 18 couples: 5 at Rio Claro, 2 at Pirassununga, 2 at Rocinha, 1 at Campinas, 7 at Saõ Paulo, and 1 at Lerne, at the railway station between Araras and Pirassununga.

"In Rio Claro I have had about 60 communicants.

"I have buried five persons: one at Pirassununga, 2 at Rio Claro, and 2 at Limeira. These last in connection with Pastor Müller, having been especially invited to the funeral.

"As I have already hinted, I can, alas! say nothing of any awakening in my field of labour. Here, at Rio Claro, I have indeed some worthy souls, who also attend service on week-days; yet I have latterly had sad experience of how the enemy will wage war against the truth, which they have no desire to hear. Nevertheless, they have occasionally to listen to it.

I had from the first anticipated opposition. I think I must before have mentioned that, before my residence here, a man who must have studied a little had gathered a number of people, and in the absence of a minister officiated as their pastor and teacher, though he had his own children baptized in the Romish Church. The people had been accustomed to hear this man pronounce eulogies, to the utmost of his power, by the graveside of their departed friends. The people apparently expected neither more nor less from me. The good custom still prevails here—which, alas! in Campinas and Saô Paulo is quite the exception—that whenever possible the minister should be invited to attend funerals, and to make an address at the side of the grave. On the 19th of June I was called upon to officiate thus by an open grave. A woman, whom I had not known during her lifetime, of seventy-one years of age, had died. Nor she, nor any member of her family, had ever identified themselves with my Mission or services. During her last illness I had never been informed; she did not wish for my visits, nor did any one about her. At the beginning of my address I spoke out freely, saying how difficult it was for me, and how painful when I had to speak at the grave of one departed, of whom during life I had known nothing, and of whom I had no assurance that they had known God, and taken Jesus Christ as their Saviour and Redeemer. Those present would, therefore, understand my motive if, instead of speaking about the departed, I addressed the living on the subject of dying in the faith.

"This was too much for them; some of the most evil-disposed sought to stir up the others, and to put a perverted meaning on my words. Their object was to attack me in the public press, but they were thwarted, as I had not spoken extemporarily, but had my address in writing, which would, therefore, not be easily misrepresented. On such occasions, whenever I can, I write out my discourse, so that should any of my hearers wish to be reminded of anything said, it is at hand for the purpose. The son of the deceased confessed to me afterwards that certain persons had come to him, and accused me of having said this, that, and the other, at his mother's grave; but he answered them, 'I myself heard nothing of the kind.' I thereupon offered him the manuscript of the whole address to read, but he refused it, perhaps through indifference or carelessness.

"In conclusion, I once more offer my hearty thanks to the respected Committee for the assistance so kindly afforded to me for three years. . . . I again commend myself to your prayers to our Lord, and for His favour to be bestowed upon the region where I labour, so that it may be abundantly prospered.

"JOHN JACOB ZINK."

South American Missionary Society.—Meetings in Lichfield.

THE annual meeting of the Lichfield Association of the above Society was held in the Minster Pool Schoolroom, on Monday evening, Jan. 24th; the Rev. Thomas Bridges being the deputation. The chair was occupied by the Rev. Preb. Scott, M.A.; and among those present were the Revs. McCreery and J. Holroyd; Mr. Robinson, Mr. Richardson, Mr. Shakeshaft, and many ladies.

"The Meeting having been opened with prayer, the Chairman, after a few introductory words, proceeded to explain the history of the South American Missions, which he stated commenced from the grave of Captain Allen Gardiner, who perished in Tierra del Fuego in 1851.

"Mr. Bridges afterwards gave an historical review of the Mission, describing the country of Tierra del Fuego and its people, who, he stated, when the missionaries were first sent out, were very evil and unhappy, being in a complete state of ignorance of the Lord, and there was not an honest man amongst them. After a long address upon the habits of the natives, he showed the progress which Christianity is making by missionary zeal and enterprise. Their work generally was the teaching and preaching the Gospel. The people who had a knowledge of the Gospel were known to call upon the God of all the earth in time of trouble for deliverance. Their happiness is now improved, and they know a great deal of the Gospel. There was now a Mission Settlement at Tierra del Fuego, with a large number of baptised natives leading Christian lives. They have also an orphanage, in which they have gathered twenty-five orphans, and the work at Tierra del Fuego was becoming a felt power."

At the close of the address a vote of thanks was accorded to Mr. Bridges.

The meeting was brought to a close with prayer. The collection amounted to 1*l.* 10*s.* 3*d.*

At the invitation of Mr. and Mrs. Robinson, of the National Provincial Bank, there assembled on Tuesday afternoon, 25th January, at their residence, an influential company of ladies and gentlemen interested in the South American Mission; the deputation on behalf of the Society being the Rev. Thomas Bridges, Missionary at Tierra del Fuego. The Very Rev. the

Dean of Lichfield presided; and amongst those present were Bishop Abraham, Canon Lonsdale, Rev. Prebendary Scott, the Revs. F. Thatcher, Dod, McCreery, Serjeantson, Graham, Woodyatt, General Phillips, Colonels Buller and Hadfield, and Captain Gillmor.

"The Meeting having been opened with prayer, the Chairman, after a few introductory remarks, proceeded to review the work of the South American Missions. After referring to the great work now being carried out by Bishop Stirling, he recited the history of Captain Allen Gardiner, who it will be remembered went out in 1838 with the express desire of establishing a Mission over the whole coast of South America, but who unfortunately died of starvation.

"The Dean then proceeded to review the work of the Mission from its commencement to the present time. Referring to the finances of the Lichfield Association, he stated that the figures for the year amounted to 73*l.*; and they have every reason to hope that they will be increased."

The Rev. C. P. Phinn having spoken briefly, the Rev. T. Bridges addressed the Meeting, giving a narrative of the Progress of the Mission.

On the proposition of Bishop Abraham, the thanks of the Meeting were accorded to the Rev. Gentleman for his addresses.

The thanks of the Meeting, on the proposition of the Rev. Prebendary Scott, were also given to the Dean.

The Meeting was then brought to a close with the Benediction, by Bishop Abraham.

The collection afterwards, on behalf of the Society, amounted to 14*l.* 13*s.*

Lee and Blackheath Association.

A CROWDED Drawing-room Meeting was held on Wednesday, 16th February, at the house of the Ven. Archdeacon Whately, who also kindly presided; when the Rev. Thomas Bridges gave an interesting narrative of the work and its results of the Mission at Ooshooia.

Gleanings.

BEFORE Christ comes *I do not look for the conversion of the world.* How can it be, if He is to find wheat and chaff side by side in the day of His second coming? I believe some Christians expect that Missions will fill the earth with the knowledge of Christ, and that little by little sin will disappear, and a state of perfect holiness gradually glide in. I cannot see with their eyes. I think they are mistaking God's purposes, and sowing for themselves bitter disappointment. I expect nothing of the kind. I see nothing in the Bible, or in the world around me, to make me expect it. I have never heard of a single parish entirely converted to God in England or Scotland, or of anything like it—and why am I to look for a different result from the preaching of the Gospel in other lands? I only expect to see a few raised up as witnesses to Christ in every nation—some in one place and some in another. Then I expect the Lord Jesus will come in glory, with His fan in His hand. And when He has purged His floor, and not till then, His kingdom will begin.

No separation and no perfection till Christ comes! This is my creed. I am not moved when the infidel asks me why all the world is not converted if Christianity is really true. I answer, it was never promised that i would be so in the present order of things. The Bible tells me tha believers will always be few,—that corruptions, and divisions, and heresies will always abound, and that when my Lord returns to earth He will find plenty of chaff.

No perfection till Christ comes! I am not disturbed when men say, "Make all the people good Christians at home before you send missionaries to the heathen abroad." I answer, if I am to wait for that, I may wait for ever. When we have done all at home, the Church will still be a mixed body—it will contain some wheat and much chaff.

But Christ will come again. Sooner or later there shall be a separation of the visible Church into two companies, and fearful shall that separation be. The wheat shall make up one company. The chaff shall make up another. The one company will be all godly. The other company will be all ungodly. Each shall be by themselves, and a great gulf between that none can pass. Blessed indeed shall the righteous be in that day! They shall shine like stars, no longer obscured with clouds. They shall be beautiful as the lily, no longer choked with thorns. Wretched indeed will the ungodly be! How corrupt will corruption be when left without one grain of salt to season it! How dark will darkness be when left without one spark of light! Ah, Reader, it is not enough to respect and admire the Lord's people.—*Home Truths*, Rev. J. C. RYLE, B.A. (now Bishop of Liverpool).

HOME PROCEEDINGS.

WE spoke last month of the necessary postponement of engagements owing to the unprecedented stress of weather. Since then there has been a mitigation of these opposing forces, and a great many meetings and sermons have been taken, but in several cases these have been marred by want of really favourable weather. Mr. Bridges has been able to take part in several of our meetings, and we rejoice that some of our Home supporters should have had the opportunity of seeing and hearing one whose name and whose work have so long been before our constituents.

Brighton, Lincoln, Lichfield, Clifton, Lee, and Highbury, are the principal places which he has visited, and at all he has, we are sure, left traces of his visit in an increased interest in Tierra del Fuego.

In addition to certain meetings in and near London, one of which was taken by our kind friend Mr. Lory, two extensive tours have been undertaken in the south, one including Glamorganshire, Monmouthshire, Herefordshire, Gloucestershire, and Somersetshire; and the other Wiltshire and Dorsetshire. Cardiff, Clifton, Bath, and Salisbury, were the largest places taken in these two rounds, which altogether comprised twelve sermons and fourteen meetings.

Rainham and Rochester each gave us a sermon on January 23rd, and on the 30th the Society once more found an entrance into the two Wanstead churches, the new Rector kindly preaching for us in the morning at Christ Church. There were also week-day sermons last month at St. Simon's, Southsea, and Christ Church, Dover, the latter being followed by a dissolving view lecture. Mr. Welby has been able to do the Society good service in the Midland district, and, besides visiting various Lincolnshire and Nottinghamshire places, has introduced us to Bedford and some of the surrounding villages. Indeed, our main difficulty both in the Midland and Southern districts is to maintain old ground and to work up new with our limited staff. In the North Mr. Farmer reports that two of the four meetings arranged in York were most successful, two being, however, spoiled by inclement weather. His lecture at Sheffield was, he writes, most encouraging, and sermons are promised by Mr. Falloon next year.

In conclusion, we would remind our readers of the approach of our Annual Meeting, and we would earnestly invite them to do their best to attend themselves and to bring to it friends still ignorant of our work. We can promise interesting speeches, but the fulness of the room must depend, under God, on the co-operation of our supporters.

H. S. A.

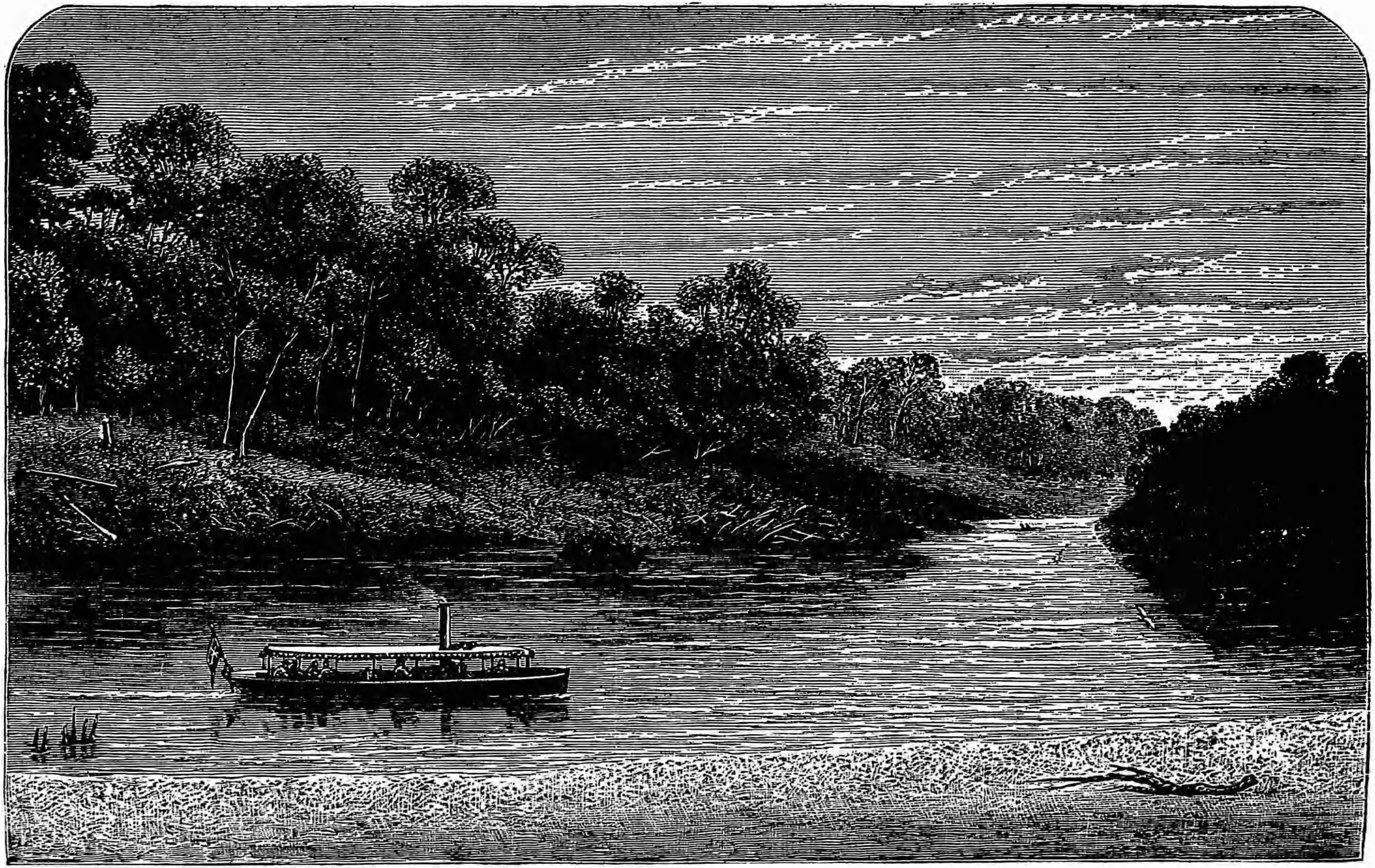
PRAYER UNION FOR SOUTH AMERICA.

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

I. Prayer for the Amazon Mission; that the Holy Spirit may be abundantly given; enabling the missionaries to give, and the Indians to receive the Gospel message; with thanksgiving for the progress already effected there.

II. Prayer for the work at Patagones; and, that many who come for physical treatment, may receive the written and spoken word of God in their hearts.

III. Prayer for Saô Paulo, that the effects of the ministry of those who have faithfully laboured there, one of whom has been called to his rest, may be found after many days as bread cast upon the waters, also that Pastor Zink's work at Rio Claro may be increasingly owned of God.



MOUTH OF SAPATINY, R. PURUS, AMAZONS, WITH "PIONEER."
[*From a Photograph by Mr. J. E. R. Polak.*

THE SOUTH AMERICAN

Missionary Magazine.

APRIL [redacted], 1881.

LETTERS.

SINCE our last issue, letters have been received from the Bishop of the Falkland Islands (*Jan.* 30); the Very Rev. G. Pakenham Despard, Dean of Melbourne (*Jan.* 4); Revs. J. H. Gybbon-Spilsbury (*Jan.* 24 and *Feb.* 12); R. Langbridge (*Jan.* 8); J. A. Dodds (*Jan.* 10-12); F. Young (*Feb.* 2); F. N. Lett (*Jan.* 26-29 and *Feb.* 2); W. H. Lloyd (*Jan.* 25); Gardner B. Perry, Esq. (*Jan.* 26 and *Feb.* 8).

BUSINESS.

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

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

It was decided to hold the Annual Meeting, at 3 p.m., on Tuesday, April 26th, at Exeter Hall, the Lower Hall.

Mr. William Bartlett was appointed as Catechist in the Southern Mission.

FINANCE.

The Finance Committee held Meetings on the 3rd, 15th, and 17th ult.

The total amounts received during the month of February were, for 1880, 657*l.* 1*s.* 1*d.*, and for 1881, 487*l.* 11*s.* 6*d.*

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

GENERAL INTELLIGENCE.

GAIN we send forth our well-tried and devoted missionary; Mr. Bridges, to his work in the far South. Our prayers have been heard, and our hopes realized; and we find, with thankfulness to the God of all grace, that Mr. Bridges' health is fairly restored, and that the Gospel of St. Luke is in a forward state of printing under the friendly auspices of the Bible Society.

The Committee have been disappointed in their expectation of sending forth two Catechists with Mr. Bridges; but they hope that a brief delay only will take place before the needed assistance follows him.

The account of the farewell meeting with the Southern party, at the residence of the Chairman of the General Committee, will be found hereafter.*

Bishop Stirling is still at the Falkland Islands, and will gladly welcome Mr. Bridges on his return. Captain Willis describes his fortnight's battle with the westerly gales, which, after five days spent in the vicinity of Staten Island, finally drove him back to Stanley without the desired visit to Ooshooia being effected. The Bishop was not without hope of yet being able to accomplish his purpose of strengthening the hands of Messrs. Whaits and Lawrence by his presence and counsels.

The annual statistics from Rosario show steady progress in numbers of members of the congregation, and in the Sunday-school, in which there are two Spanish classes. There are now monthly services both for adults and children in Spanish.

The school at Cordoba is in a prosperous state, and contains 42 scholars. At the recent Christmas treat we are informed that 70 children were present, and about 150 parents and friends, indicating a widespread appreciation of the indefatigable labours of the Lady Superintendent.

The English parents and friends subscribed so handsomely

* Mr. Bridges and his family sailed from Liverpool March 23rd, in the "Iberia," taking with them the school and catechist's house.

that almost all expenses of the entertainment were defrayed, and one gentleman kindly covered in the patio with tarpaulin to afford the necessary space and air for this interesting gathering. We append a notice of one of Mr. Lett's pastoral visits to this Mission.

The Alexandra community are preparing a cordial welcome for the chaplain, and hope hereafter to add a parsonage to the already well-built church and schools. Meantime they will provide a house. They meet the Society's grant by means of a share in an endowment farm scheme, which, from a small commencement, may be expected to improve, and which will supplement the local collections.

At San Pedro, Amazons, an additional hut, 24ft. by 12ft. and 11½ft. high, to the wall plates, has been built within one hundred yards of the principal Mission dwelling, in expectation of the coming of Lieut. and Mrs. Jones. Mr. Polak lives in the new residence and there holds the daily school with the eleven children. The course of week-day morning instruction embraces the formation of letters, syllables, and words in English, either on slates or in copy-books, lessons in numeration, simple recitation, singing after repeating a hymn, and at intervals Biblical instruction.

Several roods of the dense forest have been cleared, and corn has been sowed.

Our Frontispiece represents the mouth of the Sapatiny, one of the affluents of the Púrus, which, it will be remembered, Mr. Duke recently visited in the "Pioneer." He expects to meet some Indians there when the waters again rise, as they have intimated their intention of waiting for the little steamer. The engraving is from Mr. Polak's photograph.

We resume Mr. Quick's interesting description of his missionary tour in the Rev. G. Chamberlain's company in the interior of the province of Saô Paulo.

From the Bible Depôt at Santiago we obtain a return, showing that during the year and five months the depôt has been re-opened, 948 Bibles, Testaments, and portions have been sold, chiefly Spanish. The Committee will rejoice if the sales of the Scriptures increase sufficiently during the next six

months to warrant the keeping up of this expensive depôt, in the absence of a clergyman to supervise it.

On the redistribution of Secretariat work, consequent on the Rev. R. J. Simpson taking office as Clerical Secretary, the editorial duties are now transferred to him. Correspondence connected with the Society's publications, and on ecclesiastical and pastoral matters, should therefore be addressed in future to "The Clerical Secretary"; and that on secular matters to "The Secretary," although, when more convenient, both might be sent to "The Secretary" under the same cover.

In conclusion, we remind our readers that the Annual Meeting is to be held (D.V.) in Exeter Hall, the Lower Hall, on Tuesday, 26th inst., at 3 p.m. We trust we shall have the pleasure of welcoming a large audience of our friends and supporters on this occasion; and we would ask for earnest and united prayer that the Great Counsellor may preside over all our deliberations.

E. P.

SOUTHERN MISSION.

Falkland Islands.

STANLEY.

THE Bishop regrets his inability to reach Ooshooia in December, and was uncertain when the visit could be paid, as the Colonial Chaplain was on leave of absence, and his Lordship was responsible for his duties. A brief satisfactory report on Keppel Island is recorded:—

"*Stanley, Dec. 30th*, 1880.

"Since writing a letter which I left here to be posted, and to go by the present mail, I have attempted to visit Ooshooia in the 'Allen Gardiner.'

"For the first time, owing to the severity of the weather, we had to put back, and after nineteen days returned to Stanley.

"This has caused me much anxiety, for I know not now when I shall get to Ooshooia; and my presence is wanted, I fancy, to give a stimulus to work.....I have visited Keppel Island for two and a half days. All looked nice outwardly. The sheep gave promise of a good weight of

wool. Bartlett is killing off several hundreds gradually. The remaining flock ought to be excellent.

"The natives had a tidy, comfortable appearance, and were, in other respects, much as usual.....

"My kindest regards to each member of Committee, and good wishes for the new year.

"*Jan.* 1*st*, 1881.

"I rejoice in your improved account of Mr. Bridges' health. If spared to return to his labours he will be most warmly welcomed by me and our fellow-labourers.

"WAITE H. FALKLAND ISLANDS."

"ALLEN GARDINER."

CAPTAIN WILLIS supplies the following account of his effort to take the Bishop from Stanley to Ooshooia. We have much cause for grateful praise to God for His merciful care of the Mission yawl and all on board, so constantly vouchsafed.

"'*Allen Gardiner*,' *Stanley, December* 31*st*, 1880.

"I write to inform you that I left here on December 4th with a fair wind for Ooshooia, having the Bishop on board. The fair wind lasted but a few hours, after which we had variable gales, mostly W. and S.W., also S., with very low barometer and thick weather, sleet, rain, &c.

"We were five days in the vicinity of Staten Island without seeing it. On the 16th we went into L. Main St. with a N.W. wind, and got abreast of G. Success Bay, when the tide took us back to S. Diego. Just as the tide was turning in our favour we saw a large barque we had been in company with all day running back with a S.W. wind and shortening sail; also two others to the westward. I thought it best with the bar. 28.40 to dodge under the land by the Three Brothers, and double-reefed, with second jib and reefed staysail. We had a stormy night, with snow, hail, rain, &c. The next morning there was no sign of a change, and as we could not have beat into any harbour in Staten Island on account of williwaws (whirlwinds), the Bishop desired me to return *viâ* Keppel. At 7 a.m we ran under two reefed mainsail; at eight set square sail. We sighted New Island bearing E. at two p.m. on the 18th. Anchored at West Point at 9.30 p.m. The square sail was set the whole time except two hours. The wind backed to W.N.W. We passed four large vessels under two lower topsails and staysails. The sea was very high, especially as we neared the Falklands, and immensely long waves, similar, I should think, to tidal waves; but God, who holds the winds and waves in His

Almighty hand, directed our course and suffered no harm to befall us, although dangers stood thick around to push us to our tomb. I am now loading for Keppel and Ooshooia, and intend on my return to bring in the wool.

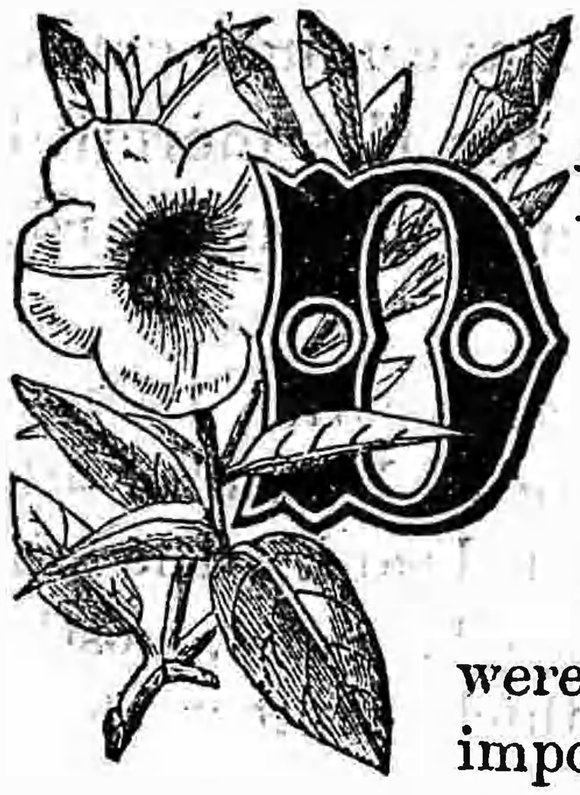
"We shall all be pleased to welcome Mr. Bridges, also his family, whenever our Heavenly Father sees fit to permit him to return to his loved and longed-for labour in Fuegia. A special prayer was read for the Bishop in our absence by the Governor's orders.

"I must now conclude with many sincere and heartfelt thanks to the Committee for past favours, as well as to our Heavenly Father for another year's mercies. I desire a continuance of your prayers for us who labour in these desolate regions, and every good wish for the South American Missionary Society.

"J. C. T. WILLIS."

Argentine Republic.

PATAGONES.



R. HUMBLE sends the following information in connexion with his station on the borders of Indian territory :—

"*Patagones, South America, December* 17, 1880.

"Things here have somewhat mended from what they were a few months ago, and Patagones promises to be an important place in the course of a few years ; but the chief improvement is on the north side, not this side, of the river. We are now in telegraphic communication with places up the river on the north side, and there will soon be also a telegraph between Patagones and Bahia Blanca, and when this is concluded we shall be able to communicate directly with Buenos Ayres. All this indicates progress. I am informed by the papers that the President is trying to get English colonists to settle on the banks of the Rio Negro, and offers favourable terms to settlers.

"The doctor on this side of the river has lately died, and I have been appointed, subject to the approval of the Committee, as doctor, *pro tem.*, to the Governorship of Patagonia.

"I am unable to say at present what chance there is of my being permanently appointed. The duties are light, and do not interfere with my other duties as chaplain.

"Our Sunday services and Sunday-school continues to be attended as usual ; we have as many as could be expected considering the small number of English. There is some talk of Mr. and Mrs. Ackerby being appointed to a school up the river, in a new colony, principally occupied by Indians.

"GEORGE A. HUMBLE."

ROSARIO.

STATISTICS for the year 1880, from this Chaplaincy, show a healthy and satisfactory advance in the various departments of congregational interest and importance :—

"*Argentine Republic, Rosario,*
"*February 2nd*, 1881.

"On January 28th our Annual General Meeting was held, when Mr. C. S. Treacher was elected Churchwarden in place of Mr. J. M. Gay, whose term had expired, and Mr. Fisher was re-elected for the Vestry.

"Our statistics at the end of the year were as follows:—Number of enrolled members were at end of former year, 143; added during 1880, 19: total, 162. Of these four have died and six have left Rosario. Number at present time, 152. Number of names on roll of communicants, 57; number of baptisms, 73; number of marriages, 20. Sunday-school members, 100; average attendance, 75; number of teachers, 11. A Parochial Library has been established recently, with 252 volumes.

"*Church Officers and Workers.*—Chaplain, Rev. F. N. Lett; Churchwardens, H. P. Boardman, C. S. Treacher; Vestrymen, W. Barnett, H. Fisher. The above form the Vestry.

"*Sunday-school.* — Superintendent, T. Barkas; Treasurer, A. A. Knight; Secretary, F. G. Studdert; Librarian, R. H. Lett; Assistant, J. Studdert; Teachers, Mr. T. Barkas, Mr. F. G. Studdert, Mr. J. Newell, Mr. R. H. Lett, Mr. W. H. Kirby, Mrs. Lett, Mrs. Mac Innes, Miss Van Oppen, Miss Barkas, Miss Joulet, Miss Dicker.

"*Day-school.*—Teachers, Mr. J. Newell, Mrs. Newell.

"*Night-school.*—Teacher, Mr. R. H. Lett.

"The Day-school, which had hitherto been conducted on the sole responsibility of, and maintained by, the Chaplain, passed under the jurisdiction of the Vestry on the 29th of July. The Vestry thus acts as a School Board for this purpose.

"The former teacher having resigned, Mr. Isaac Newell and his wife were appointed by the Vestry as Teachers of the Male and Female Departments on the 3rd of November. The School is being carried on in an efficient manner. The number of scholars on January 1st was 40.

"The summer festival of the Sunday-school was held on Innocents' Day. After a bright procession with banners bearing Scripture mottoes, tea and cake, magic lantern, games, and a well-weighted Christmas tree afforded a treat, which was the most successful known here.

"There is a growing interest in the Sunday-school on the part of our

people, and we are determined to work it up towards efficiency, believing it to be one of the most important branches of Church work. The Centenary year has been one of progress, and we hope for even greater things through the help of the Lord.

"F. N. LETT."

CORDOBA.

UNDER date December 18th Mr. Lett describes one of his pleasant Mission visits to Cordoba as follows:—

"I visited this Mission in December, holding Divine service on a Wednesday evening, when I preached; and celebrated the Lord's Supper on the following morning, there being six communicants.

"The day-school numbers forty scholars under the able direction of the Lady Superintendent and her assistants. The singing of Christian hymns in Spanish, English, and German was most pleasing

"Divine service is held every Sunday at 9 a.m., being conducted by three of the gentlemen residents.

"Sunday-school is conducted by the Superintendent of the day-school every Sunday afternoon.

"A Friendly Society has been established, the members of which are engaged to temperance principles, and meetings are held for social intercourse, music, singing, readings, &c. This will form a valuable means of mutual improvement among the English-speaking residents, and will be an important element in promoting the interests of our Mission.

"F. N. LETT.

PROVINCE OF BUENOS AYRES.

WE thankfully observe the extension of the distribution of God's Word amongst the Bolivian Indians, as reported by Mr. Gybbon-Spilsbury. "The entrance of Thy Word giveth light."

19, *General Paz, Belgrano, January* 24, 1881.

"To-morrow I start (D.V.) on a short visit to my old congregation at Frayle Muerto, visiting Mr. Lett in Rosario on my way up. I shall be away for ten days' holiday. I have arranged to hold a service in Frayle Muerto next Sunday.

"You will, I think, be glad to hear that the Gospel of St. John

translated into Quichua is selling very well in the Upper Province and in Bolivia. I pray God it may be the means of bringing salvation home to many a weary soul. I cannot speak too highly of the great courtesy, kindness, and hospitality shown by the estancieros of this Province. They appreciate the services, and are making every endeavour to meet the pecuniary wants. At the present rate of the subscriptions, we ought to get over 50,000 dols. m.c. this year, and still greater increase next.

"J. H. GYBBON-SPILSBURY."

West Coast.

LOTA.

WE are pleased to find that the English community at Lota are steadily joining with Mr. Dodds in developing the various accessories necessary to the existence and happiness of a well-ordered pastorate. Thus the Sunday-schools, the library, and the weekly prayer-meeting are united in full working order, under the natural leadership of the pastor, and once more the full and regular services are held in the church.

Puchoco has been visited, and it is hoped that services will be regularly held there at stated intervals.

Our Chaplain acknowledges, with thankfulness, the kind and ready assistance he has received on all sides from the residents. The Juvenile Association, which has repeatedly sent a contribution towards the Southern Mission, under Mr. Bates's management, will now be continued by Mr. Dodds. We are sure that the request for prayer will be remembered by many friends as a subject not for one day only.

"*Lota, Chile, January* 10*th*, 1881.

"I have now got the church, schools, and parish into working order. Mr. Bates handed me over a small library of about 28 books, chiefly of the American Tract Society's publications, and which were given to the school by Mr. Keer when chaplain in charge at Valparaiso. Mr. Bates also kindly handed over to me a case of 43 new books, presented by the

Christian Knowledge Society at home for the school, and which he did not, in the unsettled state of the place, issue. I have catalogued and covered all the books, and lent them out on Monday evening, 3rd inst., for the first time. I continue to do so every Monday evening from seven till eight o'clock. On Thursday evening, at eight o'clock, we have a singing-class to practise the hymns and chants for Sunday, and we have a fairly good attendance. On Saturday evening last I started a prayer-meeting, to be continued every week from half-past eight o'clock, but only four persons attended, two grown-up and two young persons. I hope and expect a better attendance next Saturday, however. All these meetings, &c., are held in a room at the south end of my house, and on the west side and overlooking the Pacific Ocean. This I call the Mission-room. I hope and pray God may abundantly bless our Church, our Mission-room, and all the work done in the place to advance God's glory and enlarge the bounds of His kingdom.

"On the 3rd inst. I rode over to Puchoco and Molle, and visited the English people in those places. There is a little difficulty about the room in the former place, which was formerly used for Protestant worship. . . . . I hope soon to hold services there regularly.

"We earnestly desire the prayers of every member of the Committee, our friends at Lee, and indeed all who have the Lord's work at heart.

"JAS. ALLAN DODDS."

Bible Depôt.

SANTIAGO.

FROM the Rev. W. H. Lloyd we obtain the following return of the sale of Bibles, Testaments, and portions of the Word of God, which have been sold at the Society's Bible Depôt to the close of 1880, from the time of re-opening the depôt in July, 1879.

We are most thankful for the dissemination thus of the Word of Life in 948 different directions by means of the depôt, but we look for still greater things as the country revives from the pressure of the war with Peru. Mr. Lloyd briefly describes the excitement at Valparaiso on the news of the capture of Lima arriving.

SANTIAGO BIBLE STORE.

Sales of Bibles and Scripture portions from July, 1879, to end of December, 1880.

	Bibles.	Testaments.	Gospels.	
Spanish	43	401	464	
Italian.....	1	1	—	
French	3	2	—	
German	2	—	—	
English	23	8	—	
Total	72	412	464	= 948

"Before this reaches you, you will have heard of the taking of Lima and Callao by the Chilians, and I hope, too, of peace having been made. The news of the battles of Chorillos and Miraflores reached us last week, and the whole city was given up to squibs and drunkenness for two or three days. It was calculated that about eight million of squibs were sold by three wholesale houses in the week. It was difficult and dangerous for ladies to walk about the streets at night. This did not, however, keep them in. Everyone was wild with excitement, as well they might be, for the struggle was one for life and death, and Chili triumphed. You will probably have heard particulars of the fights from the pens of English officers present.

"W. H. LLOYD."

CHAÑARAL.

WE are grieved to hear of the death of Mrs. Peters, one of the most active supporters of the Mission work at Chañaral; and we can understand full well what a blank in the house and community has been experienced, while those who have most keenly felt the loss have been enabled to say, Thy will be done.

Mr. Robertson writes as follows:—

"*Chañaral, Chile, November* 16*th*, 1880.

"Death has again visited us, and taken from our midst one who, humanly speaking, could hardly be spared from her sphere of usefulness in this world. I refer to Mrs. Peters. For about five months she had suffered considerably from weakness, and on the 26th ult. Mr. Peters took her to Valparaiso for medical advice and change of air, no one having

the slightest suspicion of the dangerous state the sufferer was in. But it was soon evident that no human skill could avail. On the 9th instant God took her to Himself. This, at present, we only know by telegraphic communication. Mr. Lloyd, writing me on the sad subject, says:—'It is a pleasure to hear her speak, and see her strong faith in, and love to, Jesus Christ. It does one good. I learn from, instead of teaching her.'

"Difficult as it is to realise God's infinite wisdom and love in this, yet we rest assured that what He has done, He has ordered in love, and we have good reason to believe that the Almighty has called one of His choicest gems from His earthly garden. The sad event has cast quite a gloom over the port, and much sympathy is expressed for Mr. Peters and his young family. Under the circumstances, we have missed many familiar faces from church, yet our services have been well attended; many strangers have passed through Chañaral lately.

"My visit to Carrizalillo was, as usual, thanks to the courtesy and kindness of our community there, a happy one. This is the first journey I have made there since the mine has been sold to Madame Consiño of Lota. It will be a gratifying fact for you to learn that Mr. Schjölberg continues to manage the establishments, and retains the same staff of workers.

"As the negotiations for peace between the belligerents on this coast have fallen through, we can look forward to an almost interminable series of contests till one side is completely humbled.

"*November* 30*th*, 1880.

"Notwithstanding the absence of many of our regular church-goers (one entire family have left for the South for a time) our services have been well attended during this month. I have been much cheered by seeing one or two new faces in the congregation lately. Captains and men from vessels in the bay have come too. Although it is difficult to arrange for a service on board ship, on account of the mixed crews most vessels trading on this coast carry, yet there are always some sailors who are glad of the opportunity afforded them of participating in the duties of the Lord's-day.

"Mrs. Peters was a woman of no ordinary mind. She was endued with those Christian virtues which are seldom met with, but which were apparent to all with whom she came in contact. A true missionary spirit pervaded her whole life, and many a cheering word which fell from her lips will not soon be forgotten.

"J. S. ROBERTSON."

Farewell Meeting with the Rev. Thomas Bridges.

—:o:—

VALEDICTORY meeting was held at the residence of Alfred R. Pite, Esq., Chairman of the General Committee, on the evening of the 21st inst., to take leave of the Rev. Thos. Bridges and his wife, on the eve of their departure, on the 23rd inst., for Tierra del Fuego. Miss Varder, Mrs. Bridges' sister, and Despard, the eldest son of Mr. Bridges, were also present. Mr. W. Bartlett, the recently appointed catechist, was unavoidably absent, an illness having delayed his embarkation. The meeting was attended by a large number of friends, who, with the deepest sympathy and interest, commended the missionaries and their work to the care of Him to whom the heathen are given for an inheritance and the ends of the earth for His possession.

After the hymn commencing

"Descend from heav'n, immortal Dove,"

the 33rd Psalm was read by the Rev. R. J. Simpson, our newly appointed Clerical Secretary, who also offered prayer.

The Chairman in a few impressive words adverted to the consecration of the Mission in the blood of its founders, to its union and sympathy with the Church Missionary Society, to the fact of a living Church now existing in Tierra del Fuego, and to the satisfactory completion of the translation of the Gospel by St. Luke into the Yahgan tongue, now being printed by the British and Foreign Bible Society.

He then introduced Mr. Bridges; who gave a rapid summary of his work from the time of his going out in the year 1856, with the Rev. George P. Despard (now Dean of Melbourne), of whose invaluable work in the early days of the Society he spoke with the highest esteem. He dwelt on the difficuties of conveying impressions to the Indians, who are a really intelligent people, until a medium was established by their language being acquired, at a labour which might be estimated by his now perfected manuscript dictionary, being the twentieth of its sort. The present condition of the Mission he considered as most hopeful, assured as he was that

there were many Fuegians now constrained by grace to love the Lord. He considered that the influence of the Gospel instruction was so wide spread that hundreds of natives would now call upon God to deliver them in danger. Sometimes baptism was deferred for two or three years, until it was apparent that a change in life was coincident with the expressed desire to be a Christian. There were now about 180 baptized persons, including children, and 36 communicants. The presence of the Mission had decreased the death-rate, and there was not the least probability of the race dying out. Polygamy, witch doctors, and infanticide had disappeared before the benign influences of the Gospel of the grace of God.

Admiral Prevost briefly and feelingly referred to having witnessed the departure of Captain Allen Gardiner thirty-five years since for Tierra del Fuego, and recalled the joy with which Mrs. Despard, whom he conveyed to Keppel Island, had viewed the small hut which was to be her home, when she realized that the destination was reached where she and her husband's work for the Indians would be commenced.

After the hymn commencing

"All hail the power of Jesu's name,"

prayer was offered by David Couty, Esq.; and by the Rev. C. R. de Havilland, formerly Secretary to the Society, who closed the Meeting with the Benediction.

The Fall of Lima.

We are permitted to extract from the narrative of an eye-witness, a valued friend of the Society, the following stirring description of the critical position in which the foreign representatives were placed at Mira Flores, during the attack on Lima.

Chorillos, the first line of Peruvian defence of their capital, had fallen into the hands of the Chilians, and Pierola, the Peruvian President, had requested the intervention of the Foreign Legations. While matters were under consideration, the attack on Mira Flores, the second line of defence, was precipitated by the Peruvians

firing on the Chilian Staff when the incidents recorded occurred.

We thank God for covering our friend's head in the day of battle, for though non-combatants, the party were in most serious danger.

"While Pierola was thinking over the subject Mr. St. John and the French Minister returned to Lima to consult their other colleagues, intending to bring them back with them in time to return to the Chilian camp at five p.m. with Pierola's answer. About half-past one we sat down to breakfast, Pierola having on his right Admiral Stirling and on his left the French Admiral. I sat next to our Admiral, and the Italian Commodore Labrano next to the French Admiral, Pierola's staff occupying the remaining seats. The house we were in belonged to Mr. Shales, a German, and was a little gem of a place. All the beautiful and expensive furniture had been left in the house (the owner and his wife and family having gone to a place called Huacho), as well as the pet animals—about a dozen beautiful little deer, birds, dogs, horses, parrots, cockatoos, &c. The garden was lovely, and everything around looked peaceful and serene. Mira Flores is not so large as Chorillos, but is much prettier, as there are more trees, and the houses have more extensive and beautiful gardens attached to them. Many had beautiful marble statues brought from Italy, and elegant fountains, hot-houses, and ferneries, &c. When we had about half got through our breakfast the special train returned from Lima, bringing all the foreign Ministers who were to go with Pierola's reply to the Chilian camp, and who were to back up the threat of the English and French Admirals if occasion arose to deliver the message (as to respect for the Legations). About ten minutes after, just as we had finished our breakfast, a volley of musketry was heard, followed by the discharge of artillery close to us. In an instant we rose to our feet, the Peruvians rushed to their horses, and we endeavoured to beat a retreat at the back. The battle then raged furiously along the whole line. The terrible rifle roar was maintained without cessation, accompanied by the thunder of guns. I can only compare the din to a tempest of hail or the rushing of many waters. It was fearful, and evident from its very energy that it could not last long. Amidst a storm of bursting shells we tried to find our way across country to the main road in order to get back to Lima, distant some seven miles. The country about Lima is intersected by mud walls enclosing the fields. These walls vary in height from four to six feet, and are about two feet thick. Over these we had to scramble. Another danger, however, soon presented itself. Behind some of these walls we found Peruvian cavalry posted, who had orders to shoot all runaways. They perhaps not unnaturally took us for runaways, and three times fired at us. By dint of calling out who we were we managed to run the

gauntlet through three of these lines, and at last got out of range of the shells and on to the main road, arriving in Lima about seven in the evening. The French Admiral was all but cut down at my side by one of the Peruvian cavalry. Twice his immense sword was upraised to strike, but by dint of shouting at him, 'Almirante Francesa! Almirante Francesa!' the blow remained unstruck. We were in this perilous position for about three-quarters of an hour. . . . . "P. W. S."

SAÔ PAULO.

MISSIONARY TOUR IN THE PROVINCE.

(*Continued from page* 46.)

"*Saô Paulo, September* 18, 1880.

"I may mention, here at Brotas, one more incident in the eventful life of its former Vicar (Concessão). Some years ago he went to preach at Campanha, a Jesuit city in the Province of Minos. The town authorities went to his hotel and had him sent away. When he had gone to another hotel they went there also, and ordered him to go. He had left his bag at the first hotel, and went to fetch it. But a crowd gathered outside the house, and Concessão said to the Delegado of Police that, under his protection, he would immediately leave the town. The Delegado consented to protect him, and, having brought him into the crowd, slipped away and left him. The mob then struck him, and stoned him, and drove or dragged him to the outside of the town, and there left him, as they thought, dead. After a long time his consciousness returned, and he was able to drag himself to a house.

"No missionary had gone to Campanha from that time till a few months ago, when Mr. Chamberlain spent a week there. A change had taken place in public feeling. Many of the people expressed themselves ashamed of the brutality of which their city had been guilty. A large room was lent him to preach in. It was opposite the Maritz, or Mother Church, and it was 'the month of Mary,' during which the Roman Catholics hold daily services. The special preachers declaimed against Protestantism, but this excited the curiosity of numbers, who went from the Church to hear Mr. Chamberlain preach.

"To give some idea of the character of some of the priests in this country, and the manner in which they play on the ignorance of the people, I may mention another incident of that journey to Minas. The Bishop was going on a visit to Caldas, and wrote for four 'Padres Moralizados' to meet him there, and help in his Mission. It was just after Mr. Chamberlain's visit, and so the preaching was all against Protestantism. One of the 'Padres Moralizados' declared that no man ever became a Protestant unless for one of two reasons—either to make money, or to

gratify his passions, and he cited Luther as an example. Of course, as a 'Moral Father,' he could throw a stone with impunity. Well, my friend and I were travelling soon after with a Brazilian lawyer, who gave us the history of this 'Padre Moralizado.' He had been Vicar of Taubate, and then of Braganza, and afterwards President of a school, and at each place his immorality was a public scandal.

"*July* 21*st*.—To-day we had a short, pleasant ride over the hills to Tres Saltos, a group of farms, so called from three cascades which lie hidden in pretty woodland scenery. We found several people already gathered to meet us, and later on groups of respectable farmers came in. It was a charming evening; the full moon gave a light of intense brightness, and the colours of the clouds were full of beauty. The service was held in the room where I now write this by firelight. The singing was heartily joined in by all, and the congregation did not seem weary even of an English address and its interpretation. Most of the adults received the Lord's Supper. After the service we sang a number of hymns, which the young people were most anxious to learn.

"A fire has been lighted in the centre of the floor, but to enjoy it thoroughly one must have had one's eyes well educated in smoke. This is the entrance room, reserved for visitors. Two beds occupy two of its corners, and there we shall probably have to sleep, but whether in the two beds, or in one of them, we do not yet know. Probably in one, for there are other guests.

"The ladies left us after the singing, but the men sit round the fire and seem to have no intention of retiring. Being very sleepy, there is nothing for me to do but to ignore the presence of company, and to let down the curtains of my eyelids, and to occupy one of the beds.

"22*nd*.—We left early, and stopped for breakfast at a beautifully situated farm, which has a view of forest and some grand precipitous rocks. Our breakfast consisted of articles produced on the farm, feïgâo (black beans, the staple food of the country), rice, farinha, repolho (a sort of cabbage), chickens, eggs, coffee, sugar, milk. The farm also produces tobacco. Here I was presented with an enormous beetle, which reminded us of a linguistic mistake in preaching. The subject was, the Parable of the Prodigal Son. But instead of saying that the Father killed the fatted calf (bezerro), the speaker said that he killed the fatted beetle (bezorro). This, again, reminded us of other curious mistakes. One friend kept exhorting his people to 'travel and pray' (viajai e orai), instead of 'watch and pray' (vigiai e orai).

"We halted for the night at a small village, named after its 'two streams,' 'Dous Corregos,' where thirty people listened attentively to a service of two hours.

"23*rd*.—We waited for the mail, and left late for a short journey of three or four leagues, after having called on some of the people, including the Vicar, who was not at home. The Vicarage is a strange contrast to

those in our own country. The dwelling-place which most closely resembles it is a common Irish cabin.

"In the afternoon we ride into the property of Sr. Iguacio. It is like a nobleman's park, surrounded on all sides by fine forests. A large part of the ground is covered with felled timber, which is so plentiful that it lies where it falls, and is never removed. Service was held in the large hall, and the Holy Communion administered.

"24*th*.—The bell rang before five, at which hour Sr. Iguacio's forty negroes generally go to the plantation to be ready to begin work at daylight. To-day they are kept later to hear my friend speak. They formed a semicircle, and stood there in the clear starlight, while Mr. Chamberlain spoke to them about their Father in heaven, and taught them the Lord's Prayer and a hymn, which they sang.

"Then I went for a ride to the top of the hill to see the coffee plantations. The well-trimmed coffee bushes were all around us covered with fruit, and fine forests hedged them in, and in the valleys a fog gave the appearance of a beautiful lake and rivers.

"Later on about forty people assembled in the hall for worship. Then we saddle our horses and ride off for Jahù.

"We are now in the village of Jahù, which at the beginning of this month became notorious for riots at the municipal elections. The scene was in the church, and in the large open square, which slopes away from its steps. One party was stationed at the church doors, and the other at the entrance of a street on the opposite side of the square. Rifle bullets whizzed by the great cross in the centre, men were shot down in cold blood, and the houses at the corner of the street are covered with bullet marks, and the church walls show like signs of the conflict. The bitter feelings have not yet subsided. We are told that many of the people fear to go out at night, lest their lives should have to pay for the part they took on that day of election.

"A converted priest once came into this village to preach, and was sent away with bombas and rockets. Three years ago, the Rev. F. Dagama preached at the house of a German, but the people assembled in the evening to drive him away. The hearers escaped by the back of the house, but the mob dragged out Mr. Dagama, tore off his clothes, and beat and stoned him, and left him outside the town in such a state that he could only crawl to the steps of a house to ask for shelter, and that was denied him.

"It was said that the instigator of the persecution was one of the chief men of the place, who goes by the name of 'the Pope.' This man's life was endangered at the recent election, and he barely saved himself by hiding three days in the forest. Many of the people said at the time that it was a judgment on him for his ill-treatment of the Protestants.

"25*th*.—Returning from our river bath we met a Christian professor, and in an open field, in view of the scene of the late riot, and of the spot

where such cruel things had been done to a minister of Christ, we prayed that these people might soon know the Gospel of peace, and that this visit might be the medium of conveying the true light to many.

"Services were held in the very house from which Mr. Dagama had once been turned away, and many came to listen. A child was taken to be baptized in the rooms of some who wished to see the ceremony, but would not come to public worship; and so my friend had an opportunity of preaching to a number of wild strange-looking people who had never heard the truth.

"The following evening great solemnity and attention were shown by about twenty hearers; and when the service was over, none of them moved away, but all waited eagerly for more.

"The chief magistrate treated us with marked courtesy, and said that he would attend the services, but he had written to the Government an impartial account of the riots, implicating the various offending parties, and he dared not go out. An armed guard was stationed at his doors. We have since heard that his life was attempted.

"27*th*.—We left Jahú about ten, accompanied by Sr. Manoel, who had come to guide us to his home on the other side of the river. Our path for twenty-one miles was over four ridges of mountains to the hamlet of Sapé. Virgin forests covered the hills. The most curious things were the creepers (cipos), which hung down from the tall trees in festoons, or twined round them like a twisted rope. There was one vine which had encircled a tree and taken its life, and grew to a height of sixty or seventy feet.

"A league beyond Sapé we came to the house of an elderly man who was said to be anxious to hear the Gospel. It was about dusk when we arrived, and my friend immediately began a conversation on religion, and quoted the substance of the early chapters of St. John. The old man and his son seemed intensely interested, and the slaves came and sat round the doorway and listened. Meanwhile, our beds have been laid on the floor of the same room, and lamps have been brought in, consisting of coils of a cord of brown wax taken from wild bees. A slave now comes in with a bath and washes my feet, and goes round and performs the same operation for all.

"28*th*.—This morning we rode through more forest, the lower bushes of which had been burnt, while the great trees had escaped; these averaged about seventy feet, and were nearly all straight. While we were resting at a house where a number of men came in to dinner carrying axes with which they had been chopping wood, Mr. Chamberlain improved the occasion by speaking about the axe being 'laid unto the root of the trees.' His words were a great surprise, but all listened attentively.

"A short distance farther on we came to the river Tieté, over which we ferried our horses on planks fixed on two canoes.

"The river here is very lovely, with forest trees hanging over either side.

"The general elevation of the country has been getting less all along our journey, and my aneroid shows that the Tieté at this point is nearly 1,200 feet lower than Saô Paulo, which is 2,400 feet above the sea, so that a descent of only 1,200 feet remains for the river's long journey to the Paraná, and on by the River Plate to the ocean.

"In this province a range of mountains called the Serra do Mar runs parallel with the sea coast, rising from the sea abruptly and precipitously to a height of 3,000 feet or more, the pass by the railway being 2,600 feet; then there is a broad plateau and a long stretch of high lands, broken by successive ridges of forest-clad hills 500 feet or more above the plain; but all along there is a gradual descent westward, and the country is drained by great rivers, especially this Tieté, which, though it rises close to the sea, runs inland to the west nearly a thousand miles before it joins the Paraná in its long southward course.

"This configuration gives the province of Saô Paulo a great variety of climate, the train conveying one in two hours from the intense heat of the sea coast to the cooler atmosphere of the Serra and the capital, while as you travel far into the interior an increase of the thermometer keeps pace with gradual decrease of altitude.

"When we left the further bank the sun was setting in glorious colours, and the remainder of our journey in the few minutes of twilight, and then in total darkness, was through thick forest, till we reached the house of the friend who accompanied us, and who is the Manoel mentioned above as Delegado of Police when the missionaries first visited Brotas.

"29*th*.—This is to be our home for a few days, so I have been strolling through the woods; and at noon I am here alone with Nature and with Nature's God. Around me are monarchs of the forest, holding their proud heads 80 or 100 feet or more up into the blue sky, and beneath them countless shrubs throng and jostle one another. Here are pirobas, massarandúvas, jicitibás, imburités, figueiras. Here is one tall tree covered with orchids, but it is doomed, for a figueira has got hold of it and clasped it in its arms and grown up round it, and soon having drunk away its life, will entirely take its place.

"Here are parasites and there are creepers (cipos) falling from the lofty branches in wreaths and circles and festoons, and winding gracefully from tree to tree, or else twining around one another and forming monstrous ropes. And some are bound with dark green leaves, and some are edged with flowers.

"Here are gourds hanging down on natural ropes; there are guaimbés or wild bananas, with their enormous beautiful leaves drooping from the top of a tree, where the seed was once carried by wind or bird.

"Here are small palms, darkened and almost crushed by thick creepers from the taller trees; and here are pretty flowers relieving the monotony of many-shaded green with their lustrous irridescence.

(To be continued.)

Gleanings.

"AND YE ARE COMPLETE IN HIM."—Col. ii. 10.

GLANCE at the use of this doctrine under some of those conflicting circumstances in which a believer may be placed. It is this doctrine which awakens the unceasing gratitude of the believer. How can he feel otherwise than grateful to Him who has done so much for him; ransomed him from so much misery; and prepared for him such a heaven of blessedness? It is this doctrine which is the best remedy against fear and despondency, Satan's strongest weapons for keeping the sinner aloof from the Saviour. The believer finds himself encompassed still with many imperfections; his heart, the more he knows of it, the more corrupt it appears; his efforts after holiness seem often to land him even further off from the Saviour than before; he longs to be more weaned from the world, to have his affections more set upon things above—but, alas! too often the world prevails, and the things of sense gain the ascendency over things unseen and eternal. What is his grand resource under apprehensions arising from such disappointing failures?—Why, simply to recollect what St. Paul declares, "Ye are complete in Him." If salvation were contingent upon his own obedience or his own perfection, he might well tremble and be in despair. But he is "complete in Christ." Christ has answered for him; Christ has atoned for him; Christ intercedes for him; Christ is the advocate with the Father, in behalf of every believer. For your own comfort then; for your growth in grace; for the honour of the Saviour; strive to apprehend this glorious truth—"Ye are complete in Him." Let this be your answer to every unbelieving fear; to every disquieting suggestion of your great spiritual adversary. Satan will often accuse and seek to overthrow your confidence, but let the motto, "complete in Christ," be the shield wherewith you repel his every accusation. If it were not for this precious truth, then would every shortcoming and every instance in which you are betrayed into what is inconsistent with your Christian profession, serve to kindle despondency; but it is because "if any man sin, we have an advocate with the Father, Jesus Christ the Righteous," and because we are "complete in Christ," therefore, whilst struggling against guilt and corruption, we may go forward in hope with confidence and peace. Strive to realize more of a personal, abiding union with Christ, by a daily increasing conformity to His image. The believer is called to advance from strength to strength; at length he will appear before God in Zion, and "complete in Christ," his motto of hope during his earthly existence, will be his joyous experience throughout eternity.—A sermon by the Rev. Robert Bickersteth, M.A., preached in St. John's Church, Clapham Rise, on Sunday morning, Jan. 6, 1850.

HOME PROCEEDINGS.

THE deputation work of the past few weeks has been more active than is usually the case in Lent; and Mr. Bridges has, we are thankful to say, been able to visit our Bournemouth Association. One or two of our friends there are very specially interested in Tierra del Fuego, and we should have regretted Mr. Bridges leaving England without seeing them. The Drawing-room Meeting seems to have been a complete success. The most important places visited by our ordinary staff during the past month are Clevedon and Swansea. At the latter no fewer than four churches gave our Society sermons. We feel this is as it should be, for no place in our country is more closely connected with South America than Swansea. Mr. Allen has had a long tour in Norfolk and Suffolk, taking in a number of small places, some new, some old, openings. Lowestoft was the one important place visited, and we are glad to find it again among our supporters, and the new Rector presiding at the meeting. We long to see this Association in an active and flourishing condition. The Society is much indebted to the Rev. A. Griffith, Vicar of Cratfield, for his hearty help in organizing several meetings, and we trust he may see his way to becoming Hon. District Secretary for Suffolk. Sermons or meetings have also been obtained at Highfield, Aldershot, Buckland, and Chipping, Burstow, Leatherhead, Ongar, St. Jude's, Gray's Inn Road, St. John's, Blackheath, and Lee. The two last places had meetings specially for young people, that at Lee being the Annual Meeting of the Juvenile Association; both were most successful. Leatherhead is a new opening, and was obtained for us by Mr. A. D. B. Chapman, one of Mr. Shimield's lay-helpers at the Mandisovi Camps in Entre Rios. He has been for some time in England, and took part in the two Leatherhead Meetings with Mr. Farmer; more than (£15) fifteen pounds was collected in the afternoon and evening. We have no very recent information as to the Midland District; but the February Register showed a number of places taken, and three or four new ones among the number. As to the North, the past month, but for two very successful meetings in Lancashire, would be a blank, Mr. Farmer having been obliged to attend at the office, owing to the continued illness of our Accountant. Our friends in London may be interested to learn that, according to our Society's new arrangements, the deputation work in the Metropolitan Postal Area will be under the care of our Clerical Secretary, the Rev. R. J. Simpson. We bespeak for him the same kind help which has been for eleven years extended to ourselves.

