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THE SOUTH AMERICAN MISSIONARY MAGAZINE.



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Contributions thankfully received from Nov. 23 to Dec. 17, 1877.

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

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ASSOCIATIONS.

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Bampton-Lew, per Miss Joy	3	12	6
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Ditto, per Captain Stephens, Sale of work	90	0	0
Ditto, on account of subscriptions	10	0	0
Bermondsey, per Rev. W. Allan, week-evening S. at St. James's by Rev. Preb. Mackenzie	1	12	6
Birmingham, per Rev. G. W. Robinson	0	11	0
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Ditto, subscriptions after ditto	2	1	0
Ditto, Mrs. Over, sub. after ditto	1	1	0
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Ditto, Offertory	1	0	0
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Cranbrook, per Miss Huntly	0	17	6
Darlaston, per Miss S. Sansom	9	8	2
Derby, per Miss Gell	22	7	6
Dorrington, per Rev. St. L. F. Hope Edwards, Lec. by Rev. H. S. Acworth	2	11	8
Dover, per Miss Bullock	1	1	0
Fareham, per Lady Larcom, "Box Coll."	1	10	0
Felday, per Rev. T. P. Hill	0	19	1
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Guildford and Stoke, per Miss Filmer	3	4	4
Hastings, per Mrs. Allen Gardiner	20	2	0
Helston, per Miss Moyle	0	3	6
Higham Ferrers, Lec. by Rev. A. A. Welby	1	2	4
Hyde Park, per Arthur Hall, Esq., D. R. M., 35, Craven Gardens	11	18	0
Ditto, Mr. Shaw, sub. after ditto	5	0	0
Islington, per Miss Lamb	1	5	0
Ditto, per Mrs. M. Jackson, List	1	17	0
Knighton, per Miss Crouch	2	5	6
Lee and Blackheath, per D. Couty, Esq., SS. at Holy Trinity by Revs. B. W. Bucke, B. A. Hall, and W. Ford	24	10	7
Ditto, per Miss Couty, Sale of Needlework for Orphans	37	0	0
Ditto, Rev. W. May, St. Nicholas, Golburn	1	1	0
Ditto, W. May, Esq	1	1	0
Leighton, per Rev. J. R. Sawer, L. by Rev. H. S. Acworth	3	1	6
Leyton, per Rev. E. J. Brewster, D. V. L. by Mr. Farmer	2	0	0
Lilleshall, per Rev. C. R. Bradburn, Lec. by Rev. H. S. Acworth	1	1	0
Maidenhead, per Miss Atkinson	11	0	4
Ditto, per Rev. Dr. Kearney, Offertory at St. Mary's on Day of Intercession	2	1	6
Malvern Link, per Miss Price	7	2	0
Matlock Bath, per Miss Garton	3	4	6
Newark, per Rev. H. Beedham, contents of Miss Lucy Beedham's Missionary Box	2	18	5
Northampton, per Miss MacDonnell	0	17	6
North Bow, per Rev. R. Parnell, D. V. L. by Mr. Farmer	1	7	1
Oulham, per Mrs. Andrew McIntyre, Card	3	10	0
Prittlewell, per Miss D. Claughton, Card	1	0	0
Ramsgate, per Rev. R. Elwyn, Lec. by Rev. H. S. Acworth, &c	3	11	6
Rothley, per Miss Pagett, Lec. by Rev. H. S. Acworth	2	8	1
Sarn, per Rev. T. Barrett, Lec. by Rev. H. S. Acworth	2	14	6
Shrewsbury, per Rev. Canon Egerton, SS., M., &c.	9	2	10
South Hackney, per Rev. Dr. Egan, D. V. L. by Mr. Farmer	1	0	0
Southport, per Miss Addy	6	6	0
Stanton, per Rev. P. Grimes, "List"	13	19	8
St. Jude's, South Kensington, per Rev. Dr. Forrest, SS. on Day of Intercession by self and Rev. J. R. Simpson	22	17	11
St. Michael's, Cornhill, per Rev. W. Hunt, Offertory on Day of Intercession	5	17	5
Ditto, per Rev. W. Hunt, subscriptions	1	11	0

	£	s.	d.
St. Saviour's, Oxford-street, per Rev. S. Smith, D. V. L. by Mr. Farmer to deaf and dumb	1	1	0
Sunderland, per Mrs. Price.....	3	2	0
Torquay, per Rev. C. T. Ward, Annual Meeting, Captain P. W. Stephens, Deputation	16	6	7
Torquay, per Rev. J. Jamieson, D. V. L. by Captain P. W. Stephens, and Cards	7	15	9
Tunbridge Wells, per Miss Urmston	10	0	6
Wanstead, per Miss Absolom	14	17	0
Weston-super-Mare, per Miss Light	0	13	10
Wimborne, per Mrs. H. Chislett ..	1	4	2
Wimbledon, per Miss Atwood	22	14	0
Woodford Green, per Rev. W. Trimmer, additional after S. in September.....	0	2	6
Worcester, per Miss Hill	2	13	0
York, per Miss C. Y. Whyteheade, M., Rev. W. H. Shimield, Dep...	8	1	1
IRELAND.			
Cavan, Derry, and Donegal, per Mr. Gahan	25	0	0
Cranagan, per Rev. O. Kellett, S. by the Dean of Kilmore	3	11	11
SCOTLAND.			
Dundee, per Miss Grace Walker....	1	4	8
Edinburgh, Mr. Aikman, don. for Tierra del Fuego.....	1	10	0
Ditto, per Miss Jane Ker.....	3	2	6

SALES OF WORK.

Beckenham and Shortlands Association.

Mrs. P. W. Stephens desires to thank the friends in Beckenham and Shortlands, and other places throughout the country, who kindly sent parcels of work for the sale on Dec. 11th and 12th.

Birmingham Association.

A Sale of Work will be held in Edgbaston in the early part of April next. Contributions will be thankfully received by Mrs. Fred. B. Goodman, 46, Wheeley's Road, Edgbaston, Birmingham.

Lee and Blackheath Association.

Miss Couty takes this opportunity to thank "An Honorary Secretary in Ireland," and other friends, who kindly sent parcels of work for the sale Nov. 28th, but who did not give their names and addresses.

Notts Association.

Mrs. Heathcote will (D.V.) hold her usual Sale of Work for the South American Missionary Society, at Southwell, Notts, early in February, 1878, and will be extremely obliged by any contributions which her friends will have the goodness to send her in aid of this Mission.

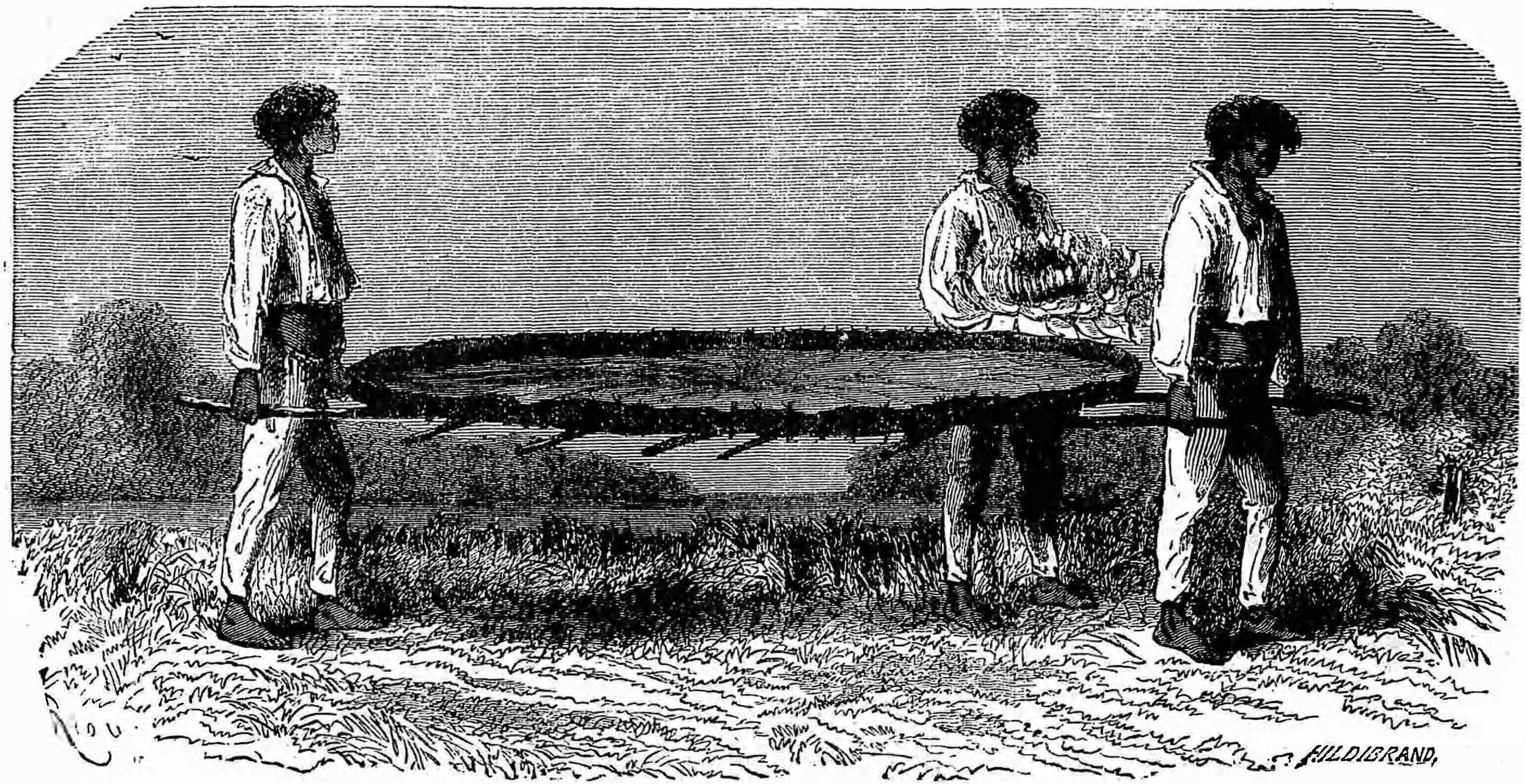
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NATIVES CARRYING THE FLOWER AND LEAF OF THE VICTORIA REGIA LILY, RIVER AMAZON.

THE SOUTH AMERICAN

Missionary Magazine.

JANUARY [redacted], 1878.

NEW YEAR'S ADDRESS.

"And they that know Thy name will put their trust in Thee; for Thou, Lord, hast not forsaken them that seek Thee."

PSALM ix. 10.

EVERY worker for the Lord Jesus Christ becomes increasingly conscious as years go by of the supreme necessity of keeping his own heart with all diligence while working for others, and of avoiding the experience of the Church when she wrote, "They made me the keeper of vineyards, but mine own vineyard have I not kept." (Song of Sol. i. 6.) It is true that the servants of God constantly find that in watering others their own souls are watered; and I think also more than watered, oftentimes restored and enriched. At the same time, if the plant of grace within them fade or wither, if the lamp of grace burn dimly in their own souls, there will be a corresponding lack of energy in their service.

It has been my privilege for the last two years to say something to the readers of this magazine, and also to those who in the far-off land of South America are carrying out the objects of the South American Missionary Society, and I have been again favoured with the opportunity for this year, and I cannot but think that the passage which stands at the head of this paper is one of those which upon consideration is calculated to supply the people and servants of God with nourishment for their own souls, as well as with encouragement in their work wherever their lot is cast.

I will first observe that the life of God's servants is a life of faith, grounded on the knowledge of the name of God. "And they that know Thy name will put their trust in Thee." "The name of the Lord is a strong tower, the righteous runneth into it and is safe," marginal reading, "set aloft" (Prov. xviii. 10). In Exodus xxxiv. we have this name declared to Moses. "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Those then who know the name of Jehovah, know Him in the display of these attributes which he here claims for Himself. If it were possible for us to know any great and mighty earthly potentate surrounded with all the absolute sovereignty of Jehovah, and yet claiming such blessed attributes as these, how would such an one call forth our admiration and esteem. But earth's long history has never recorded one like this. The highest imagination of the most philosophical heathen never conceived of God thus. The experience of missionaries and of travellers also, shows us that man has never had a conception of God which in any way approached that which this passage so sublimely sets forth. Gods of power, gods of cruelty, gods of lust, gods of war, of the land and of the sea, yea, gods many, and lords many, they have imagined, but a God with these attributes, it has never entered into their heart to conceive. Now, like as Israel's tabernacle rested on sockets of silver, the price of their redemption, so this glorious name of God rests on the atoning work of the Lord Jesus Christ, on the full satisfaction which Christ has rendered to his Father's justice for the sins of His Church. "He will by no means clear the guilty." Once God viewed His Son as guilty when he took the place of His Church and people, and He then by no means cleared Him, but having caused to meet upon Him the iniquities of us all, in brightest glory do we now behold the beams of His great and terrible Majesty. God as great and powerful and wise may be known by His works, but as gracious, merciful, and holy, He can only be known in the Son of His love.