H. S. A.

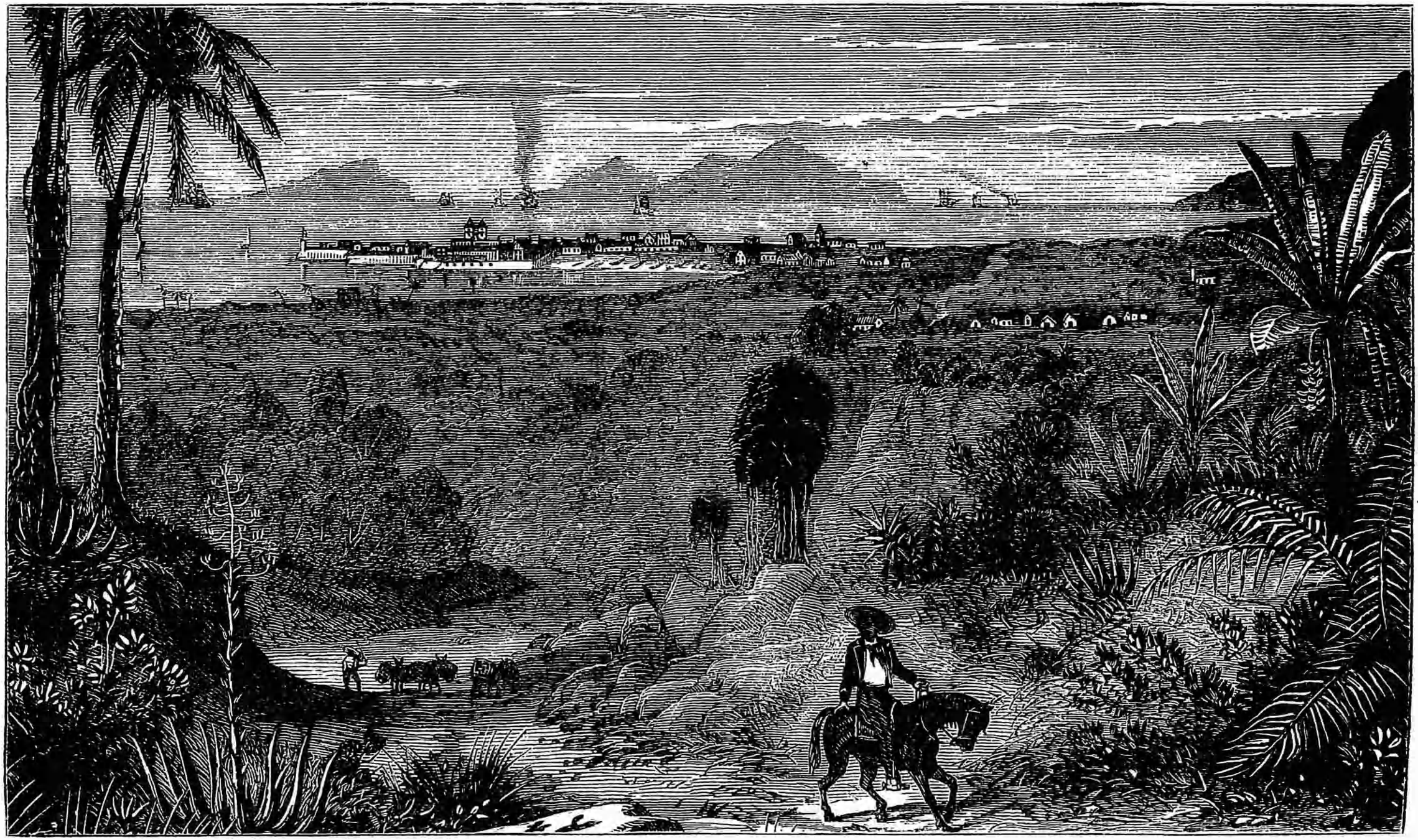
PRAYER UNION FOR SOUTH AMERICA.

The following subjects are suggested for special prayer and praise on Monday, 4th inst.:—

I. Prayer for a blessing on the Annual Meeting and Annual Sermon; that they may advance the cause of Christ in South America.

II. Prayer for journeying mercies for Mr. Bridges and his family, now on their way to Ooshooia; that much blessing may rest upon the arrangements for conveying the party and the school-house (temporary church) to that place.

III. Prayer for a rich blessing to accompany the translation of the Gospel by St. Luke into the Yaghan tongue; with praise for its completion and revision, so far, antecedent to Mr. Bridges' re-embarkation for Tierra del Fuego.



PANAMA.

THE SOUTH AMERICAN

Missionary Magazine.

MAY 2, 1881.

LETTERS.

SINCE our last issue, letters have been received from the Revs. Dr. Humble (*Feb.* 17); F. N. Lett (*Feb.* 28); W. H. Shimield (*Feb.* 26); Geo. Scott (*Feb.* 19); J. A. Dodds (*Feb.* 8). Messrs. C. H. Krabbé (*Feb.* 23); F. H. Peters (*Feb.* 15); Singlehurst and Co. (*Feb.* 26 and *March* 18); J. S. Robertson (*Feb.* 3-15). Lieut. Jones (*Jan.* 19 and *Feb.* 7-24).

BUSINESS.

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

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

FINANCE.

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

The total amount received during the month of March was 812*l.* 0*s.* 5*d.*

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

GENERAL INTELLIGENCE.

THE South American Missionary Society, though only thirty years old, is able to point to some memorable eras in its brief but eventful history—the death of its martyred founders; the resuscitation of the Society by the Rev. G. P. Despard at Bristol; the appointment of Capt. Allen Gardiner's son to the first Mission-station at Lota; the launch of the "Allen Gardiner" schooner; the consecration of Mr. Stirling as Bishop of the Falklands; and the start of the Mission on the Amazons. We now record another era of the deepest interest—of interest in various ways. We allude to the translation of the Gospel of St. Luke into the Yahgan language, spoken by the natives of the southern district of South America. This is the result of the loving zeal and patient labour of our dear friend the Rev. Thos. Bridges, the indefatigable missionary at Ooshooia, who first compiled a Dictionary, then translated the Gospel, and brought it over with him to this country, where it has been now printed and published by the British and Foreign Bible Society. Mr. Bridges is now engaged on the Book of the Acts of the Apostles. The Yahgan language, containing 30,000 words, is a most difficult one to acquire, but this difficulty was much increased owing to the fact that it possessed no literature, no grammar, no dictionary. In fact, Mr. Bridges had to listen, and watch, and note, and spell out the language by degrees. It was the work of years of patient observation and research, and does honour alike to the head and heart of one who has worthily followed the footsteps of Allen Gardiner, Mr. Despard, and Bishop Stirling in the spread of Christ's Kingdom, and has now proclaimed to this portion of the heathen, "in their own tongue, the wonderful works of God."

A deep debt of gratitude is due, in the first instance, to the Rev. Thomas Bridges for his noble work and labour of love; and, in the second place, to the British and Foreign Bible Society for so readily and liberally carrying it out as they have done.

The extracts from Lieut. Jones's Diary are deeply interesting, conveying as they do several details illustrating the nature of the country as well as the difficulties of the work in the early history of that as well as every other Mission.

Mr. Scott's brief note gives us a good idea of the hearty welcome that awaited him on his arrival at the Alexandra Colony, and which we hope awaits every one who goes forth bearing Christ's message and with a view to warning and comforting His people.

Mr. Bridges reports favourably of himself and his fellow passengers. As he is translating the Book of the Acts of the Apostles into the Yahgan tongue on his voyage, he may appropriately think of a still greater Apostle traversing the ocean amidst "perils by sea" bearing forth good seed to "sow beside many waters."

R. J. S.

EAST COAST.

Patagonia.

CHUPAT.

THE following information as to the Welsh colony of Chupat, Patagonia, has been communicated by the Bishop :—

(Copy of Report sent home to the Admiralty.)

Remarks on the means of Divine worship and on the moral state of the Welsh colonists at Chupat :—

"I had the honour of accompanying Captain Erskine, of H.M.S. 'Garnet,' on his visit to the Welsh Colony of Chupat. We started from Port Madryn, where the 'Garnet' was lying at anchor, at 10 a.m., in a market cart, and we arrived in the colony late in the night of the same day, the 13th April. The road or track, which passes through undulating country, covered with thorny bushes and scattered tufts of grass, admits of wheel traffic, the bushes that lay in the track having been for the most part cleared away by the settlers.

"The settlement itself is of a very straggling nature. The houses are

scattered along the lower valley, a length of about twenty-five miles. Near the mouth of the Chupat there is a cluster of houses which we looked upon as the village; at the top of the lower valley there is also a cluster of houses, which in the settlement bears the name of the village of Caiman. Caiman is about twenty miles from the mouth of the river.

"The denominations that have a footing in the settlement are the Independents, the Baptists, and the Calvinistic Methodists. The Independents have built three chapels, and they have four ordained ministers who conduct the services in these chapels. The Baptists have one chapel and one ordained minister. The Calvinistic Methodists have just built a chapel, but have not yet a minister; services and prayer-meetings are nevertheless held every Sunday. These chapels are scattered through the length of the valley.

"Sunday-schools, always a marked feature in the religious practices of the Welsh, are held every Sunday at all of these chapels, and I was informed that they were very well attended.

"The Lord's Supper is regularly administered by the ordained ministers in the different chapels.

"The children that are now born in the colony are baptized by the Nonconformist ministers.

"Those of the colonists who wish to marry have the religious rite performed in the chapels in the manner adopted by the Nonconformists at home; but there must exist serious doubts as to whether, either according to English law (in the case of the return home of a couple married in the settlement), or according to the laws of the Argentine Republic, these marriages are valid. Hitherto no case has arisen in which the validity of the present mode of marriage has been tested, nor perhaps is one likely to occur soon; but later on, in the event of the continued material progress of the colony, much misery will be caused should the Argentine Government decline to regard the present mode of marriage as valid. The colonists themselves are, with a few exceptions, of the class that would easily imagine that being married with the usual religious practices in the Chupat valley is exactly the same thing as being married at home in Wales with the same rites, forgetting that in the latter case the chapel has been licensed by the State for the solemnization of matrimony, and that it is under the supervision of the Registrar of the district, while in the case of Chupat, the chapel is, in the eyes of the Government of the Argentine Republic, no more entitled to confer solemnity and validity upon the rite therein performed than any other house in the valley. Two evils may possibly arise out of the present state of the marriage question. 1st. An unprincipled man may, on returning home, put aside his assumed wife, and marry again without being legally guilty of bigamy. 2nd. Property will not be able to be claimed by the children of such marriages without wills being made, and then higher succession duties must be paid. That this is beginning to be felt, I may state that an application was made to me by a

young settler to be married on board the 'Garnet,' because he felt that a marriage so made would be valid in the eye of British law. The captain, on my asking his consent, felt that, without the instructions at hand to define clearly the regulations about marriage on board ship, and being unable to detain the 'Garnet' longer than the appointed time in New Gulf, the inconvenience that the pair would undergo in going all the way from Chupat to New Gulf ought not to be risked for the chance of a favourable termination of their journey.

"On Monday, the 19th April, a thanksgiving was to be held in all the chapels in the settlement for the bounteous harvest that had been reaped.

"On the whole, considering what a struggle the colonists had in the early years of the settlement, and how scattered the habitations are, the religious spirit still vigorous in the colony is gratifying in the extreme. I cannot help adding, that I think that a cultured Welsh-speaking clergyman of the Church of England resident in the valley would be of great advantage to the settlement. It is probable that his congregations would be small for a long time, but I think that house-to-house visiting would in a short time produce good results. In a straggling settlement such as Chupat is people cannot easily assemble for worship, while all can be easily visited by a clergyman devoted to his work and possessed of a good horse.

"S. S. MORRIS, Chaplain and Naval Instructor
"H.M.S. 'Garnet,' S.E. Coast America."

Alexandra Colony.

GRAN CHACO.

THE Rev. Geo. Scott, who has lately been appointed to the Alexandra colony, writes thus:—

"*La Colonie Alexandra, Santa Fé, Argentine Republic, Feb. 19th*, 1881.

"It is now my pleasing duty to inform you of my safe arrival in this colony on the 12th instant. The voyage was indeed a very pleasant one. We were met by Mr. and Mrs. Webster, who gave us the most hearty welcome to our new home. Nothing could exceed their kindness to us; at once we felt really at home, and soon forgot the anxieties of our long voyage. Here we are not strangers, but brothers and sisters.

"On Sunday we had Divine service, and I am glad to say that we had a

very large and attentive congregation. I have visited the schools and many of the residents, who are so kind and pleased to see me.

"By the next mail you shall have full particulars of my voyage and impressions of the colony.

"My daughter is well, and delighted with South America."

FRAY BENTOS.

FROM Mr. Shimield we have received the following letter:—

"*Fray Bentos, Uruguay, Feb. 26th,* 1881.

"Herewith I enclose my Returns and Balance Sheet for the quarter ending Feb. 20th.

"During the past quarter I have visited three of my outlying districts; the first, that which lies fourteen leagues beyond the town of Gualeguay, Entre Rios. At the Estancia San Guillermo, I had the pleasure of holding Divine service with the Holy Communion, and performing a marriage. As I passed through Gualeguay, on my return, a Scotch farmer brought in three of his children for baptism. The eldest was five years old, but since the child's birth the parents had lived beyond the Church's ministrations, and were very glad of the opportunity which my presence afforded them of having their children baptized.

"I have just returned from a visit to another district in Entre Rios, in the department of Gualeguaychu, where at the Estancia 'Lao Macitas' I held Divine service and administered the Holy Communion. Last month I again met my congregation in the Mercedes Camp, at the Estancia Corralito, where we assembled for worship and partook of the Holy Communion. The attendance here, as well as at San Guillermo and Las Macitas, was very good, and the warm welcome I received was very pleasant and gratifying.

"Mr. Bowring tells me that he has sent you a copy of the *Buenos Aires Herald*, which contains an account of our Sunday-school treat at Salto. It was an extraordinary success, and created quite a stir in the town. I expect that next year, if we are spared, we shall have a much larger attendance.

"Since making up my Returns, Mr. Bowring reports an addition of seven to the number of day scholars."

West Coast.

ANTOFAGASTA.

THE following incidents which have of late been the only breaks in the monotony of life and work in this "desert place," may possibly be of interest to some of our readers:—

"A few days ago a young English sailor, during a solitary ramble on shore, got benighted among the rocky hills at the rear of the town, missed his footing, and fell a sheer drop of some forty feet. The result was a badly broken leg. After lying for ten hours with the shin-bone protruding through the skin, he was found by a passing peon, who fetched aid to carry him into the town. Next day the leg was amputated above the knee. I became much interested in the case, both on account of the man's exceptional intelligence for his class, and because of his remarkable fortitude under very severe sufferings. He made good progress until yesterday, when the doctor detected symptoms of blood-poisoning—a fatal contingency in such cases—and asked me to inform him of his condition (which he was far from realizing) and to obtain from him an address through which to communicate with his friends. I undertook the painful mission, and, after some ineffectual hinting, told him plainly what the doctor thought of his state. 'Says I'm going to die, does he?' he said, with the utmost coolness. 'Well, I think he's mistaken for once. I don't feel like dying at all. Why I'm getting stronger all the time.' He persistently refused to give me the address of any relation, saying after a time that I might see that my inquiries only excited him and he would thank me to drop the subject, I sat up with him last night, and though he was visibly sinking and often wandering, he repeatedly assured me in his lucid intervals that 'he felt first-rate; he'd been nearer death than that before, and he felt sure he would pull round again this time—there was something within him that told him so.' He said he liked to hear me pray, but he always resented any references in prayer to his hopeless or even dangerous state, and protested at the end that I was quite mistaken and had 'put it too strong.' He had evidently made up his mind on two points—not to give way to any degree of pain or weakness (or, as he expressed, to 'never say die'), and not to divulge anything about his family. And yet he was a bright attractive young fellow (22 years), who must have been 'Somebody's Darling'—indeed from some of his delirious talk I am sure he was. When I was leaving him at five in the morning to go home for a wash and a nap, and asked how he felt, he answered quite confidently,

though very faintly, 'first-rate. Going ahead like steam. If you come along in a few hours . . . . you'll find me . . . . a different creature.' I 'went along' three hours later, but didn't find him at all. He was indeed a different creature!

"The case struck me as a forcible illustration of a contingency that ought to be taken into every one's account in estimating the spiritual possibilities of his last illness. It's an aspect of the question of 'death-bed repentance' which is too often overlooked. Time enough—thinks many a man—to prepare to meet Death when I see him approaching. But—say nothing of a host of other objections to the plan—what if, when he does meet him face to face, he fails to recognise him? For that may happen. Indeed in such delusive guise does the Destroyer often come that his victim cannot be persuaded that it is he. And since, in cases where any hope exists, the medical attendant generally pronounces the sick man's best chance to be 'keeping a good heart,' the delusion is often encouraged by those about him, and so he is allowed to pass to his account, for which he may be all unprepared, without any thought of seeking an Advocate.

"R. LANGBRIDGE."

NORTHERN MISSION.

THE AMAZONS.

LIEUTENANT JONES, who has recently gone out with his wife to the Amazons, has sent us the following interesting jottings from his diary:—

"*Saô Pedro, Rio Purus.*

"*December* 30*th*, 1880.—At about 3.30 sighted our new home, situated on the left bank of the river. We were very glad indeed to get to our journey's end. As we were approaching Saô Pedro we sighted a canoe with about eight persons in it. On approaching the canoe, we found that it contained the head of the missionary party, Mr. Duke. As we were passing the canoe, within about 100 yards of the landing-place, I hailed Mr. Duke, who seemed surprised at seeing me. We soon arrived in front of the Mission-house. When the steamer, as usual, was run stem on into the bank (although the bank recedes a great deal before attaining a height of 90 feet above the level of the river), directly after the steamer was made fast with a line to the shore, communication was made by means of a plank, and the first of the missionary party who stepped on board was Mr. Polak. Having introduced my wife and myself, I went down below and introduced myself to the Superintendent, who had by this time come alongside in his canoe, and then I introduced my wife, and having seen all

our luggage landed, we all went ashore ; then having ascended some steps, made by fixing logs of wood into the mud of a well-worn path which had been made up the ascent, we came in view of the Mission-house, which was naturally the first thing which caught our eyes, a moderate-sized house, supported on posts varying from six feet to five feet in height above the ground. Stepping under the house, we found a staircase, with a balustrade on top of the landing-place. Ascending it, we were shown to our rooms, and when we had surveyed the rest of the premises we went down again and walked down to Mr. Polak's house, passing on our way the kitchen, consisting of an open place, tiled. Mr. Polak's house is of smaller dimensions, built on piles to the height of about four feet from ground, and a framework of split palm formed the enclosure of the rooms, which consisted of two compartments. After having had some biscuit and tea, we returned.

"*December* 31*st*, 1880.—Up early and prepared our room, native boys getting the rest of luggage to top of bank (or *terra firma*, as it is called here). I find that not much work is done here in the daytime, it being too sultry.

"*January 4th*, 1881.—The usual routine appears to be as follows:—Children get up about a quarter to six, perhaps before or a little after, then come and say good morning to the Superintendent, repeating at the same time aloud, 'Glory be to thee, O God,' then come round to us and Mr. Polak, and then get ready for the usual morning cup of coffee and biscuit, then about half-past seven a.m. go over to Mr. Polak's house, and there they learn to read and write ; the Superintendent looking after the launch at present. About half-past ten or eleven the children come back and do a little weeding, &c. But work on the Amazon appears to be a drawl. The climate is not suited for physical labour apparently, and the intense drawl of the Brazilian, from the highest official to the lowest mechanic, is proverbial. In fact, it is with the greatest trouble, if not actually impossible, to get work done within any stated time, and every one, from the highest to the lowest, will take his own time, so that, in fact, one day's work in England is equivalent to one week's work in Brazil, if not ten days. After about one hour's weeding, if such it may be called, they leave off, and prepare for dinner, which, I believe, ough to take place about one p.m. After that, some go down to bathe in the stream ; at about four p.m. do some more weeding ; at about five p.m. they prepare for tea ; perhaps two or three will have gone for a day's shooting, and if they bring back anything they generally indulge in a good tea, which takes place between six and half-past seven, after which they all collect together again before the Superintendent, say the Lord's Prayer, and good-night to each of us individually, and retire for the night.

"*January 5th*.—The Superintendent went over the other side of the river in order to finish painting the launch preparatory to bringing her

over this side. The children as usual went over to school, and after that weeded the ground at the back of the house. We had a heavy rain-storm about 9 p.m. About 5.30 p.m. a shrill whistle drew our attention to the window facing the river, and we saw the 'Pioneer' coming up river to our landing-place. I went down to the landing-place to have a look at her, and eventually Mr. Duke and myself had a short ten minutes' trip in her. She is a very pretty boat; has just had her bottom painted with coal tar. The difficulty of getting to her keel is sometimes very great, the river rises and falls so very suddenly. Perhaps it might have been better for us if she had been sheathed with wood and coated over with the composition usually used on some American rivers. The action of the water has affected the boat, I believe, in two or three places to a slight extent. I was pointed out one place abreast of the furnace, star-board side. This makes me think that it would have been better if she had been sheathed. Her furnace, I hear, is not large enough for the wood fuel, cut up as it is for the river steamers in lengths of from three to four feet, the result being that some time is taken up at the different wood stations in cutting up the length of wood again into two or three pieces, according to the length of the original piece. In speed and handi-ness she is an admirable boat, answering the slightest touch of her helm. Her internal fittings aft also I think might have been made more to suit what she is intended for—I believe to make voyages of two or three months—but this is not a matter of much importance.

"*January 6th.*—This day has been very trying on account of the heat and no rain. Some of the native boys went out shooting and brought back two monkeys they had shot. The native name for the species of monkey they kill is 'Tchikiri.' The Indians, more especially the Ipurinas, prize these monkeys as being excellent food. Colour, jet black.

"*January 7th.*—The launch has now been thoroughly cleaned inside, and is ready now for a start up the river. We have been lately employed in making alterations in our apartments, the Superintendent fitting a new door to his own. We have had a beautiful sunset this evening. The works of God are beautiful to behold; and when we contemplate God's works, how clearly we seem to enter into the thoughts of the Psalmist when in his psalm (8th) he contrasts his own self with the mighty works of God all round him! 'Who am I,' and what is man in Thy sight, O Thou Creator of this glorious work I see around me? And in this state of contemplation his mind opens, and he realizes that he himself and man in general is not only a man of this earth, but that his destiny is to be an immortal being when all these beauties of heaven will have passed away; and so insignificant as he may appear to himself when contem-plating the works of God, he realizes the truth that God has made man only a little lower than the angels, and has crowned him with honour and truth, and has given him dominion over the works of God."

(To be continued.)

CHAÑARAL.

MR. PETERS, Esq., the Consul at Chañaral, writes to say:—

"*Chañaral, Chile, February* 15*th*, 1881.

"Herewith enclosed please find a draft on Messrs. Henry Wiggin and Co., Birmingham, No. 121, to your order at thirty days, for the sum of 10*l*., in payment of the equivalent collected in our little church here at the services held by Bishop Stirling in August last, on behalf of the Society you represent. This small contribution to the funds of our Society will, I trust, be accepted as an evidence of our interest in its operations, which will always have our warmest sympathy.

"I have nothing new to report as to the Church work here. Mr. Robertson displays the same zeal in the cause as he did at the commencement of his ministrations, and the services are attended satisfactorily. Our financial condition is not so flourishing as could be desired, but everyone I believe contributes willingly and to the extent of their means.

"Ten days since we had a visit of H.M.S. 'Thetis,' and Captain Stephens availed himself of the opportunity to make the acquaintance of the principal members of our community as well as to inspect the little church, &c., with which he seemed well pleased. We look forward to the pleasure of seeing him here again before his vessel leaves the coast."

MR. ROBERTSON writes:—

"*Chañaral, Chile, February* 15*th*, 1881.

"On Sunday morning (the 9th) we were agreeably surprised by receiving a short visit from the 'Thetis.' Captain Stephens came ashore, and attended morning prayer; afterwards some of us went on board for a short time. I think the Captain looks in much better health that when I last saw him in England; he is tanned a little. I am glad to inform you that I have a few dozens of Spanish Gospels to commence distributing here; these with many books, periodicals, 'British Workman,' &c., were left me by Captain Stephens. The children were very delighted with these gifts."

LOTA.

THE following is from the Rev. J. A. Dodds, from Lota, to which he has been recently appointed :—

"*The Parsonage, Lota, Chile, February 8th*, 1881.

"On Sunday week there were 90 in church in the morning, 50 adults out of that number ; and in the evening there were 70 present. Last Sunday there were 78 in the morning and 65 in the evening. In school there were 61 scholars on Sunday week, and last Sunday 58. I had 12 young lads from 14 to 17 years of age in my class. About four weeks ago we lost two of our community here very suddenly. On the Monday (Jan. 17th) news came here that Captain Bain, who was up the coast, had met with a sudden death by falling down a ship's hold, leaving behind him here a widow and five or six children to mourn his loss ; and the eldest son, a young man in employment in Valparaiso, is not a good son to his mother. The other loss was in our immediate community. A widow (Mrs. Gwyther) had not been well for some time past, but felt better on the Sunday, 16th, and came to church in the evening. But about twelve o'clock that same night she was taken very seriously ill and the doctor sent for, who pronounced it inflammation of the bowels. So rapidly did she succumb that on Wednesday morning I had to convey to her (at the doctor's request) the sad news and reality that she was about to die, which she did in about two hours after, and very unexpectedly. She has left behind four children, total orphans, and the youngest is but two years and a-half old. They are now under the care of their uncle and cousins, members of the congregation.

"On the Sunday following I preached on the duty of taking up the cross and following hard after Christ. The congregation, as a whole, seemed greatly moved. I make it a rule never to let such occasions pass by without a word or two, if by any means I may save some of my hearers.

"It is impossible to be without a horse, as I could not possibly get about without one. Besides which, I am obliged to have little repairs done to the parsonage, and shall have to have more before the winter sets in, and endeavour to keep a little more of the rain out of the house.

"My week-night meetings in the Mission-room I shall keep up, and they are fairly well attended.

"I hear that the room at Puchoco is now at the disposal of the English-speaking people, so shall soon go over there and arrange about services."

VALPARAISO.

THE Rev. W. H. Lloyd writes as follows:—

"I travelled down from Santiago with a mining engineer, Mr. Whittle, from Las Etrinas, near Chañaral. He spoke very highly of Mr. Robertson and his work. So does every one whom I have met from Chañaral. He seems to be the right man in the right place there. He works very hard, and has a pleasant, genial manner as well.

"Mr. Dodds, too, seems to have made a very good start in Lota, and is trying hard to unite the different and differing sections of the community.

"Near Lehu there are gold discoveries, which have in a week or two developed a population of over 1,000 persons. There seems since to be little doubt of the gold being in quantities which will pay to work. Probably other discoveries will follow in neighbouring fields, and tend to develop the south of Chili, which only needs population to be one of the most valuable parts of the Republic. I hear nothing more of the work of the missionary in the Bay, or of his intention of giving up. Should peace be made, we shall, no doubt, have a rush of foreigners out to Chili."

THE two following interesting communications have been received from the Rev. Thos. Bridges:—

"*Steamship 'Iberia,' Pauillac, Bordeaux, 26th March*, 1881.

"I write you a few lines just to say that all is well with us, that we are greatly favoured with exceptionally fine weather. The saloon passengers are a pleasant company, some of them being sensible and sober-minded men. Mr. Alex. Balfour did us the honour of meeting us on board the tender, and sent us off three parcels of sweeties, &c., and books. Through his good offices I have cards of introduction to the Governor of Sandy Point, and to Messrs. Schroeder and Co., agents at Sandy Point for the Pacific Steam Navigation Company.

"During the voyage I hope to be usefully occupied in reading, writing, translating the Acts, and in teaching the children. To-morrow morning we shall have a service (D.V.), when I purpose taking the first and great Commandment.

"We have the happiest recollection of you all, and, with much affection, shall bear you in mind before our God, assured that He will bless you.

"It is very kind of Admiral Sulivan to think of us. We will do our best to ensure the growth of the tree seeds he speaks of sending us.

"I note his advice concerning the fir-cones I gathered when at Bournemouth. Please thank him kindly for me, and tell him I shall much value any tree or bush seeds he may send us which he thinks would grow in our boisterous and lack-heat climate. Also, tell the good Admiral that in Yahgan there are certainly 30,000 words, and numberless combinations and inflexions. Tell him further that it is distinguished by the accuracy of its host of prefixes and affixes and the variety of its sounds, in which it exceeds English by two letters.

"*Steamship 'Iberia,' off Lisboa, 29th March*, 1881.

"We arrived here early this morning. We have had remarkably fair weather and a pleasant passage.

"Have been occupied to-day in writing a synopsis of our Mission for the information of dear friends Messrs. Nisbet and Fergus, who I am sure will prove good friends to our cause. These good Scotchmen left us this morning. I trust you will hear of them. My health is good, and I trust to soon begin translating the Acts of the Apostles.

"On Sunday I got on happily, and have heard that the service was a comfort and help to some. My subject was a large one, even the first great Commandment and the second, which is like it. Many Portuguese passengers have embarked here. We trust to have a pleasant passage. I should tell you that the present Mr. Alex. Balfour sent us contains some very valuable books, as well as choice sweetmeats for the children."

SAÔ PAULO.

MISSIONARY TOUR IN THE PROVINCE.

(*Continued from page* 98.)

"Then there are butterflies flitting everywhere—some blue and gold, some purple sprinkled with gold dust, some great dark green spotted ones, some marked with the figure 8 surrounded by geometrical lines, some painted with greater skill than the most wonderful pictures of art, some flashing out all the colours of the rainbow, and all showing a tender delicacy of loveliness.

"Over there is a square foot of ground covered with what appears to be a row of dead brown leaves standing on end; but when I come near they transform themselves into a cloud of a hundred butterflies, and fill the air with beauty.

"I caught one. He was so beautiful I could not kill him, but let him go, and gave up all idea of becoming a butterfly-catcher.

"Oh, what charming beauty is hidden in the heart of these deep forests!

Few men can revel in the joy of it here ; but does not the Heart of the All-bountiful rejoice in the beauty of the works He has made ? And these rich products, evolved from the Great Architect's idea and plan, what are they but types of Paradise to be by us regained ?

"Those words of Heber come to my mind :—

"'O God, O Good beyond compare,
If thus Thy wondrous works are fair,
If thus Thy glories gild the span
Of ruined earth and sinful man,
How glorious must the mansion be
Where Thy redeemed shall dwell with Thee !'

"This afternoon I met my friend at the house of Sr. Messias, where service was to be held. The outside walls consist of palm trees cut in half and placed upright with a space of an inch or so between them, so that there is always sufficient, if not excessive, ventilation. The large room at the entrance is divided into two by a screen of half palms. Mr. Chamberlain took his place at the centre of this double room, which was our church, and the men sat round on one side, the women on the other. There was no furniture but a table, a bedstead, two or three beds rolled up in a corner, some saddles, and an ox yoke. One night my friend slept in one of these rooms, when the thunder and lightning were terrific, and I can well believe that, with the rain beating in, he was not so comfortable there as I was within the mud walls of a house two miles away. At short distances around are small cottages belonging to various members of the family ; there is a 'corral' for horses, a 'monjola' for crushing corn ; there are pasture meadows near, and beyond are corn (milho), sugar (cana), and roça, or land preparing for tillage ; and enclosing all is the great forest.

"30*th*.—I was greatly delighted to find that we could have an 'anta' hunt this morning, Friday, before the time fixed for public worship.

"We started about daybreak with five young men. The dogs were put into the forest, and we rode down to the river Tieté. There we exchanged our horses for canoes. Our canoe crossed over to the opposite bank, where we waited in anxious expectation. After a time we saw a deer down the river, and paddled on and shot him. He sunk immediately, and we drew near the shore and caught 'Dorados,' great golden fish, while waiting till the deer should float. Suddenly we heard shouting up the river, and then saw an anta. Then there was great excitement. The two canoes got near, and the anta dived, and remained under water a marvellous time, and then appeared again at some distance. And as we followed, he dived again, and the next time he rose far away on the other side of the canoes. And so he dodged, and we watched and followed for a long time. Once he rose straight at the side of the other canoe suddenly, and tried to upset it—a too exciting episode. We only had the men's small guns and shot, and there was only one spot—in the head—where he could feel.

But at last we wounded him, and got him near the bank and killed him, and tied the canoes together, dragged him in, and brought him to land.

"The morning was most enjoyable. While we waited for game to appear, we had the beautiful river and woods before us in unbroken loveliness. The river is about three hundred yards wide. Woods clothe it everywhere; trees green and grey, palms, shrubs, creepers, ferns, mosses hang over the water's edge. In the distance some rocks loom out from the banks like the ruins of an old castle. Birds are singing strange songs, papageis are mocking the dogs, and toucans, with their great beaks and red breasts, just manage to balance themselves high in the air. It is like a happy dream of one's boyhood.

"31*st*.—We went early to hunt higher up the river. Crossing over to an island we found tracks of a deer, which had been there not many hours before. The island is full of lovely secluded nooks, and trees with enormous roots above the ground of most fantastic shapes. We walked through it, and canoed round it, but we found no great game to-day.

"In the afternoon a company of 'ciganos,' a sort of gipsy, wandering and trading in horses, and never settling in one place, pitched their tents near us, and some of the men attended worship twice. They were of strange appearance, of dark, sallow complexion, with black eyes, and long, jet-black hair.

"*August* 1*st*.—My companion and I began our Sunday devotions out on a great tree overhanging a waterfall, where there was nothing to be seen but footprints of the Creator, and nothing to be heard but voices of our Father. For

"'Every bird that sings,
And every flower that stars the elastic sod,
And every breath the radiant summer brings,
To the pure spirit is a word of God.'

"And then we went to the house of Sr. Messias, where all the members of the little Protestant band meet regularly to read, sing, and pray, although they can have visits from a minister only a few times in the year.

"I am delighted to see such a large company of young men here who love the Word of God, and give strong evidence in their lives that they have the Spirit of Christ. I have noticed even during a hunt that the tone of their conversation is that of those who devoutly trust in the Saviour, and who remember Him at all times. When they had a picnic breakfast by the river, one of them offered a short earnest prayer for a blessing. And I have often heard them speaking to one another of spiritual things as if they were realities to them.

"One of them who accompanied me had been accustomed to drink, and quarrel, and ill-treat his wife; but now that he has learnt of Christ he is one of the most earnest, humble, exemplary men of the community.

"Here, too, is a negro, about one hundred years old, to whom the Gospel has opened bright views of life and immortality.

"In the evening three young farmers, one negro, and two young women were admitted to Church membership. After this about forty of us commemorated the Saviour's love at the Holy Communion. It was a joy to me to join with them in that sacred ordinance, and to speak afterwards of the love of Christ to such eager and attentive listeners. We seemed to realize for awhile something of the communion of saints with each other and the Lord.

"*2nd.*—My friend was going farther west to the Rio Batalha, intending to spend the night at a farm on the way, and I thought I would have another day on the river and in the woods, and overtake him to-morrow. So I went out again with the young men, and after a long time we caught sight of a deer and brought him home. The rest of the day two of us spent in the forest by the river's bank. We followed a wild beast's path, and everywhere saw tracks of an anta, or deer, or wild pig. There are oncas in these forests, but we never came across any. Here and there we found bitter wild oranges, and there were many jaboticába trees, on the branches and bark of which grows one of the favourite fruits of the country.

"*3rd.*—At dawn I left the house of my kind host, Sr. Manoel, and his son Beraldo rode away with me. We halted beside a fairy little moss-lined stream embedded in the woods, and breakfasted off delicious rissoles of venison made of the deer we killed. Most of the journey was through great forests, and after thirty-six miles we stopped at the last house in the west.

"This is the last house in the west; a league further on all roads and paths come to an end. The Indians (called Bugrés) have some haunts close by. They have no communication with the Whites, and when they see any they run and hide. The Brazilians never go to their work without carrying with them their double-barrelled guns as a protection against their wild neighbours. Last September, six men at work a mile from here left their guns near by in a rancho, and the Indians seized the opportunity, and came on them, and killed three of them. Some men told us that they had been hearing Indians during the last week mocking birds in the forest, in order to draw white men after them and get them into their power.

"*4th.*—We were to ride to the south-east to-day, and to begin our return journey by a different route. We had two companions, one of whom had expected that there would be services at Leucôes a fortnight before, and had travelled fifty miles to be present. And now he is going with us to the same place; so he will have journeyed two hundred miles on horseback for one day's public worship: such is his earnestness!

"We rode up and down Serras through most splendid virgin forest. Trees ninety feet or higher were ever by our path, and birds were singing strange notes and whistling curious sounds.

"After riding twenty miles we came to the house of Sr. Delfino; and here two of us halted, but my friend rode on sixteen miles further to Leucôes, where he had promised to preach this evening.

"This 'sitio' is beautifully situated. A few paces down is a stream of clear water, and away on the other side a virgin forest, with a variety of fine trees and rich foliage, on the steep slope of a hill. The house has for a window a lattice of crossed sticks, and for a door a number of long pieces of wood let loosely into a narrow trench. In the valley is a 'monjola,' a Brazilian threshing-machine of a very primitive description. A long beam of wood, working on a fulcrum, has the shorter end of the lever scooped out to hold a sufficient weight of water to tilt up the longer end, to which is attached a block of hard wood. The water runs into the trough till the weight brings it down with a jerk, and the trough is emptied, when the larger end forcibly descends with its attached weight into a hollow filled with corn, and crushes it. This afternoon I diverted the machine from its original purpose into a delicious shower-bath.

"In the evening we had family worship, and sang hymns till late. I am greatly interested in Delfino. Years ago he learnt to read on purpose to know the Bible; and now he studies it with eager delight. Last year, when Mr. C—— came here, Delfino's wife was bitterly opposed to his ideas, and would not allow the children to listen to him; but now he and his wife are both going to make a public profession of faith at Leucôes; and his face is beaming with delight, and his conversation is full of gladness, because he realizes the love of Christ.

"*5th.*—At dawn I left with my host and his wife for Leucôes. There were no forests to pass through to-day, but broad, level downs. We saw ostriches and emus running about, one of them eight feet high. A traveller joined us on the road, and Delfino conversed with him about Christ and the Scriptures, as if his heart were overflowing with the delight of accepted redemption, and with a desire to get others to share in his joy.

"When we arrived at Leucôes, the last village in the province, my friend had already held an early meeting; and now he began a service at twelve o'clock, and spoke until two, and then addressed candidates for Church membership until four. Then we paid visits, and at seven the people assembled for another service of two hours, and after that remained to hear an address like our Confirmation addresses till about eleven. So eager are some of the people here to learn Christian truth that they were reluctant to go home, though, in addition to the early morning service, they had listened to Christian teaching for seven hours and three-quarters.

"*6th.*—This morning took place the founding of the Missionary Church in this far-west village of Leucôes. For some years there have been people here who have met to read the Bible and inquire into Christian truth, and lately they have been anxious to profess their faith in Christ; and now fourteen adults, including some fine intelligent men, were carefully examined with questions resembling those of our Adult Baptism and Catechism, and formed into a little Church. Nine of their children also were baptized.

"It was a very solemn, interesting service of three hours. I had learnt something of the history of these confessors, and shared in the joy which

they manifested. It struck me that they had accepted the Gospel in the same way as Christians in the days of St. Paul: they thoroughly believed the glorious fact that Christ, the Son of God, had died and risen for them, and immediately, though persecution and difficulty were all around, they so felt the contrast of being delivered from the power of darkness and translated into the kingdom of God's dear Son, that they rejoiced with joy unspeakable. One of their favourite hymns is 'Cantai e folgai'—'Rejoice and be glad; the Redeemer has come!'

"There was one man who seemed to be in great anxiety of mind. His wife was one of the fourteen who were making a profession of faith, and he was most desirous of doing so also. But here nearly all the business of storekeepers is done on Sundays, and if he joins the Church he must close his store on that day, and so give up most of his gains. (A month afterwards he wrote to say that he had resolved to do no more business on Sundays, and hoped to be received into the Church on the next visit of the missionaries).

"The christian names of the children baptized here are euphonius, but curious to Saxon ears—Jerónimo, Maria do Rosario Ismaelie, Priscilliana, Vergilia, Evaristo, Justiniano Lorenzo, Delfino, Bellarmino Olympia, Porfirio.

"We left Leucôes late for a ride of twenty-six miles. The first part was through a plain dotted with the rich golden flowers of the ipé, which cover the whole tree. Near the river we again entered the forests, which were lined with 'taquára' and 'vengála'—the large and small leafed cane.

"Two friends accompanied us to the other side of the river, and then we rode up the hills alone, till, about dusk, we were met by the man to whose house we were going, and he led us along a very narrow mountain-path through the forest. It soon became dark, and all we could see was now and then the shining of the stars between the tall trees. The undergrowth was dense, and in many places the path was very steep and covered with fallen logs. Fortunately, our horses could see in the dark, and we arrived in time to hold a service with the assembled neighbours. There was a wedding afterwards, in the course of which the bride's parents said they did not know her age, but it might be registered as eighteen.

"*7th.*—After morning service we rode towards 'Jacotinga,' and from the top of a hill saw one of our finest views. From a plantation of young coffee we looked over beautiful trees to undulating hills, and beyond to mountains of forest stretching far into the blue distance. Then we went down through lovely lanes, and about noon halted at 'Jacotinga' hungry for breakfast. But it does take a dreadfully long time to prepare any meal in a Brazilian country house. There is no such thing as bread or biscuit to satisfy one's cravings; you must wait till they have killed the chicken, and ground the corn, and boiled the beans. So it was half-past one when our breakfast was ready, though they had been expecting us all the morning.

"G. P. QUICK."

(To be continued.)

SOUTH AMERICAN MISSIONARY HYMN.

ADAPTED FROM BISHOP HEBER'S MISSIONARY HYMN.

From Chili's rugged mountains,
  From Fireland's stormy strand,
And where Peru's bright fountains
  Flow down her silver sand;
From Amazonian river,
  And from Brazilian plain,
They call us to deliver
  Men's souls from error's chain.

What though in many a region
  God's precious gifts are found,
And near the dark Fuegian
  His wond'rous works abound;
In vain His loving kindness,
  In vain His chastening rod,
Men still walk on in blindness,
  The Heathen knows not God.

Can we, so richly gifted
  With wisdom from above,
Behold His Cross uplifted
  To draw men by His love;
Can we withhold salvation
  Who hope in Jesus' name,
And not to every nation
  His holy faith proclaim?

No—let the torch be lighted
  To show the better way,
And lead the once benighted
  To trust and "watch and pray,"
Till He shall come in Glory
  To light up earth and main,
And Jew and Gentile—bond and free,
  Shall hail Messiah's reign.

R. J. S.

Gleanings.

THERE is nothing more admirable in the Bible than the exactness with which its various parts adapt themselves to men's various circumstances. Let me be only in the habit of applying to the Bible for counsel and encouragement, and I shall find a word in season—some text which has all the appearance of having been written on purpose for myself, the thought of one who knew all about me, and who foresaw exactly the message I should need. And certainly that book must commend itself to me as the work of the Omniscient which thus meets my own case just as though constructed with distinct reference to every care, and difficulty, and exigence in a long and varied career; and I gather from the nicety with which Scripture fits into conscience, and from that intimate converse which it holds with all the motions of the heart, that He who made conscience His vicegerent, and gave the heart its thousand strings, must be the very Being who spoke to the world through prophets and apostles. We are sure, if you made it your business to search into the experience of the poorest Christians, you would find the lessons and promises of the Bible thus serving as a balance to the toils and trials of life. The hopes of another world wear a special brightness to the poor from contrast with the gloomy realities which here too often make up their portion.—*Rev. Henry Melvill.*

The word Sacrament is a word sometimes, and more strictly, applied to the sign, or matter, sometimes to the whole sacred rite. Now, it is in the former sense that the Church of Rome holds the real presence of the body and blood of Christ in the Sacrament; it is in the latter that the real presence in the Sacrament, maintained by the Church of England, must be sought. The Church of Rome holds that the body and blood of Christ are present under the accidents of bread and wine; the Church of England holds that their real presence is in the soul of the communicant at the Sacrament of the Lord's Supper.

Having thus cleared our way, I proceed to state more fully what is indeed the doctrine of our Church on this subject. She holds, then, that after the consecration of the bread and wine they are changed not in their nature but in their use; that instead of nourishing our bodies only, they now are instruments by which, when worthily received, God gives to our souls the body and blood of Christ to nourish and sustain them: that this is not a fictitious, or imaginary, exhibition of our crucified Redeemer to us, but a real though spiritual one, more real, indeed, because more effectual, than the carnal exhibition and manducation of Him could be (for the flesh profiteth nothing).—*Bishop Phillpott's Letters to Butler.*

HOME PROCEEDINGS.

OUR Association work, as we have often had occasion to observe, is forced to undergo a fortnight's pause at Christmas and Easter. We rarely find a pulpit open to our Society on Palm Sunday; and as to Easter-day, we only remember the Society having sermons on that high festival once since 1870. But though there may not be much preaching or speaking to be done at Easter, a good many arrangements have then to be made for work that comes later. The first Irish tour of the year generally falls due shortly after Easter. Then two or three weeks are given to Scotland at the same time, and both of these rounds imply considerable arrangement. It is needless to remind our readers that the larger the number of places grouped together for a visit, and the more distant they are from head-quarters, the more difficult is the combination, and the more extensive is the necessary correspondence. Supposing that one meeting can be arranged by two letters from our office, probably six would be needed to arrange two meetings, and a dozen for three meetings. Our Irish friends, who have for years past organized continuous tours, can understand what we mean.

The south-western corner of England usually demands some attention at this time, but as Mr. Bridges kindly took the Plymouth and Stoke meetings in February, and Mr. Adams himself lectured at Taunton on March 29th, we may be able to dispense with the usual visit to Devon for the present.

The most important sermons taken during the last few weeks were those at Immanuel Church, Streatham. Mr. Simpson preached morning and afternoon, and Mr. Lory in the evening. A Dissolving View Lecture was delivered by Captain Poulden at All Saints' School, Clapham, and a Diagram Lecture by Mr. Allen at Gravesend, the latter a new opening. Mr. Welby's places comprise Hulland, Turnditch, Crich, Hoton, Clifton, Brocklesby, Wadingham, and Sileby.

Mr. Farmer took Warrington and Weaverham in March, and Clifton (York), Sandal, Alderley Edge, and Casterton at the end of April. He seems indeed encouraged by the amount of assistance afforded to him by the clergy. Among others, the Rev. G. Reed has kindly offered to advance our interests so far as in him lies in his new sphere in Northumberland. If all those who have been officially connected with the Society, either at home or abroad, during the last twenty years, were to follow his example, our work would receive a great impetus and become more widely known.

H. S. A.

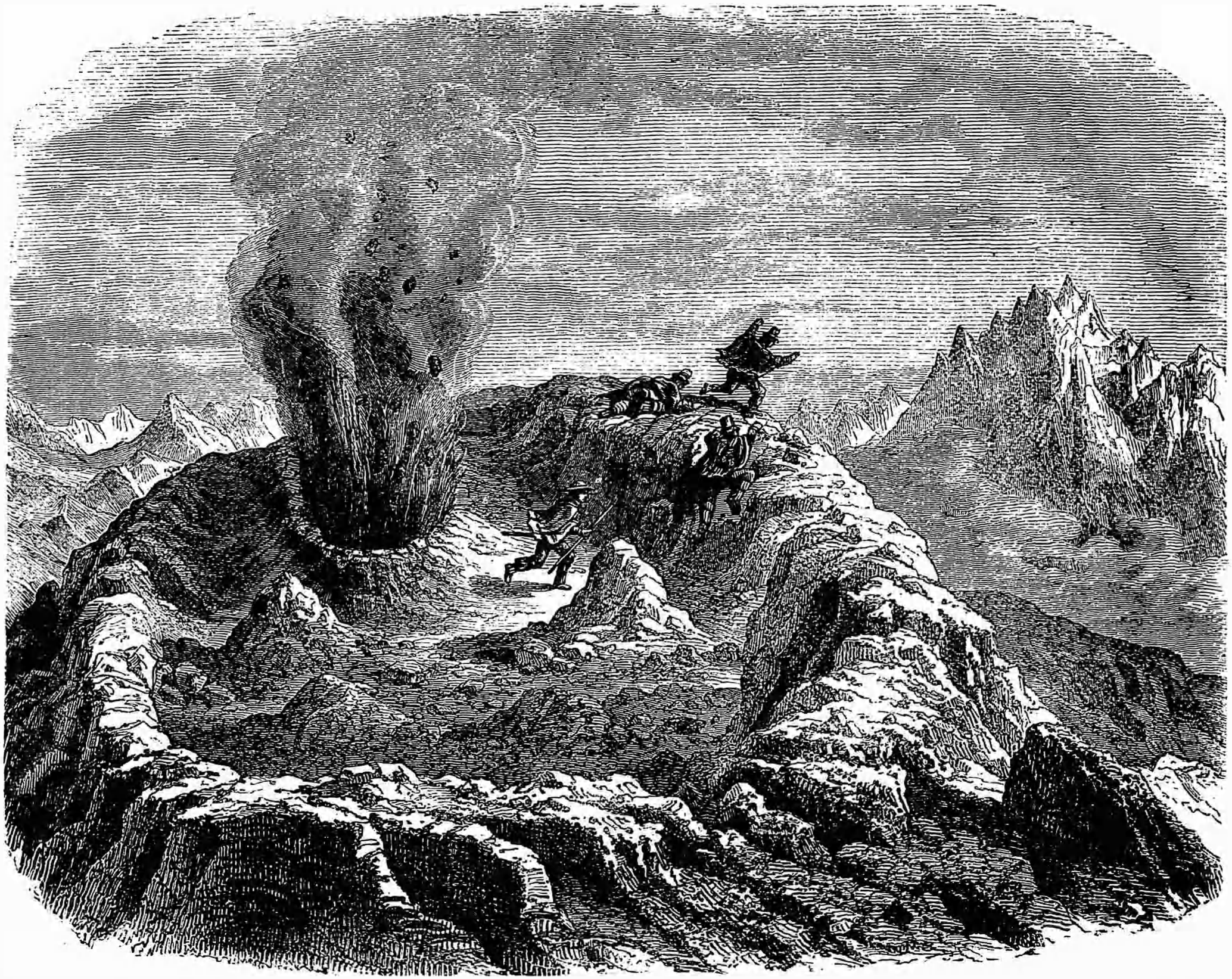
PRAYER UNION FOR SOUTH AMERICA.

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

I. For the safe journey of the Rev. Thomas Bridges and family; also for Mr. William Bartlett, Catechist to Ooshooia; and that on the way, as well as at their destination, they may "let their light so shine before men that they may glorify their Father which is in heaven."

II. For a special blessing on that portion of God's Holy Word (the Gospel of St. Luke) now translated by Mr. Bridges into the Yahgan language and printed, and now sent for circulation amongst the natives of Tierra del Fuego for the first time, reading "in their own tongue the wonderful works of God."

III. For the Amazon Mission. That Mr. Duke, Lieut. Jones and Mrs. Jones, and Mr. Polak may be specially strengthened for their onerous work in that remote region, and may work together in Christian sympathy for the good of souls and the faith of the Gospel.



VOLCANO OF ANTUCO, CHILI.

THE SOUTH AMERICAN
Missionary Magazine.

JUNE 1, 1881.

LETTERS.

SINCE our last issue, letters have been received from Bishop Stirling (*March* 16-25); Revs. W. H. Lloyd (*March* 9); T. Bridges (*April* 14); F. N. Lett (*March* 19); R. Langbridge (*March* 3); G. P. Quick (*April* 20); Geo. Scott (*March* 24); J. H. Gybbon-Spilsbury (*April* 2); W. T. Duke (*March* 13); J. A. Dodds (*March* 9); Messrs. J. S. Robertsou (*March* 17); Gardner P. Perry (*March* 26); J. Lawrence (*Feb.* 9); W. Bartlett (*Jan.* 15); W. Whaits (*Feb.* 7); H. Burleigh (*Feb.* 11); Captain Willis (*March* 10); Singlehurst and Co. (*April* 9-12); Lieut. Jones (*March* 1-14); F. S. Golborne (*Jan.* 25).

BUSINESS.

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

Mr. J. E. Resyek-Polak's services in connexion with the Society and the Amazon Mission terminated March 14, 1881.

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

FINANCE.

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

The Rev. T. J. Scott, M.A., was nominated as Chaplain for Saô Paulo and Santos, Brazil.

Dr. Charles Cunningham, late R.N., was nominated as Lay-reader, at disposal of the Bishop of the Falkland Islands for service in South America.

The total amount received during the month of April was 278*l.* 16*s.* 7*d.*

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

GENERAL INTELLIGENCE.

OUR Annual Meeting was, we are thankful to say, a great success. We have now advanced to the Lower Hall, Exeter Hall. It is to be hoped that not many years may pass before we go up higher, and fill the great Hall, now so much brighter, better ventilated, and more commodious than ever it was before. It is an interesting fact that one of our martyred founders, Mr. John Maidment, was a member of the Young Men's Christian Association, into whose good keeping Exeter Hall has now come.

Mr. Dodds's letter gives us some idea of the difficulty in getting together a congregation in the outlying districts, especially on weekdays.

The account given us by Mr. Lett of the work going on at Cordoba is most cheering. The progress now reported, as evidenced by Miss Shakespear's prosperous school, is due not only to Mr. Lett's lay teaching in 1869, and Mr. Coombe's subsequent good work, but also to the good seed of the Holy Scriptures distributed by our noble founder, Allen Gardiner, in 1838. "My word shall not return unto me void."

The subject of Mr. Shimield's letter opens up a very important question in regard not only to the religious phenomena now to be found in South America, but the duty which devolves upon a Society like ours to assist in meeting the want which is likely to be felt at such a crisis.

It is quite clear the old ties which bound the Spanish and Portuguese States of South America to the Roman Catholic Church have been not only loosened, but in many cases broken.

There is now universal toleration. But there is with this that inevitable reaction which is full of danger if not provided for.

When men have for some centuries, from father to son, been bound down to at least profess to believe what neither Holy Scripture nor reason warranted—nay, what was utterly repugnant to both—it is not unnatural that, when released from

such an iron bond, they should turn their liberty into license, and refuse to believe in any religious truth. Hence, in Mr. Shimield's expressive words, "Many have confounded Christianity with Romanism, and in rejecting the latter have ceased to believe the former."

Under such circumstances, many will drift into infidelity and evil living, so that "the last state will be worse than even the first;" but some, and we will hope thousands, of a higher and more thoughtful type of mind will sigh for a better state of things, and will seek to inquire into the earliest history of that Church which so long laid claim to their consciences, and professed to point the way to heaven, and will thus find what the Christian Church was and still is, when freed from corrupt traditions and inventions.

The better educated—those who possess religious emotions—persons anxious for the peace and prosperity of their country, and perhaps, above all, those who have the responsibility of bringing up a family—all these will, more or less, be prepared to receive the light and comfort of Christian truth—of "the faith once delivered to the saints," commending itself, as it ever will do, to the mind, the conscience, and the heart.

To meet these aspirations after a truer, a holier state of thought and life is surely a work to which our Society must direct its most serious efforts; and this may be done without any violent aggression, any uncharitable abuse—nay, without hurting the feelings of a single fellowman.

South American Missionary Society.

THE Thirtieth Annual Meeting of this Society took place on Tuesday afternoon, April 26, in the Lower Room, Exeter Hall, and was well attended. Lord Brabazon had been announced as the President, but, his Lordship being precluded from attending by indisposition, his place was filled by the Earl of ABERDEEN. On the platform were Archdeacon Whately, Admiral Sir B. J. Sulivan, the Revs. G. Despard, J. W. Marshall, J. Light, and W. Windle; Mr. J. Hughes Hughes, Mr. Sydney Gedge, Mr. D. Couty, Mr. J. Morris; Colonel Channer, &c.

The Rev. R. J. SIMPSON, Clerical Secretary, having opened the proceedings by offering prayer,

The Secretary (Commander POULDEN, R.N.) read an abstract of the Report for 1880:—

The CHAIRMAN said it was usual for the Chairman to deliver a short opening address ; but he must remind the Meeting that, although he occupied the chair on that occasion, it was simply as the *locum tenens* of his friend Lord Brabazon, who had shown his hearty interest in the work of the Society, and who had, as he happened to know, taken a great deal of trouble to ascertain the precise manner in which its operations were carried on. He had no doubt that if his Noble Friend had been able to attend he would have delivered a most interesting address ; but it would be difficult for anyone who had had such a slight opportunity as he had himself had of becoming acquainted with the work of the Society to do more than make a few general observations as to the value of the work and the success which, through God's blessing, it had already attained. What they all needed on an occasion of that kind was some stimulating, practical words, to press home to their hearts the privilege of sharing in such a work and endeavouring to extend it. Abstaining, therefore, from the use of any words which might justly be considered of too vague or trite a character for the end in view, he would conclude by expressing an earnest hope that they might all be stimulated by the statements in the Report, and by the addresses which were to follow, to more active efforts, that they might be enabled to realize the deep responsibility which rested upon them, and that all the friends of the Society, and especially the Committee who had charge of the work, might with renewed efforts and prayers press forward in the cause which they had taken in hand.

Admiral Sir B. J. SULIVAN moved the following :—

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

He said the interest which he took in that Society had been very great, as they might well suppose when he told them that from the age of sixteen to thirty-six he never left England for any place but South America, and that during that long period he spent the greater part of his time on the very shores and at the very places which were mentioned in the Report, and more especially when he said that for five years he had been employed on surveying work in and near Tierra del Fuego, and he had the advantage of accompanying Captain Fitzroy, who brought the Indians home ; when he took them out again, and from what he saw of the natives then, the accounts we now have of the success of the Mission could only cause feelings of wonder and gratitude. He knew Captain Allen Gardiner at the Falkland Islands, and when he was dying on the shores of Tierra del Fuego he (Admiral Sulivan) was living at those islands within 300 miles of him. The schooner which found Captain Gardiner's remains lay as it were close to his door, and had he known his position he might, humanly speaking, have saved the lives of him and his companions ; but until he had returned to England, just after they had perished, he never knew that Captain Gardiner had gone out. That was one of the wonderful providences by which the Mission was founded. Had the Mission simply failed for a third time it would have been very difficult to get people to take any interest in the work again ; but those wonderful deaths and the wonderful journal preserved from the weather, although it lay on the beach for months, awakened wonderful interest in the work, and with the blessing of God it was revived and continued with remarkable success, chiefly through the energy and faith of the Rev. G. P. Despard. It seemed, in fact, as if poor Captain Gardiner's death were necessary to excite the interest which had attended the work up to the present time. When Mr. Marsh, his brother-in-law, and himself, wishing to secure more support for the work of the South American Mission, visited various towns of England, Scotland, and Ireland, and tried to awaken an interest in it, what was the result ? What Captain Allen Gardiner could not do himself, that is, induce people to support the work which he was carrying on, they happily succeeded in doing. He could not get sufficient money to pay his travelling expenses ; whereas the story of his death excited such interest that they were enabled to build a monument to his memory in the shape of a vessel, and to send it out to assist in carrying on his work. It would be difficult to give the Meeting anything like an adequate idea of the uphill work which the advocates of the cause had to go through at the period to which he was alluding. He would here mention something to encourage those

who had to speak at very small meetings. He had himself spoken at three or four such meetings in his time, and he could assure the Meeting that he found it very hard work. After holding a large meeting at Mr. Drummond's church at Edinburgh, they went to Glasgow to hold another meeting. There sixteen gentlemen, one of them being a leading minister, came to them in an anteroom, and told them, as a clergyman at Brighton had done, that they had felt it their duty to warn people against having anything to do with such a mad scheme. That was not a thing that was likely to put them in good spirits when they were going to advocate the cause on the platform. On going into the room they found, in a hall three times as large as that (in the Lower Room, Exeter Hall, there are seats for about 800 persons), an audience consisting of about twelve persons. It was hard work to tell the story of the Mission to those twelve people sitting in that vast hall; but what was the result? Edinburgh and Glasgow gave them for the vessel which he had mentioned two of the largest sums the Society had ever received; Edinburgh, with a meeting of about 1,500, and Glasgow, with its twelve people, gave within 2*l.* or 3*l.* of each other—about 130*l.* He must now tell them something about the Fuegians, without which the Meeting could not, perhaps, understand the wonderful work which had been done. The Fuegians were by nature the most arrant thieves that ever lived. In fact they were such thieves, that during the second voyage of the Beagle they were never allowed to go up the sides of the vessel. There was great hostility on the part of the natives to all white men. The native tribes had been set against white men by the cruel treatment which they had met with from sealing vessels. When vessels were seen, the women and children were sent to the woods for safety; and it was only by degrees that a better state of things was brought about. The Meeting would not wonder at the hostility to the white men when he told them that the master of an American schooner wantonly fired grape shot at Fuegians on the shore. Let him give them one little proof or illustration of how the poor creatures felt such treatment. When they were going in shore they could hear, from a mile's distance, native voices shouting "Jamascoonac," repeating the words three times. At first they did not understand what those words meant, but Mr. Bridges afterwards told them that the true interpretation of them was "Be kind to us, be kind to us, be kind to us." These poor creatures seemed to fear ill-treatment from white men, and they deprecated it by crying out, "Be kind to us." Nothing could show more clearly what bad treatment the natives had received from white men. What was the consequence? Why, that they retaliated whenever they could. He said advisedly that no shipwrecked crew ever escaped from that shore with their lives, except by force of arms. He only knew of two cases. One was that of a vessel which was driven on shore to the westward of the Society's present Mission-station. In that case the crew had to defend themselves inside a stockade with firearms. At last they resolved to use a barrel of powder to blow themselves up lest they should fall into the hands of the natives; but in the night they sent a small boat which reached the Beagle; boats were sent, and the rest were saved. In the other case the shipwrecked crew, after defending themselves by means of a stockade and the use of firearms, built a shallop out of the wreck of their vessel, and in that shallop they succeeded in escaping and in reaching the Falkland Islands. Those were the only cases that he knew of up to the time of which he had spoken. After that a northern tribe, with which they had yet nothing to do, the finest tribe in Tierra del Fuego, actually tried to burn a vessel which had been left on the sands, the object being plunder; and it was only by jumping on shore, and thus placing themselves on a level with the natives, that the crew managed to save their lives. That was the result of the manner in which the natives generally had been treated by white men. After the missionaries had gone to the South Seas and its regions they soon found that English and other seamen derived the greatest benefit from the influence of their labours. The fact of missionaries being there now seemed to ensure the safety of the lives of those who were wrecked on Tierra del Fuego. He would give an extraordinary proof of that in what occurred within a few miles of the place where a crew built a stockade to defend themselves against the natives. One night, some time after the Mission was

established, at a place which appeared to be beyond the influence of the Mission, a Liverpool barque and a schooner were wrecked together in a fog, the result being that between the crews of the two vessels thirty-five men were left helpless on the shore. It was the same tribe that had previously tried to burn a vessel which had got on shore; but to the astonishment of the men the natives treated them kindly. When the vessels had gone to pieces they gave them help, including animal food, that part of the country being the only one where the natives get such food in abundance. Some of the natives even guided them nearly one hundred miles through the woods to the only part of the coast where passing vessels came in sight, and where they could light a fire in the hope of its being seen. A vessel did pass, and in that way they were saved. That was a striking proof of the importance of the influence of the Mission work among the natives. Since that period the natives at a long distance from the Society's Mission-station had sent canoes through the island channels to tell them that some shipwrecked sailors were dying in the island. It appeared that all but two persons were dead, and the natives begged the missionaries to go to the place. When the missionaries arrived they found that these two, the master and his wife, were dead. The natives had taken the greatest care of them, and those who used to plunder even respected the clothes of the dead and took care of the Captain's sextant and chronometer and other things of that kind. That was a very important result of the Mission. The Meeting might fancy what was his astonishment, knowing as he did what the Fuegians were a few years ago, when he was told by Mr. Bridges that there had been fowlhouses unlocked at the Mission-station, with plenty of eggs, and that during all the years that it had been there the missionaries had not lost one fowl or one egg. He stated that fact in writing to his friend Mr. Charles Darwin, who was one of the party in the Beagle, and that gentleman wrote back that he could not have believed that all the missionaries in the world could ever have made the Fuegians honest. A year or two ago something which he had read in one of the Society's Magazines led Mr. Darwin to write to him on that subject. He had long said that nothing could be done by means of Mission work, that all the pains bestowed on the natives would be thrown away, and that they could never be civilized. He afterwards admitted that he was wrong, and at the period to which he (Admiral Sulivan) had just alluded he wrote, "I had always thought that the civilization of the Japanese is the most wonderful thing in history, but I am now convinced that what the missionaries have done in Tierra del Fuego, in civilizing the natives, is at least as wonderful." This testimony came from a person who knew the country well, and who was perfectly impartial. After alluding to the three native boys who were some years ago brought to this country, the Gallant Admiral expressed his belief that two races of Indians, with two languages, had spread east and west of the Andes, until they had extended into Tierra del Fuego; while there was a third race occupying the triangle south of the Straits of Magellan, and the other two tribes of Fuegians, and having a language quite distinct from that of the other two. There was, he observed, a peculiar comprehensiveness in the language of this last race. It had been thought that it was a low guttural language, but Mr. Bridges had found that it contained 30,000 words, with more inflexions than the Greek language had. He did not pretend to understand the last-mentioned fact, but learned scholars considered it, he believed, a very wonderful thing. A whole sentence was comprised in one word. For instance, "I go to kill wild birds," was expressed by one word. The addition of a single letter made it "I use such and such a weapon to kill those wild birds," and the addition of two more letters made the future tense—"I shall use," &c. It was very remarkable that a tribe which had been ranked so low in the scale of humanity should have a language of that kind. It could now no longer be said that there were tribes on the face of the earth that could not understand the simple Gospel, for they had proof to the contrary, among other cases, in that of the Fuegians. It was only about twenty years ago since the captain and crew of our Mission-vessel were murdered. It took many years to counteract the effect of the bad conduct of white men towards the natives, but the missionaries succeeded at last, and they had now cause to thank

God for the wonderful change which had taken place. He should have liked to say something to the Meeting about some other tribes in South America, but time did not permit. There were splendid fields for work if the money and the men were only forthcoming. One of the greatest obstacles to the labours of missionaries in many countries was the introduction among the natives of the vices of white men : he alluded especially to the accursed evil of drink. The very hostility of the natives of Tierra del Fuego towards white men protected them against that evil ; but he deeply regretted to say that one part of the coast of Patagonia, where missionary influence had extended, and where there might now have been a flourishing Mission, had been visited by a vessel laden with Brazilian spirits from the Falklands, and that the result had been most disastrous. The Gallant Admiral concluded with an earnest appeal for increased support of the Mission.

The Earl of ABERDEEN here expressed his regret that an engagement to preside at a meeting in a distant part of London compelled him to leave, and on his Lordship's retirement he was succeeded in the chair by Admiral Sulivan.

The Ven. Archdeacon WHATELY, in seconding the Resolution, said that he wished to make a few general observations with regard to what they had already heard. The Meeting had doubtless been much interested with the account of the Tierra del Fuego Mission. That account brought very forcibly to their minds one fact, viz., that many persons were very fond of saying that certain nations were incapable of receiving the Gospel. That was thoroughly disproved in respect of the Fuegians. They could not conceive a nation more ill-adapted by nature for the reception of the Gospel. He was told by Mr. Bridges that they had not the slightest religion of their own. They had a superstition, but nothing which could be called a religion, and he supposed that they were almost the only nation in the world which had nothing worthy of the name of a religion ; but still, as was seen, they were capable of receiving the Gospel. It made him think of what he believed was said by Dr. Chalmers, that he considered that the Bible was written in ink in the heart of every man. That was to say, that there was something in the heart of every man which would respond to Gospel teaching if it was once influenced by the Holy Spirit of the Lord. He believed that the Holy Spirit of God was in the heart of man just as fire would act on invisible ink in bringing it out ; for otherwise they could not account for the fact that men of every nation and of every disposition were capable of receiving the Gospel when the heart was once touched by the Holy Spirit of God. That was, therefore, a fair answer to the objection to Missions that with regard to certain nations they were incapable of receiving the Gospel. It was also an answer to those who said that they should begin by civilizing, and then follow by preaching the Gospel. It was not so done in Tierra del Fuego. If they tried to civilize them first they would be made more dangerous, for their hearts were not civilized. If their hearts were not softened they were not made less dangerous or better members of society. But when once they were taught the Gospel they were civilized in heart, and the other civilization soon followed. In regard to the particular Mission before them there were points of more interest perhaps than in any other Mission. It was a Society which they could recommend to their friends, and he would advise them to do what they could in spreading some of its publications—"The Life of Captain Gardiner," and others—for the history of the South American Mission had more of the interest of a romance than any other Mission of which he knew. No one could read it without taking an interest in the work ; but, unfortunately, it was not so popular as others ; partly because it was but a child. It had proved, however, that it was a vigorous child by the way in which it had flourished in spite of the many dangers and difficulties which had beset it. It had gone through more perhaps than any other Society, and yet it had lived to this day, and had shown its strength and vigour, The Mission had had its perils in every way—it had been in perils through the heathens, in perils through the Roman Catholics, in perils through false brethren, and in perils through the lukewarmness of the public in England, in whom it was so difficult to awaken an interest. And looking at the result, he thought that they might prophesy well as to its future. The very fact that the Society was not so popular and not so generally known as other Societies ought to increase the energies of those who supported it. They ought to have a chivalrous feeing towards

it, and when it required their protection they ought to be doubly earnest in their prayers, in giving their money, and in endeavouring to interest others in it.

The Resolution was then put and carried.

The Rev. G. DESPARD, on rising to move the next Resolution, remarked that it was a great pleasure for him to attend that day, for it was like meeting an old love. Twenty-five years ago he was officially connected with the Society when it was in its infancy, and he had been thinking how the young giant had grown. When he was first in the habit of speaking on behalf of the Society, it could indeed be said to be an infant. It was the first cause he ever advocated in public; and he had had the pleasure at many Meetings about a quarter of century ago of speaking about the Society. He remembered—as did Sir James Sulivan—that it was then very uphill work, because at that time not only had nothing been actually accomplished in the way of missionary work, but they had to contend against the feeling which prevailed among many persons, that it was one of the maddest undertakings that any Englishman could enter into. But there were others whose hearts were deeply interested in the work, owing to the circumstances connected with the death of Captain Allen Gardiner and his companions; and at that time they laboured for the Mission and prayed for it, and notwithstanding all said against it they persevered. He now thought that the Society was one of the very best illustrations of recent years of the value of a little faith and of a little perseverance. When religious-minded persons saw something to be done, and determined, by God's help, that that should be done, they then came forward, depending on the Holy Spirit. There had been many blows aimed at the Society, but it had survived them, and it was now a giant. When he was first connected with it its annual income was about 2,000*l.*, and that was then considered a large sum to have obtained at Meetings and by help of contributions from different parts of the country. But they had just heard that the income of the Society had reached last year nearly 12,000*l.*; and he could not help feeling a throb of joy when he heard Sir James Sulivan read out the list of the Committee. It was quite a treat to him (the speaker), for he remembered the time when people looked askance at the Society, and it was difficult to get persons to serve on the Committee. Now they had a grand Committee, and many supporters on the platform and in the room. Having spoken highly of the work of Mr. Bridges, the following remarks of his describing the general effects of the Mission on the native mind were quoted by Mr. Despard:—"The natives greatly value the work of the Mission. They are all in favour of law and order, contrasting with much gratitude their happy present with their turbulent past, when fightings were frequent and no man trusted his neighbour. There are men and women among the Yahgans at Ooshooia, who are Christians in truth, who own the Lord Jesus as their King and Saviour, whose lives are comparatively holy, and who are blessed by the knowledge and fear they have of the Lord their God. I doubt not, as they become able, they will gladly relieve you of the burden of helping them, and as gladly will work with you in helping others. Also, I should tell you, dear fellow-Christians, that the Christians in Fireland often pray for their kind friends in England, feeling how great a blessing they have been to them. Your perseverance in seeking to do them good amidst so many discouragements and difficulties, and at so great a cost, is a proof to them, yea a proof to all men, as it surely is to yourselves, of the reality of your faith in Christ. The preaching of Christ has resulted in bringing about a very happy change in the hearts and lives of many at Ooshooia." Mr. Despard went on to say that he believed that an important fact in connection with the Mission was that it proved the reality of the faith of Christians in England in the Lord Jesus Christ. For if they had not that faith what possible motive could there be for persevering in such a work? They might search the world through and they could not find any other motive than the love of Christ; and because of that love the work of the Mission had, through evil and good report, been persevered in. They should thank God that there was that reality and depth of love to Him which showed itself in such noble services as was proved in connection with the South American Missionary Society. Every year for the last eighteen years he had found some opportunity of bringing the work of the Society before the attention of his own people, and he was always glad to have a meeting in support of

it. He was able to raise about 20*l.* a-year towards its funds, and he hoped to be able to improve upon that. He thanked God heartily for the Society, which he looked upon as an old friend. Mr. Despard concluded by moving the following Resolution :—

"That this Meeting, in the first place, desires to thank God devoutly for having blessed the labours of the Society during the past year, and, in the second place, to earnestly press upon the Church at home, and upon all interested in the welfare of South America, the great importance of carrying on with vigour the ministerial, missionary, and evangelizing work designed by its martyred founders, and which, under God, has during the last thirty years so greatly prospered."

The Rev. ALFRED OATES, in seconding the Motion, expressed his hearty concurrence with the remark in the Report that the operations of the Society were carried on in accordance with the principles of the Church Missionary Society. By that statement he at once knew where he was. He was in an assembly of Evangelical clergymen who were not ashamed of the Church of England, nor of the principles of the Church of England, nor of the Thirty-nine Articles of the Church of England. If, therefore, he should unfortunately happen to make use of the word "Protestant," he knew that they would not be very angry with him. They would perhaps for once agree with Cardinal Newman when he said that the Church of England was hopelessly and irremediably Protestant. Whilst on the banner of the Church Missionary Society was inscribed, "Go ye into all the world and preach the Gospel unto all nations," the South American Missionary Society took up the challenge and said that they saw no reason why the Gospel of the grace of God should not be preached to the inhabitants of South America. What had been said that afternoon proved that they had cause to praise God for what had been hitherto done with God's help. But at the same time they must feel that the work of the Society required all the energy and all the patience and perseverance and self-denial which it was possible to bring to bear upon it, and its work was to be prosecuted, if it was to be successful, just in the same way as the efficient Christian work in England must be prosecuted. There was one thing which the Society had taught the Christian people of England, and that was, that real successful Mission work was not the result of excitement; it was not the outcome of great flourishing of trumpets; nor were they to despond at the fall of a great leader. In conducting the work of the South American Missionary Society, they had to bear in mind that the heart of a Patagonian was about as hard as the heart of an ungodly Englishman, and required as much patience and prayer in order to bring about the change and conversion. The sowing and ploughing of one field was not the sowing and ploughing of another, and even when both had been sown and ploughed, there was necessary the patient watching for the harvest, and then harvest had to be gathered in with hands of industry and love. He was glad to hear of the progress which had been reported. There had been progress in the zeal of the supporters of the Society. When the founder of the Society stood before the Committee who were prepared to dissolve, he said to them, "I am determined to return to South America. I will leave no stone unturned, no effort untried, in order to establish a Protestant Mission among these Patagonians. Failure shall not daunt me. If the Committee do or do not dissolve, I am determined to return to my post." There had been progress since then. He remembered that, at the beginning of the Mission work, Allen Gardiner and two or three of his colleagues were called out of one of their stations as the savages were coming upon them to plunder, and perhaps to murder them. They took their guns, but instead of firing they knelt down and asked God to spare them the pain of inflicting injury on the poor people they had gone out to bless. Was it any wonder, then, that the Society had progressed? They should thank God for it; at the same time they could not measure missionary successes by the acre nor missionary toil by the number of miles the missionary travelled. He rejoiced, however, to hear of the work done, and of the new church and the iron house, and the translation of the Gospel of St. Luke, for they were all great doings; and he rejoiced very much more when he heard that the death-rate had been diminished, and of the decrease in infanticide, and polygamy, and witchcraft. They were told in the

Report of souls saved, ignorance removed, and vice prevented. His Resolution spoke of thankfulness as an incentive to further work, and that the work should be carried on in the spirit of the martyred founder of the Society. The founder's spirit was truly that of the martyrs ; for when he lost his schooner and ammunition, and food and friends, and had lost all help, he spent his last days in writing out the instructions for the conduct of the Mission which had been found so valuable. No wonder the work had not been allowed to fail, when it was begun in such a spirit. The work was a noble one, and the field was wide. It seemed to be rich in almost everything, except in the knowledge of the grace of God. Across its wide plains the voice of the missionary must be heard upon its rivers, the missionary schooner must plough its way, and chaplains must be established in the towns as in the Apostolic times, so that the work might be carried on into the regions beyond. By their prayers, and by supplying funds, he trusted his hearers would help on the work of the active band of missionaries which were carrying out the operations of the Society.

The Resolution was then agreed to.

Mr. SYDNEY GEDGE moved the following Resolution :—

"That this Meeting is deeply gratified by the fact that Mr. Bridges has translated the Gospel of St. Luke and is engaged in translating the Acts of the Apostles into the Yahgan language, and desires to record its warm thanks to Mr. Bridges for this valuable service."

He observed that one of the most interesting parts of the Report was connected with the Yahgan language. He must say that he knew very little about that language, but with the aid of the usual sources of information he had recently learnt something about the people, who seemed to be a very interesting people. He had found that the Yahgans, who were about 3,000 in number, inhabited a region close to the Straits of Magellan, straits which had proved so dangerous to sailors that our vessels had rarely entered them, unless they went there under the orders of the Government for some special purpose. The Yahgans formed one of the lowest sections of the human family. In the April of the year 1580, the island was discovered by a Spanish Commander, who went there from the Philippine Islands ; and it seemed to him a very interesting fact that just about 300 years after that Popish navigator discovered the home of the Yahgans, where he met with a violent death, the Gospel of St. Luke was translated into the language of those poor people, so that they would be able to read it in their own tongue. The Gospels were the greatest civilizers in the world, and he rejoiced that one of them had now been translated for the special benefit of the Yahgans. As regarded Mr. Bridges, it was most gratifying to think that while visiting this country on account of the state of his health, he should have employed his leisure in translating the Gospel of St. Luke for the Yahgans, and he was glad to find that that excellent missionary had returned to the scene of his labours with restored health, and, at the same time, taken out with him the Gospel, which had been printed by the British and Foreign Bible Society. He thought that the Committee, in selecting the Gospel of St. Luke for translation, exercised a very wise discretion. That Gospel was written for the use of the Evangelist's friend, Theophilus. Theophilus seemed to have occupied at that time the position of a catechumen in the Primitive Church, and therefore St. Luke, in addressing him, thought it right to "set forth in order a declaration of those things which are most surely believed among us." The position of many of the Yahgans seemed to be precisely similar to that of Theophilus. There were among that [illegible] many who had received Christian truth, who had heard of the Lord Jesus, loved Him, and were leading comparatively holy lives. These people had already been instructed by Mr. Bridges orally, and now he had "set forth in order" the Gospel of St. Luke that they might have a clearer knowledge of what he had taught them. That Gospel was distinguished from the others in two ways : first, because it began with the conception of John the Baptist, and, secondly, because it was written, not for the Jews, or for the Christians at Rome, but for men who might almost be included in the term of "savages." Again, that Gospel seemed peculiarly fitted for men like the Yahgans. Supposing a young man among them to have gone astray and become degraded in

his habits through drinking "fire-waters," he was there shown how there was a Father ready to receive and pardon if he came to Him with a penitent heart. Supposing, again, a vessel to have been wrecked on the shores of these people, that Gospel would teach them, through the parable of the Good Samaritan, how they ought to treat those who were in distress. And, further, if a native had reached the age of seventy or eighty without having received the Gospel, St. Luke would tell him, through the story of the penitent thief, how even at the eleventh hour he might be saved by turning in faith to the Lord Jesus Christ. He thought, therefore, they ought all to feel especially grateful that Mr. Bridges had been enabled to translate the Gospel of St. Luke into the Yahgan language, and to thank God that he had returned with renewed health and vigour to the scene of his labours, where he would in future have the aid of the translation made by himself.

The Rev. J. W. MARSHALL, in seconding the Resolution, remarked that in the translation of the Gospel into the Yahgan language they saw the springing up of some of that seed which was sown thirty years ago by Capt. Allen Gardiner, when he and his comrades perished. In speaking on that subject he could never get out of his mind those wonderful words of the Lord, "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." They knew that their Lord spoke those words of Himself, and they knew also their wondrous fulfilment; but then, as many of the Old Testament prophecies had reference to secondary events, so he thought those words of our Lord might without irreverence be applied to such secondary events as the death of Capt. Allen Gardiner and his companions. The seed sown in tears and blood was, thank God, now springing up in many places at all events into the blade, and there had already been won some sheaves, so that they might well exclaim, "What hath God wrought!" Let them heartily thank God for what He had done for the South American Mission, and let them be stimulated by it to greater effort and sacrifices in the cause.

The Resolution was then put and carried.

On the Motion of W. HUGHES HUGHES, Esq., seconded by HENRY MORRIS, Esq., a vote of thanks was given to the Earl of Aberdeen for presiding, and his Lordship having been compelled to leave the Meeting before its conclusion, and been succeeded by Admiral Sir B. J. Sulivan, the Gallant Admiral was included in the acknowledgment.

The Rev. W. WINDLE closed the proceedings with the Benediction.

EXTRACTS FROM LORD BRABAZON'S ADDRESS,

KINDLY FORWARDED TO US.

Ladies and Gentlemen,—Living in the parish of the brother of the Bishop of the Falkland Islands, I have perhaps had exceptional opportunities of making myself acquainted with the extent and nature of the missionary labours in which for many years the Bishop has been engaged, and have, in course of conversation with his brother, learnt in some small degree to appreciate the self-sacrificing character of Bishop Stirling, and the ardent energy with which he is ever pursuing, through hardships and toils which would dishearten inferior men, the grand aim of his life—namely, the evangelization of the native tribes inhabiting Patagonia and the inhospitable shores of the Straits of Magellan. This must be my excuse for having accepted the invitation of the South American Missionary Society to take the chair on the occasion of their Thirtieth Anniversary, and for requesting Mr. Acworth to read the following observations, which, but for sudden illness, I should have addressed to you by word of mouth:—

"The Fuegians, not many years ago, were only known as a savage and inhospitable race, living on a rocky and dangerous coast, as hard and as sterile as their own hearts, the terror of the sailor, who knew that did he touch upon these rocks death would be as certain to him as destruction to his vessel. Sad stories were told how the crews of ill-fated vessels, which had had the misfortune to be wrecked in this neighbourhood, had been plundered and murdered by the natives. They

were represented as a thoroughly savage and untractable people, whom no kindness could soften, and who were too degraded to be capable of being influenced by civilization, or of appreciating the noble truths of Christianity. But Bishop Stirling was not the man to be daunted by such tales, or to allow unworthy fears to divert him from the purpose of his life. He felt that his Master had called him to this work; he was therefore determined to carry it on, no matter at what cost or sacrifice to himself. It was his Master's work, and he was ready to lay down his life if need be in His service. But such a sacrifice was not required of him. He has been permitted to see his efforts crowned with a success perhaps more complete than even in his most sanguine moments he could have anticipated. He has obtained the approbation not only of his own conscience, which is, perhaps, his greatest reward, not only the grateful thanks and admiration of all who are interested in missionary work, but he has obtained that which is more uncommon, an acknowledgment from Government of the services which he has rendered to the seamen of his country, and to the world in general, by the altered demeanour of the natives towards strangers, the direct result of the humanizing effect of his unwearied religious ministrations amongst these formerly barbarous tribes. Let us, too, take courage, and do our duty manfully, remembering that it is our duty to bring the Gospel to the heathen and our countrymen abroad as well as to the heathen and countrymen at home, and that we are in the position of the soldier who, having received his orders, is bound to obey them without question and without comment. The command we have received is urgent, and brooks of no delay.

"'Charge, was the Captain's cry,
Theirs not to make reply,
Theirs but to do and die,'

may be said of the warrior contending against spiritual foes, as well as of him whose enemies are of earthly mould. Indeed, the biographies of those who have fallen in the forefront of missionary enterprize, who have resigned home, wife, children, health, comfort, and finally life itself at the call of duty, are often not less interesting than those of men who have won fame on the more notorious fields of bloody warfare; and the actions of the former are certainly the most worthy of respect and admiration, and it may be of our humble imitation.

"'Peace hath her victories
No less renown'd than war.'

It may, or it may not, be true that the nation which ceases to extend its borders is doomed, but of this you may rest assured, that the faith which ceases to propagate itself is dead. Christianity is a living faith. It has lasted these eighteen hundred years, and still possesses within its bosom the vital powers of youth and the inextinguishable desire of propagation. This it is which distinguishes it from all other faiths at present existent. The proselytizing zeal of the Jew, the Brahmin, the Buddhist, and even the Mohammedan has long been dead; that of the Christian alone endures. Philosophies innumerable during the same eighteen hundred years have arisen, spread, been weighed in the scales of practical life, found wanting, and died; Christianity alone has withstood the repeated shocks of hostile criticism, the change of manners and ideas, and the lapse of time; it alone has retained its proselytizing vigour, and proved itself of Divine origin by satisfying the spiritual wants of men of all stages of civilization, of all races, climes, and ages. Let us who are here this day endeavour to show our faith by our works, and by the openhanded generosity of our gifts prove not only the sincerity of our faith, but our earnest desire that the whole world, and especially that portion of it for which we are pleading on this special occasion, shall become 'partakers of the glory which shall be revealed' in Christ Jesus."

Uruguay.

FRAY BENTOS.

THE following letter from the Rev. H. Shimield will be read with deep interest:—

"*Fray Bentos, Uruguay, December* 23, 1880.

"I will first refer to the progress of my work, and the conditions of my congregations in the north part of my district.

"In Salto I have had the happiness of seeing Sunday evening services in the Spanish language inaugurated with very encouraging success. From the first there has been a steady increase in the congregations, and now the seats are well filled every Sunday evening with a congregation, the greater part of which, having become estranged from the Roman Church by reason of her corruptions and abuses, had ceased to attend her ordinances. To prevent such as these from drifting into infidelity, so-called Rationalism, or total neglect of public worship, the importance is obvious of providing services in a tongue that they understand, in which the pure Word of God is preached and the Sacraments are duly administered according to Christ's ordinance. We use the Evening Service of our Prayer-Book, and it is very pleasant to hear the hearty way in which the congregation and the school children sing the canticles and hymns. Mr. Bowring has worked very zealously in teaching these to the day and Sunday school children, and has assiduously promoted the success of the Spanish services in every way. In visiting the people at their homes the parents of the school children tell him that their children are perpetually singing the hymns they have learnt at school, and thus they become preachers of the Christian verities to many who never attend public worship.

"My continual journeyings on the river and on land brings me in contact with all classes of people, and of many nationalities, and I have, therefore, a good opportunity of forming an idea of current religious thought, and I find that there is a universal reaction and revulsion of feeling against the Roman Church and its clergy. This is found not only among the natives of the country but also among Europeans who have been brought up in essentially Roman Catholic countries. Unfortunately, many of these have, for want of instruction, confounded Christianity with Romanism, and in rejecting the latter have ceased to believe the former. These generally call themselves Rationalists, and their number is increasing. They possess an ably edited newspaper, published in Monte Video, which most unsparingly and continuously lays bare the errors of the Roman Church and holds them and their promoters up to scorn and abhorrence. But, alas, its propaganda is entirely destructive. It zealously sweeps away error, but it does not supply the void with truth. As far as I can ascertain the faith of the Rationalists, if I may so call it, is one of negation. They reject the doctrines

of Christianity, deny the authority and inspiration of the Bible, acknowledge no religious obligation but the principles of duty and morality ('deber y moral'), and contend that their conceptions of God are far higher and nobler than those of Christianity.

"It is notorious that Romanists out here are usually very ignorant of the Scriptures, and, therefore, having no sure foundation to their faith, are easily deluded by this dangerous form of scepticism. Does not, then, the obligation rest upon us to exert ourselves to supply them with Christian instruction and a pure form of worship? The obligation rests upon our Society, and upon the Church of England, to respond to the cry that rises on every side for an increased number of labourers in this branch of work, and more means to enable the Society to send them. Our Church has a grand opportunity offered it in these countries of rescuing many from scepticism, infidelity, and ignorance, and of forming a pure branch of the Church Catholic. If this great privilege offered to us by the Great Head of the Church is ignored, doubtless condemnation will be incurred.

"Christian schools and institutions, and at least one clergyman, should be at work in every town and centre of population. The work needs concentrated effort, which your present chaplains with their enormous districts are unable to give. We are only touching the surface, and I am convinced, from six years' experience, that comparatively little good will be done until the work in the various districts can be deepened by concentrated and continuous labour. That your readers may realize the force of these statements, let them imagine one clergyman having to minister to congregations and families scattered over an area of 200,000 square miles, or twice the size of Great Britain, and they will understand how little time he can give to any work beyond his ministrations to our own countrymen. This is my position, and it is similar to that of your other chaplains on the River Plate.

"Would that some wealthy Churchmen would lend some of their riches to the development of our Spanish work!

"The success which God has given to the little we have attempted, makes the desire more intense to enter the doors which are open on all sides for the reception of the Gospel of Peace.

"The want of suitable religious publications in Spanish is greatly felt, and especially do we need a small easily-worked printing-press, so that we might print and circulate notices, pamphlets, &c., among the people suited to their peculiar circumstances. Printing here is very expensive, and is generally badly done.

CONCORDIA, ENTRE RIOS.

"I am happy to report favourably of this station. The congregations have been larger than in previous years, and a strong desire has been manifested to erect a suitable church. This has resulted in a subscription list being formed, and a canvass being made of the British and other Protestants in the town. All have responded liberally,

600 dollars having been promised and a valuable site. It is estimated that 1,500 dollars will be required, and it has been decided to keep the subscription list open till next June, and then to determine on the course of action. If there are any of your readers interested in this station I trust they will show their sympathy by a subscription and by their prayers.

"There is now a flourishing little Sunday-school conducted by a Christian lady, who has enlisted the help of two or three earnest young men, members of our congregation.

"Turning to the Mandisovi district I can as usual report a good attendance at the services held there. A suitable church and school has long been wanted, and a Committee has been elected to carry out the work. The site is provided, and I trust the necessary funds for building the church will be forthcoming.

FRAY BENTOS.

"In my Southern district, besides the ordinary routine in Fray Bentos, I have visited two outlying districts, the first lying thirty leagues east of Paysandu, and quite in the centre of this Republic. I stayed at the estancia 'Los Merinos,' which belongs to an English Company, and baptized four children during my stay. It is many years since they had a visit from a clergyman, and would welcome any future ministrations that I may be able to afford them.

"I have also had the pleasure of performing a marriage at the estancia, San Guillermo, in the Department of Gualeguay, Entre Rios, and of holding Divine service, and celebrating the Holy Communion. It is more than a year since I was there for the first time, and though I have much wished to visit that district in the interval I have been unable till the present time. It is unfortunate that the people in several districts like this, who would be glad of more frequent visits from the Chaplain, are precluded from them by their remoteness and the clergyman's numerous engagements.

"The Sunday-school Reward Cards and Illuminated Texts have just arrived, after a long delay in Monte Video. They are very beautiful and well-selected.

"W. H. SHIMELD."

Argentine Republic.

CORDOBA.

THE Rev. F. N. Lett reports as follows:

"I have just returned from my periodical visit to this city, the historic capital of the interior, the head-quarters of Argentine learning and religion, which dates its foundation from July 6, 1573, with its University founded June 29, 1613, and reorganised December 1, 1800. There are nine churches, viz., the Cathedral, La Compañia, San Francisco, San Domingo, Santa Teresa, La Merced, San Roque, El Pilar, and Santa Catalina, with some chapels and

five conventual establishments. This city is the capital of the province of the same name, which possesses its Governor and two Houses of Legislature, and is one of the members of the Argentine Federation, and is the seat of a bishopric.

"The cathedral, erected in the seventeenth century, is a fine handsome edifice.

"The Holy Scriptures were first circulated here by the devoted Allen Gardiner in the year 1838. Formerly the Roman Church enjoyed an uninterrupted sway. Now there is the most ample liberty for all religions.

"In the year 1869 (as a layman) I resided here and held services, which were attended by the few Protestants then resident.

"In January, 1871, Mr. Coombe established a congregation, making visits every two or three months, till 1876, when it was taken up by Mr. Spilsbury, on whose removal last year it became once more a branch of the Rosario Church, and is visited as often as my other engagements will permit.

"An English school was opened on August 17, 1877, and is now conducted by Miss Shakespear, assisted by Mrs. Demmler, at 65, Calle Chacabuco.

"On the 17th, 18th, and 19th inst., I presided at the Examinations, the number of scholars being: of British parentage, 18; German, 7; French, 7; Spanish, 2; Argentine, 8—total, 42. Males, 22; females, 20. In 1877, 20; in 1878, 35.

"The Holy Scriptures are read daily, and hymns sung, and the order and proficiency of the scholars, as well as the success and reputation of the school, reflect the very highest credit on Miss Shakespear and Mrs. Demmler. Miss Shakespear's active painstaking efforts on behalf of the community among whom she labours is very commendable.

"The scholars were examined in writing, arithmetic, geography, grammar, and other branches, both in English and Spanish, and the answering in Bible knowledge was most satisfactory (especially in Spanish).

"On Thursday evening the 19th inst., the school celebration took place. There were hymns in English, Spanish, and German, songs, recitations, distribution of premiums. A large number of ladies and gentlemen, relatives of the scholars, and other friends were present, and the happy proceedings were brought to a close with the British, German, and Argentine national hymns.

'I celebrated Divine worship on the evening of the 18th, and returned much gratified at the progress of Miss Shakespear's work, notwithstanding the fact that the number of British residents there has decreased since last year.

"Miss Shakespear also conducts a Sunday-school."

Drawing-room Meeting.

A VERY interesting Drawing-room Meeting was held at the house of Captain Bullock, R.N., Shooter's Hill, on May 13th, who had kindly gathered between fifty and sixty friends to hear an account of our Mission and its work.

Admiral Sir J. B. Sulivan, K.C.B., and Capt. Poulden, R.N., kindly attended, and were most gladly welcomed and listened to with deep attention and interest.

Admiral Sulivan gave a very graphic description of the early history of the Southern Mission, with many personal reminiscences, such as the capture of four natives by Captain Fitzroy and their being brought to England. He mentioned that one of these "Fuegia Basket" remembered the English language (which she then learned) thirty years afterwards, and that Jemmy Button's relations did the same when he addressed them in English, indicating the intelligent ability of the natives both to retain and teach languages.

The name of "Fuegia Basket" was given under the following circumstances:—

"A party of men had gone on shore in the whale-boat; while there the natives had gone out and, swimming round the boat, had cut the painter, and let the boat drift. The officers and men had then to construct a canoe out of a basket, covered with the canvas of their tent, and in this they escaped safely to their ship. Capt. Fitzroy then sent an armed party on shore to recover the whale-boat, which they did, and with it they brought back the four natives above alluded to; one of whom was the girl named 'Fuegia Basket,' as suggested by this incident."

Captain Poulden gave some interesting information in regard to the present work of the Society in various parts of the Mission-field.

A collection was made towards the Society's funds, and several of the Society's publications were purchased and cards taken.

The Society is much indebted to Capt. Bullock for this as well as the former proofs he has given of his warm interest in the Society's cause.

Chili.

LOTA.

THE Rev. James A. Dodds writes from Lota:—

"*Lota, March 9th*, 1881.

"On February 18th I rode over to Puchoco and Moule, and visited all the English-speaking people at those places for the purpose of arranging for a weekly service, and which I did arrange for every Tuesday at eight o'clock in the evening. The following Tuesday, therefore, I rode over and held the service, and there were only ten present, as some of them were not sure that there would be service. The following Tuesday, however, I went earlier in the day, and visited all the people, and stirred them up to come to the service. At that service we had fourteen adults and five girls, which was a very fair number for the place, as there are but ten families there, though there are five single men, and the wives of four of the Englishmen are Chilanos; but last night, I am sorry to say, we only had nine adults and two girls, being a great decrease. I don't know how it was, as I had visited all the families but one, which I, in a mistake, overlooked, and also it was a nice moonlight night. But, I fear, some of them were at work, and others probably went to bed. All the men out here work from sunrise to sunset, which, of course, makes the days very long; and men get very tired with the long hours, and having to get up early they necessarily go to bed early.

"For this reason I would sooner hold the service on Sunday afternoon, but I should have to close the church in Lota in the afternoon, even if I could get the children to come to school in the morning before Church, instead of the afternoon; and to close the Church here I do not feel warranted, while there is such a good attendance as at present, and ever since I have been here. Our numbers are, more or less, the same Sunday by Sunday, and last Sunday morning there were about eighty-six present of all ages, and fifty-four in the evening. It is very encouraging. On Sunday evening last I began a course of Lenten Lectures on Repentance, illustrating it in its different phases by the lives of several Bible characters, and ultimately the true repentance, as in the case of the Prodigal Son. Our Sunday evening service is now at 4.30, on account of the days drawing in, and we have no means of lighting up our little church. The churchwardens are setting to work with a will to repair the church, which is in a very dilapidated condition, as they have now funds in hand from the pew-rents. To show you that here is some life here, I ordered seven dozen hymn-books from Valparaiso.

"By-the-bye, it will be interesting to you to hear that I received my first lesson in Spanish on Monday last from Mr. Phillips. He does

not profess to teach it, but he promises to assist me. I find it necessary to get a tutor, as I have so much to do that I cannot somehow find time for study as I should; but by having a master I shall, to an extent, be compelled to get up for him. Of course, as perhaps you will say, I ought to have a little more strength of will than to be like a schoolboy, but you know a little moral force is good for us all at times. I hope, indeed I am quite sure, I shall get on very soon in Spanish, as it is a very easy language, and extremely like Latin; I am often able to make myself understood by means of Latin."

New English Colony.

EXTRACTED FROM THE BUENOS AYRES HERALD.

PRESIDENT ROCA, we learn on official authority, is anxious to send twenty English families to settle as colonists on the Rio Negro, his object being to form the nucleus of a new English settlement down there as quickly as possible. The colonists will be located at the fort, and consequently secure against Indian invasion. The Government is prepared to give to those colonists land, cattle, seed, farming implements, and food. It is not at every point of the world's compass that Governments, even the most advanced, are prepared to do so much for their people. In the present instance it is not for its own people that the Argentine Government makes the offer, but for English people only, that is to say, English, Irish, and Scotch: what legitimately comes within the term "English people." The climate and soil of the Rio Negro, President Roca considers, are especially adapted to English colonists, and if twenty families, started down there, thrive and make headway, he thinks hundreds will follow. The area of land to each family has to be determined on. We should propose 200 squares as a proper farm, as anything less would be but a mere "chacra," and anything more an estancia. Moreover, it must always be borne in mind that the first settlers in those distant parts deserve some premium for their enterprise, and a present of a square league of land amongst eight families amounts to little for the Government, since the league in question is sold by the Government under the terms of the Rio Negro loan law in extended payments for the sum total of ten thousand paper dollars. The advances which the Government makes to the new English colonists in the shape of cattle, seed, implements, and food, are to be repaid to the Government at the expiration of five years, without interest. Mr. John Dillon, our excellent and active Chief of the Immigration Department, can supply us with an exact estimate of what these advances by the Government will amount to, which it is desirable should be published, so that those who would like to make a start down there can see their way through the business.

The colony is to be located on the Rio Negro, and, for the better protection of the colonists, in the environs of one of the military forts, where the colonists will always find sale for vegetables and dairy products to the officers and soldiers. Much of the success of this scheme will depend upon the party selected by Government to organize, found, and establish the colony, and as we confess to a very great interest in the subject, we offer our humble services to the Government and to our people, to help in starting and arranging the matter.

What Sr. Castellanos, the founder of the colonies in Santa Fe, did twenty years ago without Government aid or assistance, surely some parties now can effect, backed up by the fullest support of the National Government, and on magnificent lands far superior to those of San Carlos, or Esperanza in Santa Fe, and, above all, free from locusts. Last year we visited the colonies of Santa Fe in company with the ex-President Avellaneda and Mr. Dillon; we saw with our eyes what very few in Buenos Ayres know anything of; we slept in the fine azotea house of the first colonist who, penniless, some twenty-two years ago, set foot in Santa Fe, and as we drove for leagues and leagues and days and days through the farms of the colonists, we never met one who spoke English. The question was always uppermost on our lips—"How is it that our people cannot start colonies?' There are 60,000 colonists in the Santa Fe colonies and not one English. We read of the distress at home, of the poor tenants turned out of their houses for non-payment of rent, of the agitation raised, which is exciting the people and provoking a state of things that reminds us of the epoch of the French Revolution. The whole population of Ireland, landlords, tenants, and agitators, is still insufficient to settle and populate the Rio Negro territory as Ireland is to-day. We have room for them all either in the valley of the Limay or on the Rio Negro. Sixty thousand prosperous English colonists on the Rio Negro is President Roca's programme. He knows the country, its inexhaustible fertility and genial European climate, and is willing to make a start with twenty English families.

PRAYER UNION FOR SOUTH AMERICA.

The following are the subjects suggested for special prayer on Monday, 6th inst.:—

I. That God may graciously vouchsafe to raise up suitable "labourers" for the great "harvest" in the fields of South America.

II. That guidance, strength, and comfort may be specially given to our missionaries in their arduous work in the Amazon Mission.

III. That the Word of God may have free course amongst the Spanish and Portuguese of South America, and, supplying their spiritual needs at this critical period, "may lead their feet into the way of peace."

IV. That God would be pleased to bless and prosper the special effort now being made to make known widely in this vast and wealthy Metropolis the work of the South American Missionary Society, and to arouse a greater interest on its behalf.

Gleanings.

ABOUT the year 660, the denial of the Scriptures to the laity in the Eastern Church, corresponding with the formation of the Canon of the Mass by Gregory the Second in the Western, produced the Reformers, chiefly called Paulicians in the East, and the predecessors of the Waldenses in the West. With both the Bible was the sole standard; both were poor, but singularly zealous; both peasantry, and the principal occupation of the European portion was the keeping of sheep. The Paulicians, charged with Manichæism (which they always repelled as a calumny), and severely persecuted by the Eastern branch of the paramount Church, fled into Europe, and joining with their brethren, in the beginning of the eleventh century, formed the Church of the first Reformation. The question between the two Churches now was distinctly relative to the means of obtaining the atonement of human sin. The Church of Rome, which had already assumed the supremacy over the East and West alike, placed those means in the Mass and the intercession of saints. The Church of the Waldenses denied their efficacy, and rested upon faith and prayer. It was the original question of sacrifice by works and sacrifice by faith; brought once more to a decision. During the controversy, many powerful minds vindicated the scriptural doctrine. They were persecuted and silenced. At length, the result of the controversy was persecution of the most remorseless kind. Armies were let loose upon the Reformers, the Inquisition was established, to extirpate them still more effectually; and in the thirteenth century they were completely extinguished as a body. The Abel was slain. The Church which had shrunk from the altar of human merits, penances, works of supererogation, and the intercession of saints and angels, was destroyed* by the sword.—From this period the ceremonial and doctrines against which Protestantism most strongly objects advanced with an unrestrained progress in the Church of Rome. Its temporal power, at the close of the persecution of the Waldenses, was unrivalled; yet it is not less remarkable that from this period it unequivocally declined.—*Dr. Croly on Divine Providence.*

* This is not quite correct as an historical fact. The Waldenses were "cast down but not destroyed," "bearing about in the body the dying of the Lord Jesus."—ED.

Proceedings in the Provinces.

THE most prominent feature in our June Magazine is the full report of our Annual Meeting. What this is to our Parent Society that the various Meetings set down in this short notice, month after month, are to their respective Associations. Probably, however, the Branch Meetings are proportionately better attended, from the fact that the different Societies do not mass them together as they are compelled to do in London during the period of the "May Meetings." The most sedulous attendant at Meetings cannot be present at all the London Anniversaries of Societies he befriends, whereas in the provinces he may hear the work of most brought forward during the course of the year. We say all this not to underrate "May Meetings," but rather to duly estimate the importance of the Provincial Associations now in a special way committed to our care. The work has no way stood still since we last wrote of it. Eastbourne had its Anniversary on April 24th and 25th, the Rev. A. R. Godson representing the Society at Holy Trinity, and the Incumbent of Christ Church very kindly advocating our cause himself. We are also indebted to Mr. Keer, late of Valparaiso, for Lectures at Stalbridge and Poole; and to the Rev. A. Carey for Sermons in his own churches at Brixham and Churston. The remaining work in the Southern Districts consists of Sermons at All Saints and St. Nicholas, Hereford; St. Paul's, Beckenham; and St. Donatt's, Bridgend; and Meetings at Hereford, Usk, and Llanarth, all taken by Mr. Allen. St. Donatt's and Llanarth are new ground to our Society.

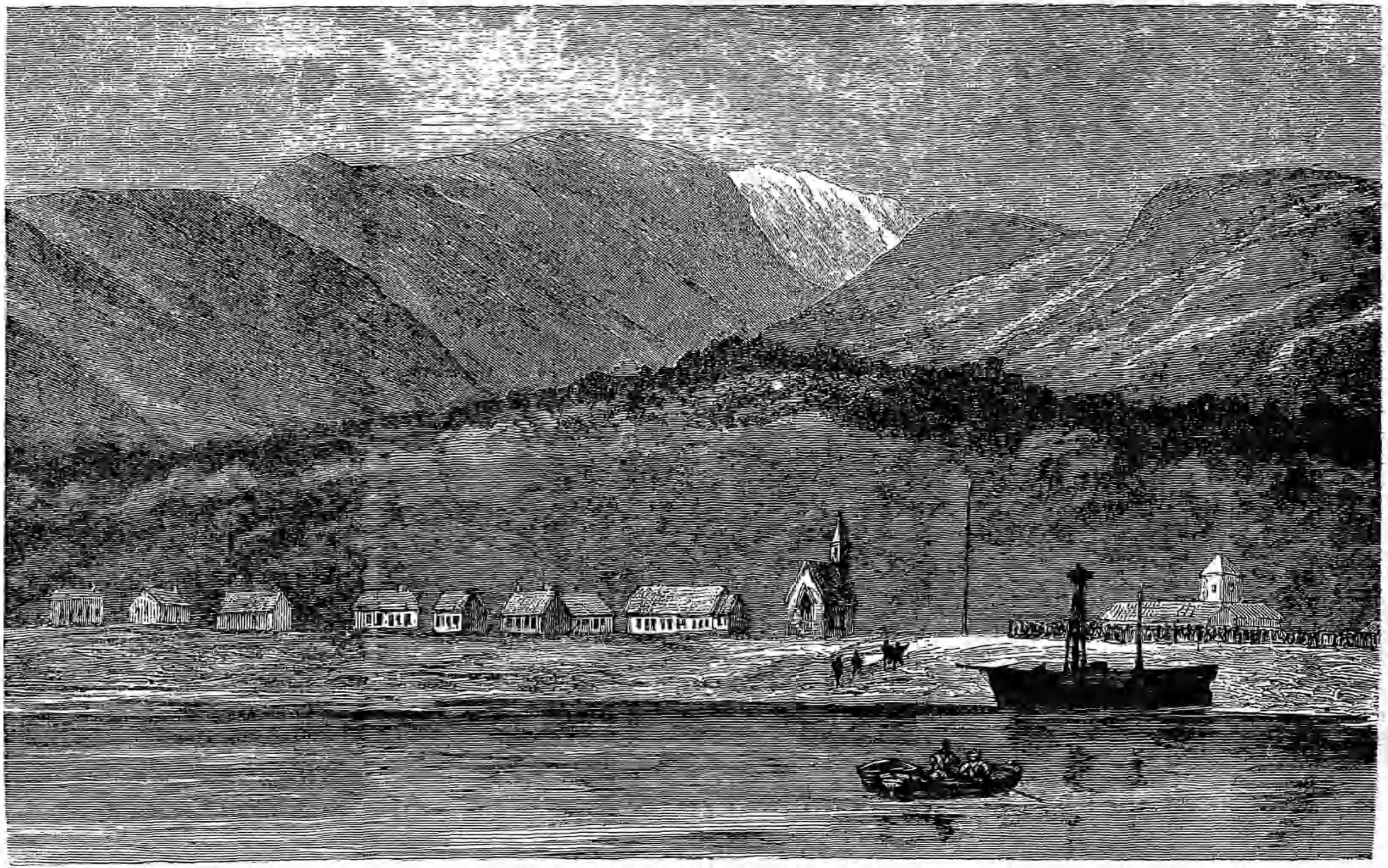
In the Midland District Mr. Welby preached the first Sermons for the Society at Willington, and lectured with much success at Muckleston, where he had two Meetings, Old Dalby, Thrumpton, New Radford, and Kenowlton. All these are new openings, and indeed our friend finds it almost harder to take than to get openings. All the more earnestly do we desire to hear of clergy who can and will help in the Midland deputation work by devoting a few spare days to it in the course of the year.

In the North Mr. Farmer has visited Ulverston in Lancashire, Allonby in Cumberland, and Corbridge, Henshaw, Bettingham, and Killingworth in Northumberland. These last are due to our friend Mr. Reed.

Scotland has occupied Mr. Farmer for more than a fortnight, and his time has been well spent, partly in private calls and partly in public advocacy. Moffat, Edinburgh, Dura near Cupar, Perth, Dundee, Montrose, Aberdeen, and Glasgow were the places visited. We rejoice at our cause being advocated again, after an interval of some years, in Perth and Montrose. At the latter, besides the Magic Lantern Lecture, there was a Missionary Address on May 8th. The Perth Meeting was chiefly valuable in the enlistment of several good collectors. We owe our best thanks to the Rev. C. M. Black for his advocacy of our cause in St. James', Aberdeen, on May 15th; also to Miss Liston and Miss F. Shand, who have agreed to divide the Edinburgh Secretaryship between them; and to Miss M. Campbell, who takes the Secretaryship at Cupar and St. Andrew's, at the latter place succeeding to the labours of our kind friend Miss Lyon. The Society has been, as usual, much indebted to Dr. Teape and Mrs. Shand for their cordial help during our Edinburgh Anniversary.

In conclusion, we regret to have to record the death of our warm supporter, the Rev. Canon Elliott, Vicar of Winkfield. He preached our Annual Sermon in 1879, and for some years espoused our interests.

H. S. A.



SANDY POINT—STRAITS OF MAGELLAN.

THE SOUTH AMERICAN

Missionary Magazine.

JULY 1, 1881.

LETTERS.

SINCE our last issue, letters have been received from Bishop Stirling (*April* 15); Revs. T. Bridges (*April* 27); F. Young (*May* 4); F. N. Lett (*May* 6, 7, 8, and 14); J. H. Gybbon-Spilsbury (*May* 4 and 23); G. P. Quick (*May* 6); Geo. Scott (*April* 30); J. A. Dodds (*April* 7); Mr. J. S. Robertson (*April* 9); Capt. Willis (*April* 9 and 27).

BUSINESS.

The usual Monthly Meeting of the Committee was held on the 14th ult.

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

FINANCE.

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

The total amount received during the month of May was 326*l.* 4*s.* 0*d.*

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

GENERAL INTELLIGENCE.

OUR readers will be happy to learn that the Right Rev. the Lord Bishop of London has kindly promised to preach for the Society, on the 13th of November next, at St. Jude's Church, South Kensington, where Dr. Forrest was good enough to place his pulpit at the Bishop's disposal for any Sunday he might appoint.

Bishop Claughton will preach for the Society at Curzon Chapel on July 17th, and at St. Stephen's, Dulwich, on the morning of July 24th; while Canon Fleming will advocate the claims of the Mission at the latter church at the evening service on the same day.

A circular letter, calling earnest attention to the Society's claims, has been sent out to the clergy of the metropolis, replies to which are being daily received. We trust the laity will do all they can in their respective parishes to second the efforts of the Metropolitan Secretary.

The letters of the Rev. Thos. Bridges and Captain Willis, from Sandy Point, are of deep interest; and while we have to thank God for our Mission yawl and Mission party being instrumental in saving some of the few living and paying the last sad tribute to the remains of the dead, we have reason to thank Him still more for having preserved our yawl and Mission party from destruction and death.

The state of Peru is brought before us prominently by an extract from a Valparaiso letter. The Committee have also had their serious attention called to this subject in connection with the fearful state of religious destitution in which our own countrymen working in Peru are compelled to exist.

The utter absence of religious liberty or toleration bars the way to many blessings, spiritual and otherwise, which might inaugurate a new and happier era for this vanquished State. We trust its present prostrate condition may soon disappear, and that the New Constitution may contain guarantees for that civil and religious liberty now happily to be found in every other part of South America.

Mr. Burleigh's letter clearly indicates that we practise a judicious economy, and that while "fervent in spirit, serving the Lord," we are "not slothful in business."

The continuation of Lieut. Jones's diary gives us a good idea of life upon the Amazons, and of the quiet, but effective, working of Christian civilization in that neglected and far-off region.

Mr. Quick's vigorous sketch of travels in the forests give a very graphic description of the welcome that awaits the messenger of good tidings in these places far removed from the

beats of men, and also of the slavish superstition which holds the poor natives in its deadly grasp.

We would draw special attention to our "Gleaning" for this month, as exemplifying the spirit in which the Christian missionary or traveller should deal with the poor heathen, and also suggesting a good reason why poor savage people are not only unwilling to receive white men but prepared to slay them.

We are happy to say that letters received from our young catechist, Mr. W. Bartlett, announced his pleasing journey and safe arrival in South America, for which we are thankful.

Farewell Meeting.

ON Friday, June 10th, there was a Farewell Meeting held at Serjeants' Inn, to bid God-speed to Dr. Charles Cunningham, M.B., F.S.S., who started on June 18th for South America as a Lay-reader and Medical Missionary, to place himself at the disposal of the Bishop of the Falkland Islands for any post where his services may be most needed.

The Meeting was presided over by Admiral Prevost, and there were present the Rev. W. Windle, Rev. W. Satchell, Rev. W. H. Hechler, D. Couty, Esq., H. Morris, Esq., W. Hughes Hughes, Esq., Colonel Beamish, Rev. R. J. Simpson, Commander Poulden, R.N., &c., &c.

The Meeting was opened by singing the South American Missionary hymn, "From Chili's rugged mountains."

Prayer was offered up by the Rev. W. Windle.

Colonel Beamish then read St. Matt. xxviii. 1-8, 16-20.

The Rev. Dr. Hole, Rector of Holy Trinity, Capetown, then delivered an address, full of sound doctrine and faithful and affectionate exhortation. It was based on Rom. viii. 34—"It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

He thought this a very appropriate subject for contemplation on this

occasion, assembled to bid an affectionate farewell to one who was going out to spread the kingdom of our dear Lord and Master.

Christ died—this is the foundation of our faith, of our hope; then comes His resurrection, the assurance of victory; then His intercession, through which power is imparted to us, whereby we realize that our life "is hid with Christ in God."

This blessed gospel of good tidings meets all the spiritual wants of men.

Men of education, men of superior gifts, as well as inferior men, all discover the unsatisfactory nature of the world, and that this Gospel is the only power to raise up degraded races of men from cruelty and vice.

Dr. Hole then having practically and forcibly applied this truth in various ways, proceeded, in very eloquent words, to address Dr. Cunningham, as one going forth to make known this Gospel of Christ.

He pointed out the many difficulties and discouragements for which he must be prepared. He quoted the case of several noble missionaries who could see little fruit for their labours, but who still worked on and waited on God.

Sometimes it was given them to see the result of the labours in a most unexpected way, as instanced in a case which he had himself attended.

Let us look to His sacrifice.

Let us look to His victory.

Let us be led by His Spirit, and no doubt we should, in His good way and time, be made instrumental in winning souls for Him.

Dr. Cunningham then briefly replied in most impressive words, full of modesty as to his own powers, full of confidence in his Lord and Master's strength to help him to do his duty in that state of life and noble work to which He had graciously called him. He left wife and children behind for the present, but knew they were under His protection. He was prepared to wait, to watch, to pray; and he asked the prayers of all present to cheer and sustain him in carrying out the work God might give him to do.

The Rev. R. J. Simpson, Clerical Secretary, then read the Letter of Instructions.

Prayer was offered by D. Couty, Esq. The hymn "Ye servants of God" was then sung.

The Meeting was closed by the Rev. W. Satchell giving the Benediction.

SOUTHERN MISSION.

CAPT. WILLIS, Master of the "Allen Gardiner," sends us the following interesting account of the sad disaster at Sandy Point:—

"'*Allen Gardiner*,' *Sandy Point*, *April 27th*, 1881.