In Christ then, in His finished work and atoning blood, fully and freely proclaimed among men, we see the name of God set forth. In Christ "mercy and truth have met together, righteousness and peace have kissed each other." He "is the brightness of His Father's glory, and the express image of His person." "He that hath seen me (He himself says) hath seen the Father also."

And in this view of God how precious are such texts as these. "Thou shalt call His *name* Jesus, for He shall save His people from their sins;" "Go ye therefore and teach all nations, baptizing them in the *name* of the Father, and of the Son, and of the Holy Ghost" (the three persons in the Triune God claim and possess all these attributes); and "There is none other *name* under heaven given among men whereby we must be saved, but the name of Jesus only." And thus knowing God, we would say to those whom God has called to the high and blessed work of carrying the Gospel to the heathen, "Tell it out among the heathen that Jehovah is king, that it is He who hath made the round world so fast that it cannot be moved; and how that He shall judge the people righteously."

And oh! what grace it is that has made us partakers of this knowledge. If we look at the darkness from which we have been delivered, and then at the light into which we have been translated, we must ascribe all the honour to God, and say, "God who commandeth the light to shine out of darkness, is He (marginal reading) who hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6).

But I said that the life of the servant of God is a life of faith, founded on the knowledge of God. "And they that know thy Name *will* put their trust in Thee." Now the Apostle Paul, or rather the Holy Ghost by St. Paul, in Rom. viii. 32, points us to the cross of Christ as the assurance on God's part that all things are ours in Him. "He that spared not His own Son, but delivered him up for us all, how shall He not with Him also freely give us all things?" What then is our privilege in view of this most certain truth? Why, THAT ALL THINGS ARE OURS! And to live by faith on Christ for the hourly, yea, momentarily

supply of all things, and to believe that we have them as we need them, is surely a most blessed experience, and one which it is for our happiness to know. We are daily, though the children of God in Christ Jesus, sinners, and we need as others need, the blood of atonement daily applied. The fountain for sin and uncleanness, promised in Zech. xiii. 1, was broken open on Calvary, it was set open on the day of Pentecost, and it remains open still. In this we trust for daily cleansing: under the power of the Spirit's teaching we find what St. John found, that it "cleanseth from all sin." And as we need cleansing, so we need righteousness. God sees adultery in a look, murder in an angry feeling, idolatry in a wish, and as long as we remain in a body of sin God might justly charge us with all these crimes. But in the imputation of the spotless, perfect obedience of the Lord Jesus Christ, we have an answer to every charge. "I am black but comely" says the Church (Song of Solomon i. 5); and Ezekiel explains to us that this comeliness is of God's providing, and of God's putting on (Ezek. xvi. 14). And, trusting in the name of Jesus, this righteousness is ours. But weare also wayward, foolish, rebellious, treacherous. "Enter not into judgment with thy *servant*, O Lord, for in thy sight shall no man living be justified." God knew we should deal thus from our youth, and we have found it so by experience. But this experience teaches us the sweetness of the fact that the Spirit is given to us to subdue, control, and sanctify us, and this Spirit has come to us as the result of the work of Christ. The good things which we are encouraged to ask in Matt. vii. 11 are explained in Luke xi. 13 as the Holy Spirit. What do we as sinners, as believers, as workers for God, need most? Is it not the Holy Spirit of God? And asking for this in the *name* of Jesus we are assured that we shall receive. And if we have this Spirit we have wisdom to direct, we have the indwelling of that divine Person whose office it is to take of the things of Jesus and to show them unto us.

Engaged as we are with much that is calculated to damp our inner life, to make us carnal, and careless, and ease loving, and on the other hand to cast us down, if not in despair yet perhaps in dismay, let us at the beginning of a new year take fresh hold

as it were upon Christ, ponder these things in our hearts, ask ourselves if they are true, and if they are, are they true to us?

The truths upon which we live, and by which we are nourished, are the truths which God intends us to set forth to those whom He has commissioned us to teach. I cannot conceive a minister of Christ, living for himself on any truth, and keeping back that truth from his people. Whether it be the sincere milk of the Word for babes in Christ, or the strong meat of the Word for young men in Christ, what nourishes and enlightens us must be God's provision to nourish and enlighten others. "I have given unto them the words which Thou gavest me." If we can "rejoice that our names are written in heaven"—and this is the truest and surest ground of rejoicing, truer and surer than our most successful labour (Luke x. 20)—surely then we shall open up this truth to our people, that if they believe, their names are also written in heaven. And yet how rarely do God's ministers, I fear, find this a source of rejoicing to themselves, or bring it forward as the ground of rejoicing to others.

Space will not allow me to say but a word on the latter clause of the passage, "For Thou, Lord, hast not forsaken them that seek Thee." Our spiritual life began by this evidence. When we had no other ground to hope that God had begun to bless us, this encouraged us. Of him who was not behind the very chiefest of the Apostles this was said, "Behold, he prayeth." And to pray is to seek. How touching the testimony of those who had the privilege of attending on Livingstone in his last few days! "He prayed very much in his tent." In seeking the Lord lies our strength. We are always in need; and our needs as workers are so many, so varied, so serious, that we must seek—seek blessings for ourselves, for others, yea, for the whole Church of God. And "Thou, Lord, hast not forsaken them that seek Thee." People in professedly Christian lands may pray to a god of their own imagination, as the heathen pray to a god whom their hands have made, and, like Baal's worshippers, find themselves deceived. But the God whom we know is revealed to us in Christ Jesus. The glorious attributes of Jehovah we see in Him. His name we know; and in the

history of all His people, amidst their myriads of wants, woes, and necessities, spiritual and temporal, every one will join for ever in the testimony, "Thou hast not forsaken them that seek Thee." Many may have died, like Allen Gardiner and his devoted companions, but they were not forsaken. Many others have died unknown, and perhaps unbefriended, but they have not been forsaken. And throughout eternity they are told that "the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." May the readers, as well as the writer, of these few lines be enabled to live upon these truths during the coming year, and find them to be that food spoken of in 2 Cor. ix. 10.! "Now he that ministereth seed to the sower both minister bread for your food, multiply your seed sown, and increase the fruit of your righteousness."

Drypool Vicarage, Jan. 1, 1878. D.

LETTERS.

DURING the past month letters from abroad have been received from the Right Rev. the Bishop of the Falklands, the Revds J. H. Gybbon-Spilsbury, W. F. Satchell, F. N. Lett, W. H. Duke, R. Croker, and Dr. Humble; Messrs. J. S. Robertson; Singlehurst and Co. (Pará); and W. J. Woods.

BUSINESS.

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

The Report of the Special Committee, appointed to consider the correspondence received from the Amazons, was presented and confirmed.

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

FINANCE.

The Finance Committee held Meetings on the 6th and 20th ult.

Total amount received during the month was 413*l.* 13*s.* 8*d.*

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

GENERAL INTELLIGENCE.

OUR first words on the opening of a new year must be those of affectionate greeting to all our friends at home and abroad, and of gratitude and thankfulness to our Lord for permitting us to enter upon fresh labours in connection with our beloved Society.

On looking back on the past twelve months, and the work accomplished in the home and foreign field during that period, we have much, very much to be thankful for, and much, very much to encourage us and to cause us to go on our way rejoicing.

It is true that, in common with other Societies, we are just now exercised with the prospect of a deficiency in our funds, though as yet we cannot say to what extent ; but, on the other hand, we have the promise, "My God shall supply all your need"—a promise we take to be as applicable to a Society as it is to an individual. Let us, dear friends, plead this precious promise very earnestly. Let us ask in faith, nothing wavering, remembering, for our encouragement and comfort, that He is faithful who hath promised. And this subject of prayer reminds us to give our friends the pleasing intelligence that our Prayer Union during the last twelve months has been strengthened by the addition of forty-five members. The value of this increase is greatly enhanced by the fact that none have been asked to join. All are volunteers.

Our remarks this month are necessarily limited ; but we must assure our friends that, with the exception as regards funds, alluded to above, the new year opens upon us with bright prospects, and with all going on satisfactory at the various stations.

In the corresponding number of the Magazine last year, we had the pleasure of reporting the formation of a Missionary Association at Morro Velho, Brazil, in connection with our Society. From time to time we have had satisfactory proof that it has been the means of exciting and maintaining prac-

tical interest in our work, and at the close of last year we were again cheered by a remittance which, we are pleased to observe, includes collections after annual sermons preached by our chaplain. This example, we trust, will be followed at all our stations during the year we have now entered.

We know that our success at home is, under God, due to the exertions of our kind friends scattered throughout the kingdom, and it must cheer and encourage them to know that their labour has not been in vain. In thanking them all for their efforts, we would say let them be redoubled this year. Do not be satisfied with present attainments. You who have been privileged to send up ten pounds, let it be your aim to send up twenty. You who have enlisted the sympathy of five friends, aim to enlist the sympathy of ten. Rebuffs are, we know, the lot of a collector. We write from experience. But let not this deter you from applying again and again, for remember our Lord Himself distinctly shews us that it is the importunate one who succeeds. Then, if through the mercy of our God we are permitted to see the close of the year it is our privilege to-day to enter upon, we shall each one again be able to adopt the language of the Psalmist, and say, "Bless the Lord, O my soul, and all that is within me bless and praise His holy name," for to Him *must* be all the honour and all the glory.

P. W. S.

Southern Mission.

TIERRA DEL FUEGO.

THE Rev. T. Bridge's journal, continued from Vol. XI., p. 276:—

"*June* 11*th*.—A murky, calm, and mild day. There are now only seven natives regularly employed. This has been the case for the past four weeks. Three are at work with Mr. Whaits at Lawrence Cottage, one occupied with the cattle, and other three are variously employed as directed by Mr. Lawrence and myself. On fine days I employ a few extra to get grass for cattle, goats, &c. For the last three weeks I have spent all the time I could at the new goat and cow house, which for want of board is only half finished. Have also been flooring and lining room at the back of

our house. Had severe weather last week, and a heavy fall of snow on Monday and Tuesday. Lost a calf through cold, and a heifer was found dead, in a highly putrid state, in a deep peat-hole filled with water, near the 'Deluge Lake.' This is the seventh anima lost in this way within five years. The native dogs sadly molest the goats, and have been the chief drawback to their increase. On Friday a party of nine men went over to the north shore for guanaco, but returned on Saturday evening, having had no success. This morning, as no scholars presented themselves, I could not keep the usual morning school, at which last week the average attendance was 23. Mr. Lawrence generally takes afternoon school. Mrs. Lawrence, who for some weeks was seriously ill, is very slowly gaining strength. On Tuesday afternoon Misses Varder, Martin, and Whaits conduct a sewing-class for girls. On Wednesday afternoon Mrs. Bridges, Lawrence, and Whaits, with Misses Varder and Martin, meet to sew for the natives ; and, to my great pleasure, have taken off my hands all trouser making. On Thursday afternoon Mrs. Bridges and Whaits, and Mrs. Lawrence, when well enough, hold a Mothers' Meeting. A fortnight ago there was a large distribution of clothing for the natives who have been much employed, and also to women and children. Mr. Whaits gives lessons on Monday and Friday evenings to a class of men and lads, on the use of the rule, division into inches, feet, &c. I give reading lessons on Tuesday and Thursday evenings to a class of men and lads, twelve or fourteen being generally present. Thus we purpose going on through the winter, and trust our efforts will promote the temporal and spiritual interests of these poor people.

"*June* 12*th*.—A calm, foggy day. Large attendance at morning prayers. After prayers, went down with a number of natives to launch the flat. Spent the rest of the day preparing boards for the little back room, my future study. Spent the evening in the schoolroom. The cause of the difficulty these natives find in speaking, reading, and writing English is the middle sound they give in their own language to C and G, P and F, D and T, Ch and J, S and Sh, u, a, and e, which sound in their language so nearly approximate as to render it difficult to determine which is which ; they cannot with certainty tell the difference between et and at, red and rat.

"*June* 13*th*.—This afternoon visited two wigwams; the one was so crowded with its inmates and crabs, and so dense was the smoke, that I could not stay three minutes. In the other I spent some time, and right welcome to the inmates was my visit. There were 3 men, 5 women, and 7 children in this wigwam, and three fires lit in different parts.

"*June* 14*th*.—There are over 120 natives here. The weather has been fine ; the snow almost gone, and the soil but slightly frozen. Two lads, Cranmer and Alfred, were discharged by Mr. Whaits for absenting themselves from work and disregarding his repeated injunctions. To-day a general

treat was given to all the natives in the shape of a stew of meat, vegetables, and flour. Gave lessons to 26 children this morning, and to a class of men and lads this evening. Subject of instruction at morning service, the wonderful fulfilment of prophecies concerning our Lord considered as a proof of His Divine mission.

"*June* 15*th*.—A mild, bright, calm day. Had a good class of children at morning school. Mrs. Whaits, Lizzie, and Willie spent the evening with us, assisting in preparations for the 18th (Mr. Despard's birthday), when we purpose giving a treat to all the natives in the place, and having a tree laden with presents, chiefly sent by kind friends at home. The natives will be told that the food is our present, and the produce of the tree from friends in England. Many natives went out for fungus, and they caught a guanaco. To-day the roofing of Lawrence Cottage is completed.

HUNTING THE GUANACO.

"*July 7th*.—During the week the cold has been intense. There is but little snow on the ground. There are 17 men in the place, an unusually small number. The chief occupation has been guanaco hunting, but it has been very unsuccessful. Fourteen men were out for five days and only caught five animals. Two nights they camped out in the woods without any shelter. One night they were drenched by a heavy rain, but, praised be God, they are all back again but little the worse for their hardships, which are truly great. It is their practice to bring home the better part of such animals as they take, and so when out they always use the heads and bony parts. Also they confine themselves to two meals a day—one the first thing in the morning, the other when they return to their camp at night. The extent of ground they traverse in following up their dogs is surprising, and they become widely scattered; the wonder is how they manage to meet again in their temporary camp in the evening, and very often the night is far advanced before the weary and laden hunters arrive. These people certainly show the greatest fortitude, endurance, and energy in following at their hunting, whether it is of guanaco in the woods, or seals, &c., on the water. Last week a large party went westward for guanaco, and during the first night a heavy fall of snow came on. That day they took three guanaco. They started the second day, despite the snow still falling, and had a hard day; making their way through snow-laden bushes, and showers of snow falling upon them from the heavily-laden trees; they returned to their camp in the evening with nothing! The third day it continued to snow and they kept in camp, which was in a dense belt of forest, some 18 miles away from home. The fourth day was calm, but trees and bushes were heavily laden with snow when they began their toilsome and difficult return. They were all wet through and through, and to avoid the snow they beached their way a good distance, and had to wade a long way knee-deep in the sea. They were wending their way home the whole of the fourth day and night, and were quite worn out

when they reached here. One of them, a tall, powerful-looking fellow, lost his senses for a while, and wandered about not knowing where he was going; and one and all, after twenty-four hours of such travelling, scarcely knew how to drag one leg before another. And yet they were ready and eager for another trip three days after. Well done, Fire-landers!

"Such boys and men who were at home have been employed sawing fuel, and cutting grass for bedding when weather permitted. The erection of Lawrence Cottage is busily pushed on by Mr. Whaits, assisted by three natives. It is being well done, and will be a thoroughly good house from cellar to attic. One of the helpers I have had to reprove for neglecting the Sunday services. In displeasure he threw up his work, but afterwards applied for it in vain. We generally find that these people cease to attend the worship of God when they are wilfully sinning, and a regular attendance is a pretty good sign of a satisfactory state of feeling and life. A self-accusing conscience tends here as everywhere to keep away the sinner from God. Have just returned from the Saturday evening prayer-meeting held in Mr. Whaits' house for the confirmed natives; 6 attended. I read the account in Luke iv. of our blessed Lord opening His ministry in Galilee and Nazareth, on which ministry, for the salvation of poor, broken-hearted, captive, and distressed sinners, He came to live and die on earth. I then engaged in prayer; Stirling also prayed most earnestly, openly stating his sins, and applying for deliverance from them through the free merits and love of Christ. Mr. Whaits also prayed most delightfully, and I feel fully persuaded our united prayers are and will be abundantly answered by Him who bids us pray. We sang the hymns, 'Jesu, lover of my soul,' and 'Rock of ages.' Mrs. and Miss Whaits are always present, and it is a source of joy to me that they have for so long a time (ever since their first Saturday in their present home), without a single omission, continued this delightful meeting.

"*July* 17*th*.—The last three days have been very cold. At eight a.m. the thermometer stood at 14 deg. Fahr., and all day it has not risen higher than 19 deg. Snow three inches deep lies on the ground. To-day most of the men who some time since left for Yahga, in nine canoes returned, bringing with them a great quantity of good fish—a large kind of mackerel, called by the awkward name of Orshcoopoot-abíla-píaca, which means 'the rough-tailed fish.' They are found in dense shoals, and are speared by the natives. Have just returned from my evening class of men and boys. Many of the class are absent from the place, so that only six attended. The daily morning school, conducted by Mr. Lawrence and myself, is making good progress in reading. In our daily reading and exposition of the history of our blessed Lord, we have reached the 8th of St. Matthew. Henry Lory said that I had already told them of the man covered with sores, who applied to Jesus for help and was healed, and that I had also told them about the spiritual leprosy sin, from which we all

need to be delivered, and that if we appeal to Jesus for aid and mercy He will not fail us. This morning, in speaking of the centurion at Capernaum, I explained the cause of his humility, which was faith in Jesus as the Son of God, and his Lord. The same led Peter unwisely to cry, 'depart from me.' The same feeling now should lead poor sinners to humble themselves before God, and to apply for mercy through Christ Jesus. We always find that when many men are absent hunting, the women much more regularly attend our services, and in much greater numbers. From time to time we have had a distribution of food to show our sympathy with our needy brethren. Sometimes we give to all, sometimes to the women only, and at other times to the children. Yesterday, when visiting poor Mecungaze, I asked him whether his wives or son ever told him what they heard at our meetings. He said that they did, and that he sometimes asked them when they were not forward to tell him. He said he also often prays for mercy. Oh may he soon rejoice in the grace of our dear Lord and Saviour! He asked me to repeat my visits frequently. His general health is pretty good, but he is a confirmed cripple. One and another of his people are occasionally kind to him, but very few visit him. He receives a little help daily both from the Mission and ourselves. We would that we so lived as to glorify Him in whom we believe a thousand-fold more than we do, so that our example might be made the blessed cause of making many eager to follow our Lord. Mrs. Whaits has been very poorly, but is now much better, and the health of the Mission party and of the natives is good. Little work is done by natives except attending to the cattle and getting needful fuel.

"*July 25th.*—Number of children present at morning school, twenty-three. Good numbers present also at prayers and instruction, and great attention manifested; subject, 'They that are whole,' &c. My evening reading lessons are continued, but not well attended. Last evening there were thirteen present, but sometimes as few as six attend. All the time I can possibly spare from other duties I am devoting to the language. We have just held our weekly prayer-meeting. We sang four hymns, prayed thrice, and I read and spoke on Romans viii. We much enjoy this meeting. To-day being Miss Varder's birthday, we gave an afternoon tea in the school-room to the girls of the sewing class, and in the evening had our friends the Lawrences and Whaits to tea. Our evening party (including Orphie Loftus, who lives with Mrs. Whaits,) numbered seventeen. The Mission-party always spend the evening together on festive occasions. I am arranging and sorting a quantity of tracts, papers, &c., which we have received from time to time, and intend sending them to Mr. Lloyd for distribution among the English seamen in Valparaiso. There are a party of Westerns here at present, some from as far as 'Thieves Sound.' They brought many skins for sale. Had serious conversation with Palahlian, who I trust is seeking after light and life, which can be found only in Christ. Pointed out to him the free grace of Christ Jesus, and his urgent

need of it, and pressed him to receive for himself the blessed news of God's love in Christ to sinners.

"*Sunday, July 29th.*—Thirty-seven natives present at our morning service; twenty-nine at the afternoon meeting; only ten at the evening prayer-meeting. Many have left for other parts where food is more plentiful. During the morning service I asked what was the subject of last Sunday's discourse. Henry Lory replied correctly by stating the nature and use of parables, and then relating the parable of the sower, and comparing the obedient to the good ground, and the disobedient to the rock and wayside.

"Mr. Whaits does not regain firm health, but is better than he has been. The natives are well behaved, and all things go on well.

"THOMAS BRIDGES."

Argentine Republic.

ROSARIO.

THE following letter, especially valuable for the very interesting account which it gives of the rise and progress of this important city, will be perused with much interest:—

"The circumstances and events of this chaplaincy do not present much matter for correspondence—it is quiet parochial work. We cannot furnish the thrilling tales of adventure and missionary romance that come to you from the Amazons and Tierra del Fuego, nor the records of wanderings amid the ever-varying scenes of the interior and the Camps. In fact, there is little more to write about here than in any English country parish. The schools, the Church services, visits to the parish fill up the chaplain's time, but leave little or nothing to afford materials for an article in your Magazine; you will, therefore, excuse the uneventful tone of my letter.

"I have to acknowledge the receipt of a box of second-hand books and papers, brought out by Commander Tupman, of Her Majesty's ship 'Elk.' The greater part of these have been devoted to form the nucleus of a Sunday-school library, which was much needed; and towards which further contributions of new and second-hand useful and entertaining books, suitable for young folks' reading, would be most welcome.

"Our day-school goes on favourably. I have introduced more uniform school-texts, and a portion of the Gospels is read daily in Spanish, except on Fridays, when the English Bible is used.

"*Statistics for October.*—Number of children at day-school, 48; Sunday-school children, 64; teachers, 7; library books, 87; 2 baptisms; and 1 marriage.

"Holy Communion was celebrated on Sunday, the 7th. The children's monthly service was held on Sunday, the 14th. Examination on 'Life of David' (Part III). A good number of tracts circulated.

"Although this city had several visits during the month from erratic hordes of locusts, still the prospects of an abundant harvest are very cheering. It will be a great blessing, affording a field of labour and means of subsistence to the poor, and a release from financial depression to the rich. The summer has set in with very hot weather, broken by frequent showers of rain. Rosario is evidently a very healthy city.

"We are looking forward to the return of our good friend Mr. Coombe during the course of next month with great pleasure. I, for my part, shall then feel quite sorry to leave this place, with its very pleasant Church work and the very kind friends who have made my residence here quite pleasant, thus relieving me of the loneliness and discomfort attendant on separation from my family.

"This city has improved very much within the last ten years. It was founded in the year 1725 by Don Francisco Godoy, who settled some Calchagui Indians here; 198 years after Sebastian Cabot sailed up the glorious river in front. It was created a parish in 1730, under the title of 'Paroguia de los Arroyes' (Parish of the Brooks); and I find it set down as a town on a map of the year 1774 now before me. The blue and white flag, of which Argentines are so proud, was first hoisted here by General Belgrano on the 27th Feb., 1812. Still it continued a place of trifling importance till 1852, when the Province of Buenos Ayres, having separated from the Confederacy, this became at once the port for the Upper Provinces. It was constituted a city on the 18th August, 1854.

"The Central Argentine Railway has its principal terminus, workshops, and offices here; and its employés form the greater portion of the English community. There is a Custom-house, also three banks, a Government College, and Tribunals of the First Instance. A large proportion of the inhabitants are foreigners, chiefly Italians, Spaniards, French, and Germans. The poorer classes are chiefly of Indian origin, and live in wretched habitations, notorious for ignorance, squalor, and vice.

"The city is laid out, as in all South American towns, with the streets crossing at right angles. The principal church (Nuestra Señora del Rosario—Our Lady of the Rosary—stands in the principal plaza. It is a shabby, ill-kept edifice, with the usual pair of towers, in one of which is a town clock, that has not been in operation for years. There are also the small chapels of San José, Santa Rosa, and Maria, all without anything remarkable to distinguish them. Indeed the Roman Church seems to me to be at a very low ebb in this city. Little or nothing is done to instruct or benefit the poor. But a very small percentage of the population attends church, and infidelity and immorality of the basest type are frequently prevalent.

"A small Methodist chapel, served by a preacher from the United

States, was erected in 1865; but the congregation is not large, and the means and energy expended might be employed to greater advantage elsewhere. I estimate the resident English and North American population at 224 adults, with about 180 children of all ages. The population of the city is now set down at 25 to 30,000 souls. The English Protestant population seems to be stationary at present, with but little increase or otherwise. Of course the Chaplain's duties embrace a floating population of sailors, travellers, &c., with the camp settlers for many leagues around.

"The English Church is the handsomest building in the city, and will become, we trust, by the blessing of God, a centre of light and religious life to all around.

"F. N. L."

Spiritual Needs of the West Coast.

(*Continued from Vol. XI., page* 281.)

"Two hundred miles north of Valparaiso, the steamer, on the next day after it weighs anchor, touches at Coquimbo. From this runs a line of railway, which connects the port with Serena, the capital of the province, with the well-known Panulcillo mines and works, and with Ovalle. In Coquimbo are smelting works and near Serena the mines and works of Mr. Lambert. Less than a mile from Coquimbo, across a sandy neck of land, lies Guayacan, where is the very large smelting establishment of Messrs. Urmenata and Errazuriz, in which are employed a number of Welshmen. A Welsh Presbyterian or Wesleyan schoolmaster-minister teaches their children during the week, and preaches to them on Sunday. He only holds service on Sunday evening, and I have been told that it is difficult, and even dangerous, to go across the sands from Coquimbo to Guayacan in the dark. There are about 50 foreigners at Panulcillo, about 200 at Coquimbo. In these two places and in Serena and Guayacan there may be between 300 and 400 English. There are generally eight or ten foreign ships lying in the bay.