"You will be pleased to hear we arrived safe after a long and dirty passage. I signalled the 'Potosi' in Philip Bay, but was some two miles out of her track, becalmed. All the luggage and some of the stoves and cases are on board. We are now ready to sail, and I hope to be able to carry all down safely in due time.

"I was towed through the first narrows by H.M.S. 'Doterel,' and anchored at dark on the 22nd. Since then this vessel foundered by explosion within 200 yards of the 'Allen Gardiner.' We were lying alongside of the 'K. Kellock' loading when she anchored near us, intending to coal by lighter. A few minutes after the port visit had left her we were astounded by a loud report. On looking towards her, I saw a mass of densely black smoke, and the air filled with débris of all descriptions, which fell on our deck and all around us, and even on shore. One piece of iron, perhaps 30lbs., fell through the deck-house of the 'K. Kellock,' and something else through a lighter, being towed for coals. A violent wave or two dashed the 'Allen Gardiner' alongside the hulk, starting our port rail off four or five stanchions, crockery and skylight broken, and the forecastle floor, which is moveable, thrown upwards to the deck. We were mercifully preserved; had the explosion come horizontally nothing, humanly speaking, could have saved us or Sandy Point. It is supposed the boiler burst and tore open the magazine. As soon as the débris ceased falling I went, with two men and a life-buoy, in a boat toward the vortex, through innumerable pieces of wreck, hammocks, &c. At first no human being was to be seen or heard, but eventually I saw four, whom we rescued—Lieut. Stokes, Paymaster Colburn, Engineer Walker, and the carpenter. By this time other boats had arrived, and picked up the captain and some seven men and three corpses, all that remained of that noble crew. I took these four on board, as two were somewhat exhausted, and did all that was necessary for them, the paymaster remaining until dark. I think all but the lieutenant, who will be left in charge, go to Monte Video by to-day's mail. How true it is, 'We know not what a day or hour may bring forth.'"

THE following important letter arrived by the same mail from the Rev. Thos. Bridges:—

"*Punta Arenas, 27th April*, 1881.

"After a most propitious voyage in every way we reached this at 9 p.m. on the 23rd, and at midnight we were able, and not before, to get ashore. Mr. Meidell, a merchant here, has made us very comfortable. On our way through the Strait we saw the 'Allen Gardiner' beating to windward on her way to Punta Arenas from the Falklands. She was too far out of our course for us to give her a lift. However, she managed to get here by 3.30 p.m. on the 25th, having been meantime helped some twelve miles on her way by a line from H.M.S. Doterel. By 2 a.m. on the 24th, the good ship 'Iberia' resumed her voyage. Besides ourselves there were some eight or nine other passengers for this place.

"The news from the Falklands is good. I learn that several parties have their thoughts towards Onaland and some of the N.E. islands for farm stations. This causes serious thoughts to our dear Bishop and myself, knowing as we do how opposed the white man is to treat aright the ignorant, roving, and destitute natives, looking upon them as hindrances only, and not as fellow-creatures deserving patient kindness and instruction. The Bishop urges the need of opening up intercourse by us with them, and this I am resolved to attempt vigorously by the employment of native agents. My plan is to send a small company of energetic natives who know well the whole south coast from Ooshooia to Sloggett Bay, that they may bring thence some natives who are half Ona and half Yahgan, and these I will keep awhile at Ooshooia, teach them those things most needful, learn somewhat from them of the Ona and their language and country, drill them well in the advice we wish them to distribute among the Ona, and with rewards, and inducement to their return and bring with them such and such persons whose names we already know as well as their resorts, and whom we will send back. This course will, I think, prove wise and feasible.

"We are very conscious of the critical era our work has now reached, and we are very desirous of being up to the mark and time. Our expectation is from our God, whose help we urgently need, and we are happy to know that many whom He loves plead with Him on our behalf.

"Our latest news from Ooshooia is from February, when the 'Allen Gardiner' visited that station from Stanley and found all well there, natives more content. But the weather has again, or up to that time had been, very unfavourable for work, and also most of the men on whom Mr. Whaits had relied for help had left, some in sealing vessels, and some on their own matters, and thus comparatively little has been done.

"But since February the weather has been fine, and we hope that now hree cottages are finished.

"We go on board in order to start to-day (April 27th). The weather is very fine, and has been so for a full week. The crop of potatoes here (Punta Arenas) is a good one, so we hope for Ooshooia.

"On the 25th I breakfasted on board the yawl, as I was there occupied seeing to the goods that were to be received. About 9 a.m. H.M.S. Doterel came in and anchored close by us, intending to take in coal from the hulk. The usual visit from the shore had been paid, and after the two boats which had been alongside had returned to the shore, we being then busy taking in cargo, there was a terrific noise, and on looking round I could see nothing but a compact cloud of blackish smoke, with pieces of wood and iron, hammocks, and human beings above and around it. The hull immediately sank, and the brave Doterel was no more. All hands were on board, but not a soul from the shore. Before the swell caused by the submersion reached us our captain was in his boat with two hands to pick up any survivors. He was very happy in rescuing four who happened to be all officers. Other boats were quickly there and eight others were picked up, and these twelve are all doing well. Our four were brought on board the 'Allen Gardiner,' where we did all we could for them and put two of them to bed. Most grateful were they for their wonderful deliverance. None of the twelve are seriously hurt—all are doing well. Later, three corpses were picked up as well as sundry loose limbs. These were placed in one coffin, and at 4.45 p.m. yesterday, in presence of a large concourse, I read our Burial Service over them.

"We, at the time of the accident, being lashed to the hulk, received from her some damage. The two vessels began rolling heavily, and our vessel's rail was lifted and forced inward, and some of the casing was injured, and some glass in the skylight broken.

"A barge, just ahead of the hulk, which was about to coal the Doterel, was shot by a grenade or ball, and sank immediately, and several cannons went off. So we were in the midst of danger, and were mercifully delivered.

"The agents here of the Pacific Steam Navigation Company, and also ours now (Messrs. Albert Schroder and Co.) are most kind and well inclined to carry out to the full our valued friend Mr. Alex. Balfour's requests on our behalf.

"I was much surprised at the beauty of the flower-beds here, which are not at all in protected situations. Stocks and wallflowers of all colours, carnations, clarkias, and many other choice flowers, and great abundance of mignonette in full bloom. Shall write again in a week or two from Ooshooia, good news I hope. Best love to all the Committee. * * * May He who rules over all direct our united efforts to His glory and the best good of His family.

"THOMAS BRIDGES."

The Loss of the "Doterel," and the Rescue of Four of the Officers by our Mission Yawl "Allen Gardiner."

"*June 4th*, 1881.

"SIR,

"I have the honour to enclose herewith, for the information of My Lords Commissioners of the Admiralty, the following printed extracts from the letters of two agents of the above Society :—

"I. Extract of letter from the Rev. Thos. Bridges, dated April 26, Sandy Point, Superintendent of the Society's Mission Station, Ooshooia, situated on the north shore of the Beagle Channel, Tierra del Fuego, on his way from England to his Station.

"II. Extract of letter from Captain J. C. T. Willis, of the 'Allen Gardiner,' the Society's Mission Yawl having met Mr. Bridges by appointment at Sandy Point.

"The Committee are thankful that the presence of the yawl enabled their agents to rescue four of the officers of the 'Doterel' on the occasion of the disastrous explosion by which she sank on April 25th, and they will be pleased if the extracts are of any service.

"I have the honour to be, Sir,

"Your obedient servant,

"EDWD. POULDEN,

"Com. R.N., Sec. S.A.M.Socy.

"To the Secretary of the Admiralty, Whitehall."

"*Admiralty, June 10th*, 1881.

"SIR,

"I have laid before my Lords Commissioners of the Admiralty your letter of the 4th instant, enclosing printed extracts received from two agents of the South American Missionary Society relative to the explosion on board H.M.S. 'Doterel,' and I am to request that you will convey to the officers and crew of the 'Allen Gardiner' the expression of their Lordships' thanks for their services in rescuing the survivors.

"I am, Sir, your obedient servant,

"ROBERT HALL."

Keppel Island.

MR. BURLEIGH, the catechist, writes from Keppel Island:—

"*Feb.* 11*th*, 1881.

"I had hoped that the yawl would have returned from Ooshooia in time to catch this mail. It, however, leaves to-day, and the 'Allen Gardiner' is not in sight.

"You cannot think what a disappointment it is not to be able to send our letters and to receive them from home.

"If it sometimes happen that you do not hear from us for some time you will understand the reason by the present case. A steamer leaves Stanley to-day, Feb. 11th, for England. We have lost this opportunity; another does not occur till some time in April, and, according to present arrangements, the 'Allen Gardiner' will be away on the coast, and as that is the only vessel we depend upon, you must forgive us if our letters are few and far between. I embrace every chance of sending, as we, too, should be sadly circumstanced had we no communication afforded us. Station affairs go on as usual. The shearing, baling of the wool, skins, &c., has been completed, and the fence just arrived is in course of erection. All are busy. For what with fencing, carpentering, peat-hauling, and other numerous employments, our hands are full of work. We have no idler's corner here.

"With regard to your request that the expenses should be under close control, I would say that that has been my aim since I came to Keppel; and as I observed much carelessness and untidiness in the dress of the boys, I set aside a portion of one day in the week in which under my supervision they are encouraged to mend and repair their clothing, which they never thought of doing. I have seen them throw a garment into the fire because it had got torn while at play, but it rarely occurs now; and if I may say it, I believe I have lessened the expenses of the island by many pounds, by a steady, continued attention to these things.

"If we seem to send for a quantity of goods they are not all used up at once.

"The Almanacks and Reports kindly sent us gave much pleasure and satisfaction; but we could not help noticing how little is done for this Society in comparison with the munificent gifts and bequests to some of the other institutions for the spread of the Gospel in foreign lands, and we pray that the hearts of God's people may be opened more and more, so that they may devote the talents entrusted to their care to advance the work of their absent Lord; and in the day of His appearing, they shall hear His 'Well done!' and inherit possessions more precious than silver and gold, even treasures unfading, eternal, and which pass not away.

"Sunday is again approaching, and with it its work, and I must prepare myself for the discharge of the several services, &c. The order at present is as follows:—10 a.m., Native service and address; 11 a.m., English ditto; 2 p.m., Native ditto; 3 p.m., English ditto; 7 p.m., singing, interspersed with reading and prayer. "HY. BURLEIGH."

Argentine Republic.

ROSARIO.

EXTRACT from *El Independiente*, Rosario, April 20th, 1881:—

"We publish to-day in one of our leading columns a religious discourse preached last Sunday by the Rev. Mr. Lett in the Anglican Church of this city.

"The *Independent* opens its pages to labours of this character, for we hold that the Argentine Press should become the organ of any determined religious belief, and that it can be so without deeply wounding our most vital national interests.

"Our country receives into her bosom people from every quarter of the globe, and society is here composed of a heterogeneous mass representing every political and religious idea, all of which combine to shape our progress.

"The Press should be the faithful reflection of these different opinions, which have a right to free ventilation, and thus practically exemplify the ample guarantees inscribed upon the page of our national charter. Foreign colonists who are so cordially welcomed by our Government and the people of Argentina would receive a bitter disappointment if our papers exhibited indifference to the fact of their columns being scanned with the view of satisfying a want imposed upon man by nature itself.

"We have always preserved our independence, and never paid tribute to the petty conveniences of any party; and, in accordance with the principles of our political creed, we shall in like manner preserve entire religious freedom, and never bow down before the altar of Ultramontanism.

"The Press, then, should reflect every shade of religious thought, so that the democratic and liberal principles of our institutions may find their realization by becoming a positive and indestructible fact."

Alexandra Colony.

GRAN CHACO.

THE Rev. Geo. Scott writes from La Colonia, Alejandra, Santa Fé, Argentine Republic:—

"*April 30th*, 1881.

"My dear Sir,

"I have the honour to acknowledge the receipt of your letter of the 4th January, and allow me to thank you most cordially for your kind wishes. I feel assured that I have your prayers for my welfare and success in this portion of the Lord's vineyard. After a pleasant voyage I reached this colony in safety, and, I am so pleased to add, was most kindly received by the colonists. Your friendly greeting I duly offered to Mr. Webster.

"Here I have a large field of usefulness already. I have seen much of the colony, and am carefully arranging for stations where I can hold regular services. The people are good, but rather poor, in consequence of having suffered so much by the loss of their crops. The locusts have been very destructive of late years; now we begin to hope for better times. It is expected that a railway will be started very soon, which will be the means of rendering the colony much more prosperous.

"The church is very pretty, and I am glad to say that the colonists are building me a nice residence. The day and Sunday schools are very well attended. My daughter takes great interest in them. Our Bishop wrote me a few days ago, saying that he would be with us in about six months. I look forward to meet his Lordship with great pleasure. The climate is very delightful; and I may add that the heat is very great, though not oppressive. We are now having our winter, and, as I understand, the most agreeable season in the Gran Chaco.

"After some time I trust to find the time to describe my new home at greater length. It is as yet an unknown land. But let us rejoice, where once the war-whoop of the Indians was only heard, now the praises of Jehovah are only heard.

"GEO. SCOTT."

Patagones.

THE Rev. Dr. Humble sends us this communication, and the accompanying extracts from his journal:—

"*Patagones, February* 17*th*, 1881.

"There can be no doubt that this place has much progressed during the last two years, especially on the north side of the river. As a proof of this I may mention that we have now three steamers plying on the river; two weekly papers, one on each side of the river; a telegraph from Patagones to the island of Choelechoel, some two or three hundred miles up the river; and soon there will be a telegraph between Patagones and Bahia Blanca, which will put us in communication with Buenos Ayres and Europe; besides, we have two steamers running between here and Buenos Ayres, as well as several sailing vessels.

"The Government, having succeeded in driving away almost all the Indians from the north side of the Rio Negro, is just commencing a second expedition on the south side, on which we live. When accomplished, this will give another large tract of territory to be peopled by emigrants. I am told they intend penetrating as far as the Andes. So it is probable that in a few years the whole valley of the Rio Negro and its affluent rivers may be populated by Christians, from the Atlantic to the Andes. A glance at the map will show the large extent of the territory to be peopled.

"Mr. Ackerley, the English schoolmaster, expected to be sent up the river to an Indian colony, but now it seems the colony is to be broken up. Mr. A. and his family are at present in Buenos Ayres.

"The Welsh colony at Chupat is reported to be thriving.

JOURNAL.

"*Dec.* 12*th*, 1880, *Sunday*.—I was called out early this morning to visit a lady on the other side of the river. Held Divine service; preached on the grace of humility. Had Sunday-school as usual; all the children were present.

"13*th*, *Monday*.—I crossed the river as usual and visited some sick persons on the north side.

"14*th*, *Tuesday*.—I was called out this morning to visit the wife of a Major living near.

"16*th*, *Thursday*.—I was called out of bed to visit a lady on the north side of the river. Weather boisterous.

"17*th*, *Friday*.—I visited two soldiers on the north side by request of the commanding officer, Colonel Bernal.

"18*th*, *Saturday*.—I was sent for to visit the manager of the telegraph on the other side of the river. Was much occupied medically.

"19*th*, *Sunday*.—The prizes were distributed to-day in the public schools. Had Divine service; as Tuesday next is St. Thomas's-day, I preached a sermon on the character of this Apostle. Had Sunday-school afterwards.

"21*st*, *Tuesday*.—I received a promise of a subscription of 2*l*. to the Society from a German storekeeper on the north side of the river.

"22*nd*, *Wednesday*.—I was summoned to inspect the body of a sailor (North American) who was found dead in his berth on board a small vessel from Chupat. I afterwards accompanied the body to the cemetery on the north side and read the Funeral Service.

"23*rd*, *Thursday*.—The steamer from Buenos Ayres arrived about sundown. I received some periodicals from the Pure Literature Society.

"25*th*, *Saturday*.—I attended the funeral of one of the oldest inhabitants of the place and father of two of the principal storekeepers.

"26*th*, *Sunday*.—Had Divine service; there was a better congregation than usual. Being Christmas time, we had all the Sunday scholars into the house after school and gave them a treat of cake and wine and some music.

"27*th*, *Monday*.—I was called out of bed this morning to visit a sick Indian. I crossed the river and visited some sick persons on the north side. After dark I was sent for to prescribe for the wife of a military officer.

"29*th*, *Wednesday*.—I was called out of bed this morning to visit the wife of Major Percy, who was ill.

"30*th* *Thursday*.—Blowing hard all day, so I was not able to cross the river as I intended. I visited two or three persons on this side. The steamer was announced to leave to-day, but did not start.

"31*st*, *Friday*.—The steamer 'Santa Rosa' left the town for Buenos Ayres, with Mr. Ackerley, the English schoolmaster, and family on board. I visited an old man on the other side of the river and performed amputation of one of his toes, which had mortified. I saw a Welshman from Chupat, and invited him to church on Sunday."

Brazil.

SAO PAULO.

THE following is the conclusion of the Rev. G. P. Quick's very interesting letter:—

"In the afternoon there was a long service, and then a wedding. The father of the bride invited all the congregation (forty or fifty persons) to the bridal supper. So we started for the walk of about two miles, and sat down to the feast; or rather, a few of us sat down, and most of the company stood, for there were very few seats.

It was a large guest-chamber with walls of split palms and hair. A sleeping corner was partitioned off at one end, and a great heap of corn was at the other. Near the corn a table was spread with an abundant supply of provisions, to which the men did ample justice. It seems to be very unusual for the women to eat with the men. When and where they do take their meals I could never find out. Even the bride this evening only sat down to the table at my friend's special request. We afterwards withdrew to the open air and sang hymns.

"8*th*.—Sunday. There were services and meetings of Church members all the day, and in the evening thirty partook of the Holy Communion.

"Two sons and a daughter of our host are communicants, but he himself was most violently opposed to Protestant teaching till last year, when he accepted a call from Mr. Chamberlain, and invited him to preach in his house on his next visit to that part of the country. It must have been a great joy to his believing children to watch the interest he showed in my friend's preaching to-day.

"In a corner of the large room in our host's house is a stand with a painted cabinet, surmounted by a cross. It contains the household gods—a coloured picture supposed to represent our Lord, a very small crucifix of bronze, a statue of St. Francis, and another of Santa Rita, some dirty paper flowers, which had once had the blessing of some priests, and some written prayers sown up in a bag an inch square, which are sold by friars, and worn or kept as a talisman against all kinds of evil, physical and spiritual, and as a charm to cause husband and wife to love one another.

"9*th*.—We had a long journey before us, but could not start early, for so many people came to converse.

"Our host, when I told him last night that I was English, asked if I came from Italy then. My friend told me of a curious illustration of the topographical knowledge of people here. A lady of some position inquired of him whether his native country—the United States—was in England. 'No.' 'Is it in Germany?' 'No.' 'Is it in France, then?' 'No.' 'It must be in Italy, then?' 'No.' 'Then it is in Rome.'

"Soon after midday we stopped to breakfast with a coffee planter. The coffee hill ends in a deep ravine, and the view across the country is fine. There is the Serra de Botucatú thirty miles off, and nearer there are rocky mountains with precipitous sides—a feature not lately seen in our journeys, for nearly all the hills are forest-clad.

"At 2.30 we started again and had a fast ride of twenty miles. We passed at a short distance from a very curious rock, standing out from a hillock in the shape of a perfect round tower, about 150 feet high.

"At 'Santa Maria' we found some people who had come to meet us from Tres Saltos, and service was held in a house a short distance from the village.

"10*th*.—Early in the morning we went to another house for worship. And then we left for 'Sâo Pedro.' The road was now better, and we

could ride abreast and converse with greater comfort. We went up and down hills covered with woods—not primeval forests, but fine trees and bamboos and creepers. There were everywhere groups of wonderfully beautiful butterflies. We heard a Tangará calling his friends for a dance. This is the name of some pretty birds that are noted for dancing quadrilles. One of them whistles, while the others form in parties and dance to the music.

"At Sâo Pedro we met Sr. Henrique G——, who had come across from his 'sitio' with a large retinue of friends, and all the little town was looking out for us. No Protestant service had ever been held there. One missionary had attempted to preach, but had been prevented. The priest last Sunday had warned his people not to have anything to do with those Protestants who were coming here, for they were all liars. Our quarters were to be in the Plaza, opposite the church, in the house of an American—the only fellow-countryman either of us ever saw on our journey. And we were told that, if he had not lived there, we should not have been admitted into any house,

"Our first act was to seek for a bathing-place on the river. Then while we were at dinner, our congregation began to assemble. About fifty were present. There was an attempt to interrupt the service; some fellows outside sang, and shrieked, and screamed, and made horrible noises. But our host went out, and reasoned with them, and they acknowledged that they were sent by the priest, who keeps a 'vendah' (grogshop) in the square close to the church, and sells rum to his flock. Afterwards all was quiet, and some strange-looking men came in and listened awhile, and went out again. (The ringleaders have since killed each other in a quarrel.)

"The service ended more than an hour ago, but conversation has been going on since, and now—11 p m.—several men and some women are sitting silently, and we are wondering whether they intend to remain all night.

"11*th*.—The women did not remain all the night, but of the men some rolled themselves up on the floor, others took possession of the beds, leaving one for us.

"Early in the morning twenty or thirty people assembled for family worship, and then we went on alone for a journey of thirty-two miles to Rio Claro. By the side of a wood we saw a large flock of red birds flashing in the sunlight. We halted at a fine Fazenda, that has all the elements of a noble residence. It is in a charming position, looking down on the juncture of two rivers that roll over black rocks. It might easily be turned into a paradise. But there was no sign of taste or order; the walls could not have been painted or cleaned for years; the furniture was very scanty and poor. We heard afterwards that there was a tragedy connected with the family. The husband and the son of the lady quarrelled, and each had with him hired men to kill the other (capangas), and

one day, when they met, the son killed the father, and the father's capanga killed the son.

"From this place we took our final ride for Rio Claro, the end of our uncivilized life, and the beginning of railways.

"The sunset was most glorious this evening; there were grand clouds with an imaginary Schreckhorn and Jungfrau and gorgeous fairy islands, and the sun went down in glowing colours through a gap between two mountains. It was a lovely ending to our journey, and we were in the happiest humour. My friend was delighted with this missionary tour more than with any previous one. There had been cases of discipline in some of the Churches, and he had gone with grave forebodings, all of which had been removed; and everywhere he had preached to anxious hearers, and had found so many openings for telling the Gospel message to congregations and to individuals.

"And as we sing our hymns of praise, my thoughts, too, are full of gratitude. Not only have I rejoiced every day at what I have seen in the grand forests, where we are constantly arriving at lovely spots on which nature has lavished such beauty as men would give a fortune to produce in our country, the rich colours and graceful forms we cultivate in expensive conservatories growing here of their own accord in prolific abundance for the delight of wild animals and birds; where in the magnificent trees and curious creepers and exquisite flowers and rainbow-hued butterflies one can see so many realizations of the varied architypal beauty in the Mind of the All-wise Creator, and hear so many marvellous voices speaking distinctly of Him 'whose nod is Nature's birth, and Nature's shield the shadow of His hand;' but I have also rejoiced in seeing how, even to the remote dwellers in Brazilian forests, the touch of Christ has still its ancient power, and His Word, applied by the Holy Spirit, becomes the living voice of the Eternal; and how, where such spiritual darkness and ignorance lately reigned, and nothing grew on the moral soil but the thorns and briars of ill-will, hatred, and sin, the rays of the Sun of Righteousness, are now beaming on a hundred homes, and there is springing up the fruit of the Spirit, love, joy, peace; and men and women are becoming, in character as well as standing, sons and daughters of the Most High; and these, we surely may hope, will be the seed of new gardens of God, and the time will soon come when not only shall the unconscious praise of inanimate nature be heard, and the hills rejoice together before the Lord, but the inhabited forests shall resound with the adoring praise of human voices to the Father Almighty and to Jesus Christ, His Son, the Saviour of the world.

"GEORGE P. QUICK."

The Amazons.

THE following is a continuation of Lieut. Jones's diary:—

"*January* 14*th*.—Thoroughly swept all the rooms, to the consternation of ants, cockroaches, and huge spiders. To-day we have been taking the tiles off the roof of the kitchen, as the roof was becoming rather shaky. In preparing for an observation this morning, I found that molasses were not suitable for my eyesight, so tried a plate of glass blackened over a candle, but still I found the reflected sun too bright, having no sextant, so used two pair of shaded glasses for my eyes, which I find now enable me to take an observation. I may say that I brought out a quadrant, so that I cannot take sights after 10 a.m. or thereabouts, and therefore no 'meridian altitude'; add to this, there being no means by which the time can be told, or approximately only by the position of the sun, as 'watches' cannot be depended on in this climate, it is to be at once seen that the result of observations must be very rough. The steamers keep no time at all. I had a long talk with Mr. —— about it, who seems much interested in such things, he being a man with a great deal of information on certain things. We have not had much rain within the last two days. A man with two assistants, hired by the Superintendent, have lately been building a house for themselves; they have now finished the framework; it is a large and substantial house. The boys to-day have been digging, weeding at the back of the house.

"*January* 19*th*.—We have not been doing much within the last few days. Children, as usual, go to school, and after that do some weeding. The launch is being prepared for a two months' voyage. The days, as a rule, are very sultry, and sometimes nearly unsupportable, if it were not for a heavy shower of rain, which cools the air to a certain extent.

"*January* 23*rd*.—Our usual course is to send the children over to an adjacent hut on Sunday morning at about 8 a.m., where they stop till 10 a.m.; then the Superintendent and myself go over to the hut, where we have the morning service, without a sermon; we have no evening service. My wife is generally not well enough to attend, as she has been suffering from very severe headaches, with sleeplessness. The climate is undoubtedly not suited for any young mother. To-day, or at least this morning, it rained very heavily.

"24*th*.—Although I had not intended to leave on the intended voyage, yet, my wife feeling much better, I thought I might venture to take the trip with one of our party; however, although we had intended to start at about midday, we did not start till 5.15 p.m. Before we left we all gathered together for prayer. Starting from the landing-place about 5 15, in about one hour's time we reached the Cashmera, the highest point

for steamers in the dry season; the river being at that time too low to allow steamers to pass, there being at this point a rather rocky bottom. Arrived at the Cashmera at 6.15, but went up a few miles further in order to go to the house of a man who had cut his leg open with an axe, but we found our services were not required, as he had applied the sap of the 'Ucumba' to his leg, when, coagulating, it effectually stopped the flow of blood from the wound.

25*th*.—Started at 6 a.m.; ran for about an hour. The morning was beautiful and cool, and at that time pleasantly free from insects. It really was charming steaming up in our little boat, first keeping on one side of the river, and then the other, in order to keep out of the force of the current, about this time running about four knots an hour. About half an hour after starting we suddenly found ourselves approaching a thick bank of fog; the boat was only allowed to run at half speed while the fog lasted, but as suddenly we left it behind. After about ten minutes, and at 7.15, we crossed the river, made fast to the bank, and made our way up the bank to a small clearing, with hut in centre, but owner absent. This place, however, being a wood depôt for steamers, we began cutting up our wood, and took in 150 sticks; each one we cut up into two and three small pieces; it altogether cost 8 milreis (or 14*s*.) for the sticks, as a whole, which we paid before leaving, the man eventually arriving. I may say that, although the river, as a whole, runs in a south-westerly direction for many miles, it may be running in quite a northerly direction. The whole river is a series of bends, some of them very sharp indeed; in fact, the river in some parts takes quite a retrograde course, and so tortuous and retrograde is the river that in one part, while a man can take in fifteen minutes a short cut through the forest, from a point on the river to another point higher up on the river, it takes a steamer no less than three hours to get to that point. This actually happened in the case of the 'Pioneer.'

"We generally pick our wood before cutting it up, as there are some kinds of wood nearly worthless at this place. However, we found very good wood, and so, loading our boat as much as possible, we again started about 9.30 a.m.; and after another hour's run, steaming about six miles an hour, we arrived at the house of a Chinaman, who kindly asked us to his house. He appears to be well known on the river, and is a friend of Mr Duke's. (It is the custom on the Amazons, as also on its affluents, to keep 'open house,' so that a man may be a perfect stranger, and paddling his own canoe, yet he is welcome at any house he chooses to stop at, and is the guest of that man whose house he stops at from the time he puts his foot on shore till the time he steps into his canoe again. In fact, it is a necessary part of life on the Amazons; without this hospitality being shown hardly a man could live out here, as food is scarce, and men would actually starve to death if this hospitality were not shown at certain times of the year.) Having breakfasted, we took him with us to a place further up the river, owned by his son-in-law, where we made fast the boat and

remained for the night. We generally make it a point to have reading and prayer every night together in the steam-launch before retiring, but the mosquitoes were really ferocious in this district, and I must confess I was glad when we left the only representative of China on the Amazons, I believe. We here saw the 'Colibre,' only a few days arrived from a voyage nearly up to the source of this river, trading; and the boat which sunk with Dr. Lee on board. She is now owned by our friend."

South American Missionary Society.—Deputation to Edinburgh.

MR. FARMER, Association Secretary, visited Edinburgh, and held a Meeting in St. John's School-room, Dr. Teape presiding—opened and addressed by the Rev. W. Fancourt; a Drawing-room Meeting at Mrs. Shand's, who deserves the thanks of the Society for her ready zeal at all times in its behalf; and a Public Meeting in the Bible Society's Hall, Mr. Hay presiding. The addresses delivered by Mr. Farmer on all these occasions were deeply interesting and in every place thoroughly enjoyed, so that new life has been infused into the Society; and the unanimous feeling is, that year by year these visits should be renewed till the Society obtains a deep-rooted place in Scotland. At the Drawing-room Meeting a lady added her name for the work-party and a subscription; and a gentleman promised to send, if possible, a sum of money from funds likely to be placed at his disposal. Miss M. E. Shand has become Secretary and Treasurer for the south side, and Miss Liston for the West-end of Edinburgh; and there is an awakening and interest which, under the Association Secretary's care, is sure to lead to important results.

Proceedings in the Provinces.

SINCE we last addressed our readers, our first Irish tour for the year has been brought to an end. It was taken by one who has often done our Society good service both in his own church and elsewhere, viz., the Rev. J. W. Marshall, Vicar of St. John's, Blackheath. Among the places visited were Dublin (where he preached or lectured in five different parishes), Raheny, Kingstown, Lucan, Bray, Greystones, Delgany, Arklow, Whitechurch, Clontarf, and Tallaght. Our Society is much indebted to our Irish friends, who, in spite of anxieties both ecclesiastical and political, never forget the various Mission-fields. Mr. Hayes, as usual, kindly arranged the itinerary for our deputation. In the North of England, Mr. Farmer has devoted some time to what Bishop Ryle has well described as "the largest city in our Empire." Liverpool once did more for us than it has of late years, and we rejoice to hear of a number of new subscriptions both from firms and private individuals. Also, several clergy have promised their pulpits; and, among others, Canon Hume has consented to preach for us. This is what we need in a district where our Association Secretary is a layman. Here we may mention that the Rev. W. Devenish kindly preached for us at Bromborough on Ascension-day.

Subsequent to his Scotch tour, which we referred to last month, Mr. Farmer gave a lecture at Drypool, where the Rev. T. Davis, a frequent contributor to our Magazine, is Vicar.

In the Midland district the work has been actively carried on. Mr. Welby has lectured at Bayton, Droitwich, Chipping Campden, Oundle, and Malvern, and has preached at Carrington, Barton, and Oakham. Mr. Allen has also devoted two Sundays and the intervening week-days to Market Rasen, Frodingham, Middle Rasen, Tealby, Gunness, and Burton Stather; and also, on June 19th and 20th, took part in our Derby Anniversary. The Birmingham and Leamington meetings, and a drawing-room meeting at Birchfield, were taken by Mr. Marshall on his way from Ireland. His visit to Birmingham seems to have given a fresh impetus to our work there.

We were grieved to hear of the death of a very true friend of our Mission, Mrs. Riddell, of Shenstone. She had long had a working-party in aid of our Indian Missions.

Of the Southern counties, outside the metropolitan area, we have little to record. On June 5th Mr. Allen preached sermons at Colgate, near Horsham, a new opening; and, on the following Sunday, visited Stonegate, where for many years we have received regular help. We shall be glad to have good notice from Associations which may require a deputation, as during the summer holidays our staff is more than ordinarily limited.

Gleanings.

IT is a fine calm morning, and we are steaming towards Sydney at the rate of nine knots an hour. We shall get in on Sunday, and there is a chance that the Commodore may live to see his wife, who, as I think you know, lives in Sydney with their two children. Yesterday we had a scene on board which has shown what a good and great man Commodore Goodenough is. You, perhaps, know that he is a man of ability and energy. I knew that, but yesterday has shown what a great heart and mind he has too. Everything was wonderfully calm yesterday, and all on board the ship was quiet but for the noise of the engines. Shortly before four o'clock these were stopped, and the Commodore sent for all the officers to bid good-bye to them. He spoke calmly of his approaching death, and begged them to remember his earnest advice to them to trust in the infinite love and wisdom of God, and to find happiness in doing that which they knew to be the right, and abstaining from evil. He then bade each one good-bye, each one kissing him at his request. He then, although much too weak to stand, and though every movement gave him pain, had himself carried out on to the quarter-deck, where all hands were assembled to meet him. He was laid on a bed on the deck, his first words to the men being, "Don't look frightened—smile." When laid down he said, "If the men will sit down.....I can see their faces.....I want to see all your faces to bid you good-bye." Then after a considerable pause he called out, he being almost the only man not in tears, "My men.....I have come out on to the quarter-deck to say good-bye to you.....because I am going to die. Dr. Messer tells me I am going to die, and, as we all know, he is the best judge. God is very good to me; everything is made easy to me; I have many kind, faithful friends around me. The reason why I have come out on the quarter-deck to bid you good-bye before I die, besides good fellowship, is to impress upon you the love and goodness of God for you, His infinite love, His infinite wisdom." He repeated this more than once about the goodness and love of God. He then adjured the men to remember these his last words when tempted to commit sin, that they would think of him and what he was saying to them, and put the temptation from them. His voice grew weak as he said, "I love you all, I have always loved my men. There is a foolish weakness in my voice, which makes it sound as if I was crying. But I am not crying, and I want you all to hear me. I hope you all can hear what I say to you." He went on to address the Commander as a young man advanced to command, and begged of him and all others who were in any way leaders to never hesitate in their daily life to step forward and say, "'This is right,' or, 'This is wrong.' 'Will you do this? It will be very kind of you if you will,'" he said. He said he had had many great pleasures in his life—many blessings.....a dear good wife.....

'Some of you do not know my wife, others of you do.....As for the poor fellows who gave me this wound, what their reason, their object was, I don't know ; no one knows. They may have been injured by some of us, by some other ship at some time ; we don't know. It's no good talking about it. I hope at some future time, it may be twenty or thirty years hence, some good Christian man will go among them and find out what it all means. I love you all, I have always loved you all ; but in carrying on duty we sometimes make mistakes. I have made mistakes ; and if any of you think of anything where I have been wrong I want you to forgive me. Don't ask how much I was wrong, how much you were wrong, but just forgive me." He asked them to join in saying, "God bless him," and then said he would like to shake hands with the petty officers, nearly all middle-aged men, who came up to him sobbing. One said, "I shall see you again yet, sir," a rough, simple-hearted man, his voice choked with sobs. He then said he thought he was strong enough to shake hands with every man, but he was dissuaded from that, and was then carried back to his cabin, through a lane of loving, pitying faces.—*Commodore Good-enough ; or, How a Christian Sailor Died. By R. J. S.*

SUBJECTS FOR PRAYER UNION.

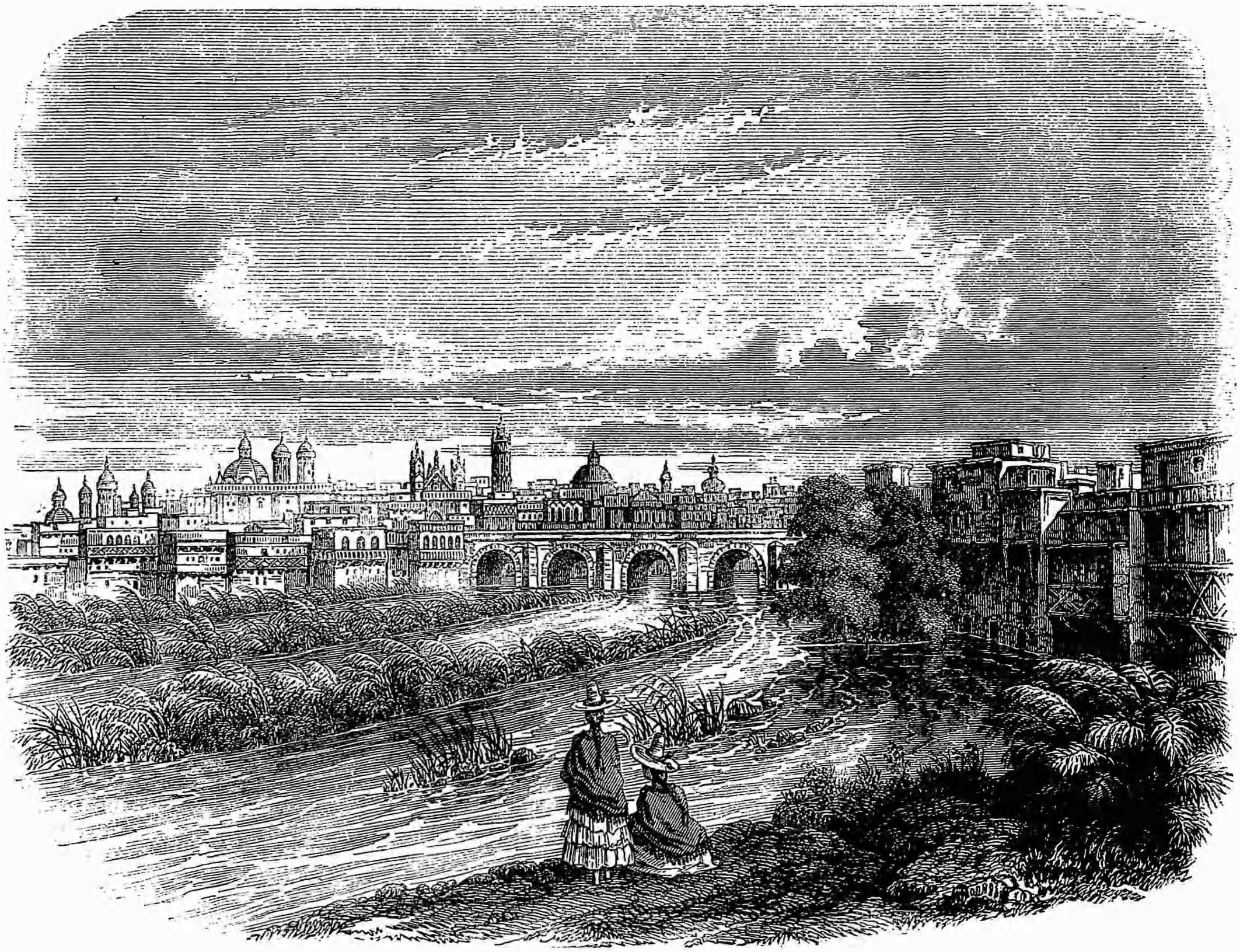
1. That God would vouchsafe His blessing on the appeal now made to stir up the hearts of the people of this great and wealthy Metropolis to give their sympathy and aid to the work of the South American Missionary Society.

2. That Dr. Chas. Cunningham, now going forth as Lay-reader and Medical Missionary, may have a safe journey to South America, and may be abundantly supported and blest in his work.

3. That God may incline the hearts of the Chilians to deal kindly with vanquished Peru, and that He may so order events that in Peru religious liberty may be speedily proclaimed, His Word "have free course and be glorified," and that the Society may be enabled to send forth some faithful men into that State to preach "peace and goodwill to men," and "to comfort those that mourn."

4. That God may also comfort those that mourn for many dear relatives who perished in the recent terrible disaster to H.M.S. "Doterel."

5. That God be thanked and praised for His great goodness in sparing the Mission yawl "Allen Gardiner" and her passengers and crew from the imminent dangers of the explosion on board the "Doterel," and for having graciously permited our Mission party to be instrumental in saving some of the perishing men from a watery grave.



LIMA (CAPITAL OF PERU).

THE SOUTH AMERICAN

Missionary Magazine.

AUGUST 1, 1881.

LETTERS.

SINCE our last issue, letters have been received from Bishop Stirling (*April* 21); Revs. W. T. Duke (*March* 7); W. H. Shimield (*May* 20); R. Langbridge (*May* 24); Dr. Humble (*May* 7); W. H. Lloyd (*May* 25); J. A. Dodds (*May* 3); Lieut. Jones (*April* 7, *May* 3, 12, 31); Messrs. J. S. Robertson (*May* 7, 14, 27); W. T. Bartlett (*May* 31); C. H. Krabbé (*May* 18).

BUSINESS.

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

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

FINANCE.

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

The total amount received during the month of June was 377*l.* 12*s.* 4*d.*

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

GENERAL INTELLIGENCE.

OUR readers will deeply regret to learn that Mrs. Jones, the wife of Lieut. Jones, has been compelled, from ill health, to return to England, and that the Mission party at the Amazons is thus not only diminished in number, but deprived for the present of a most devoted and efficient helper.

We trust that our prayers may be heard for Mrs. Jones's restoration to health, and that she may be enabled to return, and to bring up in the faith of Christ and love of God the little children who are so much attached to her.

The copious extracts from Lieut. Jones's Diary give us a very graphic description of daily life on the Amazons, and illustrate how gradually, but surely, savage habits may be toned down or destroyed, and the savage be brought by contact with such men as our missionaries to form new habits and to acquire the arts of civilized life. Even "the trivial round," "the daily task," may thus be made instrumental in pointing the road to a higher life. We hope some kind friend may come forward to *supply Mr. Duke with a magic lantern and slides*, as he has suggested in his deeply interesting letter, to which we would on this and other accounts earnestly call the attention of our readers.

May the "Word to Workers" find a ready and glad response. The fields are ready to harvest. We want the money, we want the men, and we doubt not "the Lord of the Harvest" will supply both. It is a matter of great regret to us that Mr. Gybbon-Spilsbury has to leave his charge in the wide and important field in which he has so ably and zealously laboured. May God guide us to a good and wise choice of a successor!

The Memorial to the Foreign Secretary on the subject of religious liberty in Peru emanating from our Society, in conjunction with some members of the British and Foreign Bible Society and several merchants interested in South America, is a most important document, which we hope to give at length in our next magazine, and about which we can then speak more fully.

The Quarterly Meeting of the Lee and Blackheath Association was held at Mrs. Witherby's house, on Thursday, July 14th. The Rev. W. Windle presided. The Meeting was opened by singing the hymn,

"Jesus shall reign where'er the sun."

The President then read to the Meeting the subjects for prayer suggested for the "Prayer Union" in the last magazine. Prayer was then successively offered up by the Rev. R. J.

Simpson (Clerical Secretary), Mr. Garnett, Mr. Couty, and the Rev. W. Windle. Special prayer was offered up for the restoration to health of Mrs. Jones, now returned from the Amazons, and for the Mission party there under this trial. "Hail to the Lord's anointed," "Jesus where'er Thy people meet," and "Speed Thy servants" were sung during the meeting, which was closed with the Benediction.

We must all in common with our Committee most deeply deplore the shocking murders recorded by Mr. Shimield in his touching letter, not failing to admire the energy displayed by the Gefe of Monte Caseros in having the criminals discovered and brought to justice.

It is sad to find political disturbance so rife in the neighbourhood of Monte Video and throughout the State of Uruguay. These outbreaks from time to time in the South American States are probably the result of much misgovernment in time past, and in many cases efforts of nature to throw off a yoke which "neither we nor our fathers were able to bear."

On Monday, July 18th, the Rev. A. Peache and Mrs. Peache gave a large garden party in aid of our Society. It was very numerously attended, and there were present many persons of considerable influence, and not a few clergy, amongst whom we noted the Rev. E. Bickersteth, Vicar of Hampstead, and the Rev. J. Kirkman, Vicar of St. Stephen's.

The Chair was taken by the Rev. Prebendary Mackenzie, M.A., Vicar of All Hallows.

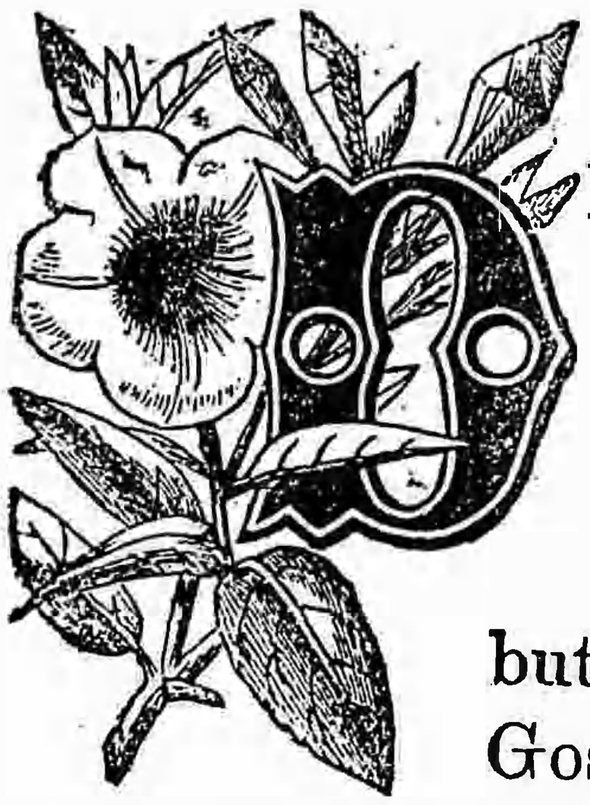
The Deputation consisted of Sydney Gedge, Esq., and the Rev. R. J. Simpson, M.A., Clerical Secretary. The South American Hymn and "His Praises Proclaim" were sung at the opening and termination of the meeting.

A few kind and welcome words were addressed to those present by the Chairman, the Vicar of Hampstead, and by our excellent host, Mr. Peache, who was, with Mrs. Peache, indefatigable in seeing to the comfort of their guests.

Books were sold to the amount of 1*l.* 9*s.*, and a very good sum was collected for the Society. The meeting was closed with the Benediction given by the Chairman.

A Word to Workers.

"Be not slothful to go, and to enter to possess the land."
—Judges xviii. 9.



DEAR FELLOW-WORKERS,—The time has come, in the providence of God, when the land which, in a sense, you have adopted, to plant the Gospel there—the land of South America—is not only open from end to end, but in an extraordinary degree ready to hear the Gospel message. Your faith, your prayers, your zealous and energetic efforts on behalf of South America are near their reward. The Spirit of God is working; the people are beginning to inquire the way to Zion, and saying, "We would see Jesus;" the night of fruitless toil is, we may hope, nearly over, and the toilers are calling to their brethren at home to come to their help. The Rev. W. H. Shimield, who has under his charge in Uruguay one of the largest and most widely scattered congregations, wrote:—"There is in Salto and Concordia a very promising field of labour for a pious man who is able and anxious to preach the Gospel in Spanish, and regularly to minister to those of the Spanish-speaking population who are desirous of assembling themselves together for public worship in spirit and in truth. The need is great, and the desire of many for such ministrations pressing." The needed man was found, and is now at work there. Mr. Shimield again wrote: "I am rejoiced that the desire for the Word of Life is growing. May we be able to enter the door which is now open, and to become the honoured instruments of making known the unsearchable riches of Christ to the people who are yet poor indeed. I am glad to say that there is scarcely a house in Salto and other places under my charge where the people do not possess at least one copy of God's Word in their own language."

The Rev. F. N. Lett, who has instituted regular services in Spanish at Rosario, in the Argentine Republic, writes: "I feel a delicacy in writing much about my own undertakings, but I trust the work in Spanish will go on under God's blessing. It

is what is wanted, and our Church is not doing half her duty unless she moves forward in promoting a pure Spanish-speaking branch of the Church Catholic in these countries..... I am now beginning to enrol those who wish to form a Spanish congregation, taking the Apostles' Creed and the Sixth Article of our Thirty-nine as the basis of profession.

Turning to Peru, we see Lima, the proud city which once paved its streets with silver to lend additional pomp to the entry of the Spanish Viceroy, now humbled in the dust, with the foot of its victorious enemy upon its neck. Crushed and stunned, the people of this beautiful land are lying helpless before their conquerors. But a few years ago the introduction of the Gospel into Callao awakened intolerant cries in Lima, and the civil powers were invoked to expel the intruder, or at least to prevent its spread. It may be that now, prostrate, bleeding, and unaided by those "saints" and "angels" on whom they have been prone to lean for help, they will be willing to turn for comfort and succour to the only Mediator to whom "angels and principalities bow," and who alone can "heal the broken-hearted." Some who are intimately acquainted with the circumstances of the country believe that the time has come and the people are ripe to welcome the Gospel, and if this be so, is it not our duty to promptly "go in and possess the land"? These tell us that many of the educated classes are utterly weary of the impostures and puerilities of the Romish system—that they groan beneath the burdens it has laid upon them—that in their search after rest, they are as yet but as those that grope in the dark; and that seeing no light, they are fast lapsing into infidelity. They urge us to go to the help of these seekers after rest and to send them the written Word, and with it the living preacher to "proclaim liberty to the captive, and recovery of sight to the blind, to set at liberty them that are bruised." A merchant, thoroughly in earnest, offers a handsome sum, together with his influence to help, if others will join in the effort to bring about full religious toleration in Peru. There may be many objections made against proselytizing—there can be none against the setting up of the pure form of Christianity—this we are persuaded it is our bounden duty to do; and where we have already

done it, God has given His blessing. A few years back the whole Continent resembled the "valley full of dry bones." The Holy Spirit has begun to breathe upon them, and we see those who were long dead now living and standing up upon their feet—the first-fruits we trust, of an "exceeding great army." But, however strange it may be regarded by some, God does not work, dear friends without you. He could do so, but it is not His purpose to do so—He needs you and yours—your prayers and your strength, and your means, be these great or small—and He needs them *now*. You have put your hands to the plough, you have laboured, and God has blessed your labours—you have been praying for open doors, and the Lord has thrown them open. Surely the next step is to "enter and possess the land!"

You asked for men and the Lord has raised up men; but these, without the needed means cannot be used, and for this the work still waits. At least 1,000*l*. of additional income is needed for the work undertaken, and much more for the work contemplated, and unless promptly forthcoming some of the work must be relinquished; but that it will be forthcoming we have the faith to believe. Yet to raise it, increased and united efforts must be made. Exertions must be put forth—zeal, influence, and resource, all must be embarked in the service. We must induce those to help who have not yet done so, and those to increase their gifts who have already given. Service to the Master demands sacrifice, and if we would not have His work to stand still, we must go up with our daily offering. And now dear fellow-workers, we offer you some practical suggestions how to help in the present need. If every honorary secretary will obtain only one additional collector, if every collector will obtain only one additional subscriber, if every subscriber will increase his or her subscription by only one-eighth, there will soon be no lack of means. The additional 1,000*l*. will be quietly but surely raised; yes and as much more, as will very soon be required to perfect and expand the new work. Some of you are working nobly. Such need no word of exhortation—the lamp of the temple never went out. And your example has surely stimulated many. One worker writes; "I should dearly like

to double the talent this year;" and, "Sorrow has opened the way for me to beg for the Society." Another raises a fern, watching it through the winter, and presents it "to the summer sale of needlework for S.A.M." Let all so exert themselves, and press everything into the service.* The young, because you will never find it easier to do so than now, while mind and body are alike pliable and vigorous; the middle aged, because the Lord has given each of you an amount of influence which He means you to use for Him; and those who are drawing near to the "Border-land," because, dear fellow-workers, the time is short, and it is far better that your Lord should find you busy for Him than waiting idly, or even leisurely, for His coming. And the exhortation is to us all, "Be not weary in well doing," "Be instant in season and out of season," "But go not to the warfare at your own charges," but "Be strong *in the Lord* and in the power of His might." "Be not slothful to go and enter to possess the land," and according to your faith so shall it be unto you.

* The "Juvenile Association," worked out rigidly on the weekly and small fraction principle of its founder, and, with careful adherence to all the simple, but effectual, details given for its management, is a mine of wealth all but inexhaustible.

T. F.

Argentine Republic.

Report of St. Bartholomew's Church Day-school, Rosario.

"This school was established by the Rev. W. T. Coombe on the 15th February, 1874. March, 22 scholars; December, 23 scholars; teacher, Mrs. French.

"1875.—Total, December, 30. Teacher, the Rev. W. T. Coombe, assisted by monitors.

"1876.—Total, September, 32. Teacher, the Chaplain, assisted by, 1st, monitors; 2ndly, Miss Brandt.

"1877.—Total, December, 50. Teacher, the Chaplain, assisted by Miss Brandt.

"1878.—Total, December, 61. Teacher, the Chaplain, assisted by Miss Brandt.

"1879.—Total number of names on the books in the year 1879, 101. Teacher, the Chaplain, assisted by Miss Brandt.

"1880.—The female department suspended, on account of it being impossible to obtain a teacher; but an infant-school opened by Miss Ward at her residence. January, males, 31; infants, 14: total, 45. March, males, 40; infants, 15: total, 55. June, males, 40; infants, 18: total, 58. December, males, 37; females, 9; infants, 17: total, 63. Teacher, the Chaplain, assisted by, 1st, Mr. Gilpin; 2ndly, Mr. Atkinson.

"*July 29th*, 1880.—The school, which had hitherto been managed by the Chaplain on his own responsibility and at his own cost, was placed under the jurisdiction of the Vestry; the following bylaw of the congregation being drawn up and confirmed at the general meeting of January 28th, 1881:—

"'IV. The day-school in connection with this church shall be managed and conducted in conformity with the regulations relating thereto that shall be enacted by the Vestry.'

"*November 3rd*, 1880.—Mr. Isaac Newell and Mrs. Newell were appointed by the Vestry to the charge of the male and female departments.

"1881.—Statistics: Total number of names on the books since the beginning of the year, 58. In the church school, 54; infant school, 18: total, 72.

"Besides, there are two other schools taught by ladies belonging to our congregation, and established within the last two years, with an attendance of 27, which, added to the former number, gives a total of 99 scholars under instruction directly or indirectly in connection with our church.

"The hours of the school are from 10 a.m. to 3 p.m. daily, except on Saturday, when the classes close at 1 p.m. Course of instruction: The Holy Scriptures, reading and spelling, writing, arithmetic, geography, dictation, English grammar, English history, English composition, vocal music, and needlework.

"There are three Scholarships: Mr. Boardman's, William Thompson; Mr. Duguid's, John Hadler; Rev. F. N. Lett's, Robert Buhler.

REGULATIONS.

"I.—The Chaplain is the Principal of the school, and shall determine complaints and appeals in cases of discipline.

"II.—The teachers shall be appointed and dismissed by the Vestry; and the amount and mode of their payment shall form the subject of special arrangement with the Vestry.

"III.—The exercises shall commence daily with the Apostles' Creed, the Lord's Prayer, and a Collect. A portion of the Holy Scriptures shall form a part of every day's exercises.

"IV.—The programme of instruction, hours, recreations, and holidays

shall be appointed by the teachers with the approbation of the Vestry. The instruction shall be conducted exclusively in the English language.

"V.—The roll of names shall be called daily, and attendance marked in a book belonging to the school.

"VI.—Any person or persons who shall pay the sum of ten dollars gold in advance, shall enjoy the right of nomination to one scholar's place in the school during twelve months: it being understood that these scholarships are to be given only to destitute orphans, or the children of persons unable to pay the regular fees.

"VII.—There shall be an examination of the scholars previous to the Christmas holidays in each year; at the conclusion of which such prizes as shall have been offered for the purpose shall be given to the meritorious.

"VIII.—In the admission of scholars preference shall be given to children of British parentage.

"IX.—The school shall be open during five hours on each day of the week, except Saturday, when it shall be open for two hours. It shall be closed on all public holidays.

"X.—All fees shall be paid in advance.

"Notwithstanding the establishment of other schools, by which facilities are offered for the education of our children in this city that were not possessed when this school was founded, its present position is most satisfactory, and it stands on a better footing than at any previous period of its existence.

"1. It is now self-supporting, or at least locally and separately supported.

"2. The teacher adds another member to the number of our Church workers.

"3. The school is open daily, instead of being closed on Saturdays and during the absence of the Chaplain.

"4. The discipline and course of instruction are being brought up to the highest standard of efficiency of which circumstances will admit; the Chaplain's designs and efforts towards which are zealously developed by the teachers.

"To the South American Missionary Society a special debt of gratitude is owing in connection with this school, as with all the other interest of this church, for the generous aid so liberally and constantly afforded; and for the kind sympathy and interest so generously bestowed on us by the Committee, the members, and the supporters of that valuable Missionary organization in England.

"F. N. LETT."

This very interesting *resumé* of the School history of Rosario will supply a subject for much thankfulness to those who desire to reproduce in South America our religious blessings and privileges in all their integrity.

BUENOS AYRES CAMPS.

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

"19, *General Taz, Belgrano, May 23rd*, 1881.

"No news yet of the Bishop. I hope he will come as arranged next month. I have a goodly number of young persons to be confirmed.

"In this I enclose you the digest of the last quarter. As you will see, it contrasts very favourably with the former lists. The collections at services alone have increased by a thousand paper dollars.

"On Friday I returned from Ayacucho, the terminus of the new extension of the Southern Railway. There are so few English residing there, or in the neighbourhood, that there will be no chance of holding services in English. Later on I hope to begin them in Spanish. *The success of the few scattered services held in Spanish has been so great that I intend to have them regularly.* I cannot, however, give such attention to this subject as I would wish, my time being so fully occupied with the English.

"I have written to the Bishop to inform him that I intend giving up the chaplaincy in March of next year. If you advertise at once you will, I trust, be able to send out a suitable person early in the year. It would never do to let the work fall to the ground now it is firmly established. But all depends upon the kind of clergyman you choose."

Uruguay.

SALTO.

THE Rev. W. H. Shimield writes:—

"*Salto, Uruguay, May 20th*, 1881.

"I enclose herewith my quarterly returns, together with Mr. Bowring's report of the progress of the Spanish Mission here. I feel sure you will join with me in thankfulness that this important and interesting work is progressing satisfactorily.