"On the second day after leaving Valparaiso the steamer touches at Huasco, the small port of the Vallenar mines. There are a few English here.

"The same day Carrizal is reached. This is about 350 miles from Valparaiso. From the port (Carrizal Bajo) there runs a railroad to Cerro Blanco, passing through the mining district of Carrizal Alto, which is about 18 or 20 miles inland. The Cerro Blanco mining and smelting works are the property of Messrs. Gibbs and Co. In and near Carrizal and these two neighbouring places there cannot be less than 200 or 250 foreigners. A dozen British ships are often to be seen in the Bay of Carrizal Bajo,

"On the third day after leaving Valparaiso, we reach Caldera, which is about 360 or 370 miles north of it. This town contains some small smelting works, and is the terminus of the Copiapo railway. There is a large machine-shop connected with the railway, and there may be from 50 to 60 English in the place. A few foreign vessels are to be seen in the port, but the trade of the place is said to be declining, owing to the falling off of the silver mines in the interior.

"The next port is Chañaral, whither you have recently sent Mr. Langbridge to minister to the wants of the people. The energy and desire for religious privileges and instruction shown by the people of Chañaral, in obtaining a clergyman to minister to them and to teach their children, may well stimulate other and larger places to imitate so good an example. This is the last port in Chili, with the exception of that of Blanco Encalada, which has just been formed for the export of the nitrate of soda, recently discovered in the desert of Atacama, within Chilian territory.

"The first port in Bolivia, Antofagasta, is reached next day, the fourth after leaving Valparaiso, and by a voyage of 600 miles. This is the port where a large portion of the silver from the famous Caracoles mining district is shipped. There are amalgamation works here for the extraction of the silver from the ore, and nitrate works for the production of nitrate of soda from the rough substance in which it is found. The nitrate fields of Messrs. Edwards and Gibbs are from 20 to 25 leagues inland. They extend for many leagues round the terminus of the railroad, which Messrs. Gibbs have laid to them from Antofagasta. In them the caleche or rock nitrate is found, about three or four feet under the surface, in layers of from two to two and a half feet in thickness. These nitrate fields are about half-way to Caracoles, where many English are employed. In Antofagasta, I am told, there are about 300 English, in addition to those at the nitrate deposits and in Caracoles.

"About ten miles north of Antofagasta is the small port of Mejillones de Bolivia.

"Forty miles north again is Cobija, the principal port of Bolivia, which was almost totally destroyed by the earthquake and consequent influx of the sea on the 9th of May last. It will no doubt soon be (if indeed it be not already) rebuilt.

"On the fifth day from Valparaiso we arrive at Pabellon de Pica, which is the southern port of Peru. This is a guano port. There are few English on shore; but sixty or seventy vessels have been seen lying off it at a time, of from 1,500 to 3,000 tons burden each. They have to remain many months waiting for their cargo. If this state of things still continue, here would be a fine position for a sailor's missionary. Several vessels were dashed on the rocks and destroyed by the waves which followed the earthquake in May last, and very many lives were lost.

"On the sixth day from Valparaiso, and 780 miles north of it, Iquique

is reached. It is the centre of the nitrate trade, and is a large place of 20,000 or 25,000 inhabitants. There are usually forty to forty-five ships lying in the bay now ; formerly there were many more. There are five or six banks in the town, and a considerable number of English, probably from 250 to 300. The state of morals in the town is said to be very bad ; the drunkenness and gambling excessive. The Lord's-day is utterly profaned. Thus our countrymen there are in the midst of a full flowing tide of ungodliness and vice, which must indeed be hard to stem. They have made some attempt to secure a clergyman, but have met with difficulties. I hope they will make further efforts, and successful ones. Whoever goes there needs to have a missionary spirit, combined with rare patience and determination.

"Mejillones de Peru and Pisagua are reached the same day as Iquique. There are a few English in them.

"Next day the steamer reaches Arica. Through this Peruvian port a large portion of the trade from the interior of Bolivia passes. From it a railway runs to Tacna, about twenty miles distant. One of your chaplains, Mr. Sloan, was once here, but the earthquake wave of 1868 utterly destroyed Arica and wrecked Tacna. A fearful visitation of yellow fever followed. In it Mr. Sloan lost his wife. He himself was attacked by it. Those of his congregation who survived left the place, and he was compelled to follow them. I hear that there are now again a fair number of English, and that there are generally three or four English vessels in the bay.

"There are between Arica and Callao a few ports, but none of them of much importance except Mollendo, which is about 1,000 miles north of Valparaiso, and is reached on the eighth day of the voyage from thence. It is connected with Arequipa, an inland town, built at a considerable elevation above the sea level, by a railway, which runs on to Puno. There are two or three branches of English mercantile houses in Arequipa, and an English doctor. Its climate is remarkably suited to persons in consumption, and many sufferers from that disease go there and return cured after a residence of one or two years. In Mollendo is a machine shop, which has an extensive business. Small steamers have been built there to run on the large lake Titicaca, which is far inland. In Mollendo and Arequipa, and connected with the railroad, there must be a fair number of English people.

"In Callao there is a chaplain, as is also the case in Lima. Of the country between it and Panama we hear little in Valparaiso. I will not, therefore, attempt to write of it. The particulars given above in reference to places north of Valparaiso, and with regard also to places south of it which I have not visited, have been given me by a gentleman long engaged in business in Valparaiso, who has also travelled up and down the coast.

"Of course it will be understood that the statements as to numbers are but estimates, which it is almost impossible to verify exactly. In some

places circumstances may have changed since the data were obtained. But it will be seen that there are on the West Coast of South America, and in places easily accessible, a large number of English-speaking people, some ashore, and some afloat in ships lying in the ports, who are left entirely neglected, unvisited by any Christian minister, without the preached Word or the sacraments for themselves or their children, with scarcely any external help (except, indeed, that blessed help to be obtained by all who will study the Word of God with prayer), to enable them in an atmosphere of superstition, ungodliness, infidelity, and vice, to keep themselves pure, to escape the corruptions that are in the world, and to live as Christ's faithful soldiers and servants, fighting the good fight of faith, and laying hold on eternal life.

"Some of these communities might indeed, with a little effort, and some help from your Society, obtain the ministrations of our Church for themselves and their children, and they ought to make the attempt to do so. I feel sure that Christian men and women at home would give additional assistance if they knew of the effort being made, and that your Society would be placed in a position not only to help such places, but also to supply some occasional Christian ministration to those other smaller communities, where neither could a resident clergyman be supported, nor could work be found to employ his whole time.

"I have only written hitherto of English-speaking people. What are we to do for the thousands of natives of South America, born and bred in utter ignorance of the Word of God, fed with the husks of superstition instead of the Bread of Life? The English Church is at present doing nothing in the way of preaching the Gospel to them. Our only attempt to give them light on the whole West Coast is by means of the Santiago Bible store. American missionaries are working in Santiago, Valparaiso, and Talca. I am glad to bear testimony to the admirable character and persevering work of one of them, Mr. Merwin, in Valparaiso, who has by steady and patient effort, in face of great difficulties, gathered a congregation of over 100 members, with 30 or 40 communicants. There is ample room for work in Chili, and practically perfect liberty to carry it on. There is indeed a prejudice against missions to the Romanists amongst the greater portion of our countrymen resident on the West Coast. But it is, I hope, dying away, as evidence is frequently coming to light to show that educated Chilians themselves in many cases are dissatisfied with the teaching of the Romish Church, and are disposed to welcome a system of instruction based on purer principles. Still there are difficulties to be encountered, both amongst Chilians and foreigners, and if anything is to be done the initiative must come from home.

"I must not forget to add that the Santiago Bible store is doing good work under Mr. Robertson's management, and that Mr. Quick is so valued and appreciated by the Santiago congregation that their chief need is a church to worship in. At present they are indebted for their place of

worship to the brotherly kindness of the American Mission, which lends them its church once in the day.

"I pray and trust that what I have written may be the means of exciting in your readers a deeper sense of the pressing needs of their countrymen on the West Coast, and of leading to fresh efforts on behalf not only of them, but of the millions of Chilians, Bolivians, and Peruvians amongst whom they live.

"I am, dear Sir, yours faithfully and sincerely,

"W. H. LLOYD,

"British Chaplain, Valparaiso.

"12, Victoria Place, Eastbourne."

Lee and Blackheath Association.

THE Quarterly Prayer Meeting of this Association, in connexion with the "Prayer Union for South America," was held at the house of Mr. D. Couty, 3, Northbrook Road, Lee, Hon. Sec. and Treasurer, on Dec. 15.

The Rev. B. W. Bucke, Vicar of Holy Trinity, presided over an excellent Meeting.

The subjects for prayer were those suggested in the Magazine for December.

Special reference to the Amazon Mission was made in the following paper, which was read by Mr. Couty:—

"This was commenced seven years ago by the exploring visit of Mr. Clough, which occupied a year and three months, when he returned to England. It was followed up by a staff of three men, consisting of a clergyman and two laymen, each of whom were regarded as distinctively qualified for the work.

"The Superintendent was soon after drowned by the foundering of the boat in the night, but the life of Mr. Resyek was preserved by his sleeping on shore on that occasion. Mr. Clough then went forward and occupied a hut on the bank, discoursing with the travelling natives. Mr. Resyek penetrated alone into the settlements of the Indians, observing their habits, and listening to their tongue, and during the past three years has done valuable work with marvellous success. He has just returned to England for the recruit of body and spirit, bringing with him a native Indian boy, one of four children whom he obtained from their parents, or foster parents, for education, combining thereby the double advantage of imparting his

own tongue, and of acquiring theirs. He has constructed a grammar of their language, and a dictionary. Mr. Resyek returns (D.V.) to the Amazons in September next.

"The death of the Superintendent called for a successor, and the Rev. W. T. Duke volunteered for the work. He was with us, and at Mr. Garnett's, at two of these quarterly prayer-meetings. He bears the climate well; events combine to show he is well qualified for the work, and his despatches from San Pedro are both assuring and cheerful. On his journey out, however, he met at Pará, Mr. Clough, whose state of health had precipitated his return home. Here again a successor was needed, when Mr. Woods, with his wife, volunteered. These also were here at our prayer-meeting last December. On their reaching Mr. Duke at San Pedro, the health of Mrs. Woods was so affected by the climate, that she was obliged to return. Mr. Woods, with much self-negation, remains, and the Superintendent, while grieving for the loss of the much-desired female help, writes of Mr. Woods in terms of the highest praise for his usefulness, companionship, and spirituality. But the staff yet needs an increase, and a young gentleman of good family and education is offering himself; and his offer is at the present time under consideration.

"Need we, therefore, say that your prayers are earnestly desired for the Amazon Mission? That the means employed by the Society for the development of this branch of its work may be owned and blessed of the Lord.

"That the hands of the Rev. W. T. Duke may be wisely and effectually strengthened, and that a wide door of entrance to the Indians may be given to the labourers in this field."

A portion of Scripture was read at the opening, a hymn was sung between each subject, and the Meeting closed with the Benediction.

PRAYER UNION FOR SOUTH AMERICA.

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

I. Praise for the Divine favour so graciously manifested in the preservation in health and safety of so many of the missionaries at the several stations of the Society during the past year.

II. Prayer for a very special outpouring of the Holy Spirit during the coming year upon all engaged on the work of the Society, both at home and abroad.

III. Praise for the success that has attended the work carried on in the Santiago Bible Depôt during the past year, and prayer that the Word of God may be more extensively circulated throughout the entire continent.

Gleanings.

THE BODY OF CHRIST.

"*Truly our fellowship is with the Father and with His Son, Jesus Christ.*"—1 John i. 3.

"*Ye are the body of Christ.*"—1 Cor. xii. 27.

"*Behold, what manner of love the Father hath bestowed upon us.*"—1 John iii. 1.

"AS HE IS, SO ARE WE IN THIS WORLD."—1 John iv. 17.

THE MASTER.		THE DISCIPLE.	
A Man of sorrows . .	Is. liii. 3	Ye now therefore have sorrow	John xvi.22
He was afflicted . .	Is. liii. 7	Then shall they deliver you up to be afflicted . .	Matt.xxiv.9
He Himself hath suffered, being tempted . .	Heb. ii. 18	Ye are in heaviness through manifold temptations .	1 Peter i. 6
He was reviled . . .	1 Pet. ii. 23	Men shall revile you . .	Matt. v. 11
He is despised . . .	Is. liii. 3	We are despised . .	1 Cor. iv. 10
Jesus groaned in the Spirit	John xi. 33	We do groan, being burdened	2 Cor. v. 4
Jesus was . . . troubled .	John xi. 33	We are troubled on every side	2 Cor. iv. 8
Made the Captain of their salvation perfect through sufferings . . .	Heb. ii. 10	After that ye have suffered awhile make you perfect	1 Pet. v. 10

"JOINT HEIRS WITH CHRIST."—Rom. viii. 17.