"A most shocking event now depresses the English community here and in Concordia. Two of our former residents in Salto (Messrs. Macdonald and Guthrie) have been most treacherously and barbarously murdered in Corrientes. Mr. Macdonald was one of our Church Committee here, until his departure on a visit to England last year. After a few months' stay there he returned to this country and entered into a partnership with Mr. Guthrie

in renting and stocking with sheep and cattle an estancia in Corrientes, on the other side of the Uruguay. On the evening of the 12th of April last, two men presented themselves at their house and asked for 'posada'—that is lodging for the night. According to the hospitable customs of the camp, this is seldom refused to travellers ; neither was it in this case. The men unsaddled their horses, food was offered and partaken of ; and one, who appeared in better circumstances than the other, took off his boots and put on a pair of slippers—a proceeding calculated to throw his kind hosts off their guard. As the evening advanced, Guthrie placed a catera (folding bed) under the corridor, and was arranging it for the man in the slippers, when the villain went behind him, suddenly drew his facon (large knife), and cut poor Guthrie's throat from ear to ear, nearly decapitating him. His wife, seeing this, rushed into the house, seized her child, and escaped in the confusion to a house not far away by wading across a river up to her neck. She said she heard several shots fired, which she fancies were from Macdonald's revolver. When the neighbours came to the spot they found both Guthrie and Macdonald quite dead, the latter also having his head almost severed from his body, and eighteen fearful wounds and gashes in different parts of the body. His hands were also cut, as if he had grasped the assassins' knives. Evidently he had fought hard for his life. It seems that the two before-mentioned murderers were not alone, for when the tragedy began, others, who were hiding outside, rushed in. They sacked the house of everything valuable, robbery evidently being their object ; but, not content with brutally murdering our poor countrymen, they mutilated their bodies. It is impossible to describe the feeling of indignation and horror which possesses us here. It is almost too horrible to realize.

"I am glad to say that at the request of some of Macdonald's friends in Buenos Aires, the British Minister personally reported the case to the President of the Republic, and he telegraphed to the Governor of Corrientes to use every means to secure the murderers. The zeal and the self-denying energy of the Gefe of Monte Caseros, the nearest town, has been most admirable. He has succeeded in taking four of the murderers, one of whom was wearing Macdonald's watch, and had a large sum of money and several things belonging to Mrs. Guthrie in his possession. According to the confession of the assassins, the murdered men very imprudently took no pains to conceal that they had a large bag of gold in the house, and the knowledge of this naturally excited the cupidity of the natives.

"A subscription is being raised by the English up here to present Señor Casco, the energetie Gefe, with a sword, as an acknowledgment of his praiseworthy zeal in bringing the murderers to justice.

"The residences of my Mandisovi congregation, I am sorry to say, have become much more scattered, and now form three groups at a good distance from each other. Most of them are settled on rented land, and the leases of some of them having expired, they have been compelled to move to some

distance. One group has settled further north, near the borders of Corrientes, and the other further south, nearer Concordia. I shall, therefore, have to visit these groups separately in order to hold service, as they are too widely separated to be collected at one meeting. The north group, in the district India Muerto, Tatuti, I visited last month, but unfortunately it began to rain on my way, and on the Sunday there was such a downpour that no one could come to service, and we were obliged to be content with family worship. On the next day, however, it was fine, and I was able to make a round of visits, and to baptize two children.

"In the Fray Bentos district we are progressing, the services being well attended, and more interest manifested in religion. Several new subscribers to the Society have been added to the list.

"In the Mercedes district I have again visited the people, and held service at the Estancia Corralito. Here, as usual, religious privileges were valued and welcomed.

"It is to be feared that another civil war is about to break out in Uruguay. The various political parties have been for some time organizing their forces, and the newspapers have been filled with violent recriminations and tirades against the Government, and especially against Santos, the Minister of War.

"The storm which has been hovering over this unhappy Republic has now begun to burst. On Friday evening Monte Video was alarmed by mobs parading the streets, cheering Santos, and crying down the 'Whites' aud the 'Constitutionalts."

"All the Foreign Consulates and Legations are crowded with refugees, the press is muzzled for fear of the mob, and hundreds of families are leaving the city for Buenos Aires. Terror reigns supreme, and what the result will be it is impossible to say. At present we are in a state of suspense and anxiety. Truly Latorre said that this is 'an ungovernable country.'"

NORTHERN MISSION.

AMAZON RIVER.

THE Rev. W. T. Duke writes to us as follows:—

"*Mamuriá, Rio Purus, March 7th*, 1881.

"Thank God that Lieut. Jones and his wife were sent to us at this time. Were it otherwise we should be in a very crippled condition. I feel more than ever confident that now we shall be able, with the Lord's help, to produce some effect upon our Indian neighbours. They

both, Lieut. and Mrs. Jones, are zealous and diligent in doing what they can. At present, of course, not much can be expected while they are unable to communicate readily with those around them. Mr. Jones is studying hard Ipuriná, and I doubt not before long will be able to make himself well understood.

"I am happy to be able to tell you, what you may already have gathered from Mr. Jones's correspondence, that in my last-mentioned voyage to the Sapatiny, after despatching Mr. McCaul for England, I obtained from the Indians on that river, at a distance of four days' steam from the mouth, four small Indian boys. Their ages I should imagine to range from ten to fourteen years. I found them with the Indians who were preparing to visit the traders on the Purus, near the mouth of the Sapatiny (Ipuriná Shibatyry), and who had evidently the intention of bartering them for guns, clothes, &c., &c. They seem all of them fairly intelligent, the two smallest notably so. They are rapidly learning with the others and are very hard working. You see we now have candidates for the protection of any kind friends who will undertake to provide for them. I am now writing in the house of Senor Bras Gil da Encarnacâo, Manuriá Grande, on a voyage to the Ciriwene, from whence Mr. Polak brought Iriná's father to stay a few days with us at Saô Pedro. He seems much pleased with his visit, and says he will soon come again to see us and *bring more Indian friends with him in canoes*, so I promise to take him home again when he wishes. On the return of his father, Irimá begged permission to go and stay a month or so with his people, to which we have consented, as his motives appeared to be genuine. On asking what he meant to do there, he replied, to '*tell his people what we had taught him about God our Father ;*' *and the first object he mentioned that he would take with him was his English Bible.* I asked him if he did not mean to go and stay in the forest and become like the other Indians, to which he replied most emphatically, 'No, Sir !' I have great hopes that on this short voyage I may take home one or two more children. We contend with considerable difficulty in the matter of obtaining Indian children, as the houses of these traders afford greater attraction to the Indians, on account of the small shops full of all kinds of useful articles which they find there. Consequently it is only by visiting them in their own haunts, and taking with us a supply of axes, guns, &c., for traffic with them, that we can hope to augment the numbers in our school. On my return from this voyage I hope to visit again the Sapatiny, as I heard from Senor Barbosa, who lives near there, and who accompanied us on our visit to the Indians, that a Chief, from a point further up the Sapatiny, had been to his house and complained that the little steamboat had not gone as far as his huts. He said, 'Both the other chiefs are good ; but I am not good, you did not come to see me in the little steamer.' He also said that he had a great many children there.

"The Brazilian Government is making some stir about the people of the Purus exporting Ipuriná children, and an attempt has been made to put a stop to the practice now very common. It is rumoured here that an Inspector has been, or is to be, appointed to protect the Indians, or at any rate to regulate the dealings of the traders with them, and they say that a Sub-Inspector is to be appointed for the Purus.

"I have for some time had an idea that were the Committee to *send us out a nice magic lantern much good use might be made of it.* It is a thing almost unknown amongst the Brazilians, and of course completely so by the Indians. If we had a good supply of views on Scripture subjects, views in Holy Land, and chiefly Gospel subjects, I believe that besides giving great pleasure it would open a means of giving much useful instruction. On our voyages in the launch we often stay the night at a trader's house, where as many as thirty people are gathered, and I have thought what an opportunity would be given for a Gospel address if one had a good lantern with slides illustrating Scripture. *If some kind friend would give it to us it would be greatly prized.* Of course it should burn either kerosine or colza, and should throw a fair sized picture, say 10 ft. in diameter. The clothes for children which have been sent out lately are very good, but with four new boys we make an end of them very rapidly. It takes time to make them careful. They wash their clothes and spread them on some distant bush to dry, and there the clothes will stay unless one is careful to ask where they are.

"We have been driven to considerable expense lately opening new land, &c., but this will soon repay the outlay when planted with corn (maize), beans, mamia, or other produce. Indeed we have a considerable space under cultivation. I hope very soon to dismiss the hands we have working at this, and to be able to set our boys keeping in order the space already cleared. Were we to await the time when we have Indians to clear the forest for us, the expense would be much greater; as I understand it is far better to pay Brazilians to clear the land necessary for the house to become in some degree self-supporting, and then to trust to the Indians to do the rest, than to pay large sums for farinha, maize, beans, sugar, &c., &c., in the time when the Mission is forming. The people whom we have with us are of the best to be found here, as anyone not being well recommended I have refused.

"On setting out for this voyage I left Lieut. Jones in charge of the house, &c., Alexander Rhill, the American, staying with him as interpreter and to see that his orders were carried out. I am sorry to say that since his arrival Mr. Jones has suffered from an obstinate sore on his foot, which, in place of yielding to the remedies applied, seemed inclined to spread. Indeed I had advised that he should go to Mañaos to seek medical aid, as being better than suffering for a long time here. However he at last found a remedy which seemed to be making some way against the malady, and so I felt myself at liberty to make the present voyage. I trust

that on my return I shall find this trouble removed. Mrs. Jones has suffered periodically from severe headache, and I have often been afraid lest she should find a return to England to be necessary. I sincerely pray that such may not be necessary. It would be a sad blow were sincere and ready workers obliged again to leave this sphere of labour where they are so much needed.

"I have found the Bibles which were sent me, I think in 1877, very useful, being very much prized, and in many cases eagerly read by the people, and would like a further supply.

"I fear that this year the Purus will not rise to any great extent, consequently the time for making good voyages to the affluents will be somewhat curtailed; the river is already at a dead point, and I am afraid that it may not rise any more; it is already a long way from the edge of the forest, and in this month it ought to be at its fullest.

"At the commencement of this voyage the 'Pioneer' has gone very slowly owing to poor wood; here we have managed to obtain a supply of 'Piranhiera,' a capital wood, and I hope to-morrow to make a good day's run.

"W. THWAITES DUKE."

LIEUT. JONES sends us the following letter and extracts from his diary:—

"*Saô Pedro, Rio Purus, May 3rd*, 1881.

"I enclose my diary for the month of April. I am very sorry indeed to have to inform you of the state of my wife's health, as stated in my diary for 19th April.

"I was at first surprised at the determination of my wife, because whenever I had spoken to her about her health she would not hear of leaving this place without me; but I felt at once that she was right in her determination.

"She is constantly suffering from severe headaches, some days very severe indeed. In a long conversation I had with the superintendent this morning, we have found it advisable for her to have medical advice.

"The ultimate result I can safely leave to my wife, as she has formed a strong attachment to San Pedro and the work, and I may safely say has gained the goodwill of all, more especially of the Indian children. I know that her decision will be the best.

"It would be foolish of me to leave my foot any longer in its present state, and so it has been thought necessary that I should, if my foot does not get better, also seek medical advice. In other respects I am thankful to say that I could not enjoy better health out here. The health of the

Indian children is very good. The superintendent had a bad cough, but is now better."

Extracts from diary :—

"*April* 1*st*, *Friday*.—Angitwuy (native boy) went out hunting this morning, and came back about 11 p.m. with a pig and with the barrel of his gun burst about a foot from the muzzle. It was truly fortunate that the accident was so slight. The guns which are as a rule sent out here are American, and of inferior workmanship. To-day have been railing-in a yard round the henhouse. The fisherman also went fishing and brought several small fish.

"2*nd*, *Saturday*.—To-day I showed the children the way to scrub a table when dirty. I took the forms down to the stream, some old sacking and sand, and set-to myself, the boys helping me; the same with table, leaving them to be dried by the sun. But Indian boys and girls are much the same as other children: they want to be shown the way, and they soon follow the example. We have two or three boys particularly clean, while one is just the opposite; but to-day I have given him a box to put his clothes in, and my wife gave him a new coat; also I have shown him how to wash his clothes. He is a very willing boy indeed, and we take an interest in him; but the boys as a rule are very extravagant with their clothes, and they want careful looking after. The usual way to wash clothes is, after one washing, to leave them on the ground for a couple of days before the final washing. The result is that the boys leave their clothes for days and days on the ground, eventually to get rotten and mildewed, especially during the rainy season. However lavish Nature may be of her gifts in this part of the world, I think it is as well that economy should be taught even in the few things which Indian children want. One of our boys, for an example, is very careful of his clothes; in fact, it is a pleasure to see him dressed. The difference between the poor children of an English town and our native children it seems to me is very little; one is as quick to pick up as the other. In features, two or three of our boys bear comparison with many English children in regularity. We had a good sweep over the house with a broom. Cobwebs, &c., accumulate very quickly.

"3*rd*, *Sunday*.—A beautiful day. The mornings as a rule are pleasantly cool. I am not able to hold a Sunday-school yet, not knowing enough of the Ipuriná language to speak to them; but I hope that day will not be far distant.

"4*th*, *Monday*.—Walling-in with wood the lower part of house, to be used as a storeroom, &c. It has been very sultry to-day. I took the boys to school to-day. We had a heavy shower of rain to-day as well as yesterday. In the afternoon sent for some necessary articles to be had at our next-door neighbour's house, about one mile down the river.

"5*th*, *Tuesday*.—Walling-in lower part of house with the wood of a palm-tree called 'paixnaba,' and placing overhead in the future storeroom

the framework of room we brought out. Two pigs were shot to-day. It has been a fine day, having had only two slight showers.

"*6th, Wednesday.*—Took the children to school. Walling and fitting lower part of house. It was very sultry this afternoon, but pleasantly cool this evening.

(To be continued.)

The Real Presence.

"OH, JESUS! MAKE THYSELF TO ME
A LIVING, BRIGHT, REALITY."

IF it be true, as we remarked a short time since, that the things unseen and eternal are not realized as they should be, even by Christians, and that our love to the Master is not as constraining in its power as it ought, is it not equally the case that the infinitely blessed truth of the Master's Presence with His people at all times, and in all places, is by few believed in practically? Yet the Lord, knowing our frame and remembering that we are dust, repeatedly seeks to strengthen His people's faith by assurances of it; and we ought to look on these words of comfort so frequently and so lovingly put before us as clear and merciful recognitions of our infirmity and our deep need, and should find in them abiding consolation and support. Is Moses overwhelmed with a sense of his weakness and inability for the work assigned him in the leadership of Israel, the Lord says, "Certainly I will be with thee," "I will be with thy mouth, and teach thee what thou shalt say." Does his heart at another time sink under a sense of loneliness, the Lord says, reassuringly, "My Presence shall go with thee, and I will give thee rest."

Is Joshua about to assume the same leadership, the word of encouragement to him is, "Fear not; the Lord thy God, He it is that doth go with thee." "As I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee."

Is Gideon given a work of deliverance to accomplish in behalf of his countrymen, he is called to it with the assurance, "The Lord is with thee, thou mighty man of valour"; and he went forth in that, his might.

The same realized Presence enabled the stripling David, into whose hand the Lord had delivered a lion and a bear, fearlessly to encounter the giant Philistine and to prevail; and we find it recorded of him in after-years, "David went on and grew great, and the Lord was with him."

Asa and Jehoshaphat, Kings of Judah, strong in the same might, confidently assailed their enemies, a prophet encouraging the latter with the words, "Fear not, neither be dismayed; go out against them, for the Lord is with you."

Again, when, in the days of good King Hezekiah, Senacherib, the King of Assyria, threatened to invade the land of Judah, Hezekiah, relying on the Arm unseen, speaks "comfortably" to his captains, saying, "Be not dismayed, for the King of Assyria, nor for all the multitude that is with him, for there be more with us than with him; with him is an arm of flesh, but with us is the Lord our God, to help us to fight our battles."

The Book of Psalms sparkles with the brightness of this realized Presence.

"Thou, O Lord, art a shield for me: I will not be afraid." "Because He is at my right hand, I shall not be moved." "I will fear no evil, for thou art with me." "The Lord is the strength of my life, of whom shall I be afraid?" "Thou shalt hide them that fear thee in the secret of thy presence." "God is in the midst of her, she shall not be moved." "In thee is my trust; yea, in the shadow of thy wings will I make my refuge until these calamities be overpast."

In aftertimes, when the prophet Jeremiah, overwhelmed like Moses with the sense of his insufficiency for the work assigned him by the Lord, exclaims, "I cannot speak, for I am a child," the reassuring words are spoken, "Be not afraid, I am with thee to deliver thee, saith the Lord." And the prophet, joyfully realizing the fulfilment of the promise, exclaims subsequently, "The Lord is with me, as a mighty and terrible one."

The opening page of the New Testament gleams with the same blessed truth; for the newborn Saviour is declared to be, "Emmanuel, God with us."

For a brief period His bodily Presence cheered the eyes of His faithful followers, but soon the time came when He must be parted from them and carried up into heaven. He knew how their hearts sank at the prospect of separation from Him, their beloved Lord and Master; how sorely they would yearn after His daily counsel and guidance; and He says, as it were, "Fear not, I leave you not really, though invisible to your mortal eyes"; "Lo, I am with you always, even unto the end of the world."

A few years pass, and His faithful servant Paul, when testifying for his Master in the city of Corinth, felt, it may be, some sinking of heart at the possible result of his boldness in preaching, for we find it recorded that the Lord spake to him in a vision, saying, "Be not afraid, Paul; hold not thy peace, for I am with thee to deliver thee."

And "this same Jesus" is with His people still.

He is with His self-denying workers in far lands, those who, for His dear sake, have forsaken home and friends to make the Gospel known to the perishing heathen. He is with them in their hours of loneliness and depression as a Friend, in seasons of weakness as their Strength, in each perplexity as their "very present help," a Counsellor.

He is with the home-workers too; and, oh! what life would it infuse into their service; what strength, what power did they but, at all times,

realize His presence ! There is no effort too insignificant to be observed by Him who takes note of a cup of cold water given in His name ; there is no burden so heavy, but our hearts will be lightened if we cast it upon Him ; no difficulty or perplexity so great but He can make a way of escape for us if we but trust Him with it. Let each worker in our Mission cause but believe in the Real Presence of the Master, and for him the crooked places will become straight and the rough places plain ; the work will not, indeed, lessen in amount, but it will be gilded with blessedness and pervaded with brightness, and there will accompany it a sense of rest and a confidence of success which can be obtained only in the "secret of His Presence" who is the Life, the Light, and the Strength of His people. Thus, amid the sundry and manifold changes of life, its wintry as well as its May days, its hills of difficulty as well as its pleasant pastures and still waters, the rejoicing soul will hear the Master's voice saying, "Fear thou not, for I am with thee," and will respond with unwavering confidence, "I am continually with thee ; thou hast holden me by thy right hand. Thou shalt guide me with thy counsel, and afterwards receive me to glory."

I see Him not, but yet He is close by,
A present Lord.
Through light and darkness still He leadeth me,
So saith His Word.

I hear Him not, and yet He speaks in love
Oft to my soul,
Telling me all my griefs and cares and fears
On Him to roll.

Still as I journey through this wilderness
He walks beside,
And so I ask Him every daily step
To guard and guide.

To tell me how to do my work for Him,
Is it not His ?
And thus on Him I lay each burden sore,
And this is bliss.

I dare not doubt while I have such a Friend
So true so near ;
For having loved, He loveth to the end—
How can I fear ?

And so I pass on to the pleasant land
The Presence blest,
But even here my Lord abides with me,
And giveth rest.

K. J. G.

Proceedings in the Provinces.

WE have often had occasion to remind our readers how unequally our work falls within the summer and winter months. The Sundays indeed can be more than filled during the summer, but week-day meetings are at a discount, and rarely attract an audience. Our principal difficulty is to find preachers for the sermons offered, and but for the kind help of clerical friends we should have to decline many a pulpit in July and August. The Annual Sermons were preached at Brasted on June 26th, and produced a larger amount than for some years past. The Rector, for family reasons, feels a warm interest in the work carried on at Chañaral, and has welcomed our Society ever since he was appointed to Brasted. The two principal churches at Shanklin were opened to us on the 3rd of July, both Mr. Cole and Mr. Burland being old friends of our cause. The previous Friday evening Mr. Allen addressed a meeting at Binstead, near Ryde, where Mr. Garland, long an Hon. Deputation of our Society, is now the Vicar. On his way back to town our deputation gave an evening to Fareham. The meeting there has been usually in the winter, but it was postponed owing to the severity of the weather last January. Winchester had its Anniversary Sermons on the 10th; the usual Churches assisting us, and the sermons being preached by friends on the spot. If this were more generally done we might see a larger income raised, with less outlay for a permanent staff. The Rugby Sermons were taken by Mr. Allen the same Sunday, the usual meeting following on the Monday. The following Sunday was a very busy one in the southern part of the provinces, sermons being preached at Odiham, Hants, by the Rev. W. Windle, Rector of St. Stephen's, Walbrook; at Penarth, near Cardiff, by Mr. Allen; and at St. Stephen's, Walcot, by the Rev. H. Bothamley, the Incumbent. We are very thankful for such help as this, and would refer any willing to render it to "An Appeal for Hon. District Secretaries," just issued by the Society. Of the Midland District we will speak more particularly in our next number. Mr. Farmer has had July assigned as his holiday, and will enter on an extensive Irish tour early in August. May we, in conclusion, remind members of the Ladies' Working Associations of the "Sales" shortly to be held at Donegal, Leamington, and Lee. We know, from frequent communication with the ladies who have charge of these "Sales," that they will be truly grateful to any one who will send them work. The Association was specially set on foot to promote the formation of working parties, and ensure the success of "Sales." If each of the 120 members would contribute one article to the "Sales" advertised in our Magazine during the year, it would materially assist our kind friends who hold them.

Gleanings.

HOW shall we attain to a sense of reconciliation with God? I do not ask, you will observe, by what arguments we may be logically convinced of the lovingkindness of God. If that were the question it would be very easy to answer it, both by the considerations I have already hinted at, or more fully illustrated, and by many other considerations which might be annexed. God's daily gifts of health and strength, and food and raiment; God's mercy, in sparing us in the world, even while we are sinning against Him; the mission of Jesus Christ, God's only-begotten Son; our privileges of every kind, in all their vast variety and unutterable value, might be adduced to prove that God is a God of grace. But a logical conviction on this subject is not worth much unless it be followed up by something more. It is an impression on the heart, as well as a conviction of the understanding that we require. We need such a sense of the lovingkindness of God as shall support us under afflictions, and bear us up when trials are pressing on us heavily. What is of real use to us is not merely to be able to reason on God's lovingkindness, not merely to be satisfied of it as a conclusion of the judgment, but to have a sense of it formed within us, an abiding, consoling, sustaining sense of it —a sense of it as actually extending to our very selves, and wrapping us round about. How shall we attain to a sense of reconciliation of this genuine and permanent kind?

The answer is not difficult. There is no mystery in it. It is reached by simply applying to your relations with God a principle which you can comprehend intelligently enough, and by which your feelings are regulated in your intercourse with one another. How did Jacob attain to a sense of reconciliation with Esau? By sending his present, by pleading that it might be accepted, and by finding it was accepted. In the same way, on exactly the same principle, is the sense of reconciliation with God to be attained. Remember, I do not say reconciliation itself. *That* depends entirely and alone on the free mercy of God, through Jesus Christ our Lord. But I say the sense of reconciliation, the clear and comfortable feeling of it in your own minds. Present your gifts to God,—the offering of your service, your obedience, the rectitude of your life and conversation,—plead that this offering may be accepted for Christ's sake,—the sense will grow in your heart that it is accepted, and your feeling of reconciliation will be complete. The more we do of God's work, the more the tokens of reconciliation are passing between Him and us in the gifts He is bestowing, and the services we are humbly endeavouring to render,

the more shall we come into the persuasion that we have indeed found grace in His sight. The returned prodigal, though he may have received admission into his father's house, is unhappy and cheerless even there, so long as he is employed on no work for his father's honour and pleasure; he is more than half an outcast, though he receives the food and raiment in which his brethren share, so long as he does not share with them in their activity and occupation. Even so we shall never have the feelings and the comforts of the children of God until we are employed by the Almighty, or rather (since we are already commanded) until we employ ourselves in His service. Members of the visible Church, and thus admitted within the house of God on earth, and partaking of the spiritual food in which all the children share, we shall still be more than half outcasts till we engage in the occupations of the true children of the kingdom; ay, even though we may be members of the Church invisible, true children by the regeneration of the Holy Ghost, we shall have, even in this case, much of the feeling of outcasts, we shall never enjoy the comforts of our heavenly Father's house, until we give ourselves, with thorough zeal, to the works of the family of God.—*Sermons by Rev. J. Robinson, D.D.*

PRAYER UNION.

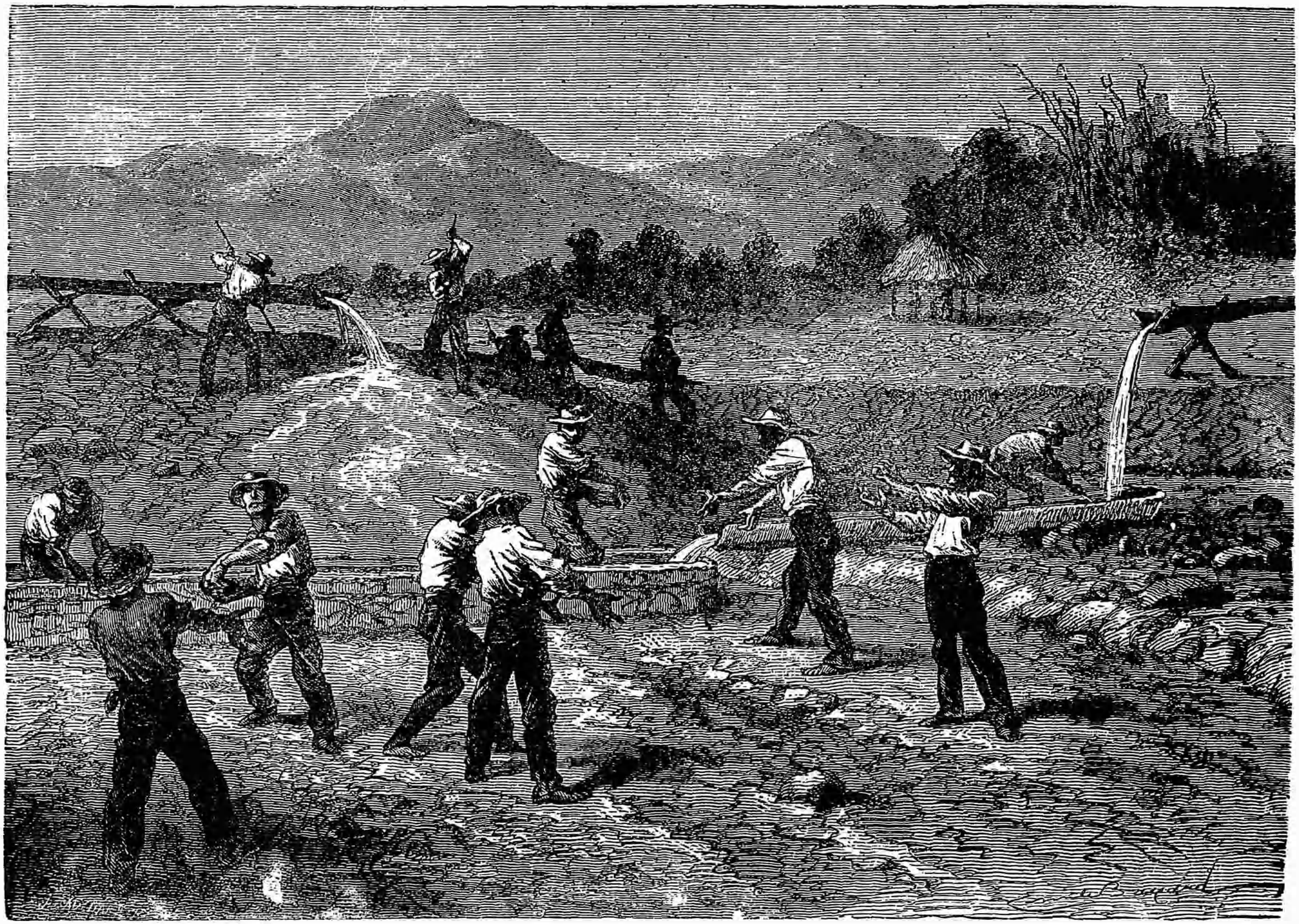
The following are the subjects suggested for Prayer on Monday, August 1st:—

I. That Religious Liberty may be established in Peru, and that thus God's Word may have free course and be glorified.

II. That the Amazon Mission may be protected and blest with success, and that Mr. Duke and Lieut. Jones may be graciously supported in their heroic Christian work.

III. That many new helpers be raised up at home, to further the increasing work of the South American Mission.

IV. That God's Holy Spirit may move the hearts of the native races of South America at this critical juncture to seek the guidance and comfort of a purer faith, even the faith "once for all delivered to the saints."



WASHING OUT THE GOLD.

THE SOUTH AMERICAN

Missionary Magazine.

SEPTEMBER 1, 1881.

LETTERS.

SINCE our last issue, letters have been received from Bishop Stirling (*July* 4, 9, 16); Revs. J. H. Gybbon-Spilsbury (*June* 21, *July* 19); Dr. Humble (*June* 8); G. P. Quick (*July* 13); W. H. Lloyd (*June* 15, 21, 25, *July* 7); W. H. Shimield (*June* 30, *July* 2); F. N. Lett (*July* 7); J. A. Dodds (*June* 10, 24); Dr. Cunningham (*June* 15); Messrs. H. Burleigh (*April* 29); J. M. Dean and Son (*June* 17).

BUSINESS.

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

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

FINANCE.

The Finance Committee held Meetings on the 4th and 18th and 28th ult.

The total amount received during the month of July was 478*l*. 3*s*. 4*d*.

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

GENERAL INTELLIGENCE.

THE Memorial to the Foreign-office on the subject of Religious Liberty in Peru must interest all our readers, for it is clear that till this is obtained there is no possibility of our Society carrying on, either legally or safely, a Mission to our own countrymen or to the natives if they should desire it. The Memorial has been

numerously and influentially signed, but, owing to Earl Granville's illness, the great pressure on Government at the end of the session, and the absence of several from town who would have formed part of the deputation, its presentation is postponed for the present. Meanwhile signatures are being added daily, and we shall be glad to receive any that may not yet have been sent in.

We trust our kind friends in London and elsewhere will now make definite arrangements for dissolving views and other lectures for the coming winter's evenings. We are ready to thankfully receive applications.

We feel much indebted to our friends Miss Harton, the Rev. W. Balmain, and Mrs. King, for so kindly responding to our "magic lantern" appeal by an offer to supply our need.

The remarkable pastoral letter of the Roman Catholic Archbishop of Buenos Ayres, forwarded to us by Dr. Humble, is a very significant as well as independent testimony to the value of Dr. Humble's labours in that region, and to the necessity of our keeping up the schools as a most important branch of our Mission-work.

Mr. Lett's paper on the "Religious Question in the Argentine Republic" gives us a very graphic description of the kind of movement that is going on throughout this great and rising continent. The spiritual despotism by which its people have hitherto been bound down is rapidly breaking up before the advance of an enlightened reason; but, to prevent the terrible and natural reaction in the direction of scepticism and infidelity, it is the solemn duty of every man who values "the truth as it is in Jesus" to present to the perplexed minds and consciences of the people a pure form of the Christian Church, a real transcript of God's inspired Word. Like the gold in their own mines, the past religion of South America needs to be sought for, and dug out, and disencumbered of impure heavy and useless earthy crust, and then crushed and made meet for the sanctuary of Christ. In other words, the temple needs another cleansing, and the worship of Spirit and of Truth again impressed on

weary and heavy-laden hearts. In this blessed work may God give us grace and power to take our part.

The Rev. T. J. Scott started for San Paulo on July 30th.

Letters of interest have been received from our good Bishop, the last dated from Monte Video, from whence the Bishop was about to proceed on a visitation tour to visit our various stations on the East coast.

We have had a long and very interesting letter from Dr. Cunningham, dated June 15th, from on board the "Tycho Brahe," and within sight of South America. We are thankful to find he has had a safe and prosperous voyage, and has gone with the Bishop to Rosario.

It is a subject of great satisfaction to find the "Juvenile Association" of Lee and Blackheath still bringing in such substantial help to the Society—a strong argument for the extension of such Associations throughout the country.

Mr. Gardner B. Perry has kindly informed us that the apprehensions expressed by the Rev. S. S. Morris, of H.M.S. "Garnet," as to the illegality of the Chupat marriages, are groundless. He quotes from official sources to show that the Argentine Republic at least recognises such marriages. Mr. Morris's remarks appeared in the Magazine of May last.

SOUTHERN MISSION.

KEPPEL ISLAND.

MR. R. H. BURLEIGH, the Catechist, writes as follows :—

"*Keppel Island, April 29th*, 1881.

"I expect you will think the communications from this quarter very spare, but I have in a previous letter sought to explain why you cannot hear from us more frequently, so I will not attempt to enlarge upon the subject now.

"In your last you requested me to give you an account of the changes here during the last twelve months ; I will do so farther on.

"About a month since an American schooner anchored here, and a number of the crew came by invitation to our Prayer-meeting, amongst

their number one poor negro. Our little cottage was packed; and the hearty way in which the hymns were sung, and their attention to the words spoken, would have rejoiced you very much. It reminded us of our past work in England, and made us wish that our scholars would join in God's praises as heartily as they did. Upon the Sabbath they again, together with their captain and mate, attended our morning service. I chose for my text St. James xi. 10, and hymns in which they could all join, and I never remember being assisted from on high in a greater measure than on that occasion. We found Captain Cheeseborough very kind, and enjoyed his visit very much indeed, and we believe he has the welfare of his crew in his heart.

"The dark evenings are coming on; and as some of our boys have a very poor idea of time, we have them knocking at the door as early as six o'clock; the hour fixed is seven p.m. But we believe there are some who anxiously look forward to Saturday, and hence their early appearance, and I have observed that those who come to our little service are the most regular attendants at the services on the following day.

"I have been far from well lately, and upon some occasions I have had to most unwillingly send them away, but when nothing has prevented our meeting it has always proved the happiest evening of the week. There are some of the boys of whom I should like to be able to report good things, but though they have been here many years, they are still much disinclined to things which are for their temporal and eternal interests; but I cannot blame myself, I keep back nothing from them, I ever seek to impress upon them the necessity of coming to the Saviour, and pray that God who 'alone ordereth the unruly wills of sinful men,' will grant that they 'may love that which He commandeth, and desire that which He doth promise,' that their hearts 'may surely there be fixed where true joys are to be found,' through Jesus Christ our Lord. And I am not without hope that in some hearts the love of God has been shed abroad, and that the language of their hearts is, 'O teach me more of thy blest ways, Thou spotless Lamb of God.' So that while there is much to discourage, there is also a spark of comfort in the knowledge that some at least are seeking to walk in the road that leadeth unto life eternal.

"Winter is coming on apace, and the time for our evening school drawing near, when I hope, should nothing prevent, to resume this additional work for their improvement and benefit.

"In the summer this is not practicable as the cattle are not brought home till a late hour, and it would be difficult to determine an hour previous to their coming home to be devoted to teaching.

"DAY-SCHOOL.—The hours from 9 to 11 a.m., and 2 p.m. to 3 p.m., continue throughout the year with little interruption.

"H. BURLEIGH."

The Religious Question in the Argentine Republic.

THE following deeply-interesting paper has been forwarded to us:—

"In the Argentine Republic, consolidated and strengthened, in possession of a State Government, with the city of Buenos Ayres set apart as the national capital, revolutions rendered a thing of the past, telegraphs meeting every section of the Confederacy, and a population constantly growing through immigration from Europe, the religious question is now coming to the front, and attracting a special amount of interest.

"One of the foremost results of the independence from Spain, in the early part of the century, and the adoption of Republican principles, was the desire to imitate the United States in the structure of the Constitution and the principles by which the destinies of the great Republic of the North are shaped.

"At length on October 3rd, 1825, the Argentine Congress solemnly declared an inviolable right throughout the territory of the Republic for every man to worship God according to the dictates of his conscience, the Roman Catholic Church being still maintained as the State religion. When the Constitution was adopted as it now stands as the fundamental law of the Confederacy, the following Articles were inserted therein:—

"'Art. 2.—The Federal Government shall maintain the Apostolic Roman Catholic faith.

"'Art. 14.—All the inhabitants of the nation shall enjoy the following rights, according to the law which regulate their exercise, viz., . . . to publish their ideas in the public press without previous censure; . . . to associate for useful purposes; to profess freely their religion; to teach and to learn.

"'Art. 20.—Within the territory of the nation, foreigners shall enjoy all the civil rights of citizens; they can . . . freely profess their religion, and testate and marry.'

"The practical effect of this liberal Constitution has been developed in the existence of Protestant Churches and the cultivation of freedom of thought and speech, so that the most complete liberty of conscience is enjoyed.

"Still the Roman Catholic Church is the official religion, is subventioned by the State, enjoys certain privileges, and affects the civil and legal institutions of the country in certain ways, which are the relics of the old connexion with Spain and her bigoted Roman Catholicism.

"We have now a fierce dispute between Padre Esquin, who was recently made the Bishop of Cordoba, and the authorities of the Cordoba Univer-

sity, which is under the control of the National Government. The question resolves itself into two phases,—whether there shall be a faculty of Theology attached to the University or not; and, if so, who is to nominate the theological professors: shall it be the Bishop of Cordoba, or shall it be the Government? The consequence has been a deadlock, and a violent pull, not merely between the Liberals and the Clericals, but even between two sections of the Clericals themselves. The result is being looked for with anxious interest. Meanwhile there is a cry all but universal in the press for a separation, not merely of the Cordoba Theological Faculty from the University, but of the State from its connexion with the Church.

"Then there comes a movement in Buenos Ayres which has resulted in a petition to Congress with regard to a clause in the Penal Code, Article 229, which enacts imprisonment as the punishment of any one 'who shall marry, being already validly married, or bound by a solemn vow of chastity,' and asking that these words, 'or bound, &c.,' shall be cancelled. The press is up in arms on behalf of this movement, which is virtually a heavy blow against the Roman Church, which will most likely now lose this relic of the olden times, when the Inquisition's dungeons and faggots and fire were the emblems of a faith uncontaminated with modern liberalism.

"Take as a specimen the following extract from the *Independiente*, of Rosario, of June 10:—

"'Now that there are voices calling for it at the doors of Congress, let us set ourselves to reform the Constitution, let us separate the civil and religious powers, let us make away with the menaces of slavery that still hang over our citizens' consciences, let us banish the old Spanish colonial system that is still encamped in our laws under the guise of a theocracy, and then we shall definitely have consummated the work for which the nation has so long striven. The day that we separate the Church from the State we shall have "Llevado la piedra á la cuira dela montana" (borne the stone to the top of the mountain).'

"My long experience here and daily observation convince me that there is a widespread advance of sentiment on this and the subjects associated with it, that a State Church is an anomaly in a Republic, that it is a contradiction of Republican sentiments, that the Roman system is one that never ceases to grasp after political domination, that every restriction on liberty of conscience should be swept away. *And there are many minds which already refuse to submit to Rome. Alas, there are too many who are running into the opposite extreme! All the more need therefore for us to set forth a pure catholic Christianity.*

"The results of every effort in that direction hitherto attempted are such as to afford every encouragement to go on. Only let us work reasonably, well, and perseveringly, and we shall have done our share in building up a true Church which may give hope and light and comfort to many a heart weary with the pretensions of the Vatican, and heavy-laden with the spirit of doubt."

BUENOS AYRES CAMP CHAPLAINCY.

ENGLISH CHURCH SERVICES, 1881.

APRIL.

April	3	5th Sunday in Lent	11 a.m.	Flores	Chapel.
„	3	„ „ „	5 p.m.	Belgrano	Rev. G. Spilsbury's.
„	6	Thursday	10 a.m.	Rosas	Mr. Foster's.
„	10	6th Sunday in Lent	11 a.m.	Espartillar	Mr. Fair's.
„	10	„ „ „	3 p.m.	Negrete	Mr. Shennan's.
„	11	Monday in Holy Week	11 a.m.	Ranchos	Mr. Moore's.
„	12	Tuesday in Holy Week	11 a.m.	Los Huesos	Mr. Finnis'.
„	13	Wednesday in Holy Week	11 a.m.	La Buena Suerte	Mr. McCracken's.
„	15	Good Friday	10 a.m.	Flores	Chapel.
„	17	Easter Day	11 a.m.	Flores (Holy Communion)	Chapel.
„	17	„ „	5 p.m.	Belgrano	Rev. G. Spilsbury's.
„	18	Easter Monday	8 p.m.	Azul	Mr. Enright's.
„	24	1st Sunday after Easter	11 a.m.	9 de Julio	
„	25	S. Mark	7 p.m.	Bragado	Mr. Langley's.

M[redacted].

May	1	2nd Sunday after Easter	11 a.m.	Los Ingleses	Mr. Gibson's.
„	1	„ „ „ „	4 p.m.	Ajó	Mr. Palmer's.
„	3	Tuesday	7 p.m.	Dolores	Mr. Ibbetson's.
„	8	3rd Sunday after Easter	11 a.m.	Flores	Chapel.
„	8	„ „ „ „	5 p.m.	Belgrano	Rev. G. Spilsbury's.
„	13	Friday	10 a.m.	Rosas (Holy Communion)	Mr. Foster's.
„	15	4th Sunday after Easter	11 a.m.	Negrete (Holy Communion)	Mr. Shennan's.
„	15	„ „ „ „	3 p.m.	Los Sajones	Mr. G. Lawrie's.
„	22	5th Sunday after Easter	11 a.m.	Flores (Holy Communion)	Chapel.
„	22	„ „ „ „	5 p.m.	Belgrano	Rev. G. Spilsbury's.
„	26	Ascension Day	3 p.m.	Alegre	Mr. Garland's.
„	29	Sunday after Ascension	11 a.m.	Cachari (Holy Communion)	Mr. Naylor's.
„	29	„ „ „	3 p.m.	Pinedo	Mr. Grant's.

All communications as to Services, Baptisms, Marriages, &c., can be addressed to the Chaplain, care of Messrs. Krabbe, Higgins, & Co., 36, San Martin, Buenos Ayres.

J. H. GYBBON-SPILSBURY, Chaplain.

Argentine Republic.

BUENOS AYRES CAMP CHAPLAINCY.

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

"19, *General Taz, Belgrano, June* 21*st*, 1881.

"We are expecting the Bishop about the end of the month. I have fourteen candidates for confirmation.

"I enclose you a comparative summary of the first six months (from Nov. to May) of this year's duty as contrasting with the similar period of the last year, and a statement of the probable receipts for the whole of the year. They show about a hundred pounds more than last year.

"I have submitted a plan for the better working of the Chaplaincy. It is to divide it into two: one working, serving Flores and the Western Camps, with salary of 350*l*. (if unmarried); the other working the Southern Camps, with also a salary of 350*l*.

"Both Chaplains would have to be unmarried and hard-working, energetic men. They should also be University men. Meanwhile, I have informed his Lordship of my intention to return to England next March.

"You will be glad to hear that the Spanish services instituted in the town of Dolores have proved so far most successful.

"J. H. GYBBON-SPILSBURY."

PATAGONES.

IN a letter from Rev. Dr. Humble he says:—

"*Patagones, South America, May* 7, 1881.

"I have now a different department in this municipality to what I had before, which was public instruction; I have to look after the children, especially orphans and Indian children who are placed out in various families, and see that they are properly treated and educated, &c. All complaints of ill-treatment or neglect of the children are made to me. I am called Juez de Menores. The duties are very light, and do not interfere with other work.

"I am in hopes of seeing British emigration coming to the fertile valley of the Rio Negro; there is an immense extent of territory waiting to be

occupied, and believed to be safe now from Indians. The poor Irish would, I think, be better off here than where they are.

"The military expedition on the south side of the Rio Negro has not yet returned."

THE following remarkable document comes to us through Mr. Lett and Dr. Humble :—

"*Patagones, June 8th,* 1881.

"A few days ago I heard from Mr. Lett, enclosing a letter of the Archbishop of Buenos Ayres, directed to the Chief of the Silesian Order, and which appeared in a paper called *El Boletia Silesiana* in Turin. Mr. Lett suggested my translating the letter and sending it to the Committee, which I accordingly have done.

"The Archbishop's letter contains some inaccuracies ; for instance there are three Romish priests here instead of one, and it is not true that I make attendance at our church a condition of my giving medical assistance.

"GEORGE A. HUMBLE."

A Letter from the Archbishop of Buenos Ayres to the head of the Salesean Order. Published in the "Boletia Salesiana," Turin.

REV. DR. BOSCO,

"The moment has finally arrived at which I can write to you respecting the Mission in Patagonia which made my heart anxious, as well as respecting the parish of Patagones, which can serve as a centre for the Mission.

"As you will have seen from the letters of Mr. Costamagna, his parish of Patagones comprises—

"1. Carmen of Patagones, with about 3,500 souls, and it is there the priests reside who holds the curacy.

"2. The Guardia Mitre, which is situated about 17 leagues from Patagones, with a population of almost 1,000 souls.

"3. The Colony of Conesa, 34 leagues from Patagones, where are found about 800 Indians of the tribe of Catreel.

"4. The new town of Choel-Choel, 70 leagues from Patagones, with nearly 2,000 souls between Christians and Indians.

"All these places are situated on the north bank of the Rio Negro, which can be easily crossed, since at its widest part it does not exceed 270 mitres.

"In front of Carmen de Patagones, on the margin of the river, actually in Patagonia, there stands the town of Mercedes of Patagonia, where the

Governor of these territories resides. There you have a church suited to the population, which consists of 1,500 souls. About eight leagues from Mercedes exist the colony of San Francisco Saverio, also on the south coast of the Rio Negro, and consequently in Patagonia : this colony is composed of 400 Indians belonging to Linares.

"All these places have only one priest, who, on feast-days, having celebrated mass in the spot where he resides, crosses the river to celebrate a second mass in Mercedes of Patagonia. It is easy to see it is impossible for one priest to suffice for the regular services of all those parishes, even if he had a coadjutor ; and to my great grief I have not yet been able to find a remedy for this necessity, on account of the complete want of priests.

"The Lazarist Fathers, some years ago, took charge of this Mission, but all they did was to prepare the houses for the missionaries, and afterwards from want of agents they had to abandon it.

"To all these misfortunes are added the sad effects of the Protestant missionaries, who work in this country with all the more success, because, until now, we have not been able to apply a remedy.

"To crown all these misfortunes, the poor inhabitants of Mercedes have a doctor who is not only a Protestant, but also a Protestant minister. For many years he has had a chapel there, and his visits to the sick are made under the condition that they and their families attend his church. There exists one single school for boys, and this is entrusted to a Protestant ; consequently these poor inhabitants are reduced to the sad necessity of either going without a doctor or of sending for a Protestant, who neglects no opportunity of propagating error ; in addition to not being able to send their children to the only school, without danger of their being exposed to the seduction of Protestantism.

"The same is the case with the Indians of Linares, in the colony of San Francisco Saverio, where, in like manner, there exists only one school, and that managed by a Protestant.

"It is easy to see the necessity for missionaries is immense ; the danger of perversion for these faithful persons, deprived of all human aid, could not be greater, and my heart, at the sight of so much evil for which I can find no remedy, suffers more than it is possible to imagine.

"For this reason I apply to your Reverence with the most keen solicitude which the heart of a prelate is capable of feeling, and entreat you, by the bowels of our Lord Jesus Christ, to hasten to my help, in order to succour so many abandoned souls.

"The opening of a Salesian school in Mercedes would soon cause the Protestant school to be shut up ; and the same would reappear in the colony of San Francisco Saverio.

* * * *

✠ "FEDERICO,

"Archbishop of Buenos Ayres."

Uruguay.

SALTO AND FRAY BENTOS.

THE following is from the Rev. W. H. Shimield :—

"My journey out there was rather an adventurous one. As no one was aware of my going and consequently no horse to meet me, I took 'Saino' in the diligence, intending to ride out on him to Mr. Bordes'. I left Mercedes at 4 p.m., and 'Saino' went well until I was two leagues from Mr. Bordes, and then he was completely tired out and could not move faster than a walk. The gallop of seven leagues in the diligence had fagged him out. Darkness came on, and as there was no road I had to go blindly on, with the prospect if I lost my way of spending the night in the camp and with a dreadful storm coming on. Fortunately I struck a native house and got a boy to show me the way, and arrived at Mr. Bordes' about 8.30, much to their surprise. The storm came on in the night and rained in torrents for six hours. I went on to the Corraleto the next day, and as I was crossing the river Aguila, my horse floundered into a deep hole out of his depth and completely disappeared, but he quickly got out, and I escaped with a thorough drenching."

Chili.

CHAÑARAL.

FROM Mr. J. S. Robertson we hear :—

"*Chañaral, Chile, May* 27, 1881.

"I am now in a position to speak more freely with respect to our prospects here. Mr. Schjolberg's connection with Carrigalillo has already ceased, and Mr. Peters delivers up the books at the end of this month. They do not, however, intend to remove their families from Chañaral at present, and although they may spend most of their time at Taltal, where they own large pampas of salitre, still Chañaral will be the head-quarters of both gentlemen.

"My visits to Carrigalillo, I regret very much to say, are over, but as many of the employés at Carrigalillo are to be at Las Animas, we look forward to speedily resuming our monthly services there. Our numbers in the port, too, will perhaps be increased very soon. Thus what at first appeared to us likely to break up the entire community here may even-

tually concentrate our forces more. To lose the families of Mr. Schjolberg and Mr. Peters and their dependants would considerably thin the school. Then, again, both gentlemen are active workers in church matters. If any unforeseen circumstances take place, I will not fail (D.V.) to acquaint you. I have written to the Bishop explaining matters as well as I could.

"Now that Mr. Schjolberg and Mr. Peters will be more closely connected with Taltal, I shall look forward with more hope to be able to visit that port occasionally for service. Mr. and Mrs. Woodgate and Mr. A. Kennedy will also do all they can to further this object."

LOTA.

THE Rev. J. A. Dodds writes as follows:—

"*Lota, Chile, May 3rd*, 1881.

"Since I last wrote to you work has been going on much the same as usual. My visiting I keep up, and so let them see that they are not quite forgotten. I believe that, as a rule, good visiting fills the churches. It makes pastor and people better known to each other, and breaks down the middle wall of partition between them. The numbers of our congregations have well kept up, though the weather has been inclement and threatening several times. Indeed, so far, we have had a good downfall of rain considering, although we have had much fine weather also. The last three weeks or a month have been fairly favourable, and the congregations, therefore, the same. On Good Friday we had 62 present; on Easter 83 in the morning and 57 in the evening, and 6 present at the administration of the Lord's Supper. The 1st Sunday after Easter 63 in morning and 41 in the evening. (The weather was very threatening to-day.) The 2nd Sunday after Easter (last Sunday) 76 in the morning and 58 in the evening; and 10 present at the Lord's Supper.

"This latter number of 10 recipients of the Holy Communion seems lamentably small; although it is the largest number I have had attend it since I have been here, and therefore it encourages me, so far. Indeed, I think it is a cause for gratitude and encouragement, because comparing the number 10 with the congregation 76, I think it is more than comparable with the generality of congregations at home, though I admit that I have a right to expect more of people here than at home, as there are a fair number who, by their support to the Society, show that they are anxious to have a clergyman here, and indeed have at times put themselves about to obtain one from the Society. Yet we must remember that the very fact of their being abroad, surrounded by adverse influences on all hands, is a great drawback to vital Christianity. Here, in a country where

the national religion is nominally Roman Catholic, but where in reality there is more infidelity than anything else, and where the Sunday, instead of being hallowed, is desecrated, and looked upon as a day for pleasure, it needs a great amount of moral courage and earnest vital religion to withstand such an overwhelming external and national influence with which you are surrounded daily, and into the current of which you are always in danger of being drawn. But 'by grace are ye saved.' And here in South America it needs a great amount of grace to keep up to anything like the standard of holiness we have at home in England—far, very far, from what we have in our own minds of a standard to aim at, and hopelessly far (except that God is merciful) short of that standard we have in Christ Jesus.

"A subscription list is afoot here to buy an American organ for the church, as we have no instrument belonging to the church, but one is very kindly lent us by Mrs. Condon.

"This list has been set on foot by a Mr. J. B. Smith, a schoolmaster here, who is on the list of subscribers, and who has lately become a Sunday-school teacher, and is going to undertake the duty, at his own suggestion, of choirmaster from this week. The choir, which is, of course, a mixed one, desires a little training by one like himself who understands music, and I hope he will be successful in his attempt."

THE Rev. G. P. Quick writes :—

"*Truckee, California, July 2nd,* 1881.

"I received your letter of May 27th, in San Francisco, on Saturday last. I had been away walking in the Yosemite and the Sierra Nevada Mountains, and so it remained at Messrs. Balfour Guthrie's till my return.

"In reply to your inquiry about the payment to Pastor Zink, I looked at the notes in my draft book, and found the last entry '28th June, 1880, for quarter ending 30th June, 1880.'

"I am very sorry if I did not report about Pastor Zink's work. I made special inquiry about it from various sources, and went to hear him preach once at Rio Claro. The opinion I formed was that he is working very earnestly and devotedly and doing much good. I think it is a good work to help him with a view to his work among the Brazilians. I understand that he has lately been giving more especial attention to that branch of his duty, and that he has made great progress in his knowledge of the language. He generally holds services where he visits both in German and in Portuguese.

"I intend to hurry back now as quickly as I can, stopping only a week in Colorado and a week in the East, then I shall have great pleasure in making your personal acquaintance and in meeting my old friends.

"I was disappointed in not meeting Captain Stephens in San Francisco. It appears that he has gone round to Vancouver by Honolulu.

"This morning I was looking for the train at five o'clock, and it is now about eleven, and I am still waiting to go. A snow shed has been burnt and a freight train thrown off the line.

"I have climbed Mount Dana and some other mountains and seen the wonderful beauty of the Yosemite. And I had the delight of preaching to a large congregation of tourists in that sweet valley. I also preached in Grace Church, San Francisco, last Sunday.

"My travels have been a great delight, but still I shall be glad to be home and at regular work again. "GEORGE P. QUICK."

Memorial on Religious Liberty in Peru.

"*To the* Right Honourable Earl GRANVILLE, K.G., *Her Majesty's Principal Secretary of State for Foreign Affairs.*

"MAY IT PLEASE YOUR LORDSHIP,

"We, the undersigned members of the South American Missionary Society, and of the British and Foreign Bible Society, Merchants, Capitalists, and others, interested in the welfare and prosperity of South America, beg leave respectfully to lay before your Lordship some considerations which we earnestly trust may induce your Lordship and the Government of this country to use your friendly offices to obtain from the State of Peru an enactment securing to resident British subjects, as well as to foreigners, the privilege of full religious liberty.

"We do not venture to express any opinion on the causes, political or other, which have led up to the unhappy prostration and anarchy now prevailing in that State; but we do venture to deplore in its past history the absence from the Constitution of legal sanction for the free circulation of the Word of God and for entire freedom in the exercise of religious worship and teaching. This we believe to be indispensable to the peace and prosperity of a nation, and it happily now exists to a large extent in many of the States of the South American Continent.

"It is not our province to enter into a criticism of the internal policy of the Peruvian Republic. Our purpose is to bring under the notice of your Lordship the condition of a vast number of foreigners in Peru, the most of them our own countrymen. Many of these Englishmen are engaged in mercantile and agricultural pursuits, but the greater number are mechanics, who, with their families, are scattered up and down throughout the republic. At the present time public worship according

to the rites of the English Church is barely tolerated, not legalized, in Lima and in Callao; but in other parts of Peru there is no legal sanction for any form of worship but that of the Roman Catholic Church. We need not point out how important it is that English artisans in foreign lands should have an opportunity afforded them of giving their children a useful education, and of bringing them up in the faith of their fathers; and it is a subject of thankfulness that our wealthier countrymen at home, moved by Christian patriotism, are not slow to follow their poorer fellow-countrymen, and to help in providing them with those means of religious and mental improvement which they had possessed in their own country. But this need cannot be adequately met nor this philanthropy exercised unless the laws of Peru, which now hamper and discourage it, are so relaxed and amended as to give scope for its free and legal exercise.

"In considering the special circumstances of Peru, we are painfully reminded of the fact that millions of money belonging to the English people are invested in that State, and that, therefore, we have a reasonable claim to seek to advance such high principles in its government as may further the material as well as the moral and religious interests of our countrymen both in England and South America.

"For these reasons we venture respectfully to approach you, in the hope that your Lordship, in the responsible office you hold, as representing the Government with which you are associated, may see fit to exert some influence with the Government of Peru in such form as you may deem most expedient, with a view to its introducing into the Constitution enactments which may ensure to our countrymen, to those of other nationalities, and to the people of Peru itself, the invaluable blessings of that well-regulated religious freedom under which so many countries of the world have risen in the scale of nations.

"And your Petitioners shall ever pray."

This Memorial has been signed by the Archbishop of Canterbury, Archbishop of York, Bishop of London, Bishop of Winchester, Bishop of Meath, Lord Shaftesbury, the Dean of Canterbury, S. Morley, Esq., M.P., R. N. Fowler, Esq., M.P., Sir W. Charley, Sir C. Caffin, H. Kendall and Sons; Bates, Stokes, and Co.; Cotesworth, Lyne, and Co.; Balfour, Williamson, and Co., and a large number of the most influential men in the two Societies above mentioned, and also by several important merchants and commercial firms interested in the welfare and progress of South America.

Chili and Peru.

EXTRACT from letter received by one of our Committee :—

"*Valparaiso, March 30th*, 1881.

"The imposing of a monthly war contribution on Lima is not 'drawing,' and the Chilian Minister Vergara (Fco.) declines to carry out the savage alternative enjoined on him to destroy three times the value of property. The statesmen recently arrived from Lima give a new conviction to their friends here, namely, that Peru is ruined, her people starving, her industries suspended, a Government powerless, while anarchy prevails where Chili does not rule. It has not the means of paying for Chilian occupation, much less of paying Chili to go. The impression now gains ground that Peru's wealth (since guano has ceased to draw loans, and nitrate has passed to Chili) is a myth and a fallacy, and that the sooner the Chilians clear out and leave it to its own devices the better it will be for Chili. It is something gained to get friends here to see this, and to realize that their dreams of war indemnities and untold wealth are all 'fudge.' They will all the sooner come round to face facts and results growing out of the war; the first of which is, that as a financial adventure it is a failure, unless stringent and serious economies are at once gone into, which, we may add for your information, is in the last degree improbable."

NORTHERN MISSION.

AMAZON RIVER.

THE following is a continuation of Lieutenant Jones' interesting Diary :—

"*7th, Thursday.*—Walling and fitting lower part of house. Some of our men went to the 'Caixuera,' an india-rubber depôt about six miles up the river, yesterday, and came back during the night bringing some fish. They left it in canoe till morning, when they found it gone; supposed an alligator had carried the fish off. It has been a cool day to-day. Boys went into the forest gathering fruit. One of them afterwards, annoyed at something, threw it all down the side of the river bank. As it was a fruit from which they make a capital drink, I thought the best thing for him to do would be to pick it all up again: first, as a lesson; second, not to disappoint children in their favourite beverage.

"*8th, Friday.*—Finished storeroom, putting padlock on. We had a heavy shower of rain last night, and another one about 11 a.m. Took

children to school. Very sultry during afternoon, but has turned out a wet evening. One of our boys not very well this evening.

"9*th*, *Saturday*.—To-day we were employed in putting a back to the staircase leading to our rooms, and clearing round the house, and in afternoon cleared out the room where the boys at present sleep. We had one or two slight showers of rain. One of the boys went out shooting and brought back an anteater ; also two or three birds.

"10*th*, *Sunday*.—Rained from an early hour this morning. Seeing the boys out in the rain, I called them in, and did not let them out till the rain had stopped. They forget that they have clothes on, and the result is that one or two of them have been lately suffering from (I think) a slight attack of ague. I generally give them books with pictures to look at on Sunday ; they take an interest in the pictures. The boys who are with me were brought here January last by the superintendent. As a rule one is not much inclined to move about during afternoon, especially when there are no clouds to soften the rays of the sun.

"11*th*, *Monday*.—This morning I cleared the room in which the boys sleep, turning out all the books and papers and putting them in the hut in which school is conducted, burning many papers which were of no good ; the men with boys cutting stakes and crossbars for the corral. It rained heavily this afternoon from about 3.30 to 7 p.m. In fact, we have had a great deal of rain these last ten days. The fisherman went out fishing and brought back one large fish and one bird.

"12*th*, *Tuesday*.—Employed to-day in cutting posts for corral. In afternoon placed stakes in position enclosing a space about 200 feet by 105 feet. We had a heavy downfall of rain last night, which lasted about two hours. The children had a capital dinner to-day. This evening another very heavy downfall of rain passed away towards our left, with vivid flashes of lightning. Men working by piecework busy cutting down trees according to contract.

"13*th*, *Wednesday*.—I did not have school to-day. Men and boys employed in cutting more material for corral, and this afternoon fixing posts in position.

"14*th*, *Thursday*.—This morning the steamer 'Joao Augusto' passed (about 9.30 a.m.). To-day we finished three sides of corral. It has been very cloudy, and the air at such times in the rainy season is literally swarming with the insects called piums ; at such times they are perfect pests. It is next to impossible to work ; you have to cover your face and hands all over, and sometimes they leave on you an impression which is not to be forgotten for some time (in my case for two months and more). I went to the cemetery during the afternoon, with a view to see what was to be done there, as the undergrowth is rampant in these parts, and soon gets the upper hand.

"15*th*, *Good Friday*.—This day we kept with the boys as Sunday.

"16*th*, *Saturday*.—It has been a beautiful day to-day, although hot

during the afternoon. The boys went out fishing to-day, and brought back several fish. One of the men working by contract on premises sent to me this afternoon asking for medicine for one of his children, an infant aged ten months, who had had a fit of convulsions. I sent him some medicine, 'chamomilla,' and in case it failed, belladonna, with directions. The child has been ailing for over a month, and I think the child ought to have been taken to Manaos for medical advice.

"17*th*, *Sunday*.—It has been a very fine day to-day. This morning I was asked for some more medicine for child, as the poor little infant could not keep anything down. On the approval of my wife I sent some 'Viratrum viride,' but with reluctance, as I did not approve of the child being forced; my wife at the same time went down herself to see it. About noon I was again asked for a different medicine. I saw the case was hopeless; my wife went immediately down to see what could be done, but the little child was dying, and my wife was with it till it died. I offered them my services, and had the path leading down to the cemetery, and the cemetery itself, prepared, and they buried the poor little thing at 6 p.m. The family are Roman Catholics, but I was hoping to have been myself at the funeral, and waited for some time, but as it was becoming dark, I thought that the funeral would have been put off till morning, and was surprised to hear that during the firing off of rockets, which we heard shortly after 6 p.m., the funeral took place.

"18*th*, *Monday*.—Employed recutting paths to cemetery. An overwhelming number of piums to-day, more than we have had since I ave been here. One of the boys has not been very well lately.

"19*th*, *Tuesday*.—Last night my wife decided upon returning home to England, but it was not till after a hopeless view of her own fitness for the climate. Seldom free from headaches, from which she suffers intensely at times, I have felt alarmed at the nervous state my wife appeared to be in at times, and had felt that it was useless her stopping out. There is no medical aid to be had in case of an emergency, and if my wife remained out here any longer, it would be only trifling with her own health and that of the child.

"We had two heavy showers of rain this afternoon. The road to cemetery was finished this morning; we also have made fresh crosses, which are being painted now. Three canoes passed up river this morning, with Ipurinas in them; one of them was a brother of 'Irima' (our boy), the others fishermen. One of the boys was attacked with severe pains this evening; I fancy, from what I have heard, he eats leaves, but also he has an intense appetite and eats all day, and I have no doubt bathing immediately after he had had his dinner has made him suffer. Took the children to school.

"20*th*, *Wednesday*.—This day has been cloudy. To-day employed finishing cemetery, painting crosses for the graves, also cutting pieces of wood to surround the grave-beds. In afternoon, railing in lower side of corral.

Children at school. We had some rain during the afternoon, but a beautiful evening; 9.30, we have just heard whistle of steam-launch with the superintendent on board, and now, 10 p.m., it is raining fast.

"21*st*. *Thursday*.—Heavy rain during morning up to about 12 noon. The steamer 'Andira' came from Para and Manaos with a few papers, &c., and heavily loaded, and is taking up a number of men for the india-rubber season, which is just commencing. They are going this year, I hear, nearly up to the head of the river where it branches off into two streams; in fact there is, I believe, a population of a few thousands dwelling on this river at the present time, and in time I have no doubt it will be the most thickly-populated of any affluent of the Amazons; and as far as I can hear it is very healthy higher up the river, and, as I said before, the tribes are friendly, and if they are not friendly in any other part of the world, it is my firm conviction that the white man is solely to blame, every man who travels being a pioneer of civilization, whether he be a merchant, missionary, or amateur traveller, &c. He too often abuses his privileges, and it is my opinion that too often that is the hardest fight of a missionary's life, viz., to fight against the evils brought by his own particular race.

(*To be continued.*)

IN MEMORIAM.

OUR Society has recently, by the deaths of the Rev. Canon Despard and Mrs. Heathcote, lost two of its oldest and staunchest friends. To the former's untiring energy the resuscitation of the Patagonian Mission, after Captain Gardiner's death, was largely due. "Hope deferred, not lost," the title of his well-known book, was the key-note of his subsequent labours at Keppel Island, and though long separated from the Society's work he to the last, in his Australian home, interested himself in the progress of our Mission.

Mrs. Heathcote, during the last thirty years, helped the cause as few others could. Connected with Captain Gardiner by marriage, she not only warmly befriended the Mission herself, but used her influence to excite an interest among all those with whose education she had to do. It would be hard to number the various homes in which the interest felt in South America may be traced to early days at Southwell. An Annual "Sale of Work," producing sums varying from 150*l*. to 200*l*. speaks for itself. Of both our departed friends may be said more truly than of most, "Their works do follow them."

Proceedings in the Provinces.

IN our last notice of this branch of our Home Work we alluded to the comparative paucity of meetings during the summer months. We cannot wonder at this, as of our town population so many are absent on holiday at this time, or, if unable to leave home, at least like to breathe the pure breath of heaven, when the toil of the day is over. But surely those whose lot is cast in the country, and who are able week after week to gather together a goodly number of their neighbours for such recreation as lawn tennis, might help the missionary cause by opening their houses and gardens for the recital of some of those details which reach us from the foreign fields of Christian labour. Many would thus be reached who now, though well-disposed, know scarcely anything of Missions. The Garden Party is so firmly established as an institution that it might well be turned to really Christian account. The cause of our Society was pleaded for the third time, on July 29th, at a gathering of this kind at Wingfield, near Trowbridge, and resulted in a collection twice as large as that made at the Annual Meeting, which used to be held in that town. A meeting, on a smaller scale, convened at the house of Lieut. Sulivan, R.N., also did good service by introducing our work to the vicar of the parish and others, to whom it was unknown. But for the persistent rain the immediate results would probably have been greater. Sermons were preached at Iver, Bucks; South Stoke, Somerset; Cranbrook, Kent; and Blakeney, Gloucestershire. Those at Cranbrook were the first we have ever had there, and were kindly undertaken by the Rev. B. C. Huntley, late of San Paulo, Brazil.

Mr. Welby has been utilising the slack months in the Midland district by arranging his autumn and winter programme of lectures and sermons. He preached sermons, however, at Kegworth, on the 7th, and at Holy Trinity, Nottingham, on the 14th of August.

The Rev. W. Acworth, Vicar of South Stoke, kindly acted as our deputation at St. Silas', Glasgow, and St. Thomas', Edinburgh, and added more than twenty pounds to our funds by his appeals.

Ireland is occupying much of our thoughts at present, Mr. Farmer being engaged on a ten weeks' tour in Cavan, Derry, Donegal, &c., and Lieut. Sulivan being about to proceed to County Cork for a month's tour in September. All our readers will join with us in saying, "God speed our Irish friends!" It is encouraging to find that, in spite of her land troubles, Ireland last year gave over 700*l.* to South American Missions.

Allusion is made elsewhere to the loss sustained by our Society in the deaths of Canon Despard and Mrs. Heathcote. We may here add that we have also lost by death a recently-elected Vice-President, Colonel Joicey, M.P., and two very old and valued supporters, the Rev. R. Skinner, Rector of Swefling, and the Rev. H. C. Minchin, Vicar of St. Mary-de-Lode, Gloucester.

Gleanings.

THE DESERTED FAMILY.

"THE GREATEST OF THESE IS CHARITY."

MRS. THOMPSON was left a widow, with a son and daughter of almost ripened years. She possessed a decent competence from a trade which she continued to carry on after her husband's death. Her children were her assistants, and almost sole companions. The lives of this household were unmarked by any striking event for several years after the death of Mr. Thompson. The daughter was much admired for her beauty and temper. The son possessed a cultivated mind and rather elegant manners: he was steady and contented, but not particularly industrious. The habits of this family at length assumed a new direction. There came to lodge with Mrs. Thompson a young man who had been educated at the bar, but whose irregularities had prevented that application which is requisite to ensure success in this arduous profession. He possessed great natural qualifications—a handsome person, a graceful address, a fluent and often impassioned and eloquent style of conversation, a facility in understanding a subject and a readiness in communicating it to others. He was habitually proud, and his deportment induced Mrs. Thompson and her family to assign to him all the qualifications which should distinguish the gentleman, from his constant readiness to claim the respect which belongs to that character. The evidence of his occasiona vices, for he was not very tenacious of concealing them, did not inspire her with that caution which it became her, as a mother, most vigilantly to exercise. She was blinded to the spots of his character by the polish which appeared npon its surface; and she permitted a more unreserved intercourse between Mr. Slater and her children than her knowledge of his conduct ought to have warranted.

The pride of Slater had long concealed the indigence of his circumstances from the family into which he had been admitted; but a variety of painful evasions at length revealed to William Thompson that his friend was in debt. He contrived, however, honourably to discharge his pecuniary obligations to his hostess; and the knowledge of his poverty did not, therefore, involve any suspicion of his principles. He evidently was pleased with the society of Mrs. Thompson and her family, and the courtesies which he exhibited towards them were felt as a condescension. He became at length the companion of their table and of all their vacant hours.

William Thompson possessed correct principles and good sense, but he had seen litle of mankind, and he was not insensible to flattery. Slater

contrived to lead him along a path which is every day betraying the credulity of the young to their destruction. He persuaded him that his qualifications were superior to the station in which he was moving ; that the drudgery of a business was unsuited to the acquirements which he possessed, and to the talents which he might display ; that an aspiring disposition like his might win for him the highest preferment, if it had suitable opportunities for its developement. Slater pointed to the army as the road to fortune and happiness ; and William, like many other inexperienced youths, sighed for the glories of a sword and an epaulette. He contracted expensive habits ; and, had not his innate virtue interposed, the control and direction of Slater would have miserably qualified him for the honours of a gentleman by teaching him a smattering of the profligacy of a rake.

Slater was more completely successful in obtaining an influence over the mind of the daughter. She became devotedly attached to him, and he offered sufficient homage to her beauty and her accomplishments to persuade her that the sentiment was reciprocally powerful.

It was at this period that Mrs. Thompson died. Her son and daughter each inherited a small disposable property ; and to William she bequeathed the trade which his father had honourably pursued. After the pause of a few months, the arguments of Slater overpowered William's judgment. He sold his business for an inconsiderable sum, and was persuaded to think himself as perfect a gentleman as the want of employment could make him. His pride, too, received an additional gratification. Slater, the genteel, the accomplished, "the glass of fashion," the wit who could "set the table in a roar," married his sister. The transition from a life of drudgery to a life of pleasure was complete.

(To be continued.)

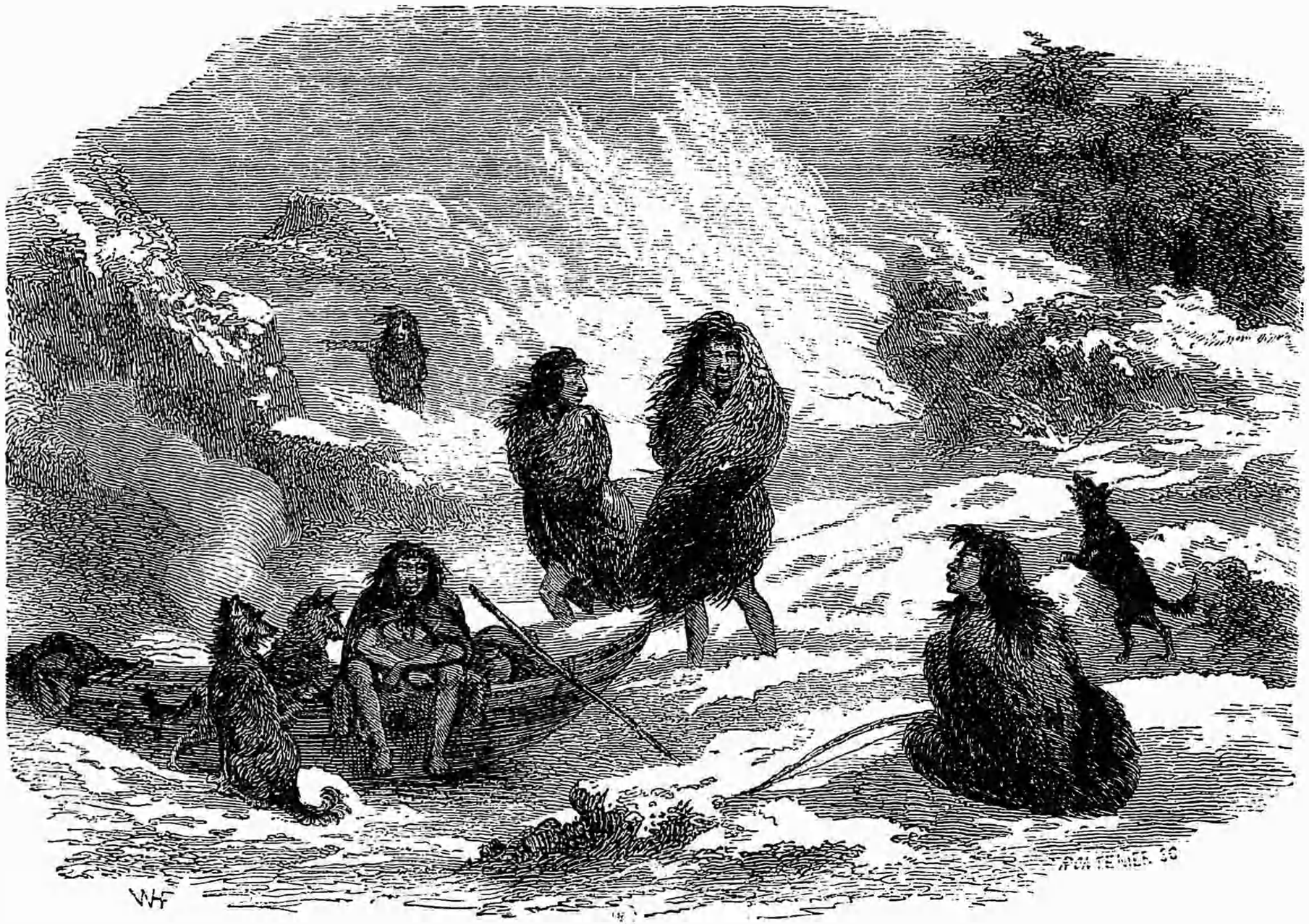
PRAYER UNION.

The following are the subjects suggested for Prayer on Monday, September 5th :—

I. That the Rev. T. J. Scott, now gone out as chaplain and missionary to San Paulo and Santos, may have a safe passage to his destination, and God's blessing abundantly vouchsafed to his labours.

II. That our beloved Bishop of the Falkland Islands may be graciously protected, sustained, and blest in his present journey for the visitation of our Eastern and Southern Stations.

III. That God may raise up a good and able man to take the post of chaplain and missionary at Santiago, and to maintain and increase the sale of the Holy Scriptures through the Bible Depôt now established in the capital of Chili.



FUEGIANS IN WINTER.

THE SOUTH AMERICAN

Missionary Magazine.

OCTOBER 1, 1881.

LETTERS.

SINCE our last issue, letters have been received from Bishop Stirling (*August* 8); Revs. Thomas Bridges (*May* 25); J. H. Gybbon-Spilsbury (*August* 9); W. H. Lloyd (*July* 13, 27, and *August* 2); F. N. Lett (*July* 20); G. P. Quick (*August* 16); W. H. Shimield (*July* 27); George Scott (*August* 9); Dr. Cunningham (*August* 5 and 11); Messrs. W. T. Bartlett (*July* 12); B. Bates (*August* 1); J. Lawrence (*May* 12); J. S. Robertson (*July* 21); Captain Willis (*June* 18).

BUSINESS.

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

The Committee had the pleasure of welcoming the Rev. G. P. Quick, late Chaplain of San Paulo and Santos, on his return to England.

Wilson Noble, Esq., Barrister-at-Law, was elected as a member of the Committee.

At the previous Meeting the Rev. Canon Bardsley was elected as a Vice-President of the Society.

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

FINANCE.

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

The total amount received during the month of August was 736*l.* 9*s.* 11*d.*

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

The subjoined comparative statement of receipts for the first six months of the year was presented by the Finance Committee to the General Committee :—

	Legacies.			Donations.			Subscriptions.			Collections.			Associations.			Miscellaneous.			Totals.		
	£	*s.*	*d.*	£	*s.*	*d.*	£	*s.*	*d.*	£	*s.*	*d.*	£	*s.*	*d.*	£	*s.*	*d.*	£	*s.*	*d.*
1880.....	402	9	0	213	14	6	124	9	0	77	13	0	1933	19	8	151	11	2	2903	16	4
1881.....	279	18	5	113	18	11	115	6	0	28	0	9	1540	15	9	128	8	8	2206	8	6
Decrease 1881...	122	10	7	99	15	7	9	3	0	49	12	3	393	3	11	23	2	6	697	7	10

GENERAL INTELLIGENCE.

THE most welcome intelligence we can convey to our friends is the fact that the "Allen Gardiner" and her gallant captain and crew have, by God's gracious Providence, after a perilous voyage of forty days, been preserved to us amid imminent dangers, and restored to us in safety. They were the subject of much anxiety and apprehension as well as of many prayers, and we have not been disappointed of our hope and trust in Him whose high command the winds and waves obey. To Him let us lift up our voices in devout praise.

We cannot speak, in the second place, in too much thankfulness and commendation of the anxious interest and ready kindness with which we were met on this occasion by the Admiralty and by many of our friends at home and abroad; not least, by

the aid, sympathy, and advice of Admiral Sir J. B. Sulivan and Admiral Prevost.

We would draw special attention to the very deeply interesting letter of our dear friend and devoted missionary the Rev. Thomas Bridges. His perfect acquaintance with the details of the farming and other useful work carried on, and at the same time the devout spirit of Christian love and duty that pervades all the work under his hands, is at once most instructive and encouraging, for it shows in the most eloquent manner that "the trivial round and daily task" may be made, under such circumstances, a "road to God."

Mr. Lawrence records how thankfully the presents of clothing, &c., have been received, and we trust this may lead other kind friends to "do likewise."

Dr. Cunningham's letter will be read with interest and pleasure, and his friends and ours will be glad to learn that he is now in labours abundant and active in the Camps round Buenos Ayres, where our good Bishop was when we last heard from him, cheering and strengthening all around him.

We desire to acknowledge with much thankfulness the generous gifts of printing-presses by Mrs. Soames, of Brighton, and Miss Clark, of Southborough; the one destined for the use of Mr. Shimield and the Mission at Salto and Concordia, and the other for Mr. Bridges and work at Ooshooia.

SOUTHERN MISSION.

Tierra del Fuego.

THE Rev. Thomas Bridges writes:—

"*Tushcapúlan, Ooshooia, May 25th*, 1881.

"I need not tell you that I and mine and many here are well pleased that we are here once more. I am very thankful indeed, and trust that our dear Lord will so assist us in our daily endeavours to do our duties that the poor people around us may be richly blessed, their and our Lord and Saviour glorified, and you and all who pray and labour with us comforted in this work.

"The Lord has been very good to us all the way we have gone, so that we have not only been very happy, but we are also made by our varied experience wiser and stronger to carry out the good objects we are sent forth by you to bring about. We urgently feel our need of the help of our God, which we have every reason to believe will be adequately given, because it is truly and earnestly desired and begged for by us and by many of God's dear children for us. And, indeed, I am conscious of this help being daily given, in a power to speak sensibly and profitably, and in the manner in which the people suffer and attend to words of rebuke, and exhortation to lead a nobler, holier, and happier life. As they have a common humanity with the highest and best, so, I tell them, seek to prove it. Give up your vices, attend to your duties, made binding by your God and Father's utterance, and enable Him to bless you by truly turning to Him with all your heart. I am conscious the Word comes with power, and that it will be in the forming of their lives and characters what the rain and sunshine is to the plants of the field. These dear people have very sincerely welcomed me, and I can truly say that those who most rejoice at my return do not half as much rejoice at it as I do myself.

"My dear wife and I desire to express to our many kind friends and supporters of this Mission our very cordial appreciation of their great kindness to us, and our earnest hope that our mutual sympathies, as well as most grateful recollections of their love, may much strengthen us to fulfil the good and godly objects we are sent here to effect, even the 'turning of the disobedient to the wisdom of the just.' Our daily endeavour is to show to these people the Lord their God in all His glory, so that they may love Him, and gladly follow His holy will, which if they will but truly endeavour to do will bring them for certain present prosperity and eternal good.

"I wrote to you from Sandy Point, from which time and place I will now resume my story.

"On Thursday, April 28th, at 6 a.m., we left Sandy Point roadstead (for it is not a harbour) for Ooshooia, a voyage which I hoped we should accomplish in three or four days; but in place of this we did not reach Ooshooia till the seventeenth day—being 14th May, Saturday, at noon. The cause of our long passage was exceptionally bad weather—strong head winds, accompanied with a constant downpour of rain or sleet and snow. Our chief difficulty was to get westward and leave Cockburn Channel. We were windbound many days in harbours between Cape Tarn and Barbara Channel. Here we had several days' intercourse with a party of natives, who knew no Yahgan, and whose language seemed to me a medley of Alaculoof and Tsónaca. These people were very fond of tobacco and drink, were very poor, and not fine-looking, though an old man who came towards the end of our stay had as fine a skull and raised well-formed forehead as would well compare with the heads of any race. These were well behaved, and gave us no trouble. One of them called himself 'Captain Antonie.'

They knew a little Spanish and English. They chiefly lived upon shellfish. There canoes were of a piece with those the Yahgans make.

"One night we were out in Cockburn Channel. The night was dark and stormy. We had hoped to reach Port Thom, but the wind (N.E.) failed us one hour too soon, and was followed by a stiff south-wester, and though we tried at nightfall to put into several places we could not because of the violent squalls. However, the anxious night was safely past, and we breakfasted the next morning in some harbour in Barrow Head, and this was where we saw the natives. At length we passed round Brecknock Peninsula, and thence got on very nicely to Ooshooia. Off Courtenay Sound some canoes put off to us as we lay becalmed. These were partly Alaculoof and partly Yahgan, and the party to which Fuegia Basket, York Minster, and Boat Memory belonged, and called by the Yahgans 'Setadelowloom.' One of these men, a regular Lapp in feature and stature, called Iahwáhr, had some years ago a narrow escape from some sealers. He was shot in the head either in two places, or else the bullet went in and came out again some three inches further on; but he is none the worse for this serious misadventure. The attack, of which this was a part, was, as far as I can learn, utterly reasonless and wicked on the part of the whites. I was able to speak to these plainly in Yahgan, and I trust they derived some good from what was told them. We heard from them that Fuegia Basket is still well, and was not far off. One of her sons was alongside. *When I was speaking to these people and urging them to live in peace and virtue together, Iahwáhr told me that I should teach my own people first to behave themselves properly.* The weather from the time we rounded Brecknock Peninsula on the 10th inst. till the 16th continued very fine indeed, so that we came back here under very favourable auspices. The weather was simply charming.

"We were towed some two miles right into our anchorage by our own boat, and by a whaleboat from the sealing schooner, then lying at anchor in our harbour, called the 'Thomas Hunt.' This vessel had been many weeks constantly here, the captain having planted his men, as the phrase is, here and there, to pick up what seals they can during the winter season. This man appeared a kind, reasonable man, and has had, he says, no trouble with the natives, and restrains his men from evil. He has lately left, in order to visit his plantations. Also whilst we have been here the 'Wanderer,' commanded by Captain Cheeseborough, has been in. She is a sailing vessel of 150 tons. Both of these vessels have two natives from here, and both the captains promise to treat them well, and they will be helpful to prevent mischief with other natives. The 'Thomas Hunt's' men have prepared here a large pile of fuel logs, for which she will call again. It was about noon when we landed, but before this our own boat, the 'Margaret Dundas,' came off with Messrs. Lawrence and Whaits and a considerable party of natives. Our meeting was most happy, and right thankful were we to hear good news, and to see each

other well and happy. The natives were earnest and quiet in their welcomes, and truly glad am I to be again among them to counsel, and do them the offices of a Christian friend and minister. May we be mutually drawn together by much loveliness in each other's lives.

"On landing many natives were present to meet us, and it was with much pleasure and hope I looked around on the many young men and women, whose intelligence and good conduct struck my notice most favourably, for I found them, even in their outward appearance, superior to what I expected. The tenor of their salutations was, 'We have missed you very much; have long desired your return, and are very glad you have now come back.' We called at the Lawrences, and spent there a very happy hour. Thence we went to our own house, and here, as at the Lawrences, were highly gratified at the attractive appearance of everything.

"Surely we have here a happy home, and we were surprised to find all things and the buildings so well kept. We could not have wished better preparations made for our coming. From our own house we went on to the Whaits and the house adjoining. Here we spent a happy time, and were much comforted by the general tenor of the news. During the afternoon our luggage was brought ashore, and taken up by the natives, who being much in want of food are very desirous of a job. In the evening we had a general meeting at 6.30, to which Messrs. Whaits and Lawrence also came. I gave the people an account of all things of interest to them, and that would tend to stir them up to make greater use of their advantages.

"We had prayer and then separated, thankful for the past and hopeful, very hopeful, for the future. In the Lord our God our hope and stay is. He is constant, loving, and interested in this work, and He will bless the objects of it and its promoters and workers at home and abroad. The work is His, done by His children's children and faithful servants at His command, and it is further done for the benefit of His family, the daily objects of His fatherly love and care, and for our fellow-creatures whose common nature the Lord of Glory wears in heaven, and in which He lived and died to save and benefit these sheep of another race as truly as to save, raise, and benefit us. The same Lord who raised up Moses and Aaron, who put another heart in Kings Saul and David, and who alone was the cause of all the greatness of character and excellence of life of Paul and Daniel, can, and will, through the message of His favour and wisdom, raise up many here out of sin and shame to holiness and glory. Yea, already we have abundant earnests of this grace in the manifest and most happy and extensive transformation of many around us, whose manliness, good sense, and general deportment much struck me. May the Heavenly Father's love, the grace of our Lord Jesus, and the power of the Spirit of our God, who most certainly does preside over the work He has incited them to undertake, and leads them to continue, make His servants a source of rich blessing to the fold of Jesus.

"The next day being Sunday we held our usual native services at 10.30 and 3, which, being long, prevented the usual afternoon Sunday-school. At noon we had our English service in the general room of the Home, which was well-nigh filled with the orphans (25), the Mission families, and the crews of the 'Allen Gardiner' and 'Thomas Hunt.' Out of a full heart of love to the Lord did I speak of Him and for Him, moving the people to seek their joy in Him, in His love, His wisdom, His holiness, His service, and they should not be disappointed; that they should find life worthy of the name in Him. I sought to strengthen all to overcome their faults and to resist temptation by showing them the unworthiness, impropriety, and shamefulness of sin; that there is something infinitely better in the favour of God than in the momentary gratification of evil desires. To incite to love and good works by showing to the people the goodness and worthiness of the Lord their Saviour and King was my object. Spent the evening quietly at home.

"On Monday occupied all day with Messrs. Lawrence and Whaits and a large body of natives getting the goods up, which was effected by 3 p.m., though under great difficulties, as, through the abundant rains and frequent frosts, the road was in a very muddy state from 11.30 onward. The natives worked thoroughly well and won the approval of all beholders. They completed their day by sawing fuel for us; and our fuel-yard, with well-nigh thirty workers in it with saws, axes, and carriers, was a very happy scene. Of course I paid them for this special work.

"Some of the natives here have provided good quantities of fuel for winter use, and three cottages, model ones, are up, though only one (Stirling Meiacole's) is finished internally. Chila yeca, Chila yeca, the Lee Cottage, is now in hand; and good Henry Lory and his wife and two children will soon have the happiness of turning into it. These cottages are also provided with good stoves fitted with needful vessels and an oven.

"These cottages have cost considerably more than the estimated figure—I should suppose nearly double—chiefly because of the great and exceptional difficulties of employing the natives, so much so that Mr. Whaits estimates the work they have done has been as expensive as it would have been in England. I trust that now, with the blessing of God, things may be more propitious. The cottages are thoroughly well put together, they are well lined, and filled in with clay between the lining and outside boarding. They are floored throughout and lined, and the loft above is floored off. There are two partitions dividing the house into three parts, the end rooms being 7 by 14, and the between room, which is the living room, is 10 by 14 in the clear. The two end rooms are again divided, thus form four rooms 7 by 7. Three of these serve as bedrooms, and one as a storeroom and dairy. The loft is $4\frac{1}{2}$ feet in the middle, and each room has a window, hinged. There is but one door to enter from without, and the rooms are entered from the general room. All the rooms

are 8 feet high. The buildings externally are 25 by 15. The stoves with ovens and two or three cooking vessels to match will greatly add to the value of these dwellings to their occupants, whom we trust will prove worthy of care shown them, and live lives of order, thrift, industry, and godliness.

"Besides the three cottages a good calf house has been put up, and also a beef store. There is also a fair supply of various descriptions of wood, board, planks, framing, &c., in hand. Also there is erected a large building below the Orphanage grounds which is 60 by 13 feet. Here is stored the wood which is being seasoned; a part serves as a blacksmith's shop, and another part as a root store. This building is surrounded with a turf wall, and, like the model cottages, boat house, and all the Mission buildings, is roofed with corrugated iron.

"On coming here we found the soil unfrozen, good, and plenty of cabbage in our gardens, and the flower beds still attractive, pinks, pansies, and hyssop being the principal flowers. Since we came sharp frost has set in, and the ground is slightly covered with snow.

"None of the natives have any garden produce worth mentioning, not only because of the small yield, but because they have freely used and spent in buying skins and employment of labour such as they obtained, which this year was but a fraction of what they obtain in good seasons. The chief drawback has been frequent heavy rains and lack of heat. But one fault is theirs: they are very sparing of their labour on their grounds, which they are careless to drain and dress. They leave all the work of their garden for the spring, instead of getting it forward in the fall, which they might very well do. Thus, again, instead of housing and bedding their cattle in order to obtain dressing for the gardens, they let them out all together as soon as they dry, and through want of dressing, their grounds, half-acre lots, are impoverished. They are too ready to attribute their ill success to the bad weather, little suspecting that half of it is owing to their idleness. Samuel Mateen has done well, and he is the only fresh man who has done so. There are three men whose half-acre lots have been enclosed at Mission expense these three years, yet undug and untenanted, though the land is good and well situated. This and many such cases prove that it is not from a backwardness on our part for the Society to help them but from their idleness that they continue, compared with what they ought now to be, so poor and needy. Also this further warns us that it is folly to help those who won't help themselves.

"Of course we are here to heal their evils to the utmost, and this we seek to do by pointing to them how they may certainly improve their circumstances if they only will adopt the means, which are industry and godliness. I show them plainly what the inevitable consequences must be to them if they continue idle, thriftless, lawless, and immoral livers and wanderers, and which have befallen hundreds of thousands of similar people in many lands, even disease, poverty, sin, and final and speedy

extinction. In order to cure their inveterate evil habits you must probe deeply, and plain words of warning, rebuke, and instruction must be perseveringly addressed to them. On account of the scarcity of mussels, limpets, crabs, and swimming fish here, and also of the important winter funguses, or rather parasites, or diseased growths on trees, called Ahman and Uzuf, and also the distance of the fuel supply, almost all our usual residents will disband and go to other places where these supplies are comparatively plentiful and handy. Of one thing I am happy to assure you, that these will exert a good influence wherever they go, and many will honour God by obedience, good conduct, and worship. As we have nothing to employ them on worth mentioning, no workshops, no materials, and as the weather so frequently puts a stop to all labour out of doors at this season, we shall employ very little indeed, and reserve our supplies till we can use them with advantage. But some may say, 'How is it you cannot, with advantage to all parties, employ the natives in felling trees and hauling them to places to be sawn up into boards, &c., even as they do in all parts of North America, where the winter cold is far more severe than here?' This latter is the chief reason why we cannot do here what they can so advantageously do there. The weather there is settled; though cold, it is dry, bright, and calm; here, as a rule, the reverse. There there are no thaws worth mentioning for some four or five months; here they are frequent, when the snow becomes a horrid slush. The circumstances are totally different.

"Again, the working material in the Home, in the shape of six big lads, almost men, whom we must keep employed when not schooled, deducts so much from the work we can give to other natives. Now I do not mean you to understand that no work will be given to the natives to do for the next four months, but, compared with other seasons, it will be little. Thus occasionally, when the weather is suitable, I purpose getting some good timber felled and brought down to the shore; also, there will be the shipments from Sandy Point and Keppel Island to bring up; the cattle to bring in and milk—only five cows at present, the milk now drawn daily being only about four gallons.

"We milk here, as in the Falklands and generally in South America, only once a day. The calves are kept at home, and in bad weather turnips are supplied them. Besides this Mission work for the outsiders, a good deal is supplied by the wants of the Mission families, in cleaning, fuel cutting, &c.

(To be continued.)

MR. LAWRENCE writes as follows:—

"*Ooshooia, Tierra del Fuego, May* 12, 1881.

"Since I last wrote our varied duties have been discharged with the same sincere desire that all our labours may be performed to promote the honour of God and the happiness of the natives of Fireland. May it please Him, who hath called us to this work, to give us such a measure of His grace that we may faithfully fulfil our daily task with cheerfulness and gratitude.

"Our work, notwithstanding its peculiar difficulties, must be progressive, though not at all times to our satisfaction. We are anxious to see great results, and sometimes feel a little disappointed when we ought to be thankful for past success and hopeful for the future.

"It is now more than three months since the 'Allen Gardiner' left Ooshooia; we have daily expected her return during the past few weeks, hoping on her arrival to see our dear friends Mr. and Mrs. Bridges safely brought back again to resume their responsible duties. Having now been absent more than eighteen months, we are anticipating their return with much pleasure. Bishop Stirling, through unforeseen circumstances, has been unable to visit us during the past season; we hope he may yet arrive, though it is now late and the winter is fast approaching. The last visit of the 'Allen Gardiner' brought to us several parcels of goods and acceptable clothing for the natives, from Miss Pearson, Miss Marsh, Mrs. Green, and Mrs. Gardiner, also from other friends a parcel of illustrated papers. I therefore embrace the opportunity of offering our best thanks to all for their kind sympathy and real interest in the work at Ooshooia. Should any fellow-workers wish to know what clothing is most suitable for the Indians, I would say, anything dark, strong material, and as plain as possible. Most of the people are too poor to purchase much from the store; almost the only means they have of obtaining imported food and clothing is by working whenever we can employ them, as sealskins are scarce now among the natives since the sealing vessels have carried away so many. The American schooner 'Thomas Hunt' is now lying at anchor off Ooshooia. This is the second time this season Captain Lynch has called at this place; he wishes to remain here a few weeks before revisiting the seal rookeries, where he has left some of his men. We have not heard of any misconduct from the crew of this vessel toward the natives. The Captain and most of the men have attended Divine service on Sundays, and expressed their desire to have some books. A few New Testaments and any other suitable books for such purposes would be very acceptable."

"The Allen Gardiner."

CAPTAIN WILLIS describes his long and anxious voyages from Sandy Point to Ooshooia and back, as follows :—

"'*Allen Gardiner*,' *Tierra del Fuego*, *June* 18*th*, 1881.

"We left Sandy Point on April 27th at daylight with a light northerly wind, and the next day anchored at about noon between Transition Bay and Cape Leven with a S.W. gale and sleet, where we remained until May 3rd, and hove up with a N.E. wind, which we expected would take us round the dreaded Brecknock Peninsula. At about 3 p.m., when between Kirke Rocks and Enderby Islands, the wind fell light, and at four changed to W.S.W. I endeavoured to beat to Enderby, where there is temporary anchorage, but could not on account of the violent squalls, which compelled us to reef. I then ran for Duntze Island, but did not arrive in time to find an anchorage, and dodged about until midnight, when we had to double reef. I then ran so as to be to leeward of Kirke Rocks, and so be able to go from side to side of the channel; of course we had to wear every time, as the wind was so gusty and the sea so turbulent, and with blinding hail and sleet it was anything but comfortable, to say nothing of safety. But Almighty God, who holds the winds and waves in the hollow of His hand, preserved us from danger, and we were able to anchor at 10 a.m. on the 4th in Barrow Head, where we remained until the 8th. We were visited here by three canoes; they exchanged otter skins for clothes and were eager for tobacco, as they always get it from sealing vessels and will take it in preference to biscuit or clothes.

"We anchored next in Louisa Bay, and left there on Wednesday at daylight with lightable wind, which at dark turned to a north wind and fine, so that at 1 a.m. on Thursday we were in London Island Passage, and at midnight in Whaleboat Sound. Friday, 8 p.m., at Cape Divide; Saturday, 8 a.m., calm off Tushcapúlan. The 'Thomas Hunt' lying at Ooshooia, the Captain, Lynch, came out with a five-oared boat and helped to tow us in. We arrived at 11 a.m. all well, and landed what luggage was required for present use. The cargo was landed on Monday, after which the 'Allen Gardiner' was hauled ashore, so as to be able to repair the metal; about six sheets were used for patching; it is getting bad.

"We also put ashore the granite ballast and took in stone from the beach, which we shall throw out at Sandy Point, so as to make room for more cargo. Sunday, May 22nd, bad weather set in with sleet and snow, so that we did not leave until Tuesday, June 7th, everything being now

snowed up for the season. We had now much calm and clear weather, so that we did not arrive here in Cutchawalaf (54° 50′ S., 70° 31′ W.) until June 14th, 5 p.m., when it was snowing, and we towed in with the boat. It has been snowing nearly all the time since, until this morning it is calm and gloomy. As there is every prospect of a long passage, there being no moon and not much sun either at this season, the men are now ashore cutting wood, as westward of this there is not much dry weather, consequently the land and trees are very wet, even when the sap is down.

"Mr. Bridges has returned to his duties with renewed vigour, I hope (D.V.) for a long time. Beside the benefit he has received by the change to his body, he seems to have benefited a great deal more in his inner man, refreshed by the society of Christians, some of whom were known only by name, and who love him for his Master's sake, to whom he has given his life, and in whose service he is perfectly if not rapturously happy. I trust God's blessing will attend him in his efforts to do good not only to natives, but to us who are his helpers. I am sure we have already been refreshed, comforted, and strengthened by intercourse with him and his family. Of a truth, absence has made the heart grow fonder. He is looking forward with much pleasure to the arrival of the whaleboat, which will be very useful to tow the 'Allen Gardiner' in a calm, also the 'Patuchannan;' and to visit Gable Island and Yendagia occasionally in the summer months. He is looking forward to going a long way in her, even to Breck-nock Peninsula and Noir Island for wild eggs; but your Committee must remember his life is precious to them and their work, humanly speaking. There will be no shelter, no place to sleep, and going in a whaleboat means sleeping in the woods, often where there is no wigwam, and in wet clothes and blanket and on wet ground for days together. It is impossible to choose your time. Rain sometimes falls incessantly for a week in some places, and you can see the fine weather some distance off.

"The weather is very bad of late, and I expect by the time I return to Ooshooia their food supplies will be rather short, especially if there are many distributions to all the natives, in consequence of bad weather and inability to fish.

"*July 2nd.*—We left Cutchawalaf yesterday at daylight, being the first opportunity; it has been snowing and blowing every day. On the 30th the wind went to the south, blew a gale, and veered to north. We anchored on the wind falling light and variable before dark, and got under weigh this morning. Now it is calm, and we are drifting helplessly back again. *I sincerely hope the Committee will soon see their way clear to have a steam vessel here, for, humanly speaking, the 'Allen Gardiner' is not fit for this work neither as regards speed nor capacity. Your work is always increasing, and should any person be dangerously ill at Ooshooia they would be dead before help could arrive or they be taken to a doctor. I venture to say that calms and light weather, in which we are nearly stationary, often continue long enough to make a passage*

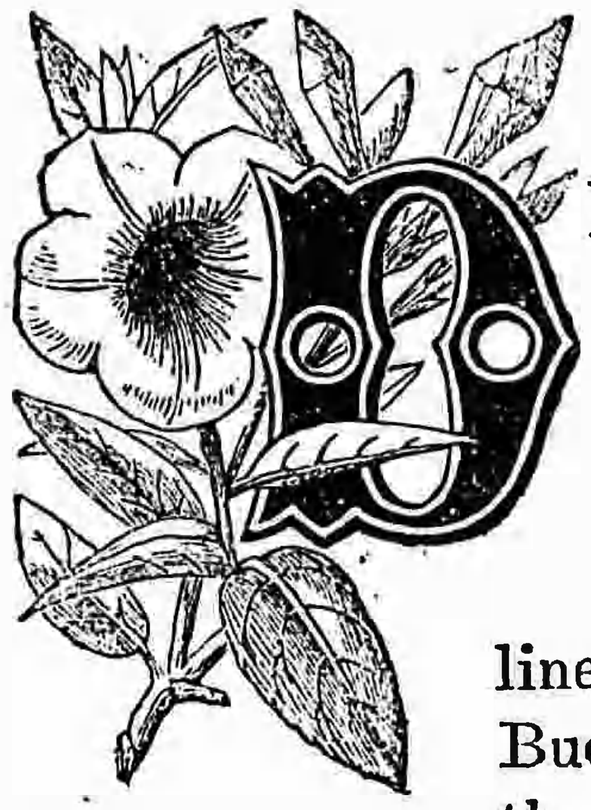
to Sandy Point, anchoring every night. These are generally followed by bad weather, in which it is almost impossible and dangerous to go, while night work is out of the question. We are now about 110 *miles from Ooshooia in twenty-six days. Such facts as these should be set before all the well-wishers of the South American Society, so that they may know our difficulties and see how utterly incapable we are of doing what is expected of us.*

"At the present moment the crew is engaged pulling the vessel from the rocks, toward which the tide is setting us. 3 p.m.—Anchored again in the same place, and it is looking full of rain, and likely for bad weather at any moment. We left Burnt Island at daylight on the 3rd with a light north-west wind, which took us partly across Desolate Bay; and, at 2 p.m., we towed to westward, but could not get to anchor, as the tide ran strong against us, so we were helplessly drifting about all night, towing the vessel from the rocks when we could hear the swash on them. The lead is of no use whatever in many places, and the chart is of little use. In many places groups of rocks are marked as one large island, and numbers of rocks and kelp patches are not marked at all. We were until 3 p.m. on the 4th getting as far as the west end of Basket Island, when we anchored in a small deep cove, with one anchor each side, and fifteen fathoms of chain on each. Towing in and out again at daylight on the 5th, when we got a north gale so violent that although we ran to the south, on the west side of Basket Island we had to double reef, so that the 'Allen Gardiner' had not sail enough to stay, and had to wear, consequently progress was impossible. At noon the williwaws were not quite so violent, and we were enabled, by God's mercy, to let out one reef and get far enough west to run into this place. It blew a heavy gale from north all night, with tremendous rain and squalls, and we are now going round and round with the williwaws from every side of this cove, as the wind is more westerly, and the mountains around make eddies. Had this gale caught us in the night we should have assuredly been lost, as it is impossible to see anything, and very small sail can be carried, and often lowered down for five or ten minutes at a time. *Compass and lead and log are of no use in these narrow waters, and if the vessel was to drift on some of these places she is so sharp she would, in all probability, fall over and fill, if she was not knocked to pieces, and it would be useless getting a boat out on a lee shore. This is acknowledged by all nations to be one of the most dangerous places in the known world.'*

"*Sandy Point, July 22nd,* 1881.

"We were fortunate to get a run round Brecknock Peninsula on the 11th, and arrived here at 6 p.m. on the 16th, sixty hours from Hope Harbour. We are now loaded, and intend leaving to-day (D.V.). I have, I believe, the whole framework, the felt, iron, and the merchandise from home, and Mr. Bridges' goods, also provisions, and a deck-load, so that the whole building can be framed

at once. The furniture we shall have to unpack, as they are so large; our hatch is about 50 inches the longest way, and one of those are 6 feet by 5. The long lengths of match-boarding we shall have to unpack, and pass singly into the hold; it is now 22 ft. 6 in., but the hatchway so far aft that cargo of this description has to be passed into my bedrooms to get down before stowing. The store account will not be sent this time. I received your letter, care of Mr. Reyrard; will return account from Stanley, but no letter from Stanley, although I left written instructions in the Post-office to forward, and the Bishop and Governor knew of this. W. Bartlett went in the 'Foam' to Keppel last week. Captain Medlicott, of H.M.S. 'Turquoise,' was very anxious about us and our long voyage, and intends interesting himself in the South American Missionary Society; was very anxious to do something for us. I availed myself of the opportunity of sending a letter to the Bishop by him. I desire to be truly grateful to Almighty God for preserving us through the dangers of the past winter, and pray that His blessing rest upon our labours. Kind regards and many thanks to the Committee for all past favours."



Argentine Republic.

R. CUNNINGHAM writes:—

"*S.S. 'Tycho Brahe,' June 15th*, 1881.

"As we are just now in sight of land (South America), and expect to reach Monte Video to-night or very early to-morrow morning, I write these few lines, trusting to catch the homeward mail which leaves Buenos Ayres to-day, and sails for Europe on the 17th, the day after to-morrow. I am persuaded that your own prayers, and those of all good friends interested in the welfare of our Mission, have found acceptance at the Throne of Grace. I hasten to inform you of the conclusion of a most speedy and prosperous passage. My only regret is that I could not send you any earlier news of our doings; but this has been impossible, as we have come out direct, touching nowhere, and only until after we had been at sea some hours was I informed that it had been decided to do so at the last moment, although the Master had bills of health for the Cape de Verde Islands.

"At 2 p.m. we passed the lightship, and, proceeding down the Mersey seaward, saw several ships homeward and outward bound. Air felt chilly —very much so for the season of the year—and a transient feeling of sadness and loneliness crept over me such as I cannot well describe.

"To be once more alone again on those sad sea waves; and yet I was not alone, for there was One near, and ever ready to cheer me onward in the task I had undertaken on His behalf.

"*Sunday*, 1*st after Trinity*.—Morning very cold ; weather bad ; most of our passengers down with *mal de mer*. Quite impossible to conduct religious service in consequence of the tossing about. I spoke to the Master upon the subject, and was glad to find he was a Church of England man, and promised that I should conduct a service on the coming Sabbath. I read the Lessons for the day. The second one appointed for the Evening Service seemed particularly applicable to the object of my mission. Did not fail to bear in mind all kind friends at home, whose supplications went up that day before God on my own and fellow-labourers' behalf. Indeed, may 'all seek that peace and pursue it.'

"*Saturday*, *June* 25*th*.—5 a.m. sighted land, by 7 a.m. arrived abreast of the westernmost part of Madeira, signalled our number to look out house, and requested to be reported home all well.

"*Sunday*, 26*th*, 2*nd after Trinity*.—So fresh and so fair. N.E. trades just springing up. Captain's promise redeemed. Had our morning service in the cabin. The attendance was large, and quite filled our saloon ; officers and passengers from all parts of the vessel putting in an appearance thereat. I took for my text in the brief address I gave Psalm cx. 9, 'We spend our years as a tale that is told.'

"*Monday*.—Bright and clear. The tropical heat is fast increasing. Last night a comet, with a foxtail-like stream of light, was observed astern, bearing N.N.E. Altitude observed 5° 45′. Distance from Pole Star 28° 40′. Observations taken in latitude 22° 12′ N., longitude 22° 24′ W. Its tail light reached nearly half way to Pole Star. I wonder if you have seen it in England ?

"*Tuesday*.—Dull and overcast. Ship's course S.W. by S. ; distance since yesterday 252 miles. Our usual average run is about 230 p.d.

"My time is fairly occupied with brushing up my Greek, obtaining a smattering of Spanish ex grammar, and reading up Bible history ; but at the best shipboard life is by no means congenial for study.

"*Wednesday*.—Cape de Verde in sight, and we were abreast of Bird Rock at 1 p.m.

"*Sunday*, *July* 3*rd*.—Less sea, but wind ahead. 10.30 conducted Divine service in saloon. Preached from Revelations xxi. 5, 'And there shall be no more sea.' A collection was made after the service on behalf of the Liverpool Merchant Seamen's Orphan Asylum. The sum of about 20s. resulted from my appeal.

"*Monday*.—Abreast of St. Paul's Rock.

"*Wednesday*, *July* 6*th*.—Cooler, fresh breeze from S.S.E. To-day abreast of Pernambuco, distant some 60 or 70 miles. The Southern Cross now seen at night in great splendour. Strange to say a flying-fish flew through the open skylight, and fell close to our table whilst we sat at dinner during the evening.

"*Sunday*, 10*th*, 4*th after Trinity*.— Wind astern, and finer weather than we have enjoyed for some days past. Conducted Divine service as usual

in the saloon at 10.30. Discourse text taken from 1 Corinth. xv., 'Then cometh the end.' How are all the mighty fallen! How the places of great men—conquerors, prophets, kings, and statesmen—know them no more! How an end must come not only to all species of sin and wickedness, but also to all opportunities too! and in anticipation of a speedy termination of our present prosperous and happy voyage, wished my congregation God-speed and every blessing in future, closing my remarks with Samuel's address to the chosen people of God, as set forth in his concluding remarks, and read in the First Lesson for this day's service.

"*Friday, July* 15*th.*—11 a.m. sighted land, and hope to be at anchor off Monte Video by midnight.

"12*th, noon.*—I have just come on shore, and find the Bishop at Monte Video, and as the mail goes out in an hour or two I have only time to say that Bishop Stirling has seen and desired me to come on shore, stay here for a few days, and proceed with him up to Rosario on Thursday next."

NORTHERN MISSION.

Amazon River.

THE following is the conclusion of Lieut. Jones's Diary for April:—

"22*nd, Friday.*—The steam-launch, with the superintendent, went this afternoon to the 'Caixuera' (the largest indiarubber depôt on this river) for some necessary articles, farinha, &c., and came back, bringing an American, a superior kind of man in many ways. He studied medicine in the United States before the war, and, when the war broke out, joined the Federals. After the war, feeling a disinclination for his former studies, and, as he says, the war having unsettled him, he determined to come out here. I think he has spent the whole of his time on this river, and really looks none the worse for it. He is now on his way further down this river, and has engaged a party of twenty men, and is going up an affluent of this river, the Fapana, and from that affluent into a branch of it, called the Cuniwa. In looking at a copy of a map of this river from the original, of F. Chandless, Esq., the Cuniwa is represented as a river running apparently in a line with the River Purus, and I might say parallel with the Fapana; but the direction of this affluent was practically unknown, as none of the affluents of the Purus were explored, as stated by F. Chandless, Esq. The American, who has made a previous voyage up this river, with a view to ascertain its advantages for the indiarubber trade, says the Cuniwa takes a course first due south from its junction with the Fapana, then takes a south-westerly course, and runs

parallel with the Purus. He does not think that the distance between the Cuniwa and the Purus at our present point, Sao Pedro, is more than sixty miles. He mentions that he did not see any Indians at all, but said that other tribes besides the Jamamandys live on this side of the river.

"23*rd*, *Saturday*.—To-day the American left in a small paddle-wheel steamboat (French build and make), owned by a man who is the present chief police officer for this part of the Purus, and lives, or at least intends to live, at the Caixuera. We gave him on leaving some papers and magazines, &c., to read. He hopes to be back in about three months' time if successful in his pioneer movement; there is no doubt, if he is successful, he will be the means of drawing a great many others to the same affluent, and it is in this way that all these affluents are opened—one man leads the movement, and the rest follow in a short time. It is all, however, a speculation in the indiarubber trade. We had a heavy shower of rain this afternoon. Children have been clearing up round the house, &c.

"25*th*, *Monday*.—To-day the fourth side of corral was finished; blacksmith at work at forge; took children to school; boys clearing ground in front of house.

"26*th*, *Tuesday*.—Took children to school. Children clearing ground where have been planted a great many coffee-trees. The superintendent had about 300 young coffee-trees given him some time ago, and he planted them close to the 'igaripe' (stream) leading from our bathing-place to the river. We find that several of the coffee-trees have died.

"27*th*, *Wednesday*.—To-day the superintendent, with two or three men, went to measure land which could, in time, be included as part of Mission property; and also to mark boundary-line for the mutual welfare of the future Mission party on this river and their future neighbour living below San Pedro. (The superintendent will doubtless give particulars.) There are several indiarubber trees within this boundary, and I believe that two or three of the men working on the premises wish to collect indiarubber on their own account, giving so much per cent. on the amount collected to the Mission, according to agreement. Children clearing ground around house, cutting all the undergrowth, &c., down. Took children to school. I am teaching the later arrivals the Lord's Prayer in English, also writing and Portuguese.

"29*th*, *Friday*.—Clearing ground around house, and clearing forest as per contract. I have lately been sketching form of monogram to be painted on future crosses for the graves, three in number.

"30*th*, *Saturday*.—Children went fishing to-day, and caught several fish. The river is now lowering very fast; in fact I believe the rainy season is nearly over.

The Donegal Association of the South American Missionary Society.

THE Seventeenth Annual Meeting of the Donegal Association of the South American Missionary Society was held in the Temperance Hall, Donegal, on Friday, August 7, and was largely attended. F. Gahan, Esq., C.E., occupied the chair. Heber's missionary hymn having been sung and prayer offered, Mr. Gahan remarked that he had much pleasure in seeing so large an assemblage at this their annual gathering in behalf of the South American Missionary Society. This Mission had long been warmly supported in county Donegal, and he trusted it always would be. It was a Society which carried on a good work single-handed in that vast continent of South America. They did not claim for it the attribute of perfection, but they believed good and honest work had been done by it, and was still being done. A miserable attack had, indeed, been made upon it a year since by a disappointed man, who had endeavoured by a string of misstatements, artfully put together, to injure it to the utmost of his power; but he (Mr. Gahan) was happy to say that that attempt had failed to alienate from the Society its best friends. It had, on the contrary, rather caused its true supporters to rally round it with increased determination to carry the work forward, in spite of detractors and opposers, assured that, being God's work, it could not fail. He (Mr. Gahan) would not have thought of noticing this matter, but that at the critical moment when these meetings were about to be held in Donegal and the surrounding parishes the pamphlet containing these misstatements had been circulated by some individual in the neighbourhood, who had thereby endeavoured—but happily without success—to injure the Society. One of the objections brought forward in this attack made on the Society was that the progress of the work was slow, but Mr. Gahan said all true missionary work must of necessity be slow in the commencement, the obstacles to be encountered were so manifold. He confessed he had always particularly admired in this Society that its accounts of work were plain and unvarnished, and not ornamented with the wonderful little stories which are so largely dealt in by some Societies. Mr. Gahan then proceeded to read, on behalf of the Hon. Secretaries, the following financial statement for the year 1880:—Collection in county Armagh, 7*l.* 14s. 2d.; Cavan, 40*l.* 8s. 5d.; Derry, 26*l.* 4s. 8d.; Donegal, 149*l.* 17s. 6d.; Fermanagh, 1*l.* 11s.; Galway, 8*l.* 13s. 1d.; Leitrim, 9*l.* 15s. 10d.; Longford, 1*l.* 8s.; Louth, 9*l.* 9s.; Mayo, 1*l.*; Meath, 4*l.* 13s.; Monaghan, 28*l.* 17s. 6d.; Queen's County, 1*l.* 18s.; Roscommon, 3*l.* 10s. 1d.; Tyrone, 25*l.* 8s. 10d.; Westmeath, 3*l.* 14s.; total, 322*l.* 9s. 9d. The Chairman closed his remarks by saying that he would now call on their friend Mr. Farmer, one of the secretaries of the Society, whom they had all great pleasure in welcoming amongst them, to address them in its behalf.