He which raised up the Lord Jesus		shall raise us up also by Jesus	2 Cor. iv. 14
He will judge the world by that Man whom he hath ordained. . . .	Acts xvii.31	Do ye not know that the Saints shall judge the world	1 Cor. vi. 2
His Son, the brightness of His glory . . .	Heb. i. 3.	Bringing many sons unto glory	Heb. ii. 10
He had a Name written, that no man knew, but He Himself . . .	Rev. xix. 12	To him that overcometh will I give, ... a new name written, which no man knoweth saving he that receiveth it . .	Rev. ii. 17
Who only hath immortality	1 Tim. vi. 16	This mortal must put on immortality . . .	1 Cor. xv. 53
Whose garment was white as snow	Dan. vii. 9	Clothed in white raiment .	Rev. iv. 4
Crowned with glory and honour	Heb. ii. 9	Ye shall receive a crown of glory	1 Pet. v. 4
A Star	Num. xxiv. 17.	As the Stars . . .	Dan. xii. 3
He shall reign for ever and ever	Rev. xi. 15	They shall reign for ever and ever	Rev. xxii. 5
This is His name whereby He shall be called, The Lord our Righteousness	Jer. xxiii. 6	This is the name wherewith she shall be called, The Lord our Righteousness .	Jer. xxxiii. 16

(To be continued.)

HOME PROCEEDINGS.

THE close of the year is usually a time of bustle and activity, as we try to get places taken in December which have failed to arrange for a meeting or sermon earlier. And here, it may be well to note, it too often happens, as with individual experience, that delay means ultimate loss. We could name a dozen places which put off helping our Scciety, and are obliged, when December comes, to displace our cause altogether. Knowing this, we would earnestly entreat our friends to fix and adhere to some particular time of the year for the introduction of our Society into their parishes.

And now for our usual statement of work done in the last few weeks. Torquay is the most important Association visited at this season, and there Capt. Stephens took the annual meeting on Nov. 27th, followed by a dissolving view lecture on the 28th, at Ellacombe School. His visit was much appreciated, and is likely to tend to good results in the future. Mr. R. S. Clough displayed his curiosities and read a paper on the Amazon Misssion at Chichester on Dec. 3rd, and seems to have excited a very lively interest in that great Mission field. The same holds good of meetings held in the Church Institute Ramsgate, and at the residence of Mr. Arthur Hall in Bayswater, at which Mr. Resyck took part, and spoke of his work on the Purus. At the latter of these meetings Irima, an Ipurinha boy, repeated the Lord's Prayer, first in English and then in his native tongue. The audience, among whom were Bishop Perry and Sir Emilius Bailey, were evidently astonished to see the intelligence displayed by this child of the forest, whom we may regard as the first-fruits of the Amazonian Mission. The Day of Intercession for Foreign Missions was observed, as usual, in most parishes. At St. Jude's South Kensington, our work was the one specially brought before the congregation; in the morning and afternoon by our good friend Mr. Simpson; in the evening, by the Vicar, Dr. Forrest, who also kindly preached for us at St. Michael's, Cornhill. Our first public meeting for the whole of Hampstead was addressed by Mr. Lloyd of Valparaiso, and seems to have been a success for a meeting of an unparochial character, and for which no single incumbent felt personally responsible. We sincerely trust the Hampstead Association may take a high place among our metropolitan auxiliaries in the next twelve months.

A large number of dissolving-view lectures have been delivered in London by Capt. Stephens and Mr. Farmer, many of them in places wherein our work was unknown. The chief value of these, as we have often said, lies in their preparing the way for sermons.

Passing to the Midland District we find a fair amount of work done. The Shropshire and Montgomery places were taken, and among these, Sarn, Leighton, Myddle, and Dorrington were for the first time included. Stanton and Shrewsbury keep up their interest in the Mission, and we know of no village in the country that does so much for us by card collections as Stanton. Rothley, Burton, Kenilworth, Nottingham, Walmley, Stratford-on-Avon, Wolverhampton, and Darlaston, are among the remaining places visited in Mr. Welby's district by himself or others.

York, which is one of our leading associations in the Northern District, had its annual meeting on Nov. 29th. Mr. Shimield, of Salto, represented the Society, and our indefatigable Hon. Secretary seems to have been encouraged both by the attendance and the tone of the meeting. Mr. Reed, besides taking some places in the Midland District, has preached or lectured at Alderley Edge, Cheadle Hulme, Sunderland, Rookhope, and Ashton-under-Lyne.

All lovers of our Society will feel grateful to Mrs. Mandell, Miss Couty, Mrs. Stephens, Mrs. Snell, and Mrs. Gahan, who have, during the last few weeks, added nearly 300*l*. to our funds by "sales of work."

In looking forward to another year, which we fervently pray may be a happy one to all our friends, we would invite our Hon. Secretaries to communicate with us as soon as possible as to the best time for their Meeting, and the deputation who would be most acceptable in their particular association. Every part of the mission-field is in a measure now represented at home, and we shall be ready to do our best to provide suitable representatives of any branch of our work. H. S. A.

22 MY 78



AN INDIAN WOMAN AND HER CHILD.

THE SOUTH AMERICAN

Missionary Magazine.

FEBRUARY 1, 1878.

LETTERS.

DURING the past month letters from abroad have been received from the Right Rev. Bishop Stirling; Revds R. Croker, W. T. Coombe, J. H. Gybbon-Spilsbury, and F. N. Lett; Messrs. W. Bartlett, H. Burleigh, S. Beattie, W. T. Woods, J. S. Robertson, and Dean and Sons (Stanley).

BUSINESS.

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

A request from the Rev. W. H. Duke for a steam launch for the Amazons was referred to Finance Committee.

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

A special Meeting was held on January 3rd, for prayer and praise.

FINANCE.

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

Total amount received during the month of December was 1,805*l.* 1*s.* 8*d.*

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

GENERAL INTELLIGENCE.

THE last Mail from Rosario brought the welcome news of Mr. Coombe's safe arrival. A despatch from Bishop Stirling by the same packet, mentions his having been there on a short pastoral visit, where he found him rejoicing in the affectionate welcomes of his people. During Mr. Coombe's absence the duties of the chaplaincy had been discharged by the Rev. F. Lett, whose diligence, zeal, and devotion to the Lord's work secured for him the esteem and loving regard of the entire community. On being relieved of the same and before finally leaving Rosario, he made a missionary tour to the colonies in the Gran Chaco, extending over ten days, where he found a large number of Protestants of various nationalities without any religious privileges whatever, but earnestly desiring to have a resident clergyman to minister to their spiritual necessities. He had the privilege of holding services in Spanish and in English, and one especially for the benefit of a large colony of Waldenses. He also celebrated 4 marriages, and baptized 19 children. His report to Bishop Stirling corresponded with the information previously obtained on the subject, and the need being so great, and the work so apparent, his Lordship decided to appoint him to the charge of a temporary Mission to these hitherto poor neglected people. This duty Mr. Lett joyfully assented to undertake, and the following description from his own pen will best illustrate the dangers and inconveniences attending missionary work in this locality:—"There are," he writes, "countless mosquitoes. The 'jigger' is the plague to one's feet. Indians, tigers, alligators, and rattle-snakes are commonplace matters. Besides, there is the isolation from the rest of the world, and the absence of the charms of society and the luxuries that are enjoyed at the towns down river." All these, however, he is willing to face in order that he may minister the "Word of Life" to the poor colonists. It is a noble resolve, and we can but pray earnestly that our God would graciously bless his efforts, and shield him from the

dangers by which he will be daily and hourly surrounded. In the next Magazine we hope to give our readers the report to which reference has been made.

We are also thankful to be able to announce the safe arrival of Mr. H. Burleigh at Stanley, after a pleasant and prosperous voyage. He was anxiously expecting the arrival of the "Allen Gardiner" to convey him to Keppel, the scene of his future labours.

Bishop Stirling left Monte Video in the "Sparrowhawk" for Stanley on the 10th of December. His Lordship purposed devoting about three months to the Southern Mission, returning to Monte Video in April on his way to Brazil and England.

The "Camp" at Frayle Muerto was in an unsettled state by last advices from our chaplain. The Indians had assumed a very threatening attitude, and the colonists were apprehensive of an attack. It was reported they were only waiting for the moon to be a little higher to make a descent and sweep off all the cattle. The Government had taken no steps in the way of protecting the settlers against these marauders, and Mr. Spilsbury concludes by saying: "Evidently we have nothing to trust in but the help of God and our own strength."

Thus we see that our missionaries need the continual prayers of God's people, not only for success in their labours, but that they may be preserved in safety amid the many dangers, seen and unseen, which they are called to pass through.

P. W. S.

Meeting for Prayer and Praise.

ON January 3rd, at noon, a Special Meeting of the General Committee took place at 11, Serjeants' Inn, to commence the year with thanksgiving to Almighty God for the blessings vouchsafed to the Society at home and abroad during the past twelve months, and to seek His guidance and blessing on the work during the present year. Invitations had

been issued to friends in and near London, to which several responded.

Meetings for prayer and praise have happily become very general amongst God's people. The wider and deeper the tone and spirit of praise becomes, the greater occasion will there ever be to exercise this very sweet and precious duty and privilege; and to those upon whom rests the responsibility of guiding the affairs of this Society, prayer must ever be a supreme necessity, without which work would be presumption.

The Rev. B. W. Bucke, Vicar of Holy Trinity, Lee, presided; and, after the singing of a hymn, opened the Meeting by reading the 46th Psalm.

The Chairman then engaged in prayer, and delivered a very beautiful and deeply-interesting address, of which we regret it is only possible to give a very brief summary.

Dividing his subject under three heads—

1. THE IMPORTANCE OF THE WORK;
2. THE ENCOURAGEMENTS OF THE WORK;
3. THE DISCOURAGEMENTS OF THE WORK;

He observed, as to the first, that we cannot over-rate it.

"First, observe that God's glory is associated with it. We should always want to feel this. He might have dispensed with human instrumentality altogether."

"It is a matter of the greatest importance we should realize that God's glory is associated with the work;" and he added, "Let us in the year upon which we have entered strive to realize that God's glory is placed in our hands."

As to the importance of the Work, he further observed, in the second place, that "associated with this is the eternal well-being of souls. Did his hearers ever mark the Lord's estimate of this subject? He puts the whole world into one scale, and the human soul into another. Whitfield and Wesley's success was owing to their intense realization of the worth of a human soul."

And thirdly, he remarked, "Our own advancement in the Divine life depends upon the efforts we make in the Lord's work. If we would have love warmed and faith strengthened, we must lay out ourselves prayerfully to do the Lord's will."

2. THE ENCOURAGEMENTS OF THE WORK.

"First, look at past successes."

He had been struck that morning, when comparing the condition of the Society in 1877 with what it was in 1844. "It is well to set up our 'Ebenezers.' We are exhorted to be thankful—to rejoice in what has

been done. Let us pray to God to give us more gratitude for what He has done."

He next called attention to "the probability of our success." He had great faith in God's promises, "My word shall not return to me void." "As long as we have that text we have reason to be very hopeful. In His own time the Lord will accomplish what He purposes. If God's kingdom is enlarged, it will be by the Old, Old Story of the Cross—Jesus Christ and Him crucified."

3. The Discouragements of the Work.

"The Society has had failure as well as success, but everything that is of God will prevail."

"We should not expect too much success: God is the sovereign worker. It is not our duty to be *successful*, it is our duty to be *useful*. After three years of our Lord's ministry on earth the only recorded number of converts is 120."

"We must go on working for God, and with God. Remember that we are His people, and have got the 'Bread of Life,' not for monopoly but for diffusion."

"May God, in His infinite mercy, give to the Committee all the wisdom they need!"

A hymn was sung, and prayer offered by two friends, who returned thanks "for the mercies and blessings vouchsafed to the Society at home and abroad during the year just closed, and also for the preservation in health and safety of so many of the missionaries;" and, after another hymn, two more friends prayed for "an outpouring of the Holy Spirit on the Committee, and all engaged in the work of the Society at home and abroad, and for a continuance of the blessings so graciously bestowed on the Society during the past."

The Benediction was then pronounced, and the Meeting terminated.

SOUTHERN MISSION.

TIERRA DEL FUEGO.

FROM this missionary settlement amongst the Fuegian Indians, the most cheering details are supplied in the following letter:—

"*Ushuwia, Tierra del Fuego, September 19th*, 1877.

UNITED PRAYER.

"We feel great sympathy with our Committee, whom we commend to the care and blessing of God, especially in regard to their selection of men to carry on Christ's

work in South America, and especially in this part of it. On the first Monday in each month we have had a prayer-meeting since my return from Chili, and also on every Wednesday, save that which follows the first Monday. Thus we meet when you do, pleading with you for similar objects. These meetings are evidently much enjoyed by all our party. What led to them in the first place was the custom of my dear friend, the Rev. W. H. Lloyd, to meet once a week Dr. Trumbull for united prayer, and to enlist each other's sympathy in the good works which were uppermost in each other's hearts. We begin with a hymn, after which I or others state any subjects calling for special interest or prayer, when I ask either Mr. Lawrence or Mr. Whaits to pray. We then sing another hymn, when again prayer is offered. We then sing a third hymn, after which I read a portion of God's Word and speak of it, and seek the mind of those present on various subjects in the portion read. I then close with prayer. These meetings are from 7 to 8.30 p.m., and are held in our large room, and attended by all your employés, women and men.

NATIVE LAND-OWNERS.

"It is imperatively necessary now for us to get enclosed a block of land for some nine native owners, each having half an acre. There are now a dozen promising natives here whom it would be highly profitable to help, or rather to start in life, by giving to them a piece (half of an acre) of enclosed land, whereon to commence life, and to encourage their settling here. Unless the land is enclosed there is little encouragement to undertake the arduous task of first turfing, then burning, and afterwards digging up the land; the soil here is hard, stony, and clayey, and it is no light work to get half an acre of it under tillage. It would be utterly impossible to plough it up unless previously fitted for the plough by removal of rocks and stones. Only think, in an acre of land dug up for the Mission use last spring there were thrown out from it some twenty-five cartloads of stones! It bore a good crop of turnips.

ORPHANS.

"We have now on hand for support the following orphans:—Mulapamahgoonjiz, aged ten, hereafter to be called John Askwith Macklin, supported by Mr. Stretton, of Derby, since January. His brother, Shonwahceecánjiz, aged six, supported by Miss Janette Simpson; Wuhyahsimoulceepa, aged nine, not yet named, a grandson of Jemmy Button, aged eight, also un-named, and Orphu Loftus, aged twelve, are supported by Miss Couty and her class of young women. Then there is a fine boy, another grandson of Jemmy Button, and brother of the above, a child of ten years, whom I have determined to select that he may benefit by the kindness of the Beckenham and Shortlands Association. You may consider yourselves responsible for his support from the present time. This child is a complete orphan, Jemmy's oldest child's eldest son. His father, Coofyinuganjiz, Jemmy's son, was a well-grown,

handsome man, and very clever in the use of the sling and spear. He and his wife, the mother of the two boys, died some two years ago. These two boys will for the present be put under the care of Stephen and his wife, who will receive four shillings a month for lodging them. They will receive a sufficiency of food from the Mission stores day by day, and be supplied with suitable clothing and the means for keeping themselves tidy. Stephen, a relative of theirs, will do well for them, and keep them in order as regards conduct and other matters. If he and his wife give us satisfaction, we will besides allow them a further reward. This little fellow has a very interesting intelligent face, large mild eyes, and jet black hair. He is of a quiet disposition. According to request, he has been named 'Willie Beckenham,' and at some future day we trust he will prove worthy of being admitted by baptism into the visible Church. Besides the above the Mission is assisting daily some five other orphans. He and the other orphans will regularly attend school every forenoon, held either by Mr. Lawrence or myself, and also our daily meetings for religious instruction and worship. A part of each day he will also be usefully employed either under the care of myself or one or other of my helpers. He will thus learn to be useful in a variety of ways. Preparations will be made forthwith to erect the orphanage, which will be entirely done under Mr. Whaits' direction and management.

ACKNOWLEDGMENT OF GIFTS FROM STANLEY.

"I have to acknowledge with our best thanks from the kind friends at Stanley, who have formed themselves into a company to make clothing for their destitute brothers and sisters in this land, the receipt of a quantity of clothing which will prove of much assistance. Also Mrs. Hansen sent a case of old clothes and some new made during the past winter by herself and niece on their island home. Also from same we received privately 40*s*. for food to be distributed to native children. This will be accordingly dealt out to them each day after school by Mr. Lawrence. It will help to secure a better attendance.

THE NATIVES—INSTRUCTION—PRAYER.

"The natives have not been able to avail themselves of our willingness to serve them during the past winter as much as we could have wished. Mr. Whaits, some while, twice a week, from 7 to 8.30 p.m., gave lessons to a class of men and lads on the use of the rule, the equal divisions of length into inches, &c., the use of money, &c. I also gave the men and lads reading and spelling lessons two evenings a week, and found the people much interested and profited by these lessons. But hunting guanaco in different directions round about kept them much away from these advantages. Mr. Lawrence has been diligent in his varied employments in connection with the stores, keeping children's school, and the cattle work, and the employment of labour to get needful fuel sawn and grass cut for bedding the animals. The winter has been a mild one, for

which we are very grateful, as we were ill-prepared for a sharp one. The health of the natives has on the whole been good during the winter and still continues so. There have been many natives here all along, and we have received visits from natives far to the West, whose chief purpose has been to sell their skins, of which Mr. Lawrence has purchased over 180. The conduct of the natives has been satisfactory, and their state is more hopeful than we have known before as regards their respect for God's holy will. Mr. Whaits has, with commendable regularity, held the Saturday evening prayer meeting for the confirmed in his own house, and I have much enjoyed the piety of our native brothers in their prayers.

MATRIMONIAL FESTIVITIES.

"Mr. Lawrence, as last year, commemorated his wedding day by inviting to a good tea in the schoolroom those of the natives who are properly married as Christians should be. We and the Whaits's were also invited. During the day Mr. Lawrence, his wife and sister, had tastefully prepared and decorated the schoolroom. At one end were the words in the green leaves of the Shushchi, on a white ground, 'Success to the Ooshooian Mission,' and at the other the word 'Welcome.' Sixteen natives sat down to tea with us; we were scattered about among them, and we all enjoyed ourselves very much, none more so than the natives. After the tea we withdrew a while till the room was cleared up, we then had a meeting, when I was called to the chair. I called upon each of the men to address the meeting; but whilst some good things were said, I considered the speeches very meagre of interest. They pray very much better than they speak. Between these speeches, which were long, we had singing, Messrs. Whaits and Lawrence also addressed the meeting, and after prayer we dispersed.

STUDYING THE LANGUAGE.

"Since the last extract from my journal, kindly copied by my wife, my chief occupation apart from my regular duties in teaching, preaching, and visiting the natives in their homes, has been the thorough sifting of many words (Yahgan) which I was not quite sure of, and the thorough examination of a portion of my latest dictionary, with a view to the writing a standard one of the Yahgan from it, and also, yea, chiefly to perfect my own knowledge of this wonderful language. For it is wonderful for its complexity and regularity. John Marsh is my valuable assistant in this work, and for the past month I have been seated with him at least $4\frac{1}{2}$ hours a day. I write up each day if possible what we go through, and I find on comparing what we have done with what remains to be done that this work will occupy me at least 7 months uninterruptedly at the rate of 50 hours steady work a week in revising and copying. I realise that I shall thus speedily perfect my knowledge of Yahgan. I find the standard will contain at least 15,000 words, simple and compound, and I could even double this number if I put down every combination. To

further hasten my progreess I spend such time as I can command in the society of the natives.

SICK MEECUNGAZE.

"On Wednesday week I had the happiness of baptising poor sick Meecungaze. I did this in concert with the minds of my companions Messrs. W. and L., and also in their presence. I gave him the name of Lawrence Meecungaze. We cannot doubt the love of Jesus to this poor humbled, penitent, and believing sinner. Yesterday he drank in with great eagerness the words I spoke to him, concerning the way in which a sinner should return to God, even in true consciousness of his sins and sincere repentance for them, and trusting in the faithful word and love of God manifested to us in the person of His own dear son. He is approaching the confines of eternity, and we are watching for witness from his lips of the happiness and peace which we long to perceive in him. During his long illness he has received many kindnesses from his people, many of whom have given fuel, and gifts of food which they could ill afford to give. The poor man is very grateful for our visits. I point out to him that if he feels such gratitude to us, what should he not feel towards Him whose love is perfect and for ever. He speaks of God as his Father, and of Jesus as his elder brother; in him also we perceive much patience under his sharp sufferings, and meekness towards those who have offended him, which gratifies us much.

INCREASING COMFORT IN THE CONVERTS.

"George Despard Oococoo gives us increasing comfort in his Christian character, and we do receive much help from him and his fellow Christians in exerting a good influence over their fellow-countrymen. I doubt not the real purpose of many natives to exert themselves to the utmost this summer in getting their lands in order. God has kept pressing want from the poor people this season by providing a bountiful supply of their staple winter fungus Ithmun and Uzuf, also giving them an immense supply of a choice fish some 15 inches long, which those natives call Oosh-coo-poot-a-by-la-pyaca.

"T. BRIDGES."

The Indians of the Argentine Republic.

HERE are three great divisions of the Indian family residing in the parts of South America which lie south of the Equator, but though differing in language, customs, and manners, they all belong to the Aryan branch, and most probably came across in numerous migrations from Central Asia, by the Straits of Behring. It is almost impossible to say when these migrations began, or when they terminated, but from a careful

study of their philology, Lopez, the author of 'Les Races Ariennes du Pérou,' has arrived at the conclusion that they began before the actual colonization of Europe by hordes of the same race.

"These three great divisions have been arbitrarily called the Ando-Peruvian, the Pampas, and the Guarani.

"The Ando-Peruvian branch inhabit the eastern ranges of the Peruvian Cordillera and the Republic of Bolivia, a mountainous district to the north of the Argentine Republic. These Indians are generally known as the Quichua, a generic name taken from the most important tribe. They are small of stature, but wonderfully active, and of a light olive colour. Their number is estimated to be about one million and a-half, and they are all so-called Christians.

"The language called Quichua is spoken in Peru, in Ecuador, and in the Argentine Provinces of Salta and Santiago. It is derived from the ancient Peruvians, who, under the Incas, rose to be the representatives of civilization in South America. The Empire of Tahnantinsuyo was as remarkable for its morality and religious condition as for its merciful and humane laws. But it fell abruptly under the ruthless hand of Pizarro, and with it departed the glory of the land.

"From what I have learnt of the language, Quichua seems to be more perfect than the state of South America could have led one to expect. Under the Incas the alphabet was made by various combination of threads and knots of different colours, somewhat after the divination sticks of the ancient Runic. These combinations were known to the Spaniards of the Conquest by the name of 'Quipus.' Hitherto it has been impossible to form the whole alphabet, as the Jesuits, in their insane fear of the hold these 'Quipus' might retain upon the subjugated Incas, denounced them as superstitious; and there is still extant in Cordova a Bull of Pope Pius IV., dated 1583, forbidding their use as profane and sacrilegious. The Spaniards gradually substituted their own letters for those of the 'Quipus,' so that the Quichua of the present day is written in our ordinary characters. It is said (though with what foundation I cannot discover) that the old Quichuan alphabet was composed of seventeen simple letters and five double letters.

"The grammatical structure of the Quichua differs greatly from the system of languages known as Aryan. There are very few inflexions; all changes are made by means of affixes, and in many cases the plural of nouns is formed by repeating the word; thus, 'rumi' means a stone; 'rumi-rumi,' stones.

"Nevertheless the first missionaries managed to form a pretty general idea of the ancient Quichua grammar, and their results exist in various forms in Lima, Cuzco, and Cordoba. There has been translated into English (I believe by Clements Markham) a drama, in 3 acts, called 'Ollanta y Kusi-Keuyllor,' said to have been written by a priest, Antonio Valdez, in 1781, the same year as the unfortunate insurrection of Tupac-Amaro.

This drama is considered the grandest composition of the Quichua language.

"The verbs are very difficult to master. There is only one type of conjugation; but it is subject to many forms of mood and tense, unknown in modern languages. Every possible 'nuance' of expression, or of idea, has a different tense. Of course, in its present form, Quichua has degenerated, and appropriated many words and idioms from the Spanish.

"The second branch of the Indian family is that of the Pampas, divided into an infinity of tribes. They are tall in stature, and of a clear olive colour. To them belong the Patagonians or Tehuelches, the Puelches (who are such a scourge to the southern districts of the province of Buenos Ayres), the Mbayas, the Tobus, the Ranquilches (our visitors of Frayle Muerto), and the Pehuenches. There are also one or two remnants of tribes living to the north, in Salta and Bolivia, and known as the Chiquitos, the Tapús, and the Moxus.

"Most writers also join to the same branch the Ranqueles, a numerous tribe of fierce robbers, living to the south of Rio Cuarto and Villa Mercedes, under the terrible cacique Mariano Rosas, whose history, if written, would read like a novel of Mayne Reid or Gustave Aimard; but others agree that they bear more connection with the real Quichuas than any other tribe.