Mr. Farmer then delivered a very admirable address of considerable length, but listened to with unflagging interest to the end. It was a very able and exhaustive *résumé* of the Society's work in South America, and was reported verbatim in the *Londonderry Sentinel.*

The hymn "Jesus shall reign" having been sung, the collection, which amounted to 4*l.* 10*s.*, was made, after which the Meeting separated.

Successful meetings were also held on behalf of the Society in the adjoining parishes of Ballintra, Rossnowlagh, Killymard, Inver, Killaghtee, and Killybegs.

South American Missionary Society at Colchester.

TWO meetings in aid of the Society were held at Colchester on Monday, September 19th, in the Town Hall, kindly lent by the Mayor and Corporation for the occasion.

The Rev. R. J. Simpson, M.A., Clerical and Metropolitan Secretary, acted as Deputation at both meetings.

The meeting in the afternoon was opened with prayer by Rev. J. W. Irvine. It was presided over by W. Macandrew, Esq., J.P., an old and valued member of our Committee, whose opening remarks were received with much attention and sympathy.

The Rev. R. T. Burton then read a most interesting Report of the local association, and exhorted the friends of the Society to make increased efforts to help.

The Deputation then addressed the meeting, after which the Rev. T. L Lingham proposed a vote of thanks to the Mayor and Corporation and to the Chairman. In doing so, he said that of all the missionary publications with which he was acquainted he knew of none which equalled in interest the *South American Monthly Magazine.* The variety of scenes and topics, the manner in which the subjects were discussed, and the simple and unvarnished accounts of work done, commended it to special attention as a record of work done for Christ, and of deep interest to the heart and mind of every English Churchman—nay, every Christian man. This Motion having been seconded, the meeting was closed with the Benediction.

The evening meetiug was presided over by the excellent and indefatigable Local Secretary, the Rev. R. T. Burton, who has for so many years worked in our cause.

A large number of beautiful illustrations of our South American work were exhibited by the Dissolving Views on a 14ft. square sheet, and were explained and commented on by the Deputation.

The audience—a very numerous one—looked and listened with the most rapt attention and sympathy for an hour and a-half, and after the meeting very many persons of all ranks came up to purchase books, take col-

lecting-cards, and put down their names as subscribers to the monthly Magazine.

Collections were made after both meetings in aid of the Society.

Proceedings in the Provinces.

WE have not very much to speak of in the way of deputation-work done in the English provinces during the past four weeks, the various Irish tours occupying most of our thoughts at this particular time of year. Colchester had its annual meeting on Monday, September 19th, our Clerical Secretary being the deputation, and Mr. Macandrew presiding. In the evening Mr. Simpson also gave a dissolving-view lecture. Mr. Welby visited Guernsey, and preached and lectured at St. Sampson's, and had a meeting at St. Peter Port. For the former opening we are indebted to the new Rector, Mr. Pendleton, who has lived and worked at Monte Video. At St. Peter Port we have a firm friend in the Rev. C. R. de Havilland, for five years Secretary of the Society, and now on its Committee. Mr. Allen has taken sermons at St. Anne's, Nottingham, Wincanton, and Pendoylan, near Cardiff; also a meeting at Christ Church, Ware, where Mr. Oates's hearty co-operation always ensures a good attendance. Mr. Parsons, the Rector, kindly preached for us at All Saints', Cardiff on the morning of August 28th, Mr. Saulez, the Vicar of Canton, taking the sermon in the evening.

The amount of the Association-work that is being carried on in Ireland is apparent from the fact that between August 2nd and 31st Mr. Farmer delivered no fewer than twenty-two magic-lantern lectures, and expected to find his six remaining weeks in Cavan, Derry, Donegal, &c., equally fully employed. An admirable report of the Donegal Meeting, which was published in the *Londonderry Sentinel*, we should, had space permitted, have gladly seen transcribed in the pages of our Magazine. In our next number we hope to give some details of Lieutenant Sulivan's extensive tour in County Cork; also of Mr. Allen's in Counties Waterford, Wexford, and Tipperary; and Mr. Welby's in Counties Antrim and Down.

The Society is much indebted to three of our most active Lady Secretaries in Ireland for "Sales of Work," which have together brought in between 60*l*. and 70*l*. No one, who has not tried holding these, can at all understand the amount of trouble and anxiety they imply. Over and above the difficulty of making or collecting the "Work" is the procuring purchasers; and this, we can well believe, is specially hard in the present depressed condition of Irish agriculture. All the more do we appreciate the self-denial of our friends, who, for the love they have to our Mission, make light of such difficulties.

In conclusion, we notice with sorrow that our Society has lost an esteemed patron of many years' standing in Viscount Bangor. He was one of the few peers specially connected with our "Irish Branch."

Gleanings.

THE DESERTED FAMILY.

"THE GREATEST OF THESE IS CHARITY."

(*Continued from p.* 219.)

BUT there is an alloy to all human happiness. William discovered that a constant expenditure, without a proportionate receipt, was likely to conduct to poverty; and his sister had informed him that the means which her husband had added to her own were not calculated to afford a very solid foundation for the support of a family. Slater had become in some degree industrious, and sought to increase his means by literary exertion. But his talents, though considerable, were showy and superficial: he possessed too little application to engage in any laborious undertaking, and he therefore employed himself in ephemeral productions of no very creditable nature, which added little to his means, and less to his reputation. William began to think it necessary to use his small remaining property in a manner that would ensure his support. Slater advised him to purchase a commission in the army; and, professing an accurate knowledge of the most advantageous modes of purchase, received from William the bulk of his possessions to be so employed. A year passed away without the commission being produced. Day after day called forth some new evasion, till at length Slater told the unfortunate youth, with the sneer of a demon, that one so eager after glory might be contented to carry a musket. William at once comprehended the iniquity of his false friend, but he forbore to reproach him, for he was his sister's husband.

This youth, upon whom misfortune had fallen so soon and so heavily, possessed a mind which misfortune was suited to invigorate and to dignify. He had never forgotten that he was a Christian, and in his religion he now sought to attain the knowledge of his duties as a man. He did not waste his time in useless regret. He applied for employment, wherever it might be obtained, and at length entered a wholesale warehouse in the humblest capacity, and upon the smallest pittance. He gradually acquired the confidence of his masters by his industry and his integrity, and he was advanced to a situation of more responsibility. He had never seen his sister since the treachery of her husband had been revealed to him. A note written in no ordinary terms of entreaty at length induced him to visit her. He found her steeped to the very lips in poverty; he learned that her husband neglected and insulted her. From that time forward he devoted every shilling that he could lay by to her comfort. Slater, after the birth of a fourth child, deserted her. William then wholly dedicated himself to the task of maintaining his unhappy sister, and of bringing up her destitute children.

Upon a salary of £80 a-year this exemplary young man commenced his work of love. To no friend did he reveal his purpose. From a comparatively comfortable lodging he removed to his sister's abode of wretched-

ness. He calculated to a fraction what sum was necessary for the support of the helpless beings and of himself upon the slenderest fare. He regarded neither his outward appearance nor the curiosity or ridicule of his companions, who thought him a miser. He persevered in this course of self-enforced duty for seven years, neither repining at his lot, nor alluding to the original cause of his misfortunes. If the rate of provisions would allow nothing beyond a loaf of bread, he was content to divide that loaf with his adopted children. To the world he always appeared contented; and he was ever punctual in the duties of his occupation.

The severity of his lot was at length mitigated by a considerable addition to his yearly salary, as he advanced to the most confidential service of his employers. He then removed into a place of comfort; but he continued to support his sister and her family, and to educate them in the knowledge which would fit them to be useful members of society, and careful observers of the Divine Word.

William Thompson has at length received the blessing of heaven upon his self-denial and his charity. He had placed his little nephews in stations where they might "learn and labour truly to get their own living," when a relation of his profligate brother-in-law bequeathed to each of them a considerable sum of money. The education which he has given them will teach them to use their good fortune rightly. The claims he has upon their gratitude can never be cancelled.

We tell this "unvarnished tale," the principal circumstances of which are literally true, that our readers may learn how much good the most humble individual can bestow upon his fellow-creatures, and that it is not the rich alone that practise that charity which "hopeth and endureth all things."

PRAYER UNION FOR SOUTH AMERICA.

The following are the subjects suggested for Prayer on Monday the 3rd inst.—

I. That our heartfelt thanksgiving be rendered to Almighty God for His graciously preserving the "Allen Gardiner," and her crew in her late voyages from Sandy Point to Ooshooia, with the Mission-party, and back, so full of imminent peril, and thus relieving and cheering the many anxious hearts that greatly feared for her safety.

II. That our Heavenly Father would be pleased to open the heart of some friend or friends to provide a steamship for the navigation of the dangerous seas off the Southern Coast, which, in the case of a sailing vessel, is attended with special difficulties and peril.

III. That God's continued blessing may be vouchsafed to the efforts made at Rosario to meet the wants of the Spanish-speaking people, by weekly services in their own language, now crowded to overflowing by many souls seeking for the truth of the Gospel of Christ.

IV. That full religious toleration may be granted in Peru, and that speedily.

PATAGONIAN ENCAMPMENT.

THE SOUTH AMERICAN

Missionary Magazine.

NOVEMBER 1, 1881.

LETTERS.

SINCE our last issue, letters have been received from Bishop Stirling (*Sept.* 3); Revs. W. H. Lloyd (*August* 6, 16, and *Sept.* 1); W. H. Shimield (*August* 20 and 27); Dr. Humble (*August* 15); T. J. Scott (*Sept.* 6); F. Young (*Sept.* 13); J. A. Dodds (*August* 1 and 29); Lieutenant Jones (*August* 27 and 31); Messrs. W. Bartlett (*July* 30); H. Burleigh (*August* 4); E. S. Bowring (*August* 20); W. T. Bartlett (*August* 4); Dean and Sons (*August* 18); J. S. Robertson (*August* 20).

BUSINESS.

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

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

FINANCE.

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

The total amount received during the month of September was £706 2s. 7d.

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

GENERAL INTELLIGENCE.

THE communications of Mr. Shimield continue to attract increasing interest in the work begun and going on so promisingly amongst the Spanish-speaking people of his important districts of Concordia and Salto. It is also gratifying to find he is supported in this work by some resident, who has "lent a store" to meet in—by "kind friends" who have "done it up"—by the assistance of a lady volunteer to play the organ—by "two young men" as "Sunday-school teachers"—and by an "influential Society," which has volunteered to pay part of the expenses. Well may Mr. Shimield "feel cheered" with such "solid support"; and well may we feel thankful that the noble and warm-hearted people of South America have found a Christianity which comes home to their hearts, which does no violence to conscience, and which throws a halo of peace and joy alike around life and death.

A lady of the Concordia congregation is about to open an English school for girls at Salto.

We regret to record the resignation of an old and kind friend Mr. Smith, the Hon. Treasurer to the Local Committee at Fray Bentos, owing to failing sight. Our best thanks are due to him for his excellent services during many past years. No better successor could there be than our worthy lay helper, Mr. Bowring.

The principle enunciated by Mr. Shimield in reference to our Evangelistic work ought to be printed in golden letters, as well as deeply graven on the hearts of all our workers, namely:—"On our part I am convinced that continual fulminations against the Romish Church will do little lasting good. Her errors and corruptions need little exposing in these countries; they are sufficiently apparent. What the people require is plain teaching in scriptural truth, and on this principle we are working. More and more do I see in my districts the result of the distribution of the Holy Scriptures during the past six or seven years. 'Cast thy bread upon the waters, for thou shalt find it after many days.' These words of infallible truth have I seen realized, and I rejoice and take courage."

The remainder of the letter of our dear friend Mr. Bridges is, as usual, full of deeply interesting facts—told with a simplicity and force that need no comment. He is truly working in the spirit of Allen Gardiner, and of Mr. Stirling, and Mr. Despard, his predecessors in the Southern Mission.

Our readers will be much pleased to see the accounts of the meetings at Beckenham, Lee, Streatham, and Wanstead; in all of which places loving hearts work and pray for the success of our Society with unflagging zeal.

The Committee desire to acknowledge, with warm thanks, a Benefaction of £500 from James Holt Skinner, Esq., of Moray House, Blackheath.

We have received the following kind letter from a lady who requests her name may not transpire:—

"I have just been reading the 'South American Missionary Magazine' for October, and feel the urgency of the need therein set forth of a steamship for the navigation of the Southern Seas.

"I cannot send the sum at present, but will promise a hundred pounds (to be paid not *later* than the end of April, 1882) towards the needed steamship, and I hope that others may give such help as will warrant a speedy order for the construction of the vessel."

SOUTHERN MISSION.

Tierra del Fuego.

OUR dear friend the Rev. Thomas Bridges continues his interesting letter as follows:—

"The other day when we gave a feed of porridge to all the people we found they numbered 134. Of these 39 were men, 43 women, and the rest children. These dwell in 19 dwellings. There are now fewer people here. The attendance at our Sunday services has been between 40 and 50; the school-room has by these bee unduly filled.

"Our week-day meetings from 7.30 to 8.30 a.m. have averaged about 26, all men. At this hour it is just day, though the sun has not by this time risen over the mountains, and by 2 p.m. it sinks behind others to the N.W. of us.

"We find the native dogs very troublesome, they are not half fed, and

are of course all loose, and always on the look out for something to do. The other day, when out in the road, I was passing with my two boys a parcel of dogs, which I hoped would have let us pass in peace, but no, one began to bark at me, and then the pack set upon me, and though I had a stick I had just as much as I could do to keep them off. One of them bit my boy's trowsers, and no sooner were we engaged in driving away one, than another rushed on us from behind. Captain Willis was in just such another affray the other day, and it is absolutely necessary to take a stick when one goes to visit the natives or for a walk. The natives are partial to pets, and they do not like to kill puppies, and children take a fancy to this one or that, and they are kept in a half-starved state. Unless in a passion the natives very seldom kill a dog, but not unfrequently they leave them behind unless they are at hand when they are embarking, and they then perish of hunger. Again, in anger at some offence they may kick or strike a dog with a stick or stone, and the dog weeks after may die in consequence. But matters will right themselves here by-and-by, and self-interest will force the natives to exercise due influence over the dog question. Last winter the dogs here so severely mauled a cow that she was exhausted and almost killed, and the number of goats they have killed is large. Again, the natives themselves are not unfrequently attacked and badly bitten by these savage dogs.

"The natives here, at Ooshooia, who own cattle number eleven. Between them, notwithstanding their having unwisely killed even cows, they now own over eighty head of cattle, and the Mission herd numbers 118. It is now quite necessary we should have a brand, so I have ordered one from Sandy Point. The natives have their several marks and cuttings, but as yet no misunderstanding has arisen in connexion with ownership.

"Many of the people complain of poor health, and there are here two persons afflicted with cancer, and poor William Barlow is full of disease, and almost succumbed a few weeks back. He it was who was so long in Stanley with a diseased arm, and for it was very successfully treated by Dr. Mulvaney; but though the arm healed, the disease being in the system has been a constant fretting to him, and must, I fear, soon result in his death. Poor Salungkin is in a dreadful state, but is patient; and when I spoke to him on Sunday he spoke wisely and humbly: was conscious of his demerits and the Lord's mercy. I hope to baptize him shortly. He is well spoken of by John Marsh, in whose house he is a lodger.

"I hear with much regret of the deaths of many natives around, but our frequent visitants and residents are almost intact. Certainly native life at Ooshooia is far more happy, moral, and wholesome than elsewhere, and the security here of life and property is great compared with that in distant parts.

"Yumeiacutaujiz, who lived some years at Cranmer, and was well liked there for his peaceable disposition and industry, has, with his wife and two children, been killed at the Wollaston Islands by some of the natives

there, and without cause, so far as we can learn. William Bartlett, closely related on his mother's side to the Yumeiacutaujiz clan, has earnestly dissuaded his relatives from exacting revenge, and I trust successfully. Several accidents have happened to canoes, one of which was broken by an infuriated wounded sea elephant, and the five persons it held were drowned.

"The Orphan Home now shelters twenty-five happy inmates, whose ages vary from 16 to 5 years. Thirteen are boys, and twelve girls. Of these seven are as yet unbaptized, having been admitted since I left. These we will shortly baptize. They have all been now some considerable time under instruction, and, though all the inmates require strict attention, yet Mr. and Mrs. Whaits speak well of the manifest improvement of conduct in some, and some are really valued inmates, and very helpful to Mr. and Mrs. Whaits. Many outside would like to make a convenience of the Home, willing enough to place their children, nephews, and nieces there, but wishing to retain their right over them—as, for instance, in the matter of their withdrawal and their disposal in marriage. This, of course, we will not hear of. The children also, like all other children, have their faults, and, from what they have seen, heard, and passed through, they show urgent need of the renewing grace of the Holy Spirit, so that as God's loving children they may learn to eschew the evil and love the good.

"Mr. Whaits is zealous, wise, firm, and kind in his discipline, and his good wife's conduct of the Home is happy and satisfactory. The four big boys have under Mr. Whaits' care become good sawyers, and have acquired much power to be useful in many things. And from what I hear, the girls are doing very well in household work. In appearance the children look well, and are very attentive whenever I speak to them. Mr. Whaits has had many difficulties to contend with, as also his dear helper, in their unruly and strong-passioned charges, but they have met and overcome them bravely. The children and the state of the Home do them credit.

"I desire to tell the various kind friends who are interested in these dear children, and have become responsible for their support whilst in the Home, that I will (D.V.) write to them severally of their protégés by next opportunity (this is utterly impossible now, as I have been specially driven by much work and an unsettled house since our arrival thirteen days back.) Also I desire you to make known by letter and the Magazine to those friends who have lately promised to adopt children that lack of time prevents my making the selections now and letting them know particulars, but they shall hear severally at the next opportunity by way of the Falklands. In the office you have the addresses of these several helpers. I am very happy to inform you that Mrs. Benney, of Saunders Island, Falkland Islands, has engaged to support a girl, to be called after her own daughter, 'Annie Louise Benney.' I will write to her speedily of her child.

"But for the good offices of the South American Missionary Society *these poor Yahgans, without any fault of theirs, would be reduced in this boisterous wet and cold climate to nearly absolute nakedness. Let all our friends be fully assured of the fact that there is here urgent need for their kind help: that the people are grateful for it, and that the Lord Jesus is glorified by this proof of their love, and His kingdom helped on thereby. The time for the midwinter gift of clothing is drawing on, and many will be greatly comforted thereby.* Poor women bring us baskets for sale in order to buy an article of clothing, and we do our best to accommodate them. But these baskets, though very useful and well made, are so awkward in shape and unyielding that their cost for freight home would be so high as to make their price so great at home that none would buy them save as curiosities. They are of tedious workmanship, and highly valued by the people here, forming the chief part of a woman's property. However, it is better to receive their baskets than to give them the clothes free on their application. Our dear brother Mr. Lawrence, in his multifarious duties, has had much to do, and many troubles and difficulties in the doing of them. I feel sure he has done his best, and with very good results. Things are well kept, many troublesome, discontented natives held in check, people young and old daily taught, much varied work looked after and paid for, stores kept, and the sick kindly attended to. Mrs. Lawrence and her sister, Miss Martin, have continued the sewing classes, and have thus got made much clothing for the men. And very thankful I am to my dear helpers here and to our gracious God for the happy manner in which matters have been conducted, amid much, very much, to try their patience, faith, and love. They have not been found wanting in the day of trial. One day last week, asked by certain natives, I went with them to Wayin-amaca—*i.e.*, Grey Duck Waters—to adjudge on the value of a boat that Aanawian had made and offered to Stirling for sale. On the way there we went up to see Samuel Mateen's homestead. He has alighted on a beautiful piece of land, sandy, well sheltered, and sunny, close to a wood. He has enclosed with a good fence a rectangle of 75 by 45 yards. This is wholly dug up and divided into four long beds lengthwise, and is as well done as if a first-rate settler had done it. He had from it a better yield than was found here in Tushcapulan. He has also built a very decent dwelling-house, cowshed, and rootstore. He has received as a gift two young cows with their calves from the Mission herd, and is very fairly established. I commended him cordially for the excellent manner he has done all this, was surprised it was all the result of his own and fellow natives' labour and design, and congratulated him warmly upon his success and prospects of good. I showed him that if he kept from sin, feared God, and kept himself occupied in his business, he was sure to prosper, but otherwise not. If he did not keep from sin he would get embroiled with his neighbours; would with the loss of self-respect also lose all respect and influence over his

fellow-countrymen, and the loss of the love of wife and friends and God would be a loss that nothing could make amends for. I urged him to be always occupied, to prepare his land beforehand, to get his cattle in every evening whether in milk or not. Samuel, with his wife Emma, have served the Lawrences steadily for some years, and the former has had chief charge of the Society's cattle for some two or three years, which has been a great help to him. Emma, his wife, is a nice-mannered person, and serves the Lawrences faithfully and well, so that they value her. Close by Samuel two Yundagians have established themselves, fenced in and well dug up equally good land, half the size of Samuel's. I advised Samuel to enclose a good field below his piece for pasturing his calves and cows on occasions, and also to obtain hay.

"As the wood is close by and the supply inexhaustible, the fencing in of land is there an easy matter. He has done it in this way: he has planted posts, and connected them with a single rail at the top. He has dug a groove from post to post, and planted stout palings in and tightly rammed them, so that they lean at 4 ft. from ground against the rail. After this inspection, which was a very happy one indeed, we went down to the beach and saw Aanawian's boat. It is made of six very deep boards adzed out from split slabs at great labour. The edges of these deeply overlap and are nailed together and to the ribs with iron nails. The boat is an ugly thing to look at. The sides are not convex but straight, meeting at a sharp angle at the keel. The bow is sharp, and the distance of the rail amidships about 4½ feet. Of course being so sharp at bottom it wabbles freely, but it pulls and sails well, is very light, and for some purposes far more valuable than a canoe. I commended the builder for his energy, pointed out the defects to him and others, which they readily saw, but considering the tools he had, and no former practice, it is wonderful he could make so good a vessel. We judged it to be worth two good new canoes, and to Stirling, the buyer, and Aanewianjiz, the seller, in the hearing of many, we stated the price in the above way, which we thought they would all best understand. It has great carrying power for light things, is about 16 ft. long and 2½ in perpendicular depth. Strictly speaking it has no bottom save the keel, but consists of the two sides and the stern end. Stirling bought it and values it, and how he and his friends arranged about the business I know not, as I thought it best to let them arrange these business details for themselves. John Marsh has also made a wooden boat or sort of canoe for himself, and far superior to the first he made, which drifted away in a gale and was lost.

"As regards the erection of the school and catechist's house in part before winter, we find it quite out of the question. First, the winter is already upon us, and the first voyage we could not bring any part of the building to commence with. But I know no time is lost, and we will lose no time (D.V.) in the spring, when having all at hand we shall be able to work vigorously.

"I wish also to say that I am very gratified with the hearty, honest manner in which Captain Willis responds to my suggestions and wishes, and at the kindness he has shown us all, and his readiness to do his best to serve the Mission; also I have valued much advice he has given me in the conduct of matters. I proposed to him making more room in the 'Allen Gardiner' by removing the stone ballast, and he proposed for the same end the removal three beams aft of the bulkhead, and the entire removal of the stairs. Both these things have been done, and she will be able to bring nearly, or quite, twice as much as before. He evinces a true desire to do his duty, is very careful and unselfish, and his kindness to us all during our long passage here was beyond our expectations.

"We found the health of all the Mission party satisfactory, and a very good report I have to give of my own and that of my wife and party. Though I have been working hard, late and early, with the pen, tongue, and hands, I have been exceedingly well, and wonder at myself. I send an order, not large, to Sandy Point for stores to serve us for the next four months. These, the Captain says, can be stowed in waste spaces, so that with these the 'Allen Gardiner' will bring as much of the house materials as without them. I hope three voyages, at the most, will suffice to bring all we require.

"I think it very important that as there is so poor a sale at Stanley for our Keppel produce we will send the 'Allen Gardiner' on her first return from Sandy Point to Keppel Island, to bring us the remainder of goods from Stanley and Keppel, so long awaiting shipment, and a large quantity of swedes, potatoes, beef and mutton salted, and suet, so that these supplies may lead to a great saving of imported stores. Potatoes exported thence during the winter will be here worth double the same quantity imported in spring or summer. This will also give Mr. W. Bartlett the opportunity in this slack time to visit his family, and to return without undue delay, as the time the vessel is absent from Keppel to Stanley and back will measure the length of his visit there.

"Of the goods from Messrs. Whyte and Ridsdale I can say nothing, as they are yet at Sandy Point in the hulk, with part of the stoves from Glasgow, and the whole of the school and house, but I have no doubt that all is safe.

"Our flat or square barge is now worthless, being completely worm-eaten, but the next we have we must make of native wood.

"Since the 'Allen Gardiner' arrived a party of six natives have been working for a week preparing a good supply of fuel for the ship; she is, weather permitting, to sail to-morrow; she is well supplied with beef, having received an ox and a-half. Two natives go in her at the captain's request, in order to help in the working of her. Their names are Yunoowa and Ooscootauianjiz. I have given Stephen permission to take voyage in her as far as Huniauia, where he very much desires to visit some friends. The greatest safety and peace prevails, and we have every reasonable ground

for hope for the future. I am not forgetting the translation of the Acts of the Apostles, which in due time I will forward to you. I have not sent yet eastward to the Ona, but will hasten to do so when the ship sails. We have the happiest recollections of our visit to you, and trust that your hopes for this work may be fully realized. We most truly desire to do all we can to effect this. We are much strengthened in health and spirit, and rejoice to know and love the chief supporters and directors of this Mission. The Lord bless you and us adequately with wisdom, love, and power, to do His pleasure !

"THOS. BRIDGES."

Keppel Island.

CRANMER STATION.

MR. BURLEIGH writes:—

"The 'Foam' has just anchored here for a few hours, so it gives me an opportunity of sending a few lines—few, but the mail does not leave Stanley till the 18th, so I hope to be able to send a longer letter later on.

"Mr. Bridges, in writing, said that we might expect the yawl on July 20th. She has not yet arrived, and to-day, when the ship was sighted, we quite expected it was the 'Gardiner' again. We were disappointed, for it proved to be the vessel above mentioned. The weather is very severe, and we would fain see the little craft safe at her moorings. But so far she has been marvellously protected and guided over the watery waste, and we pray for a continuance of the mercies thus vouchsafed.

"I must not forget to mention the very agreeable surprise we all had to-day. Mr. W. Bartlett, after waiting seven weeks at Sandy Point for the return of the 'Allen Gardiner' (which six weeks previous to his arrival had left for Ooshooia), took passage in the 'Foam' and reached Keppel to-day. The meeting after so long a separation can be better imagined than described.

"Captain Hansen has again proved our friend in need, for he takes our letters to Stanley, and on his return brings our stores and provisions, which we are compelled to order, as it is uncertain when the yawl will go there.

"Our prayer meeting is now held on Friday instead of Saturday: the reason of the alteration was that the half-holiday comes on Saturday, and the boys often go long distances and return very tired, so that many who would come remain away; so we thought it well to make a change, which we feel is good, for the numbers instantly increased and remain steady.

"We cannot but feel that this bringing them together under our own roof is calculated to effect much good, and that these little helps Zionward will strengthen and confirm them in their daily round.

"At present a little more life than usual is being exhibited in the school; little difficulties are being conquered which will make the next stages more pleasant. Some are very busy in their way just now in cutting out horses, dogs, &c., in paper, and even drawing them quite cleverly. This I encourage with the gift of a cake of paint, and it is not lost upon them. It raises them morally and intellectually, and makes them feel that they are capable of higher attainments; so that I would commend the most awkward attempt in the hope that it might stimulate, not discourage.

"H. BURLEIGH."

Uruguay.

FRAY BENTOS.

MR. SHIMIELD writes:—

"*Fray Bentos, Uruguay, S.A., August 27th*, 1881.

"I should explain that Mr. Smith, who had for many years acted as Hon. Treasurer to the Local Committee, was obliged to resign, owing to the failure of his eyesight. He has suffered from a painful affection of the eyes for more than two years, and he is now unable to read or write. The Committee, therefore, accepted his resignation, and elected Mr. Bowring as his successor.

"You will see by Mr. Bowring's Report that a Spanish Mission has been commenced in Concordia, Entre Rios. There were great difficulties in the way, chiefly the want of a suitable room in which to hold the service and Sunday-school, and funds to meet current expenses. For some time we were perplexed and hindered in beginning the work, but at last these difficulties have been removed, and with God's blessing we may hope for good results.

"On our part I am convinced that continual fulminations against the Roman Church will do little lasting good. Her errors and corruptions need little exposing in these countries; they are sufficiently apparent. What the people require is plain teaching in scriptural truth, and on this principle we are working.

"More and more do I see in my districts the result of the distribution of the Holy Scriptures during the past six or seven years. "Cast thy bread upon the waters, for thou shalt find it after many days." These words of infallible truth have I seen realized, and I rejoice and take courage.

"Lately I travelled for some hours in a diligence with two gentlemen, one a Spaniard and the other a Frenchman. Seeing that I was a clergyman, they began to converse with me concerning religion, and I was surprised at their enlightened views and knowledge of the Bible. They professed great respect for the English Church, and were full of curiosity concerning her doctrines and ceremonies, which, they said, commended themselves to their reason and sympathies. Denunciations are common enough, but not so the knowledge of the Gospel which these two men displayed. I asked my fellow-travellers where they acquired it, and they both confessed they had a few years ago each bought a Bible, and from it had learnt what they knew of the Christian faith. Not only so; they said they read their Bibles to their families, and intended to teach them to make the Word of God their standard of faith and practice. You may be sure I left these two men with a hearty God-speed, and full of thankfulness for their cheering testimony.

"In about two months hence I hope to have the happiness of seeing the Bishop here, and am now preparing candidates for Confirmation. This is a difficult matter, as they are separated here and there by many leagues.

"The fire of revolution is still smouldering in this Republic, and may blaze out at any moment."

SALTO AND CONCORDIA.

R. E. S. BOWRING writes:—

"*August* 20*th*, 1881.

"In presenting my Report for the Quarter ending August 20th, I am happy to state, for the information of the Society, that I have commenced holding Divine Service in Spanish, in Concordia, Entre Rios, every Sunday afternoon at 2 p.m., in what was formerly a store, in the principal street, which has been kindly lent for the purpose by the owner. It has been nicely done up by kind friends, and the assistance of a lady, who volunteered her services as organist, has been secured; also two young men as Sunday-school teachers. I hope to be equally successful in interesting several young ladies in the good work, to take charge of the girls' class. The Sunday-school, in connexion with the services, will commence next Sunday the 28th inst.

"The first service was held on the 31st ult. and was very fairly attended, about thirty being present; several of the choir from Salto attended to take the lead in the singing. It is very encouraging to learn that the services are appreciated, and it is also worthy of note that the Hijos del pais (natives) are very respectful and orderly, so different in

their conduct in their own church. You will also be pleased to learn that in answer to an appeal which I made for funds an influential Society has most generously offered to defray part of the expenses. It makes us feel cheered indeed in our spiritual work to find such solid support.

"I think I may venture to hope that we have God's help, for without that all our efforts are vain. It is sad to find here such apathy, which is not to be wondered at, seeing how many centuries these countries have been priest-ridden. Truly the harvest is ripe, but the labourers are few: there is a great and glorious work for the Lord to be done here.

"*Salto.*—Services are continued to be held every Sunday in Spanish as usual, at which we have a regular attendance; the Sunday-school in connexion therewith numbers fifty-two of both sexes and two teachers.

"A lady member of the Concordia congregation will shortly open an English school for girls (a want which has long been felt here). She will, I doubt not, be the means of bringing valuable accessions to the Sunday-school. Hoping for your prayers for this important Mission,

"E. S. BOWRING."

Chili.

CHAÑARAL.

R. J. S. ROBERTSON writes:—

"*Chañaral, Chile, July* 21, 1881.

"So many and such rapid changes have occured that at one time I expected our communities would be so diminished in numbers as to preclude all possibility of continuing the occupation of Chanãral as a sphere of work for your Society, but I am thankful to say that now we consider these fears are groundless, and we trust that your Society will meet our views on the subject.

"For the time being the outlying district of Carrizalillo is given up, as quite an exodus of the 'empleados' has taken place. The majority of these have obtained situations in mines at Las Animas. This addition to the number of the community already there will enable us to reoccupy this station. Preliminary arrangements have been made for holding service either at the 'Fortunata,' or the 'Poderosa,' and I look forward with much pleasure to the renewal of my visits there. I have still some faint hopes of retaining Carrizalillo. Report says that an English gentleman will shortly take charge of affairs for the Lota Company. Should this prove true, we can confidently look forward to having more of our countrymen in the district. A great desire is felt and expressed in no unmeaning terms that your Society should continue to be represented here. The community is small but earnest.

"A very sad case came under my notice early in May. Mrs. ——, the

wife of a restaurant-keeper in the port, took to her bed with some internal disease. Local medical attendants could prescribe no remedies, and gave up the attempt to cure her. Considerable time elapsed before I saw her. I read a portion of Scripture, a hymn, and offered a prayer each evening. This, I soon discovered, was not at all distasteful to the sufferer, and by degrees she became more interested in the truth, and was thankful to hear it read. Six weeks passed thus without any material change being visible. But at the end of June it was evident to all but herself that the sick woman was becoming weaker daily and gradually wasting to a skeleton. On the evening of June 30th, at about eight o'clock, unmistakable symptoms of speedy dissolution set in. She lingered, however, sensible to the end, until a quarter to two the following morning, and breathed her last with a half-uttered prayer upon her lips. I stayed with her, praying at intervals, in which petitions she joined, poor soul, as well as she could. It was a happy death-bed. In her wanderings memories of younger days came over her. She died in a penitent spirit, and in the faith of the Saviour. Awful as her sufferings were, she bore all very patiently, and never complained of her lot.

"We held our annual examination of the school last week. The prize-takers were :—A. Chellew, P. H. Schjolberg, T. S. Peters, A. Schjolberg, T. S. Sheriff, W. G. Sheriff, E. Jones.

"Most of the work was well done, especially the Scripture and arithmetic papers. The subjects read during the last six months are :—Scripture.—Genesis, St. Luke's Gospel, the Catechism ; Geography.—Europe, North and South America, Outlines of the World ; English History.—To end of the Plantagenets ; Elements of Natural History, &c. ; Latin.—To verbs ; French.—A little.

"I am contemplating a short visit to Taltal during the holidays, and hope to hold a service there.

"J. S. ROBERTSON."

NORTHERN MISSION.

Amazon River.

LIEUT. JONES writes as follows :—

"*Sao Pedro, Rio Purús, July 27th*, 1881.

"I have the honour to inform you of my safe arrival, per s.s. 'Santarem,' on the evening of July 1st.

"I may as well say that my foot is not well yet, and I am not able to wear a boot, making it altogether a very troublesome care.

"There is a young Mr. S—— stopping with us who is literally

unable to walk, through these insect pests, the 'piums.' They have raised large sores on hands and feet. I was told at Para, and have also read in books, that Europeans are peculiarly liable to sores of one sort or the other on coming to this country.

"Perhaps it would not be uninteresting if I gave you a slight sketch of the Rio Purus, and the future before it. I might say that I am indebted to a Colonel L—— (who has founded and is successfully carrying on a settlement on the River Purús, called after his name) for much of the information I give.

"First explored by the daring Mr. Chandlers in 1865, I believe this river was known by the 'Incas' as the mysterious 'Serpent River;' and later on by natives trading on the banks of the Amazons as the 'Wainy,' although, as Mr. Clough says, it became eventually known as the Purús, a word shortened from the words 'Purú purú,' which with the word 'Myra' placed before it signifies in lingua geral 'painted people.'

"At the present day on no other affluent of the Amazons is navigation carried up to such a distance as on the River Purús. While there are far larger rivers to be found flowing into the Amazons, of which the Madeira and the Rio Negro are the principal examples, the River Negro can only be navigated to a distance of a little over 100 miles, and the Madeira to a distance of about 400 miles, in both cases the navigation being interrupted by rapids. I have no doubt it is well known how that within the last few years, at least, two different Companies have tried to connect the upper and the lower courses of the Madeira by a railroad which would bridge the gap (120 miles) caused by the rapids (sixty or seventy in number) of that river, but have failed from different reasons. The River Purús is alone of all the rivers of the Amazons navigable to nearly its entire length during the rainy season. In fact, it is a river which has surpassed all expectations in point of resources and in the general salubrity of its climate.

"Since the year 1865, when its solitudes were first penetrated, there has been a constant stream of emigration flowing into this river and its affluents, mainly for the purpose of collecting india-rubber. The population to-day is to be counted by thousands. During the rainy season two steamers at least per month travel up this river to a distance of nearly 1,600 miles, besides entering its affluents, and during the dry season to a distance of nearly 1,000 miles, viz., to a point six miles above our station, called 'Caxoeira,' these steamers being invariably freighted heavily with cargo and passengers,—*e.g.*, although heavily-freighted steamers came up this river during the two months of March and April, the steamer I came up in ('Santarem') had 600 tons of cargo, besides being literally crowded with passengers. As I said above, the tide of emigration to the River Purús has been very great, especially within the last five years, principally into the lakes and affluents. It is computed that the population on this river, together with its lakes and affluents, is no less than

30,000 in round numbers. I am told that on the River Acre (a river about 300 miles or more above us) there are to be found at the present time not less than 1,500 people, either collecting india-rubber, or traders on a small scale.

"During the two months of March and April this year the emigration to this river (Purús) was unprecedented: it is computed that no less than 3,000 people (of whom hundreds were bound to the Acre) came up this river. The steamers usually trading on this river were found totally unable to meet this stream of emigration, and the Amazon Company had to detach for special service on the Purús for two steamers trading to other parts of the Amazons, one of them being the largest steamer employed on the Amazons by that Company, the two new steamers built for the Amazon Steam Navigation Company for the trade on this river just arriving from England in time to meet the demand.

"The trade at the present time is principally if not entirely in india-rubber, but in a few years' time to this I think will be added other channels of commerce quite as important. I am told that the future trade may be principally rice, coffee, sugar, and more or less cattle. (But a few words on this last item afterwards.)

"The rich soil in the region of the Purús is, I am told, especially adapted for the growth of, first, 'rice,' secondly, 'sugar,' and thirdly, 'coffee,' and year by year as the Purús becomes better known, not by Brazilians but by foreigners (Americans especially), so will the trade of the Purús become greater and greater. I know personally a well-known American, a Southerner, who came out after the civil war, and who has brought into cultivation 18,000 acres of land, at a distance of about twenty miles from S——, a settlement on the Amazons, in fact, who has made his home there, who tells us he is coming up here this year in order to 'prospect' for a sugar plantation, and those are, I should imagine, the sort of men wanted out here to advance civilization. He asked me if he should be welcome out here, and I have heartily welcomed him to St. Pedro. I notice that the Brazilian Government have made a contract with the Chinese authorities to induce Chinamen to settle in this part of the world, a people who are wanted out here as being hardworking, plodding, industrious people. The class of people at present to be found on the Purús are emigrants, principally from the province of Ceara, which was decimated by famine about three years ago, but as a class they are not of much good; idle, always smoking, and making quarrels. Colonel L—— said they are utterly useless in his own opinion. No finer region could be found than the Sarzeas, or lowlands, for the cultivation of rice, and as for sugar, our own small experience shows us what could be done in that respect. You simply plant the cutting, and Nature takes on herself the rest of the responsibility; no wonder Indians are so indifferent to work when Nature is so extravagant; that beautiful missionary hymn I saw

in one of our magazines adapted from Bishop Heber's original is truth in its essence.

"With regard to the cattle trade :—

"I will simply remark that I have no doubt when Colonel L—— is mentioned here, his full name will be remembered by those who have read Mr. Clough's book. He has a settlement, founded by himself, about 400 miles below us, called after his own name with a slight alteration in the ending of the name.

"I believe I have his full permission to say that he has in view, and is actually making, a road which is to connect his settlement with the Pampas, a distance of 37 miles from his settlement, and through the Pampas to a point where the River Benin and the River Marmore join, and together form the River Madeira ; he told me it was feasible, and when I had the honour of meeting him he was on the point of leaving for Bolivia, in order to interest the Bolivian Government and the cattle farmers in his project. This road, which is to become a railroad, he told me would cost 5,000,000 dollars, or 1,000,000 pounds in round numbers ; his intention is to draw the cattle-trade to the Purús, and down that river to the central provinces.

"The original idea of connecting the Upper and Lower Madeira by a line of railroad was partly for this purpose, but has failed for the present.

"If Colonel L—— succeeds in his mission this railroad will be of the greatest commercial importance to Bolivia ; it will be the making of the river Purús in one way, and the present settlement of L—— will develop into a town of great importance, and already I hear that it returns a representative to the Provincial Assembly at Manaos.

"I may say that I noticed several large settlements on the banks of this river when passing on my way to San Pedro, and some houses very tastefully built, with verandahs, and painted with various colours, such as blue, green, and red ; and at some of these settlements they have chapels. In fact, we had as passengers in the s.s. 'Santarem' six Brazilienses, the wives and daughters of large india-rubber merchants. In conclusion, may I take the liberty of pointing out to the Committee some slight alterations and additions advisable in the future outfit of missionaries or catechists wishing to make this Mission their sphere of labour ? I have a copy of the original list before me.

"I should strongly recommend every future labourer out here to bring with him a reading-lamp with shade, an article which would be most valuable out here. Oil is very easily had out here (paraffin oil) ; and a table, about six or seven feet by four feet in breadth, with iron legs on hinges, so as to close up, and stays to legs. When at Para, a well-known botanist, who has travelled for months and months in the wildest parts of

Brazil, up rivers, told me he always carried his table with him, and writing materials, and found this table invaluable to him.

"I may say that he has just published a book on orchids, 2,000 different species of which he discovered in his travels in Brazil in the wildest parts; also, may I recommend that every one should bring books out with him, invaluable out here?

"Perhaps it may interest many to know that an American Mission has lately been established at Para. I had the pleasure of being introduced to the head of that Mission and his wife, and they very kindly invited me to their house, but as they live quite one mile outside of the town on one of the many avenues leading from that town, and I was laid up with my foot, I had to decline their invitation; also, I was at that time on the point of leaving Para."

Extracts from diary:—

"*July* 1, 1881.—Arrived at about 8 a.m., per 'Santarem,' after a tedious voyage from Manaos, bringing an enormous quantity of cargo for the River Purús from Para, as much as 600 tons.

"*July* 9.—Employed this last week in odds and ends: *e.g.*, repairing steps leading down slope of river bank. Have taken children to school. One or two of them are making fair progress in writing. To-day we had one or two showers of rain, with thunder and lightning.

"*July* 22.—Taken the children to school as usual, and they seem to like their hour and a-half instruction very fairly.

"This day the Superintendent started in launch, intending to go as far as the Chiwenie, and hoping to be back in about twenty days; they started at about 5 p.m. We have had very fine weather lately. Two or three of our boys have been out hunting this last week. Our boy Kamouria, who was bitten by a snake, has, I am very glad to say, quite recovered, and is now going about as usual.

"*July* 30.—I found several clothes lying about, and collected them all, and returned them all to their owners, telling them that we could not venture to give them new clothes while they were so careless with the ones they owned at present; but it is of no good denying that every one of them can be taught elements of civilization on which to work upon; every day I am more convinced of it; there is not much difference to be found in them than in our little street Arabs in England. Kindness and firmness is what is wanted."

"R. JONES."

ASSOCIATION MEETINGS.

Beckenham.

THERE was a meeting for prayer at Mrs. Stephens', Beckenham, on Monday, Oct. 10. It was opened and presided over by the Rev. W. Welsh. Prayer was also offered up and addresses given by the Rev. G. P. Quick, the Rev. J. Roe, and the Rev. R. J. Simpson, Clerical Secretary. The South American Hymn and two others were sung, and the meeting was closed by the Benediction.

In the evening there was an address given by the Clerical Secretary to the Juvenile Association assembled in the Schoolroom, which, though large, seemed too small to hold the number gathered in it. The address was illustrated by the Society's beautiful dissolving views, so well shown by Mr. Rowland. Mr. Quick and Mr. Roe made some very interesting remarks on Santiago, and San Paulo, and Santos. A great number of grown-up people were present.

Lee and Blackheath.

THE Annual Sale of Work of the Lee and Blackheath Association has, through God's blessing, realized 91*l*. The Hon. Secretary hopes by the further purchases of friends to increase the sum to 100*l*.

The Sale, which was very well attended, was opened by a few appropriate words from D. Couty, Esq., our ever kind and devoted Chairman of Finance, followed by prayer and a short address from the Rev. R. J. Simpson, Clerical and Metropolitan Secretary.

The room was beautifully fitted up, representing considerable labour as well as taste on behalf of the previous workers. The show of articles for sale was very large, very varied, and very exquisite in texture and colour; and the stalls were most attractive not only from the goods they exhibited, but from the inviting smiles and graceful importunities of the unwearied and excellent saleswomen who plied their benevolent trade.

Friends who kindly work for this sale will like to know that no reduction of prices is allowed at any time during the two days' sale; therefore each article sold realizes the price affixed to it.

The entire proceeds of the Sale are sent up to the Society without any

deduction for expenses—to defray these a further sale is privately carried on. Any surplus stock is a valuable assistance to other South American sales in the provinces, and some few articles of clothing, &c., specially suited for rewards, are appropriated to the children of the Orphanages at Ooshooia.

These details may assure distant friends that their contributions are very carefully disposed of for the furtherance of the work to which they devoted them.

Streatham.

TREATHAM Common has this year, as in many previous years, warmly and liberally supported the cause of our Missions. On October 28th, "the South American day" was opened by a service in the Parish Church, and a sermon by the Rev. R. J. Simpson, M.A., Clerical Secretary, after which 8*l.* 3s. 3d. was collected in aid of the Society's funds.

In the afternoon a Meeting was held at the Vicarage, presided over by the Rev. Stenton Eardley, M.A., the beloved Vicar of Streatham Common. After some touching and telling words by the Vicar, the Clerical Secretary addressed the Meeting. At its close 4*l.* 4*s.* 9*d.* was collected.

In the evening a similar address was given by Mr. Simpson, illustrated by beautiful dissolving views, the Vicar again kindly presiding, and a collection made.

This hearty interest and liberal help is in no slight degree due to the Christian love and enthusiasm thrown into this work by the Vicar and Mr. and Mrs. Cow, the latter of whom has been for so many years the indefatigable Local Secretary of the Society.

Wanstead.

A VERY pleasing Quarterly Meeting of the Juvenile Association was held at Wanstead Schoolroom on Saturday, October 10th. Though the day was very wet and stormy, there was an excellent gathering of most interested and attentive children, who brought in their money-boxes and themselves, their zeal in no way damped by the pouring rain.

The Rev. M. Drummond, M.A., the Rector, kindly presided, and introduced the Rev. R. J. Simpson, the new Clerical Secretary,

who addressed the children for half an hour, and illustrated the address by maps and diagrams. The local interest in our Society is not a little due to Miss Absolom, our excellent Local Secretary.

Review.

WE have not often space to allude to contemporary works in our Mission Field, but we cannot refrain from drawing our readers' attention to an able biography of Captain Gardiner, in the September number of the "Clergyman's Magazine." It is by a well-known lover of Missions, Bishop Pakenham Walsh, and forms the ninth of a series of articles on "Modern Heroes of the Mission Field." The author has evidently availed himself largely of the "Story of Commander Allen Gardiner," but has added not a few interesting incidents connected with the early life and African experiences of our founder.

The closing paragraph rather implies, than describes, the after results of Captain Gardiner's life and death; but read as it will be by multitudes of the clergy, it may arouse a desire to know more of the Mission which will ever be associated with his name.

Proceedings in the Provinces.

OUR Provincial Deputation work has for the last few weeks been carried on for the most part at a great distance from head-quarters.

In Scotland the Sermons always preached at Moffat on the first Sunday in October were kindly taken by friends on the spot, viz., the Revs. S. G. Ponsonby and W. Ash. The former, whose acquaintance we made at Cambridge last year, then took a lively interest in Missions and curiously enough preached his first sermon on behalf of our Society, the collections being nearly half as much again as last year. Mr. Welby took the Sermons at Crieff, setting the Incumbent free to preach for us at Cupar, Fife. Our Midland Secretary also gave a Magic Lantern Lecture at Ardrossan, which much interested all present.

Turning to Ireland, we have to record the successful completion of no less than four tours. Mr. Farmer, who has been since August 1st visiting the wide area comprehended under the phrase "Cavan, Derry, Donegal, &c.," delivered in September alone between twenty and thirty Lectures with the Magic Lantern, seven being new openings. He speaks highly of the kindness and sympathy he has everywhere met with, and notes the fact that he has given nearly sixty lectures and travelled close on 2,000 miles.

The Associations in Antrim and Down were visited by Mr. Welby,

who also made use of a magic lantern and had some excellent Meetings and a Sermon at Lisburn. That at Ballymoney was kindly taken by Canon Ffolliot, who also preached for us in Derry.

The interest felt in our Mission throughout Cork is evidenced by the fact that twenty-seven Meetings were obtained for Lieut. Sulivan, R.N., in that one county. He very kindly devoted more than a month to our work, and was peculiarly successful in scattering our literature far and wide.

Mr. Allen's tour comprised Sermons at St. Paul's, Glenngary, Monkstown Parish Church, and Waterford Cathedral, and Meetings at Rathmines, New Ross, Bagenalstown, and Cahir. His sister has very kindly consented to act as Hon. Secretary for County Carlow. The Sermon at Tramore and the Meetings at Clonmel and Waterford fell through from our inability to accept a postponement till the middle of October. We may add that we much need a Local Secretary for County Waterford.

We have not much to say about the work in the English Provinces. Stonehouse had a Meeting on October 12th, and Holy Trinity and St. John's, Cheltenham, Sermons on the 13th. Mr. Allen took them on his way to Wellington Heath, near Ledbury, where he preached on the 16th. On the same day the offertory at Woodhouse, near Loughborough, was kindly devoted to our cause by the Rev. R. Hayes. It only remains for us to express a hope that the remaining two months of the year which will be devoted entirely to English Associations may be as full of engagements as the past two. Then we may expect to see some diminution of the deficiency which threatens to characterise the year 1881.

PRAYER UNION FOR SOUTH AMERICA.

The following are the subjects suggested for Prayer on Monday the 7th inst.—

I. That our dear Bishop of the Falklands may be strengthened and sustained in his arduous visitation tour; that his work may be blest to the souls of men at our various stations, and that he may be preserved from danger, and conclude his long journey with a safe return in health and

197.

II. That God's blessing may be vouchsafed in continued abundance on our dear missionary the Rev. Thomas Bridges and his family, and on all his noble fellow-labourers in the Lord at Ooshooia and Keppel.

III. That an opening may be speedily made for a renewal of our work at Santiago, and that the Bible depôt there may be made the means of extended usefulness and blessing.

IV. That the Spanish services at Rosario, Salto, Concordia, and the Buenos Ayres Camps may have God's continued blessing.

Gleanings.

OUR Lord was "a man of sorrows, and acquainted with grief." Most true. His whole life was a life of sorrow and suffering.

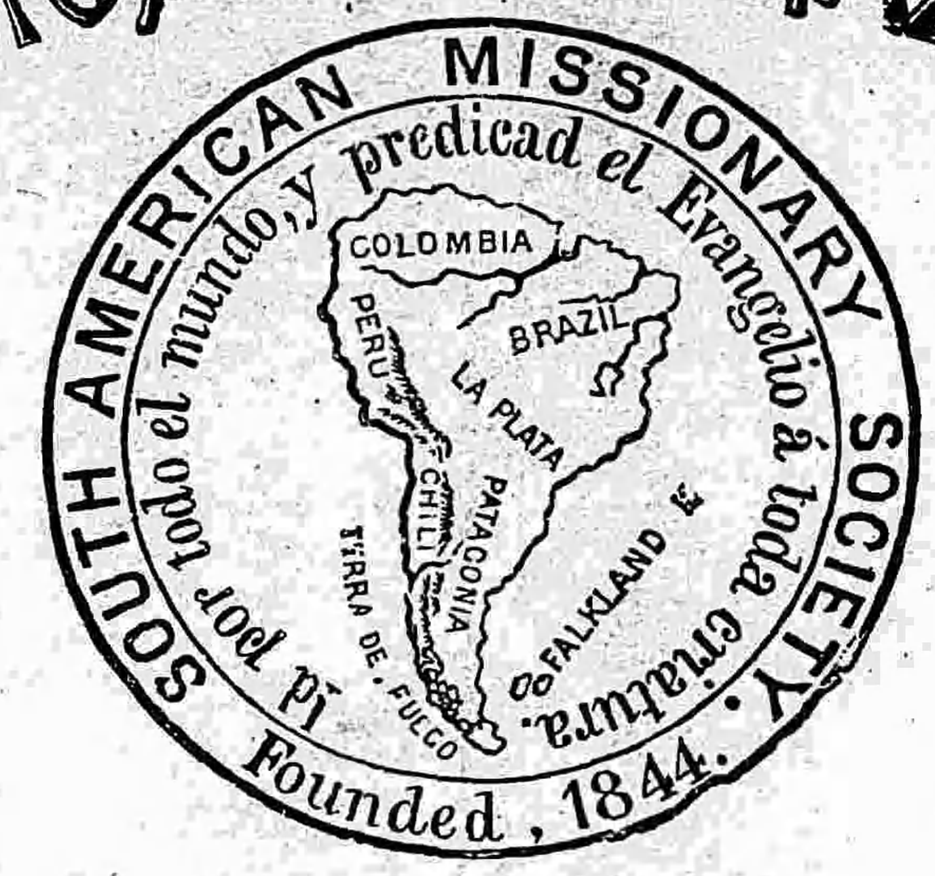
Yet beneath that sorrow and suffering there was (who can doubt?) a certain tranquillity, nay, even a certain joy. He was doing His Father's will; His Father's presence was with Him; He had faith in His Father's love; the work for which He had come into the world was steadily going on. Under these circumstances, He must have enjoyed a certain inward peace.

We can understand in a measure, from feelings of our own, how there may, and indeed must, have been, in strange combination with the sorrows and sufferings of Jesus Christ, a joy that was unspeakably deep and pleasant. When do we get a glimpse of what real joy is? Is it not when we are enabled to feel with some degree of vividness that God is with us? Is it not when we obtain a view of that Fatherhood of God, in the full persuasion and realization of which our Lord abode habitually? The sense of God's presence and faith in God's love can comfort even us in our troubles. How much more must our Saviour have been comforted, considering the great faith which dwelt in Him! Nay, more; do we not feel sometimes that one great cause of our unhappiness in life is our being wrapt up in self, and that we should certainly be far more happy than we are did we enter more than we do into the sorrows of our brethren, and thus become partakers with Christ in that portion of His sufferings which was most peculiar? Were it more true of us than it is, that, in such measure as is for us possible, we were bearing the griefs and carrying the sorrows of our neighbours, is there not something in us which tells us that, though in one view our comfort might be disturbed, yet in another we should be rising towards the highest joy that is accessible to man? It may to some appear a paradox when we thus speak of the co-existence in the same mind of sorrow and joy. But there are many paradoxes in human nature, and this combination, however paradoxical, is always realized in a greater or less degree by the earnest and loving spirit.

These considerations seem of themselves sufficient for the purpose for which they have been brought forward. But we have evidence of a more positive kind to the same effect. The whole impression which the Gospel narratives tend to produce is that of One who, though afflicted more than any man, yet maintained a patient tranquillity and even cheerfulness of spirit.—*Dr. Robertson's Sermons.*

VOL. XV. DECEMBER 1, 1881. [PRICE ONE PENNY.

THE SOUTH AMERICAN MISSIONARY MAGAZINE.



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Contributions thankfully received from Oct. 26th to Nov. 25th.

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

SUBSCRIPTIONS.

	£	s.	d.
Anderson, Mrs. Duncan, per A. Hall, Esq.	1	1	9
Cheyne, Miss	1	1	0
Davies, Rev. Edward	1	1	0
Douglas, Rev. Sholto Douglas Campbell, M.A.	1	1	0
Isaacson, Rev. C. J.	1	1	0
Lawrence, Gen. Sir A. J., K.C.B.	5	5	0
The Directors and Solicitor of Central Argentine Railway Company, per the Secretary, G. Woolcot, Esq.	40	0	0
White, Miss	0	10	0
Windle, Rev. Wm., M.A.	1	1	0

ASSOCIATIONS.