"Among these Pampa Indians there exists a kind of aristocratic equality. They live on horseback, riding sometimes for days without ever dismounting. Their horses are wonderfully trained, and able, like their riders, to bear any fatigue. They dress very much like the ordinary 'gaucho' of the plain, but more carefully and tidily, with the white 'calzoncillas' or drawers, the 'chiripa,' 'poncho,' and long boots. The 'poncho' is like an oblong woven shawl, with a short slit in the middle, through which the head is passed. The 'chiripa' consists of a piece of cloth, a few yards in length, tied round the waist, and caught up between the legs. The boots are generally made of the untanned skin of a 'potro's' (young foal) leg, cut off just below the fetlock, and fastened up at the end in such a manner as to leave a hole for the big toe to obtrude. Some Indians wear hats, but, as a rule, they prefer a coloured handkerchief tied round the head.

"With regard to religion, they believe in two gods; the first is called by some 'Pillau,' by others 'Cuchauciatru,' or the 'great god.' He is supposed to bear the human form, but can make himself invisible. He is the creator of the world and author of all that is good. The Indians never assemble to worship him; he is supposed to be content with the respect given to him in the heart of each individual. The other god is the 'spirit of evil,' known as 'Gualichu.' To him every sacrifice and offering is made to propitiate his wicked designs. Not only do the Pampa Indians believe in the immortality of the soul, but also in the doctrine of metempsychosis, hence, when burying their dead, they always sacrifice over the grave the favourite horse of the dead man, and place beneath the tumulus the warrior's arms.

"Polygamy exists pretty generally. But as a rule only the caciques and capitanejos indulge in these excesses. The wife is always a subject of barter or exchange: her lot is one of continual drudgery and suffering.

"The language of the Pampa Indians has never yet been reduced to a system. The accent is generally laid on the last syllable of the words which is prolonged by a kind of whistling intonation. In the public assemblies the finest orator is the one who can put the same idea into the greatest number of inflectional forms, terminating each by the same prolonged intonation, which serves as a full stop.

"The Ranqueles and other tribes nearest to the Argentine territory are supposed to be at peace with this country, and receive certain rations and presents every three months. But these never put an end to their invasions and depredations. Coming constantly in contact with a certain form of civilization, they are no longer migratory, but live in settled villages, or 'tolderias,' under various caciques, or rulers. But the Puelches, or Moluches, of Patagonia, and in fact most of the southern tribes, are nomadic.

"In Pampa-Indian, 'che' means 'man.' Thus the 'Puelchés' mean the 'men of the north'; the 'Pehuenchés,' the 'men of the pine-forest'; the 'Picunches,' the 'men of the east,' etc.

"With regard to the third great branch, the 'Guarani,' I can only speak from hearsay. They live chiefly in the Argentine provinces of Entre-Rios and Corrientes, in Paraguay, and the southern districts of Brazil. They are of middle size, and of a yellowish tint, almost copper-colour. The greater part are more civilized than the other Indian tribes; but their language is less grammatical. There are only a few mixed tribes which are really savages, living to the north, in the Gran Chaco, a huge desert, almost unexplored, between the rivers Pilcomayo and Vermejo. They have been for many years the scourges of the provinces of Santa Fé and Santiago. The most important branch of the Guaranis are the 'Tupis.'

"Such is a brief account of the indigenous inhabitants of this country, as far as I have yet been able to obtain information.

"J. H. GYBBON-SPILSBURY."

A Few Notes on the Cordoba and Tucuman Railway.

THE actual distance of the line between Cordoba and Tucuman is 546 kilometres 400 metres, and the longest railway in this country. It is of a very narrow gauge, 1 metre, or about 39 inches. Started from Cordoba at an altitude of 394 metres above the sea level, its highest point is at a place called "Alto de los Tozos," 839 metres above sea level. Then begins a steady descent again until the "Salinas" or Great Salt

Lakes are reached, at some 120 miles from Cordoba. The height of these Salinas is 199 metres above the level of the sea. The limit of these Salinas is not reached until we come to the end of the first day's journey at the station of Recreo, about 160 miles from Cordoba. Here passengers spend a night. From this point there are hardly any steep gradients, as the town of Tucuman is only 454 metres above the sea.

The whole line was constructed in four sections, of which only three have as yet been received by the Government Inspectors. These engineers have suggested several improvements in the last section, and on their completion at the end of the year, the whole line will be received. There are in all 18 bridges of iron, besides several viaducts, and nearly all are in the last section. As the rivers are subject to great floods and "crecientes" in the spring, these bridges need to be very stroug; and much fear is entertained that several of them will give way. The longest bridge is over the Valderrama river, and measures about a mile in length. Begun in 1872, by the contractor, Mr. Telfener, the line was officially inaugurated on October 30th, 1876, a year ago.

There are 22 stations on the line, of three different classes. The one in Tucuman has a large iron-girder roofing over the rails.

Three passenger trains leave each terminus in the week, doing the journey in two days. There are also two or three luggage trains in the week, performing the same journey in three days. Already a wonderful incentive to commerce has been created in the upper provinces, and the traffic increases monthly, in fact complaints are being raised that the rolling stock is insufficient to carry all the cargo. For the time being it is worked by the Government, who have placed Senor Arandas as managing director; and with their usual short-sightedness they are gradually dismissing the various English employees and replacing them by natives, who know nothing of the working of a railway.

Arrangements are being made for the Central Argentine and the Tucuman lines to use the same station in Cordoba. The former line is broad gauge, and hence everything has to be transhipped in Cordoba. Eventually this will prove a considerable nuisance, both as to time and cost.

There are only two classes; a ticket from Cordoba to Tucuman, first class, costs $16 50c. (16 hard dollars, 50 centaros), or about 3*l.* 8*s.* English currency; second class it costs $11, or about 2*l.* 5*s.* Cargo is divided into three classes, which pay respectively $30 25c. (6*l.* 3*s.* 11*d.*), $25 25c. (5*l.* 3*s.* 6*d.*), and $12 37c. (2*l.* 10*s.* 9*d.*) per ton.

It is difficult at present to say whether the line is really paying its way now, because of the intricate way the accounts are arranged. Of its ultimately paying a good dividend there can be no possible doubt; but it will need careful management, increased facilities for traffic, and a considerable lowering of the freights.

Two propositions have been made for the working of the railway. One

by the Central Argentine Railway Company, another from various private individuals, who desire to lease the line for a number of years. Besides these there is another scheme—that the Government should keep it in their own hands. The last is almost an impossibility. The Government is sadly in want of funds, and cannot now afford any great outlay. Besides this, as things are managed in this country, it would only be opening another road to "nepotism," already so much practised. Posts would be filled, not according to merit, but according to intrigue and favouritism. Neither does it seem desirable that the line should be handed over to any individual, whose chief aim naturally would be to obtain the greatest amount of money out of the public, to the neglect, probably, of the line itself, and the detriment of the rolling stock. The wisest plan would be, undoubtedly, to hand the line over to the Central Argentine Company, who would have an interest in keeping up their name and reputation, and who, from their very position, would be able to work it cheaper than any private person. Time alone will show which course will be pursued.

The latter alternative would undoubtedly be to the advantage of our English community in Cordoba, which would thus become the head-quarters of the two railways; and therefore I suppose I am biassed in their favour.

J. H. G. S.

Brazil.

SAO PAULO AND SANTOS.

THE German minister, Pastor Zinck, to whom the Committee recently gave a pecuniary grant, reports thus respecting his work:—

"*Sao Jao do Rio Claro, Brazil, Sept. 27th*, 1877.

"With heartfelt thanks I send you my first account of work among the Germans in this province of São Paulo. May the Lord give you greater blessing since you have considered it His will that you should help to support me, and so enable me to continue my work here.

"I suppose that Mr. Huntly has told you that I have removed to Rio Claro, a town about 125 miles from São Paulo. The number of inhabitants is about 10,000, including 33 families of Germans, and within a radius of 12 miles there are 40 or 50 other families. The attendance at church is about 30. Those who live in the town are tradesmen or artizans, very few being labourers. Those who live outside the town either have their own plot of ground, or are employed by Brazilian farmers. In this town I have preached three times in German and seven in Portuguese. Some of those who attend the Portuguese services are Portuguese. I gave notice

that I would open a Sunday-school, but up to the present I have only one scholar. I hope to get more next month.

"The Presbyterian missionary, Mr. Dagamma, kindly allows me to hold service in his schoolroom, as I can arrange to have it at an hour when he is not preaching. During his absence I preach for him, and am glad to find that the Brazilians perfectly understand me.

"A second centre for preaching is the colony of Crescimal, 36 miles from here. There are 50 German families, of which 40 are Protestant. I preached here four times, and the service was attended by from 70 to 80 persons. The people were very glad to have me again for their pastor. It was five years ago when I first preached here, and I had to give it up because I became so ill and weak that I could not bear the travelling. Between Rio Claro and Crescimal, about 12 miles from the latter place, is a colony called Sta. Cruz, containing about six Protestant families and as many Roman Catholic. I have preached here twice; the first time to between 20 and 30, the last to 18. "J. JACOB ZINCK."

Rev. B. C. Huntly writes:—

23, Rua dos Bambús, Sao Paulo, Oct., 1877.

"I thank you much for the copies of the 'Record' and 'Christian' sent to me containing appeals for the sailors in Rio Harbour, founded on my letter. I hope they will have some effect, although I have not much confidence in that mode of working.

"Of the difficulties attending work amongst the sailors I have had some experience during the past quarter. On July 28th I had arranged for service on board the 'Luz,' and when I got there at about 6 p.m., I found that the plank from the ship to the wharf had been withdrawn, and that owing to the appointment of a new inspector at the Custom House, the old regulation that only 'doctors, padres, and captains of ships,' are to be allowed to come on board ships that are discharging, was to be put in force. The Custom House officer on board interpreted 'padre' to mean recognised ministers of all denominations, and accordingly I went on board, followed by one captain only. The following week I went to the Custom House and spoke to the guardamór, who is the superintendent of the officers connected with the shipping. After making many objections, he finally gave me permission, and told me to call again in about two hours for a written licence, alleging that he could not write one then as he had no stamps. When I called the second time he said that he had not power to give me a licence, and sent me to the inspector; the latter received me very kindly, and gave me permission to hold service on board any ship that I liked, and to invite sailors to it. But I am still suffering under two disadvantages; (1) that persons from shore are not allowed on board; and (2), which is more important, the planks from the shore to the ship have to be withdrawn at 6 p.m., consequently the vessel cannot be

reached without a boat, and unless the captain is a Christian man, or happens to be going himself, he will not always lend a boat.

"However, these are unimportant, so long as I am permitted to go on board the ships, for if I cannot get the men together for service, I can speak to them personally.

"At the hospital at Santos the hour of admission for visitors is from 2 to 3 p.m., but I am allowed access at any hour, which is a great boon to me, as it is sometimes almost impossible to get there at the proper time. But at Sao Paulo, where it is under the charge of sisters of mercy, visitors are admitted only from 1 to 3 p.m. on Sundays, Tuesdays, and Thursdays, and let the patient be ever so ill, I am not allowed to go at other times. Again, I may speak to, or leave books with those I visit, but must not read to them.

"I believe things are worse at Rio, and so many a man who is taken to the hospital dies before the visiting day comes round. In many cases the poor clergyman is blamed, whereas it is he who grieves most that his hands are tied.

"B. C. HUNTLY."

NORTHERN MISSION.

THE AMAZON RIVER.

THE process of becoming acclimatized is by no means an unimportant item in preparation for missionary work. The Superintendent was brought through this very happily, but Mr. Woods has suffered a good deal, though we are thankful to see he is now better. They have a new pupil, and the prospect of obtaining others. A steam-launch is pleaded for as invaluable for the prosecution of the work. Mr. Woods has had a narrow escape in a canoe.

"*Sao Pedro, Amazons, October 27th*, 1877.

"We are endeavouring at present to do what we can towards the acquisition of the requisite languages, the instruction and improvement of our Indian protegés, and the preparation of a suitable spot upon which to commence building operations. I might possibly obtain the services of some of our neighbours here at once, but the expense would be more than considerable, for each man values his labour at this part of the year at five milreis (10*s*.) per diem. Before the rubber season is over I hope to have made arrangements for getting suitable premises erected without incurring any great expense. Having this done, in my opinion, we shall

then lack only more hands in the field in order to push forward the work with vigour, and, under God's good providence, with success. We have ordered and received from Pará large supplies of rice, salt beef, and soda biscuits, not the most palatable fare, but passable, when varied at intervals by fresh meat or turtle. The salt beef is marvellously hard and salt, and requires to be soaked and boiled for an incredible time before making it eatable. We have twice received from the captain of the 'Anajas' a handsome piece of fresh beef, which was a great treat to us here. I believe that as regards the matter of provisions for ourselves and the children here, we shall not experience much difficulty. I have frequently seen traces of bands of wild pigs not far from the house, and once encountered a large deer, but as it was raining heavily at the time my gun hung fire, greatly to my disappointment. There is no praia (beach, *Ed.*) near here, but on one within an hour's paddling there are large numbers of ducks to be met with. As far as I can see, the soil here is of exactly the same description, and promises to be quite as fertile as that of any other spot upon the river. I have myself explored the land in rear of our house, and find that the 'terra firma' is continued far back into the forest. Within forty minutes walk I saw a lake of no mean dimensions, bounded on the farthest side by a high 'terra firma,' and abounding in fish of various kinds. On the opposite bank of the river are 'vargems,' covered during the wet season, but abounding, so I am told, in monkeys, such as these Indian children delight to eat. I would long before this have sent you a photograph of the position here, but have been waiting till I can make a properly constructed dark room, for want of which several attempts which I have made have turned out failures.