	£	s.	d.
Abinger, per Rev. T. P. Hill, SS. by Rev. R. Allen, including Coll. 1880, 9*s.* 5*d.*, and own subs. 1880 and 1881	3	2	2
Barnsley, per Rev. W. W. Kirby, M.L. Lec. by T. Farmer, Esq., &c.	4	2	4
Bewcastle, per T. Farmer, Esq., S. by Rev. T. E. Laurie	1	10	0
Bewdley, per Mr. Giles Shaw, M. by Rev. A. A. Welby (including Mr. Shaw's sub., 2*l.* 2*s.*)	4	12	6
Birmingham, per Miss Foster (card coll.)	0	3	3
Brathay, per Rev. H. J. Callender, M.L. Lec. and Address to Band of Hope at Christ Church by T. Farmer, Esq.	2	11	3
Busbridge, per Rev. W. Tringham, SS. by Rev. H. S. Acworth, &c.	6	16	3
Carlisle, per Rev. G. W. H. Tayler, M.L.L. by T. Farmer, Esq., in Holy Trinity Mission-room	0	13	0
Christ Church, Old Kent-road, per Rev. R. O. T. Thorpe, D.V.L. by Frank M. Ponder	3	11	0
Christ Church, South Hackney, per Rev. Dr. Egan, D.V.L. by Commander Poulden, R.N.	0	11	7
Chobham, per Mrs. H. S. Acworth	1	1	0
Ditto, per Rev. H. S. Acworth, SS. at St. Lawrence by Rev. G. P. Quick	4	5	9
Ditto, per Rev. H. S. Acworth, SS. by self at Holy Trinity	1	16	4
Ditto, per Rev. H. S. Acworth, M.L. by Rev. G. P. Quick	1	2	8
Colchester, per Miss Josselyn (Box Coll.)	1	5	6
Coleford, per Miss Ford (including M. by Rev. W. B. Keer	5	9	7
Cranbrook, per Miss Huntly	1	1	0
Darlaston, per Miss S. Sanson (less expenses)	7	9	0
Darsham, per Rev. J. Thorp	3	5	0
Dorchester, per Rev. B. Hill (own sub.)	1	1	0
Dover, per Mrs. Elwin (Mrs. McCaul's Sale of Work)	12	8	7
Enfield, per Mrs. Stanley	1	9	6
Green-street-green, per Rev. R. Allen (Don., Mrs. Fox)	2	2	0
Holm Eden, per Rev. G. T. Valentine, M.L. Lec. by T. Farmer, Esq. (including offertory and vicarage box)	2	0	0
Islington, per Miss Satchell (Box Coll.)	0	18	4
Kinoulton, per Rev. A. A. Welby, M.	0	10	0
Lamorbey, per Rev. S. H. Beamish, SS. by Rev. R. Allen	7	2	3
Do., per do. (Miss Goldsmith's card)	0	5	0
Langarth, per Mrs. Parnell, M.L.L. by T. Farmer, Esq.	2	6	2
Lee and Blackheath, per D. Couty, Esq., SS. Holy Trinity Church, by Revs. B. W. Bucke and H. W. Townsend	28	10	5
Ditto, per Miss Couty (Juvenile Association)	5	0	0
Ditto, per D. Couty, Esq. (additional to sale of work)	5	0	0
Lindfield, per Rev. T. M. Edwards, SS. by Rev. R. Allen	5	0	0
Llandudno, M. by Rev. A. A. Welby	0	7	6
New Malden with Coombe, per Rev. Chas. Stirling, S. by Ven. Archdeacon Whately, L. by Rev. R. J. Simpson, &c.	12	11	4
Newport, Isle of Wight, per Miss F. A. Garland	0	8	6
Normanton, per Rev. W. M. Lane, M.L. Lec. by T. Farmer, Esq.	1	3	1
Preston, per Rev. R. Firth, M.L. at Christ Church, by Rev. B. C. Huntly and T. Farmer, Esq.	2	9	8
Ditto, per Rev. R. Gardiner, M.L. Lec. at Bretherton by T. Farmer, Esq.	0	17	7
Ditto, per Rev. Canon W. Rawstorne, M.L. Lec. at Middleforth, by T. Farmer, Esq.	1	3	2
Ditto, per Rev. J. Price, M.L. Lec. at St. Luke's by Rev. B. C. Huntly and T. Farmer, Esq.	1	3	8
Ditto, per Rev. B. C. Huntly, M.L. Lec. by self and T. Farmer, Esq., at Hutton Grammar School, including own sub. 10*s.* and Master Huntly's card 10*s.*	3	0	3
Putney, per Miss Robertson	0	15	0
Rhyl, per Rev. Thos. Richardson, M.A., S. and L. by Rev. A. A. Welby	3	8	10
Rhyl, M. by Rev. A. A. Welby	1	7	7
Sandal, per Rev. R. N. Hunt (Children's Offertory)	0	6	0
Scaleby, per Rev. J. G. McCall, M. L. Lec. by T. Farmer, Esq.	0	16	8
South Norwood, per Rev. J. L. Macdonald, M.A., S. by Rev. W. K. R. Coombes	5	5	0
Stanwix, per Rev. J. R. Wood, M.L. Lec. by T. Farmer, Esq.	2	0	2
St. Philip's, Bethnal Green, per Rev. R. Loveridge, proportion of Miss. Coll. including Children's Coll.	3	9	4
St. Jude's, South Kensington, per Rev. Dr. Forrest, SS. by Rishop of London, the Vicar, and Rev. R. J. Simpson	95	16	0
A. A. W., per Rev. R. J. Simpson	0	10	0
Leaf, Mrs., per Rev. R. J. Simpson	3	3	0
	99	9	0
Torquay, per Mrs. L. Hockin (Mrs. Robertson's sub.)	1	1	0
Totnes, per Miss Presswell (Mrs. Oldrieve's sub.)	0	5	0
Wakefield, M.L. Lec. at Christ Church, by T. Farmer, Esq., Rev. H. Lunn, Vicar	1	2	0

	£	s.	d.
Wakefield, per Rev. E. Bell, M.L. Lec. by T. Farmer, Esq., at St. John's, including Offertory	1	18	3
Ditto, per Rev. H. G. Parrish, M.L. Lec. by ditto, at St. Mary's	0	17	4
Wellington Heath, per Rev. J. Stooke Vaughan, Addl.....	0	6	10
Wimbledon, per Miss E. J. Jeavons, D.V.L. at Emmanuel Church School by Rev. H. S. Acworth ...	7	6	0
Windermere, per A. H. Heywood, Esq., M. and M.L.Lec. at Elleray by T. Farmer, Esq.	11	18	10
Wolverhampton, per Rev. George Everard (Mrs. Saw's box)	4	4	6
Yeovil, per Rev. E. Wyndham, S. in Parish Church by Rev. W. B. Keer	0	18	10

COLLECTION.

Joy, Miss Kate	2	12	6

IRELAND.

Dublin, per Miss B. Hermann (card coll.)	1	6	0
Parsonstown, Rev. R. P. Homan, sub.	1	0	0

SCOTLAND.

Glasgow, per David Murray, Esq. (Miss Davison's List)	7	18	6
Do. do. (Mrs. Connell's List)	5	0	0
Perth, per Rev. F. C. Weiss (card colls.)	1	0	0
Portobello, per Miss Mary Leslie...	21	4	0

FOREIGN.

	£	s.	d.
Valparaiso, per Rev. W. H. Lloyd, Valparaiso Juvenile Association Bazaar for the Orphanage, Ooshooia, Tierra del Fuego.....	29	3	10

DONATIONS.

Cartwright, Miss	2	0	0
C. J. A.	1	0	0
Elliot, Miss	0	10	0
Gellibram, Mrs., per Miss Ray	1	1	0
Hart, Mrs., per Rev. R. J. Simpson	1	0	0
Luck, F. G., Esq.	5	0	0
Stewart, Mrs., per Rev. R. J. Simpson.....	1	1	0
S.	0	5	0
Tarratt, —., Esq.....	10	0	0
Turner, Mrs. Annie 500	0	0	

SPECIAL FUND FOR MISSION STEAMSHIP TO REPLACE THE PRESENT YAWL "ALLEN GARDINER."

Langworthy, Mrs. Sarah, per Rev. R. J. Simpson 250	0	0	

PUBLICATIONS.

Almanacs	1	8	3
"Allen Gardiner"	3	11	6
"Amazons"	0	5	0
"First Fruits"	0	1	9
Magazines	0	9	5
"Providence"	3	19	11

The Secretary begs to thankfully acknowledge the receipt of one bale of clothing from Mrs. Shand, Edinburgh, and one parcel from Miss Gawler, for the Amazon Mission.

SALES OF WORK.

Beckenham.

The Annual Sale of Work will be held (D.V.) on the 7th and 8th of December. Contributions of Work will be thankfully received by Mrs. A. Wilson, Gatewick, Beckenham, and Mrs. Kirkpatrick, Governor's House, Clerkenwell, who have kindly consented to undertake the Sale in the absence of Mrs. Stephens, who is abroad.

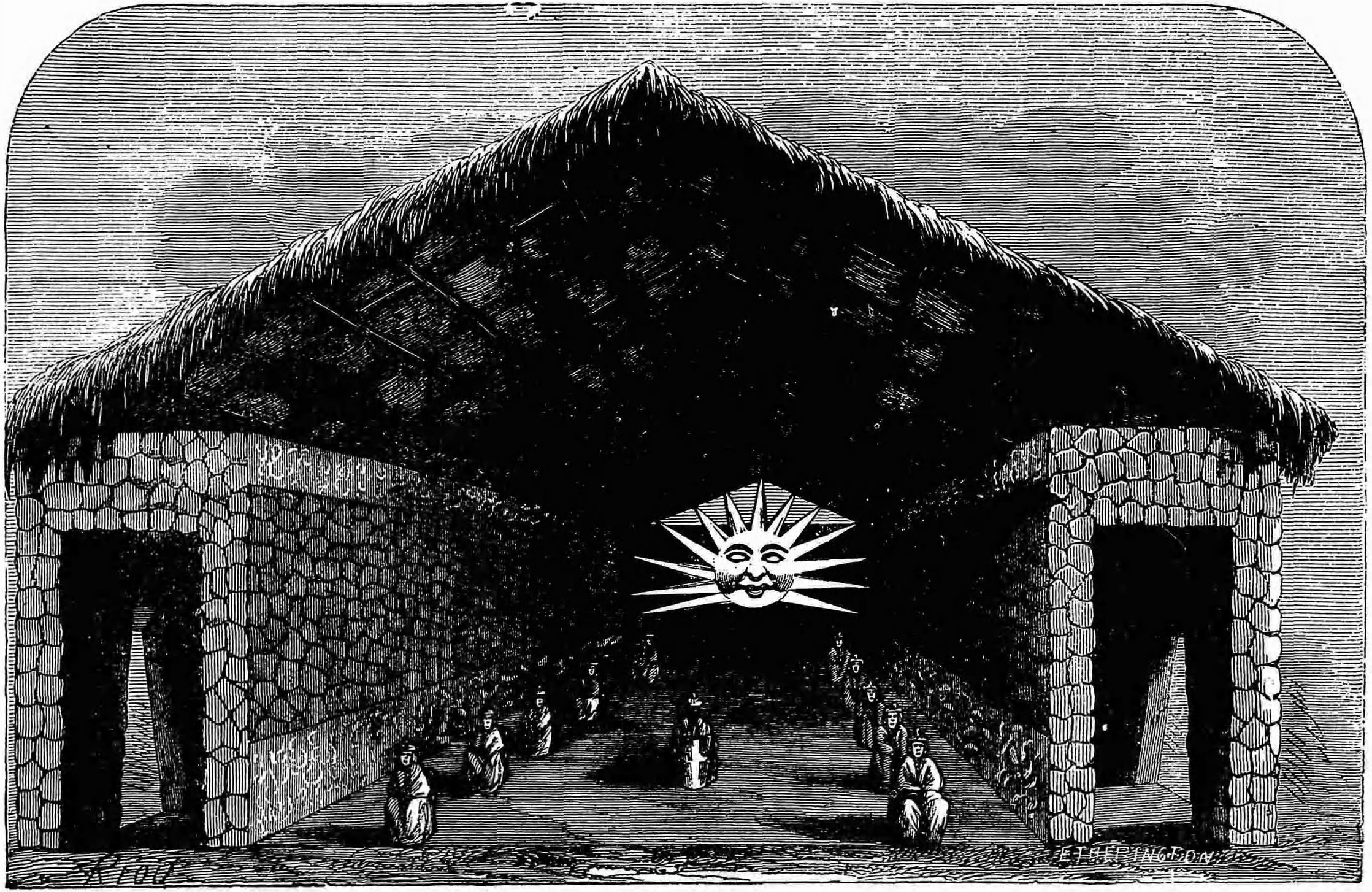
Chobham.

Mrs. H. S. Acworth hopes to have a Sale of Work at Chobham Vicarage in December, and will be thankful for any contributions. Parcels to be addressed to Chobham Vicarage, Woking Station.

NOTICES.

The Bound Volume of the Magazine for the year 1881 will be ready in a few days, price 2s. Friends sending the numbers for the year can have them bound for 1s.

ILLUSTRATED SHEET ALMANAC FOR 1882.—The Sixth issue of our yearly Almanac, price 1d., is now ready.



THE TEMPLE OF THE SUN, CUZCO, PERU.

[*See page* 292.

THE SOUTH AMERICAN

Missionary Magazine.

DECEMBER 1, 1881.

LETTERS.

SINCE our last issue, letters have been received from Bishop Stirling (*Oct.* 5); Revs. W. H. Lloyd (*Sept.* 13); W. H. Shimield (*Oct.* 4); R. Langbridge (*Sept.* 28); F. N. Lett (*Sept.* 26); Dr. Humble (*Sept.* 24); J. A. Dodds (*Sept.* 27); Dr. Cunningham (*Sept.* 26 and *Oct.* 17); Messrs. Henry Reynard (*Sept.* 28); J. S. Robertson (*Sept.* 13); Bell, Towers, and Co. (*Oct.* 11); Singlehurst and Co. (*Sept.* 30); Mrs. Miles (*Sept.* 29).

BUSINESS.

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

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

FINANCE.

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

The total amount received during the month of October was £685 17s. 3d.

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

GENERAL INTELLIGENCE.

WE have great pleasure in announcing to our readers and subscribers the gratifying fact that on Sunday, Nov. 13th, the Rev. Dr. Forrest, Vicar of St. Jude's, South Kensington, was good enough to place his pulpit at the service of the Society and to preach an admirable sermon on its behalf in the afternoon, and that the Right Rev. the Lord Bishop of London preached a most able and eloquent sermon for us in the morning—bringing out in lucid detail the work of the Society. The Rev. R. J. Simpson preached in the evening. The offerings after the sermons amounted to £99 9*s.* 0*d.*

The Secretary, Captain Poulden, R.N., addressed a crowded and interesting Meeting at St. Philip's, Bethnal Green, on the evening of Nov. 8th, and at Hackney on Nov. 4th, advocating the claims of the Society and giving an account of its work.

The Clerical Secretary preached at St. Philip's, Bethnal Green, at the children's service in the afternoon, to several hundred children and their teachers, and addressed a Meeting at Holy Trinity Schoolroom, Kilburn. The Rev. Geo. Despard presided.

The Rev. H. S. Acworth, Organizing Secretary, addressed an important Meeting at Wimbledon on November 8th.

We have special reason to be thankful for the great success that has attended Mr. Farmer's unwearied work in the Society's behalf (as one of our Association Secretaries) in the North of England.

We omitted to mention that at the Bazaar of the Lee and Blackheath Association, named in our last Magazine, the Rev. G. P. Quick, who has lately returned from South America, was good enough to attend and to add much to the interest of the occasion by the excellent address which he delivered.

Mr. Robertson's letter from Chañaral, and Mr. Young's from Rio, are full of information as to the localities in which they

are working and as to the work done—especially amongst our sailors. Mr. Curran's Report is very interesting.

We understand that the Government have under consideration the desirability of proposing to foreign Naval Powers that a Convention should be held to arrange for combined and harmonious action in assuring better protection for white men in the South Seas, and also for checking any harsh or illegal proceedings on the part of white men against the natives.

The Committee on behalf of the Society desire to record their special thanksgiving to Almighty God for His gracious answer to their needs and prayers in the munificent gift they have received of £500 from Mrs. Turner, of Liverpool, for any purpose they may please to devote it to.

They also wish to return their warmest thanks to that lady for her most liberal donation.

The printing presses kindly given by Mrs. Soames and Miss Clarke are just being despatched to Mr. Shimield and Mr. Bridges, in whose good and active hands we are sure they will help to spread the knowledge of the truth far and wide throughout the surrounding regions.

The sales at the Bible stores of Santiago during the last six months are satisfactory, but the Committee hope in a short time to put the stores upon a much more efficient footing, and, in conjunction with the British and Foreign Bible Society, to establish a depôt which shall be more worthy of the great object for which it exists and of the Societies which it represents.

Our good Bishop is still on his visitation tour, and of his many and interesting communications we select two, which give us a glimpse at his work as he passes along on his pathway of blessing.

Mr. Lloyd gives us a cheering account of a gathering at Valparaiso, which indicates the interest which is beginning to be felt at the great centres of spiritual life in South America for the supply of the wants of the heathen, the fatherless, and the widow that exist in other parts of that vast continent.

Archdeacon Whately kindly preached two sermons at New Malden on November 7th, and on the 8th a lecture, illus-

trated by the dissolving views, was given by the Clerical Secretary. The Meeting was presided over by the Rev. Chas. Stirling.

The Clerical Secretary delivered an address, by invitation, at the Young Men's Christian Association on Tuesday, November 15th. Rear-Admiral Grant, who was present, confirmed Mr. Simpson's statement as to the condition of Tierra del Fuego in times past from his own experience when he visited it thirty years ago.

Two ladies came forward after the Meeting and became subscribers to the Society.

The Committee desire to acknowledge, with deep thankfulness, the receipt of 250*l.* from Mrs. Langworthy, of Victoria Park, Manchester, as a donation towards a steamboat to replace the present Mission yawl.

Earl Granville, in consequence of the present very unsettled state of Peru, has written to postpone his reception of the Deputation and the Memorial on "Religious Toleration" in Peru till a rather later period.

An approximate estimate of our financial position to the end of September shows, irrespective of the recent benefaction of 500*l.*, which had almost wholly to be added to the Reserve, a general decrease of 839*l.* in income. This decrease has, in conjunction with increased foreign expenditure during the early part of the year, obliged us to trench heavily on the Reserves in anticipation of the receipt of the bulk of income at the close of the year. The sum of 492*l.* 11*s.* 2*d.* of the above-named decrease is found amongst the Auxiliary Associations.

We place the above information before our valued representatives in the various Associations, and are sure that they will make every effort, not only to retain old friends, but to enrol fresh supporters of this good cause, so as to ensure that the final balance of the year's accounts shall show that the decrease has resulted only from delay in sending in the subscriptions.

We shall be much obliged by our friends sending on their contributions to the office as soon as possible, and certainly before the end of the present month, in view of a prompt closing of the accounts for the year.

THE Bishop of the Falkland Islands writes as follows:—

"*Buenos Ayres, August* 8, 1881.

"I wrote to-day hurriedly. I think it well to write a little more in detail respecting Mr. Spilsbury's position and prospects. I do so at once, because in my movements from place to place I may find it less convenient later on.

"Generally—as I have stated in my letter posted to-day—I have good reason to speak favourably of Mr. Spilsbury's work. Dr. Smith has mentioned it in terms of cordial approval, and the Rev. James Smith, the Presbyterian minister, called upon me with the express purpose of declaring his admiration for the work done by Mr. Spilsbury. He dwells upon his tact and energy; his attention to the young, whom he gathered for instruction at every opportunity; his unflagging zeal and devotion to his ministerial duty. Nothing could be more decided and warm-hearted than the testimony of the Rev. James Smith in favour of Mr. Spilsbury.

"I have visited the camp in one direction to the south, and had two services several leagues apart. I have called on the scattered colonists who avail themselves of Mr. Spilsbury's services. From one and all a grateful appreciation of his services was expressed; and it was plain that he had hold of the hearts and of the confidence of the people.

"The gradually increasing contributions towards the support of his ministry bear witness to the value set upon it.

"The camp will give probably about 430*l*. this year. Besides this, the congregation at Flores will guarantee 100*l*., and Belgrano will probably add to this sum for fortnightly services.

"If you look at the map of this province, and note the wide range over which Mr. Spilsbury's work extends, you will marvel that any man can do it efficiently. It is a marvel. Yet there is every evidence that the work is not only done, but done so as to secure a very high appreciation of it.

"In fact Mr. Spilsbury has made it difficult for any man to follow him. The mere travelling is extraordinary, but the travelling is wholly subsidiary to the good Christian work done.

"No man that I know could do all that he has done. He has a command of languages which few possess, and this is a great power; but I believe I can trace not indistinctly the presence and power of the Divine Spirit sanctifying and blessing the ministry of His servant.

"At the present time Dr. Cunningham is in training for this work under Mr. Spilsbury's direction. In two months time we hope he may

acquire sufficient familiarity with it to be able to prosecute its claim without needing personal supervision. Should this be the case, and should the people regard Dr Cunningham with favour, it will not be without confidence that I place in his charge much of the work hitherto undertaken by Mr. Spilsbury.

"Thus the work at Flores will be established on an independent footing. There will be a good school set on foot. The camp-work will be maintained, and for this you will have the whole of Dr. Cunningham's time and services, and an important portion of Mr. Spilsbury's."

Again :—

"*Alexandra Colony, Sept.* 3, 1881.

"It may surprise you, but there should have been sixty candidates for confirmation. More than forty of these are of the Waldenses in this colony, who wish for confirmation; who, moreover, have in their own way been preparing for confirmation. They are to be approached in French or Spanish. An interpreter is always at hand for a resident minister.

"The Waldenses all know their Confession of Faith, and were more or less instructed in the Word of God, and know the Lord's Prayer and the Ten Commandments as a matter of course.

"Mr. Spilsbury is with me here, and is doing splendid service. Morning, noon, and night he is at work, riding many leagues and holding classes for me, if haply that he may get some candidates duly prepared for confirmation. It would have rejoiced you to see those who, for the first time since they left the Fatherland, heard the Gospel preached to them, and joined in public worship, in their dear German tongue, the other day at Maldbriga! The whole service was conducted by Mr. Spilsbury. Then in Spanish he is equally a preacher, and in French; and thus, with his gift of tongues, he passes like refreshing breezes through this polyglot land. I rejoice in his work.

"Dr. Cunningham is doing the camp-work in the province of Buenos Ayres. Mr. Spilsbury will leave in eight days. I continue longer.

"P.S.—I think it due to Mr. Wood, the American Methodist, to say he is a man I greatly like—a man unaggressive and gentlemanly, who comes round these colonies in obedience to instructions, but says he will at once cease coming when he finds the wants of the people supplied. The people would follow Mr. Spilsbury anywhere, I think, or other suitable clergymen."

Argentine Republic.

ROSARIO.

THE Rev. F. N. Lett writes:—

"*Rosario, Argentine Republic, September 26th*, 1881.

"I enclose herewith a Report of St. Bartholomew's Sunday-school, containing its statistics from the establishment in 1872 to the present time, regulations, names of workers, &c., which I trust may prove interesting to the members of the Society when published in the Magazine.

"You will notice that the Sunday-school is a permanent essential part of our Church work; that it is so organized that the work goes on when I am absent without the least interruption, and that there has been progress. This has been attained at the cost of many efforts and labours. Still, the good hand of our God has been with us, and workers have been raised up who have taken their share of the toils and merit their portion of the rewards which are already to be found in the progress of the work, but can only be realized to their full extent in the day of the Lord's harvest.

"*The Committee, members, and friends of the South American Missionary Society are entitled to the foremost place in the gratitude of our Sunday-school. It is to their labours of love, to their generosity, and to their prayers, that we are indebted for our origin, and for such kind and liberal interest and help as have enabled us to attain to our present satisfactory position.*

"To them the facts contained in this Report will have special meaning, and encourage them to continued exertions on behalf of the cause of Christ.

"F. N. LETT."

ST. BARTHOLOMEW'S CHURCH, ROSARIO.

SUNDAY-SCHOOL REPORT.

"The history of Sunday-schools dates from the year 1780, at which time Robert Raikes, in conjunction with the Rev. Thomas Stock and others, commenced their labours in the city of Gloucester in England.

"The institution has developed and spread since then so as to claim an important position, and be recognised as an essential department of Christian energy in every branch of the Church.

"The first Sunday-school in this country was established on March 23rd, 1821, in Buenos Ayres, by Mr. James Thomsen, agent of the British and Foreign Bible Society. Our own Sunday-school was established on August 4th, 1872, by the Rev. W. T. Coombe.

"Its statistics, &c., are now submitted to the members and friends of the congregation, who, it is believed, will feel gratified at the measure of success which has been already obtained, and encouraged to fresh exertions on behalf of a part of their Church's work, which is full of interest and necessary to the welfare of the congregation.

"1872.—This Sunday-school established August 4th. First teachers: Rev. W. T. Coombe, Mr. D. McLaughlin, Mr. B. McKinnon, Mrs. McKinnon. First seven names on register: Francis G. Studdert, Joseph G. P. Studdert, Mary E. C. Studdert, Frances E. Barkas, Frances G. G. Studdert, William A. Yeoman, Thomas Lynch. Number of members, 25.

"1873.—Number of members, 40.

"1874.—Best attendance: George Coombe, Annie Kennett, James Hollis, Harriet Hollidge. Number of members, 45.

"1875.—Best attendance: Joseph Studdert, Mary Studdert, Elizabeth Studdert, Frances Studdert, Annie Kennett. The first festival was held at Carcarañá, January 1st. Number of members, 56.

"1876.—Best attendance: Mary Wood, Annie Kennett, Mary Studdert. Festival at Carcarañá. Number of members, 72.

"1877.—Best attendance: Mary Wood, Mary Studdert, Frances Studdert, Alice Muskett. Festival on April 2nd. Library organized. Number of members, 75.

"1878.—Best attendance: Mary Studdert, Harriet Hollidge, Frances Studdert, Annas Ellis. Festival at Carcarañá. Number of members, 63.

"1879.—Best attendance: Mary Studdert, Elizabeth Studdert, Frances Studdert, Harriet Hollidge. First teachers' meeting, June 5th; first winter festival, June 13th; first Spanish class, June 15th. Number of members, 65.

"1880.—Best attendance: Ormond Van Oppen, Mary Wood, Elizabeth Monkhouse, George Dodd, George Hayes. Summer festival, January 1st; winter festival, June 29th; celebration of Sunday-school Centenary, July 18th; summer festival, December 27th. Scholars, 100; teachers, 11; average attendance, 75.

"Officers for 1881.—Chaplain, Rev. F. N. Lett; Superintendent, Mr. Thomas Barkas; Treasurer, Mr. A. A. Knight; Secretary, Mr. F. G. Studdert; Librarian, Mr. R. H. Lett; Assistant-Librarian, Mr. P. C. Lynch.

"Former and present teachers:—W. T. Coombe, 1872-78; Mr. D. MacLaughlin, 1872-74; Mr. B. MacKinnon, 1872-73; Mrs. MacKinnon, 1872-74; Mr. T. Auchterlonie, 1873-81; Mr. W. Barnett, 1874-80; Mrs. Barnett, 1874-80; Miss Brandt, 1874-79; Mrs. Hill, 1876-79; Mrs. Studdert, 1877-1878; Miss Hay, 1878-79; Rev. F. N. Lett, 1878; Mrs. Lett, 1878; Mr. T. Barkas, 1878; Miss Van Oppen, 1879; *Miss Barkas, 1879-81; Miss Joulet, 1879; Mrs. MacInnes, 1879; *Mr. I. G. Studdert, 1879; Miss Dicker, 1880; Mr. R. H. Lett, 1880; Mr. I. Newell, 1880; Mr. W. H. Kirby, 1881; *Mr. I. G. P. Studdert, 1881 *Miss M. Wood,

1881; *Mr. W. A. Yeoman, 1881; Miss Glover, 1881; Miss C. Van Oppen, 1881; Mr. A. Henriksen, 1881.

"Of the above, those marked * have been scholars.

CONSTITUTION OF ST. BARTHOLOMEW'S SUNDAY-SCHOOL.

"I. The Sunday-school is a department of the religious work in connection with this congregation and church; and as such it shall be conducted by the chaplain or pastor, who may nominate a member of the congregation to act as superintendent.

"II. The teachers shall be admitted by the chaplain; and resignation, or request to resign, shall be made through him.

"III. The treasurer, secretary, librarian, and assistant librarian shall be chosen by the teachers at their first meeting in each year, or as vacancies may occur.

"IV. The course of instruction and the order of proceedings shall be appointed by the chaplain.

"V. The duties of the superintendent shall be—

1. To attend to all matters connected with the arrangement of the schoolroom, the order of the proceedings of the school, and the discipline of the scholars.
2. To act as the deputy or representative of the chaplain in conducting the school and teachers' meeting in his absence; and in promoting the efficiency and welfare of the Sunday-school generally as a branch of the pastoral work of the parish.

"VI. In the absence of the superintendent, the senior officer who may be present shall act as superintendent.

"VII. It shall be competent for the teachers' meeting to enact such regulations as shall be advisable for the good order and welfare of this Sunday-school, provided always that these shall not be contrary to the provisions of this constitution, and that they shall be appointed by the chaplain.

REGULATIONS.

"I. Any teacher unable to attend the Sunday-school on Sunday shall send timely notice or provide a substitute.

"II. In the case of any member of a class being absent on two consecutive Sundays, the teacher shall ascertain the cause of absence.

"PUBLICATIONS.—Centenary Memorial (Lithographed), 1880; Programme of Lessons, &c., 1881; Catecismo de la Doctrina Christiana, 1881.

IN MEMORIAM.

"The Rev. William Thomas Coombe, chaplain of St. Bartholomew's Church, 1868-78; born at Plymouth, England; founder of this Sunday-school, 1872; died in Rosario on September 7th, 1878. Mr. Bryce MacKennon, died in Buenos Ayres on August 10th, 1877. Mary Anne Ellis, aged 7 years, died in Rosario, June 3rd, 1874. Otillie Wieland, aged 9½ years, died in Rosario, February 14th, 1878. Thomas Monkhouse, aged

10 years, died in Rosario, February 28th, 1878; Annie Elizabeth Muskett, aged 6 years, died in Rosario, March 19th, 1879. Henry Thomas French, aged 10½ years, died at Correa, near Rosario, February 18th, 1881. William Hadeler, aged 11 years, died in Rosario, August 17th, 1881.

"LIBRARY.—1877, 107 volumes; December, 1878, 342 volumes; July, 1879, 550 volumes; January, 1880, 645 volumes; July, 1881, withdrawn, and placed in parochial library, 92 volumes, leaving 553 volumes.

"REGULATIONS.—1. Books lent only to members of Sunday-school. 2. Only one book can be taken out at a time. 3. All books taken or returned to be noted in register. 4. Books lost or damaged to be paid for.

"Number of scholars' names enrolled from August, 1872, to July 1st, 1881, 200. There are at present 110 scholars and 4 teachers. Removed to Camp, 9; Cordoba, 5; Buenos Ayres, 13; Montevideo, 9; England, 14. Departed, 6; married in Rosario, 6; grown up or in situations in Rosario 12; do not attend Sunday-school, 12. May 15th, 1881, examination on texts for previous six months:—1. Philip Lynch. 2. Ormond Van Oppen. 3. Robert Buhler. 4. Mary Studdert. 5. Frances Studdert. 6. George Dodd.

"W. N. LETT."

Brazil.

SAÔ PAULO AND SANTOS.

THE Rev. T. J. Scott writes as follows:—

"*Saô Paulo, Sept. 6th*, 1881.

"I arrived at Santos on Aug. 30th, after rather a tedious voyage. Thank God, it was a very safe one, though we had some bad weather during part of it —bad, I mean, speaking as a landsman. After leaving Liverpool we encountered a hard wind (as usually happens whenever I put to sea) with a nasty sea, which continued more or less until we had crossed the bay. From thence to Lisbon and the Cape Verd Islands we had most lovely weather, when, after passing Cape Vincent, we met with a strong hard wind, varied by rough squalls with much rain, which lasted (except the rain) until we reached Bahia, from whence to Santos we had delightful weather again. The ship is a splendid sea-boat, and the captain seems a first-rate seaman. On the first Sunday on board, being the day after we embarked, I was too much out of sorts to hold Divine service, and some of those also who would have otherwise attended were, on this occasion, like myself, unable to do so. On August 7th, however, we had service on deck, and from what three or four of those who had attended said to me, I believe it was appreciated by all. On the two following Sundays the

weather prevented us from having service on deck, and we could not go below. On Friday night (26th August) we reached Rio. The appearance of the town with its thousand lights was quite fairylike ; and on Saturday morning, when I went on deck, the most beautiful landscape that I have ever seen opened upon my view. The harbour of Rio and the scenery surrounding it form a picture that is perfectly entrancing; and, as we move on, new pictures constantly present themselves. I went to see the Botanical Gardens, which I should think must be unique of its kind. As you enter you look down an avenue of palm-trees, each tree about 60 or 70 feet high, and standing the one from the other about twelve yards, and extending thus for 612 yards. This is very striking, but it is rendered much more so by the background of foliage of all kinds and verdure of all shades, with which the mountains in the not far distance are covered. On Sunday, Mr. Young (the Chaplain) read prayers, and I preached at the English church ; after which I spent a most pleasant day with him, and also stayed the night under his hospitable roof. In the evening we took a delightful walk on the side of one of the mountains near his house. I was much struck also with Bahia. The bay, as you enter it, and the houses on the hillsides, embosomed among the cocoanut groves and trees of all kinds, fruit-bearing and otherwise, form a lovely view. I have been reading lately a book called 'Brazil and the Brazilians.' It is written by two Americans, the Messrs. Fletcher and Kidder. I should imagine that it is the best, or one of the best, books on Brazil. Its style is attractive and the matter very interesting, I do agree with them (judging from my small experience as yet) that Brazil is a 'terrestrial Paradise.' That word 'terrestrial' implies that, like most things terrestrial, *it has its drawbacks*, of course. We arrived at Santos on Tuesday morning (30th). The entry to this place is exceedingly pretty. It reminded me of Rio on a small scale. Arrived here I made my way as quickly as possible to the railway station for Saô Paulo. At the station I was kindly welcomed by Mr. Broadbent and by the station-master, who kindly telegraphed to Mr. Speers here that I had arrived at Santos. I travelled to Saô Paulo with Mr. Barker, one of the Church Committee. It is a wonderful line both for scenery and engineering, but you will have heard enough of scenery. At one part of the line we are pulled up a sierra (mountain) by stationary engines for five miles—the gradient being 1 in 9·75 on the average. At Saô Paulo I was met by Mr. Speers and Mr. Hayland, who gave me a most warm welcome, and, indeed, so have all given me whose acquaintance I have as yet made. Mr. Hayland most kindly invited me to stay with him for a few days, and now I am staying with Mr. and Mrs. Speers, and I already feel quite at home. The people here have deeply felt the want of a clergyman amongst them after Mr Quick's departure. All were sorry that he had to go. I held morn[illegible]g service and afterwards administered the Holy Communion on Sunday. Before the morning service a nice little Sunday-school assembled, who behaved excellently

well, and were very attentive. In the evening we had the evening service. All the services were, I think, fairly well attended. Yesterday I went to Santos and made the acquaintance of some English residents there. I hope to go there again next Saturday to arrange for my duties in that place on the following Sunday. "T. J. SCOTT."

Rio Seamen's Mission.

THE Rev. Frederick Young writes:—

"*Rio de Janeiro, September* 13, 1881.

"I have been away from Rio twice during the past three months; once for six weeks, in which I made a journey to Morro Velho, in the province of Minas Geraes, holding services in the English church there and otherwise supplying the place of a chaplain; the other to Saô Paulo, where I also officiated on one Sunday. This accounts for my long silence. I much needed a change, and have come back to my work in Rio I am thankful to say with renewed health and strength, and I trust shall be equal to the strain of the approaching hot season.

"Our missionary, Mr. Curran, continues to work steadily, and I believe with fair success. I enclose extracts from his last two or three reports. At the end of June he writes:—

"'Notwithstanding the loss of a few days, while under treatment for a severe bite received from a fierce dog on board a vessel I visited, I have been enabled to labour with vigour amongst the shipping in the Gamboa. Several vessels I visited have lost men from yellow fever. "Magna Charta," English ship, two died; "Hotspur," English bark, steward died of smallpox, mate sent ashore, now convalescent, and captain sick. Conversing with the second mate of the ——, he seized my hand and was overcome with grief, while relating the ordeal they had passed through. "The mate had been a cruel man," he said, "but when covered with the loathsome disease repented and cried for mercy."

"'My work goes on much as usual. I have supplied reading matter, religious and secular, and have had conversations with officers and men. Several vessels visited were lying at Mocanguè, discharging coal, several miles from the city. I feel grateful for the cordial reception given to me everywhere, in the hospitals, the boarding-houses, the ship-chandlers, and on board the vessels. Men and officers from ships have attended our services at the Mission-room. The carpenter of the ——, whom I visited in hospital,

died in great distress of mind, apparently calling upon God. The sister of mercy who attended him said he was a good man, though a Protestant. He has left a wife and children in Europe.

"'List of vessels visited :—

"'"Longfellow," American bark, Newport; "Winifred," American bark, Baltimore; "Asianic," British ship, Greenock; "Magna Charta," British bark, Cardiff; "Adelaide," British bark, Cardiff; "Demerara," British bark, Greenock; "Lawrence," American ship in distress, New York; "Alice," American brig, Baltimore; "Grace Andrews," American bark, Maine; "Virginia," British ship, Liverpool; "Harry Morse," British ship, Cardiff; "Regia," British ship, Cardiff; "Ensign," British bark, Cardiff; "Ocean," British bark, Cardiff; "Castle Roy," British ship, Dundee; "Serene," American bark, Baltimore; "Hotspur," British bark, Cardiff; "Waterwitch," American ship, Baltimore; "Abercorne," British ship, Baltimore; "City of Ottawa," British ship, Baltimore; "Ella," British ship, Liverpool; "Nellie Stevenson," British bark, Leith; "Inheritance," British bark, Leith; "Sydney," British bark, London; "Patrician," British ship, Cardiff; "L. W.," British bark, Pensacola; "Prince Rudolph," British ship, Pensacola; "Ada Brown," British bark, Cardiff; "Lady Lisgar," British ship, Amsterdam; "Arklow," British bark, Amsterdam; "Verona," British bark, London; "Sydney Smith," British bark, Cardiff; "Amelia Robertson," British bark, Cardiff; "Palmas," American ship, Cardiff; Lamport and Holt's steamers "Canova," "Rubens," "Halley," "Leibnitz," &c., R. M. Steamers and Pacific.

'(Signed) F. CURRAN, June 30, 1881.'

"In July he writes :—

"'Owing to captains prohibiting their men from coming ashore, comparatively few attend the services at the Mission-room; most of the preaching is done on board, or ashore in the lodging-houses, &c. One feature in connexion with my work worthy of notice is the liberty I have in visiting the various hospitals, in which there are many English, Irish, and Scotch sailors, immigrants, and others.'

"Names of some of the ships visited during the month :—

"'"Eagle," British ship, Bristol; "Importer," British ship, Liverpool; "Senator Welsh," British ship, Liverpool; "Lady Lisgar," British ship, Amsterdam; "Matilda Hillyard," British ship, Greenock; "Dana," American ship, repairing; "Verona," British bark, Quebec; "J. Wesley," American brigantine, New York; "Duchess of Leicester," British ship, Liverpool; "Ivry," British bark, Quebec; "J. Baker," American ship, Maine, s.s. "Herschel," "Canova," "Cervantes," L. and H. Line, Liverpool.

'(Signed) F. CURRAN, July 31, 1881.'

"At the end of August :—

"'Your missionary has the honour and happiness to report progress,

with gratitude to God, and also to men, after two years' labour in this important field, and over one year in your service.

"'The shipping has been visited in the most distant parts of the harbour, secular and religious papers have been distributed, and exhortation given; also public institutions ashore regularly visited, and services in the Mission-room held.

"'Your missionary would respectfully suggest the propriety of establishing a "Sailors' Home," on strictly temperance principles, where the temptation to drink being removed, and under the genial influences of friends, a home, reading-rooms, with prayer and scriptural instruction, &c., much good to sailors would result. In regard to money required for fitting up such a house in a plain and comfortable manner, a little would go a long way, judging from the furniture, bedding, &c., of seamen's boarding-houses in this city. A few hundred milreis (say, two contos of reis) at most would start such a house, providing the Consuls co-operated, which I believe they would cordially do.'

"List of ships visited in August:—

"'"Asterion," British bark, London; "Espiegle," British bark, Rangoon; "Beta," German brig, Paysandu; "Griel," Norwegian bark, London; "D. Stewart," American ship, Baltimore; "Grey Eagle," American bark Baltimore; s.s. "Nasmyth," L. and H. Line, Liverpool; s.s. "Biela," L. and H. Line, Liverpool; s.s. "Rubens," L. and H. Line, Liverpool; s.s. "Glen Alp," L and H. Line, Liverpool; "Martha Reid," British bark, Cardiff; "Manitoba," British ship, Cardiff; "Eagle," British ship, Bristol; "Her Royal Highness," British ship, Bristol; "Importer," British ship, Cardiff; "British India," British ship, Greenock; "Jane," British bark, Leith; "Hattonburn," British bark, Baltimore; "Wandering Sprite," British bark, Baltimore; "Yamoyden," American bark, Baltimore; "Arthur Huntly," German brigantine, Karlshamner; "Moorhill," British bark, Antwerp; "Charl. Gladstone," British bark, Cardiff; "Glaslyn," British bark, Cardiff; "City Camp," British ship, Cardiff; "Alice M. M't.," American ship, Cardiff; "New Light," American bark, Baltimore; "Amazon," American bark, Baltimore; "Grenville," British schooner, Greenock; besides one or two Portugese vessels.'

'(Signed) F. CURRAN, August 31, 1881.'

"With regard to what Mr. Curran says of a Sailors' Home, although no doubt it would be a great help to our work, and a boon to respectable sailors, yet I fear our funds would not warrant us at present in attempting anything of the sort. Mr. F. H. Harrison, our treasurer, is at present in England, and I expect you will have seen him ere this. On his return we purpose calling our annual meeting, and shall discuss this and other matters.

"FRED. YOUNG."

Chili.

VALPARAISO.

THE Rev. W. H. Lloyd kindly favours us with the following letter:—

"*Valparaiso, September* 13, 1881.

"A gentleman resident here, Mr. Cowell, told me a short time ago that he and other passengers had landed at Chañaral, as they were going north in one of the steamers, and had attended the service held by Mr. Robertson there. They found a good congregation and a hearty well-conducted service, with which they were much pleased.

"During Bishop Stirling's last visit to us he told us that after the large sums raised twice in years past by bazaars held here for the Fuegian Mission, two of the orphans in the Orphanage had been apportioned to us, and were considered to be in the charge of the Valparaiso Juvenile Association. I have, therefore, told our Sunday scholars, who practically form now the Juvenile Association, that they must bear this in mind, and put enough in our missionary box to keep these orphans, whose expenses amount, I believe, to about 10*l.* or 12*l.* a-year a-piece, or that, at any rate, they must try to keep one of them yearly. We open our box after school once a month, but, as the months passed by, we all saw that we had not reached more than half the sum required for one of the orphans. The children were thinking more of this than I was aware of, and to my surprise I learnt about a fortnight ago that they were quietly amongst themselves making preparations for a children's bazaar, hoping by means of it to make up the sum needful for one orphan at any rate. Three of the elder girls in Mrs. Lloyd's class were to have the tables—Amy Sim, Katie Neill, and Magdalen Morrison. Mrs. Sim kindly gave them the use of the drawing and dining rooms on the occasion, and on Saturday last, September 10, the Bazaar was to be opened at 2.30. Everything was very nicely arranged. The three stall-keepers, with those who were helping them to sell, wore their Sunday-school Centenary Medals—the colours of the ribbons indicating to which table they belonged. The dining-room was turned into a refreshment stall, where ices and cakes and sweets and oranges were disposed of by Miss E. Laidlaw and Miss M. Powditch. Mrs. Sim and our excellent teacher, Miss Sim, took a general supervision, and under their management everything passed off smoothly. We went up at about 2.15 and found that such an eager crowd of buyers had assembled that the sales had already commenced. The room soon became well filled, not only with our own Sunday-school scholars, but with many of Dr. Trumbull's also, and other friends. Dolls, their clothes, and their bedsteads and bed furniture were the staple articles of trade, with other small articles made by the children and their young friends. But the nature of

the stock was such that the boys were for the most part obliged to expend their energies upon the refreshment stall.

"Business was so brisk that by half-past four o'clock everything was sold, and it was found that the profits amounted to 212 dols. 30 cts., which, at the present rate of exchange, would be worth 29*l.* 3*s.* 11*d.*

"I feel greatly pleased at the spirit which both girls and boys have shown. The idea was their own—it was well worked up by themselves, and the result was most satisfactory. I trust it shows also that their minds are becoming really interested in Mission-work, and that they are realizing the duty and pleasure of doing something to make known the precious salvation of Jesus Christ to the ignorant and degraded heathen. The visit of Mr. Bridges here and the efforts of Bishop Stirling in this direction are, I trust, bearing good fruit. We shall all be anxious to hear how *our two orphans* are getting on. "W. H. LLOYD."

SANTIAGO BIBLE DEPOT.

THE following is the Return of Sales effected at the Bible Stores during the six months ending June 30th:—

"*January.*—Spanish Bibles, 3; German Bible, 1; Spanish Testaments, 18; Spanish Gospels, 50; English Hymns, 94. Total, 166. Total receipts for the month, 87.35 dols.

"*February.*—Spanish Bibles, 2; Spanish Testaments, 26; Spanish Gospels, 18; Oracion de Carlota, 1. Total, 47. Total receipts for the month, 34.45 dols.

"*March.*—Spanish Bibles, 3; Spanish Testaments, 15; Spanish Gospels, 26; English Testaments, 2; Alianza Evanjelicas, 2. Total, 48. Total receipts for the month, 92.15 dols."

"*April.*—Spanish Bible, 1; Spanish Testaments, 14; Spanish Gospels, 34; Historia de la Reformacion, 1; Eusayo del Nuevo Testamento, 1; New Testament Alphabet, 1. Total, 52. Total receipts for the month, 97.80 dols.

"*May.*—German Bibles, 2; Spanish Testaments, 19; Spanish Gospels, 42; English Testament, 1; English Common Prayer, 1; Confesionarios, 4; Alianza, 1; Hymnal Companion, 1; Testament Alphabet, 1. Total, 72. Total receipts for the month, 144.60 dols.

"*June.*—English Bible, 1; English Testament, 1; English Prayer-book, 1; English Hymns, 20; Spanish Bibles, 2; Spanish Testaments, 13; Spanish Gospels, 22; Spanish Prayer-books, 4; Vaughan's Testament, 1; Confesionarios, 3. Total, 68. Total receipts for the month, 97.93 dols.

CHAÑARAL.

R. J. S. ROBERTSON writes :—

"*Chañaral, Chile, August*, 1881.

"My Report for July services is as follows :—3rd, 16 morning, 25 evening ; 10th, 21 morning, 36 evening ; 17th, 11 morning, 28 evening ; 24th, 12 morning, 30 evening ; 31st, 19 morning, 43 evening.

"I paid my first visit to Taltal on Sunday, August 7th. We held evening service at the offices of Messrs. Schjolberg and Kennedy, Agents of the Pacific Steam Navigation Company, at which 29 were present. A collection in aid of the Chañaral Church Building Fund, with additional subscriptions afterwards, realized 50 dollars. A desire was expressed by some of the residents to have regular services, but I think that an occasional one will meet all requirements for the time being, and it might gradually draw the people together. There are, I suppose, more of our countrymen in Taltal than in Chañaral, but the former port is hardly ripe for establishing a church at present. In the first place a scarcity of families exists, an almost irremediable desideratum in keeping together a congregation on this coast. Secondly, I consider it would be premature in view of the suspense hanging over the place as to what steps the Government intends to take in the imposition of duty on the exportation of saltpetre. The case stands thus : Chile has, by force of arms, possession of the province of Tarapacá, where there are rich nitrate deposits within easy access of shipment, and consequently worked with little expense. Now, should saltpetre be shipped from Taltal free of duty, the supply might so materially affect the markets that Tarapacá could not yield so rich a harvest as it otherwise might were Taltal not in existence, or were the Government to impose such a heavy duty as to stop all operations there. The action of Congress in this matter is anxiously waited for.

"Taltal boasts of a beautiful and spacious bay. Generally speaking the sea is perfectly smooth, and vessels can ride in safety at a short distance from the beach. Some two years ago this place was composed of Señor Barazarte's smelting establishment, two or three narrow streets, and a few fishermen's huts, but since the discovery of the nitrate deposits in the interior, and the working of these 'pampas,' it has rapidly increased in population from six or seven hundred to as many thousands. As yet no permanent public buildings have been erected. The 'plaza' occupies a large space in a central part, and will form an agreeable promenade. The streets are about thirty yards wide, laid out in squares, after the old Spanish chess-board fashion. Eight temporary moles, run out a short way

into the sea, are used in connexion with some fifty launches, for discharging and loading vessels. A railway, under the auspices of an English company, is already in construction from the port to the 'pampas,' a distance of from twenty to thirty leagues. The line will no doubt be a great acquisition, and tend to enhance the value of the saltpetre fields; but the withdrawal of the mule carts will affect the commercial interests of the port considerably. From five to six hundred carts, each one drawn by four mules yoked 'a la Russe,' are at present on the road. They carry up from twenty to thirty quintals of provisions, &c., for the works, and bring down from fifty to sixty quintals of saltpetre.

"The establishments in the 'pampas' for working nitrate are called 'oficinas.' Some stand at an elevation of about 7,500 feet above the level of the sea. In winter the cold is intense. Violent storms of wind which envelop the atmosphere for miles in a whirlwind of sand and dust are often experienced. The great drawback in working some of the 'oficinas' is the want of water, and as nothing can be done without this desirable element, great expense is incurred by carting it long distances.

"The natural production of the 'pampas' is called 'caliche;' when refined it is 'salitre.' Caliche is found about a foot below the surface, sometimes three or four feet thick. It is mined by means of gunpowder, then conveyed to the works, where it is boiled in water; the resulting liquor is gradually cooled until it crystalizes, when the water is run off and re-used for the next boiling. The crystalized saltpetre is then sacked and so shipped.

"Taltal is very cosmopolitan, consequently excessively Republican. There, Jack is as good as his master—at least he thinks so. English, French, German, Italians, and Chinese, all vie with the natives and each other in their respective branches of commerce and industry. The German seems to get along anywhere; his polyglot powers often put any ordinary European to silence. A birdseye view of this, comparatively speaking, new port might remind a stranger of a new settlement in the States, were it not for the neatly dressed merchants and clerks flitting here and there like bees in and out of their hives; the inevitable 'poncho' of the Chilian peon, and the 'manto' of the women carelessly but gracefully thrown over the shoulders. My visit was extended over five days, and it was rendered very agreeable by kindness and attention from all with whom I came in contact.

"Our sincere thanks are due to Messrs. Schjolberg and Kennedy for the use of their office, and to Mr. Peters for the trouble he took in the matter.

"J. S. ROBERTSON."

Two Noble Chief Shepherds of Israel.

THE Right Rev. Dr. Stirling, Bishop of the Falkland Islands, and the Right Rev. Dr. Selwyn, Bishop of Milanesia, are brave men, true Christian soldiers of the Cross of Christ, nobly facing death, and ready and willing to hazard their lives in order to spread Christ's cause and name among the heathen.

Dr. Selwyn, son of the late Bishop of Lichfield (who was formerly Bishop of New Zealand), has lately given such proof of his fearless daring for Christ and for the cause of civilization that we feel compelled to notice the case, and to compare it with the brave deed of Dr. Stirling when, in 1869, to obtain a footing for the Gospel in Tierra del Fuego, he nobly risked his life to prove to the world the power of a Christian's principles, by venturing in faith among uncivilized savages in order to plant the cross among them for the first time, and to win them for his Saviour.

In 1877 Bishop Selwyn was consecrated as successor to Bishop Paterson, who was murdered in one of the South Sea Islands within his own diocese. Bishop Paterson was killed by the natives in retaliation for acts of kidnapping, of which white men from the Australian colonies had been guilty. Some time ago the captain of H.M.S. "Cormorant" was engaged in seeking retribution at the point of the bayonet for the murder of a British naval officer killed by the islanders, who had ignorantly avenged their real wrongs by visiting it on an innocent man. Under these circumstances "Bishop Selwyn volunteered to land unarmed on the beach of the hostile chief, whose fully-equipped warriors were lurking all around." He did so, and induced "the chief to surrender the chief murderer, and even his own son as a hostage for the surrender of the rest." The murderer was afterwards executed. The brave, daring act of the Missionary Bishop saved many lives, for the "Cormorant" attained all its objects without firing a shot or spilling a drop of blood. All honour to this brave chief shepherd of Israel! Surely no other Christian community could produce a bishop like this, who, being a man of peace, was willing, for Christ's sake, to hazard his life among the enemies of his race, and to bring the heathen to see the propriety of submission to the demands of public justice and of civilization. He succeeded, and his act shines by the side of Bishop Stirling's, proving that at two vastly divergent spots, both mighty Gates of Israel's Empire, our nation possesses spiritual guides who are bold as lions, prudent and wary as serpents, affording a noble example to their flocks "to go and do likewise."

The story of the residence of Mr. Stirling (now Bishop of the Falklands)

in Ooshooia, and his daring venture in trusting himself alone among the Fuegians, in January, 1869, is ably and interestingly told by the Rev. John W. Marsh, M.A., in his little book on "The First Fruits of the South American Mission." It can be got for threepence from Captain E. Poulden, R.A., the Secretary of the Society, at 11, Serjeants' Inn, Fleet Street, London, E.C. At page 57 of this little work we read how this faithful missionary, unmindful of the horrible fate which overtook a mission party on Sunday, November 6, 1858, in Navarin Island, when all were murdered by the treacherous natives during the celebration of Divine service, nobly and fearlessly established himself alone in January, 1869, at Ooshooia, on the north shore of the Beagle Channel, and with a small band of only native converts to stand by him, resided seven months at the place, the sole European representative of Christ's religion. "I paced up and down," wrote the good brave man, "before my hut at evening, fancying myself a sentinel (God's sentinel, I trust) stationed at the southernmost outpost of His great army." Here, indeed, was an Israelite nobly performing an Israelite task for his great Master "in the uttermost parts of the earth." He succeeded in planting the germs of the Gospel among the rude savages who were almost his only companions during that seven months' vigil; and the result now is (under God) that the Mission is established to-day on a solid foundation in Tierra del Fuego, and Christ's name is glorified by a rich harvest of souls gathered into His fold at "the ends of the earth," in the Southern outpost of the great Church, militant and missionary, of Israel. May God increase the numbers of those who, like Bishops Selwyn and Stirling, are willing freely to risk their lives for the Master's cause; and, carrying their lives in their hands, are ready to spend and be spent for the dear Saviour's sake.—From the *Banner of Israel.*

Lee and Blackheath.

THE Lee and Blackheath Association held their Quarterly Prayer Meeting, Wednesday, 2nd November, at three o'clock, at the house of the Treasurer, 3, Northbrook Road, Lee.

There was a good attendance. The Ven. Archdeacon Whately presided, and commented upon the first twenty verses of the tenth chapter of the Gospel by St. Luke. The following were the subjects of prayer:—

FIRST PRAYER.

That Bishop Stirling may be strengthened and sustained in this arduous visitation tour; that his work may be blessed to the souls of men at our

various stations; that he may be preserved from dangers of travel and of climate, and conclude his long journeyings with a safe return in health and joy.

SECOND PRAYER.

That the Lord's blessing may be continually vouchsafed on our dear missionary, the Rev. Thomas Bridges, and his family; and on all his fellow-labourers in the Lord at Ooshooia and at Keppel; and also on the missionaries at the Amazons.

THIRD PRAYER.

That men suitable for the work abroad may be led by the Holy Spirit to offer themselves to the Committee; and that the Committee may be guided by the Holy Spirit to make choice of such men only.

That the Lord may be pleased so to add to the number of the Society friends and helpers, and so to increase the gifts of its old supporters that the Committee may be furnished with adequate funds for the work; and that as stewards of these funds they may be kept vigilant and faithful in the administration of them.

Proceedings in the Provinces.

AS winter draws on we find more demand for Lectures, with or without Magic Lantern, and have sometimes a difficulty in meeting the demand. In the North this seems to be especially the case this November, and we do not remember any month in the whole history of that District in which our Association Secretary was so constantly employed within the limits of his own proper field. Mr. Farmer can tell us of no fewer than twenty-four Meetings in the month. The Society is much indebted to various friends for their cordial help. The Rev. B. C. Huntly, late of Saô Paulo, kindly arranged for five meetings in the neighbourhood of Preston, at three of which he advocated our cause.

If all those who have laboured for us *abroad*, would show the same "patient continuance" *at home*, our cause would grow and prosper more widely than it does. We must also mention our indebtedness to the Rev. G. T. Valentine, of Holm Eden, and Mrs. W. E. Boxer, of Sunderland, for their kind assistance. Local co-operation is what we have too much missed in England. The best deputation secretary must depend upon it, and if our cause has struck deep root in Ireland, it is because we have had for years past cordial helpers on the spot. Long experience teaches us that, as with "Parochial Missions," so with our Missionary Societies' Anniversaries, the ground must be *prepared* for those who come to speak. It is this conviction which has led us to plead so hard for Hon. District Secretaries. We need them in the four Midland Dioceses, where Mr. Welby has scattered the seed far and wide, and would be only too glad to find local helpers to assist him in gathering in the harvest. Rhyl, Bewdley,

Worksop, Sheriff Hales, Stanton, Leighton, Poolquay (a new opening), and Sarn, are among the places visited by Mr. Welby during the last week or two.

In the Southern Provinces Sermons have been preached or Lectures delivered, sometimes both, at the following places:—Abinger, Busbridge, Chobham, Coleford, Lamorbey, Lindfield, New Malden, Tunbridge Wells, and Yeovil. Mr. Quick took the Sermons at Christchurch, Tunbridge Wells, and St. Lawrence's, Chobham; Archdeacon Whately those at New Malden, and Mr. Keer the weekday Sermon at Yeovil and the Meeting at Coleford. We miss the Sermons at the two Folkestone Churches which have usually aided us at this time, but hope for their support next year. A number of important Associations are now arranging their anniversaries, and the days in December are fuller than usual, but one Sunday is necessarily lost to us by Christmas Day falling on it. We sincerely hope it may prove a very happy Christmas for all our Society's friends.

PRAYER UNION FOR SOUTH AMERICA.

The following are the subjects suggested for Prayer or Thanksgiving, on Monday, the 5th inst.:—

I. That our Heavenly Father may accept our heartfelt thanksgiving for His late mercies in stirring up the hearts of four of His servants to aid the Society by the large gifts of 500*l.*, 500*l.*, 250*l.*, and 100*l.* for carrying out its blessed work.

II. That God's blessing may be vouchsafed to the future labours of Mr. H. J. Davis, now appointed as Superintendent of the Santiago Bible Depôt and about to start for South America.

III. That it may please the Great Lord of the Harvest to raise up faithful and suitable men to extend the Kingdom of His dear Son in South America—especially in the Southern Mission, where a colleague for the Rev. Thos. Bridges is much desired.

The Temple of the Sun, Cuzco, Peru.

THE walls of these temples were composed of hewn stones of the finest workmanship; but the interior of that which was dedicated to the great orb of light was decorated in a manner to excite the highest admiration. At the western end of this temple there was a splended representation of the chief object of Peruvian worship, in the form of the human countenance, composed of solid gold and further ornamented with emeralds and other precious stones.

This special object of worship was moreover so placed that, at the brightest season of the year, the rays of the sun fell upon it at its rising, and being thence transferred to the inferior golden ornaments which covered the surrounding walls, completely illuminated the entire temple.