A SMALL STEAM-LAUNCH INVALUABLE.

"In following the Indians up the smaller rivers, and in keeping up communication between our head-quarters here and the outposts, a small launch would be invaluable. My idea of what is required is a launch of about five or six tons burden, drawing as small a quantity of water as possible, to enable her to pass over shallows, &c., without cabin, but covered with a light wooden awning (if I may use the term), supported by light iron bars. I should myself prefer an oak boat, sheathed with sheet-iron on the bows, instead of an iron boat, the engine to occupy as little space as possible, and be of simple construction. I have many times met on Thames and Medway such boats as would exactly suit our purpose here. A large boat would be of little use, cost more, and require more hands to manage her. I do not consider that it would be necessary to engage engineer, fireman, &c., for one of our Indian lads could be easily taught the art of stoking, and one of our number might well learn to manage the engine. For my own part, I should have no fear of undertaking the latter office when on a voyage. On some of the tributaries of the Purús there are reported large numbers of Indians of Ipuriná and

other tribes, perfectly accessible in wet seasons, but at a distance in some cases of from ten to twenty days by canoe ; for all such cases I need not point out how valuable a boat such as I speak of would be.

ACCLIMATIZATION.

"I regret to say that Mr. Woods has been suffering, off and on, for some considerable time from the effects of the climate. He is at present, thank God, in good health, and I trust that he will soon become thoroughly acclimatized. For myself I can report, with deep thankfulness to the Almighty, that during the last five or six months I have enjoyed better health than I did even in England. At this time of year I find it best to do but little work in the sun, such as clearing ground, paddling, &c. You will believe that this precaution is necessary on days when the thermometer stands at 91 deg. to 95 deg. Fah. in the shade. I have purchased a bow and arrows similar to those in use among the Indians and Brazilians, and am learning to shoot turtle, a most interesting occupation for anyone with the slightest taste for sport.

THEIR JUVENILE CHARGE.

"Maniwá's excitement on spying a turtle 'buoying' is only equalled by his disgust when the long reed arrow overshoots, or falls short of, the mark. I have killed a small species of turtle called 'tracaja,' by shooting them while basking in the sun on a piece of timber. On finding their shell pierced by shot they make for the land immediately, and are then easily taken. I intend to commence instructing Maniwá in carpentry soon, beginning by giving him simple pieces of work to do. He shows some liking for it, and I have told him that when he can make a plate-rack, such as I am occupied upon at present, I will give him a hammer, saw, plane, &c. ; the announcement seemed to give pleasure to all three children.

"I am doing what I can with my, at present, scanty knowledge of their language to tell them the principal stories of the Bible, in which they show much interest, and about which they ask questions impossible for me now to answer.

"What a happy time it will be for us and them when we have a little school of twenty or thirty such little ones gathered round us singing the praises and learning the love of the dear Saviour who died for them ; but we must be content at present with small beginnings, while we look forward, in faith, to bright prospects in the future.

"W. T. DUKE."

Mr. Woods, writing on the same date, says :—

"I am now in perfect health, the series of dysenteric attacks from which I suffered having left me. Mr. Duke was indisposed for a few days during the month, but he is now quite well. The children are still under our

instructions, and are progressing fairly well. They can do domestic work of any kind. Sewing seems to be what the girls are farthest advanced in, this they can do as well as English children of their own age. We are now teaching them to read and write. They seem not a little proud of their various acquirements.

A NEW PUPIL.

"You will doubtless be glad to hear that we have another pupil. We procured him in this way: A few days since I went to the settlement of one Senhor Brandão to purchase some provisions. On arrival at his port the boy Maniwa, who had accompanied me, called my attention to a canoe which had some Indians. I waited at the port until they brought-to. I observed that in the canoe there were four persons—one man, two women (his wives), and a boy; the last had not a single article of wearing apparel. I at once addressed the man, telling him I would be glad to receive Indian children, simultaneously stating that I did not want them to cut india-rubber. This he could not properly understand. However, at my request, he went to São Pedro and awaited my arrival. I could not then accompany him, as I had to see Senhor Brandão. I then went to the last-named gentleman's house.

"Before receiving the boy into my mosquito net I brought him down to the river side and gave him a thorough washing. As the beautiful moon reflected on his face, I could see that he was a bright lad, and I was cheered with the thought that this poor heathen boy may one day go forth amongst his brethren as a dispenser of God's holy Gospel. I gave him some garments, the first, probably, he ever had, and just now he is rather awkward in them, but will soon become accustomed to them. He is quite happy in his adopted home. The other children seem to like him much, and they are trying to impart from their limited store of knowledge to him. This boy's name is Warisamba; he is about 12 years of age. I inquired of Warisamba where his mother was. He pointed down to the ground, and told me that he was an orphan.

"The Indian who left this boy promised to bring us another next month. Although it is a source of great encouragement to be thus entrusted with heathen children, yet we must ever remember that the accountability is of corresponding greatness. However, it is sustaining to know that we shall ever be remembered in prayer by the Committee, that we may be enabled to bring these children who are now with us, and those we shall receive hereafter, to a knowledge of Him who redeemed all mankind. I have since ascertained that the Indian who brought this boy is a chief, and has the honorary rank of Captain in the Brazilian army. He being once at Manãos, they there bestowed this distinction on him, as they do to most of the Indian chiefs who go as far. If we can make such an one understand the paramount object in our coming here, he may be a great help to us in the future development of the Mission.

A WONDERFUL DELIVERANCE.

"After the oppressive heat of the day, which abates about 6 p.m., I usually go on the water for a short trip in my canoe, partly for recreation and also to learn to manage a canoe well, 'for cases of emergency,' should they arise. At 6 p.m. I went out in the canoe as usual, and as I was enjoying the fresh breeze which sometimes we are favoured with on this river, I was suddenly alarmed to find that my canoe was half full of water. I did not detect it before, as I was in the fore part. Immediately on making the discovery, I commenced bailing, but this had not the desired effect, as the water gushed in with increased rapidity, so that in a short time the canoe was so full that it would have been utterly impossible to guide it to the shore. At this critical time there was not a moment's time to be lost, and as my canoe would have soon been submerged, there was no alternative but to plunge into the water and endeavour to swim to the shore. This I did, and succeeded in reaching the bank of the river in safety. It is needless to remind you that this was a wonderful deliverance, as the river abounds in dangerous reptiles which would spare no human being. This was the first time I had to swim in clothes, and I find that they impede one's progress to a great extent. The canoe was easily procured again, and on examination it proved that the upper seams were open, caused by the sun, I suppose. It had only recently been brought here by Senhor Vera Cruz, so that I was unacquainted with its defects. I was not the least unwell. The missionary going forth to a foreign land little knows what may befall him, so that it well behoves him to work with fidelity, vigilance, and zeal, and that while it is day, for the night cometh when no man can work.

"W. T. WOODS."

PRAYER UNION FOR SOUTH AMERICA.

The following are the suggested subjects for special prayer on Monday, Feb. 4 :—

I. That suitable men may be raised up to undertake Association work at home.

II. That the efforts now being made by the Society's missionaries to carry the Gospel into the interior and upper provinces of the Argentine Republic at Mendoza, Tucuman, and in the Gran Chaco may be accompanied by the power of the Holy Spirit.

III. For the Revs. F. Young and J. W. Sloan, proceeding as English chaplains to the communities at the important cities of Rio de Janeiro and Monte Video.

Gleanings.

THE BODY OF CHRIST.

"*Truly our fellowship is with the Father and with His Son, Jesus Christ.*" —1 John i. 3.

"*Ye are the body of Christ.*"—1 Cor. xii. 27.

"*Behold, what manner of love the Father hath bestowed upon us.*"—1 John iii. 1.

"AS HE IS, SO ARE WE IN THIS WORLD."—1 John iv. 17.

"BOTH HE THAT SANCTIFIETH, AND THEY THAT ARE SANCTIFIED, ARE ALL OF ONE."—Heb. ii. 11.

THE MASTER.		THE DISCIPLE.	
For their sakes I sanctify Myself		That they also may be sanctified through the truth .	John xvii. 19.
Christ hath suffered for us in the flesh . . .		Arm yourselves likewise with the same mind .	1 Pet. iv. 1
Who was faithful to Him that appointed Him .	Heb. iii. 2	Be thou faithful unto death	Rev. ii. 10
He became obedient .	Phil. ii. 8	As obedient children .	1 Peter i. 14
Merciful	Heb. ii. 17	Be ye therefore merciful .	Luke vi. 36
Christ pleased not Himself	Rom. xv. 3	We then...ought...not to please ourselves . .	Rom. xv. 1
I am meek and lowly .	Matt. xi. 29	Be clothed with humility .	1 Peter v. 5
Separate from sinners .	Heb. vii. 26	Be ye separate . . .	2 Cor. vi. 17
Even as Christ forgave you,		So also do ye . . .	Col. iii. 13
I am holy		Be ye holy . . .	1 Peter i. 16
As I have loved you . .		That ye also love one another . . .	John xiii. 34
Jesus rejoiced in spirit .	Luke x. 21	Rejoice in the Lord . .	Phil. iv. 4
Jesus wept . . .	John xi. 35	Weep with them that weep	Rom. xii. 15
I will feed My flock . .	Ezek. xxxiv. 15.	Feed My sheep . .	John xxi. 16
He...gave thanks . .	Mark viii. 6	Giving thanks always .	Eph. v. 20
Holy, harmless . .	Heb. vii. 26	Be ye...harmless . .	Matt. x. 16
I have washed your feet .	John xiii. 14	Ye also ought to wash one another's feet . .	John xiii. 14
Even as He is pure . .	1 John iii. 3	Every man that hath this hope in Him purifieth himself	

"I IN THEM, AND THOU IN ME."—John xvii. 23.

To him that overcometh will I grant to sit with Me in My Throne .	
Even as I also overcame, and am set down with My Father in His throne	Rev. iii. 21
He that overcometh, and keepeth My works unto the end, to him will I give power over the nations, and He shall rule them .	
Even as I received of my Father	Rev. ii. 26,27
As My Father hath sent Me	
Even so send I you	John xx. 21
As the Father hath loved Me	
So have I loved you	John xv. 9

HOME PROCEEDINGS.

THE deputation work of the Society has proceeded with considerable activity during the last four weeks, if we except a few days before and after Christmas and New Year's Day. Sermons have been preached at Christ Church Clevedon, Monkton Combe, St. John's Weymouth, Shanklin parish church, Studland, Blandford, Thrapstone, Christ Church Wakefield, and St. Simon's Leeds. Meetings have been held, or lectures with diagrams, magic lantern, or dissolving-views, delivered, at the following places:—Coleford, South Stoke, Combe Down, Monkton Combe, Fareham, Whitechapel, Addlestone, Wandsworth, Beckenham, the Charterhouse, Reading, Alford, Ludboro, New Seaham, and Hexham. There is little to note about these meetings except that they have been of a very various character. Combe Down is likely under its new vicar to do a good deal for the Society, the Drawing-room Meeting there having already paved the way for a regular working party. An afternoon meeting at Fareham, proved much more successful than the meetings held there in the evening, and the collection was twice as much as that usually made. Reading, after five years' defection, so far as meetings or sermons are concerned, gave the Society a very warm welcome on the 18th of January. Messrs. Sutton lent their beautiful Abbey Hall, and more than 200 people assembled to hear of the progress of a cause not without warm adherents in Reading. The fact of Captain Gardiner's birth-place being so near at hand ought to enlist sympathy for the South American Mission among the Christians of this large and improving town. Mr. Welby at the moment we write has his hands full of work, as he is about to visit Gloucestershire and the neighbouring counties on our behalf.

Mr. Reed complains of constant refusals, or, what is little better, postponements from time to time after meetings or sermons are promised. This is most trying, and we can only pray that our parochial clergy may endeavour when times are fixed to keep to their engagements.

In conclusion, we note with pleasure that a lady near Birmingham has given the Society a donation of 100*l.* in lieu of her 3*l.* 3*s.* annual subscription. Our readers will kindly remember that Mrs. Heathcote has her "Sale" on the 6th of this month, and would be thankful to any friend, who on reading this can send her "work."

H. S. A.

Fifteen Thousand Miles on the River Amazon.

BY BROWN AND LIDSTONE.

Published by STANFORD, Charing Cross.

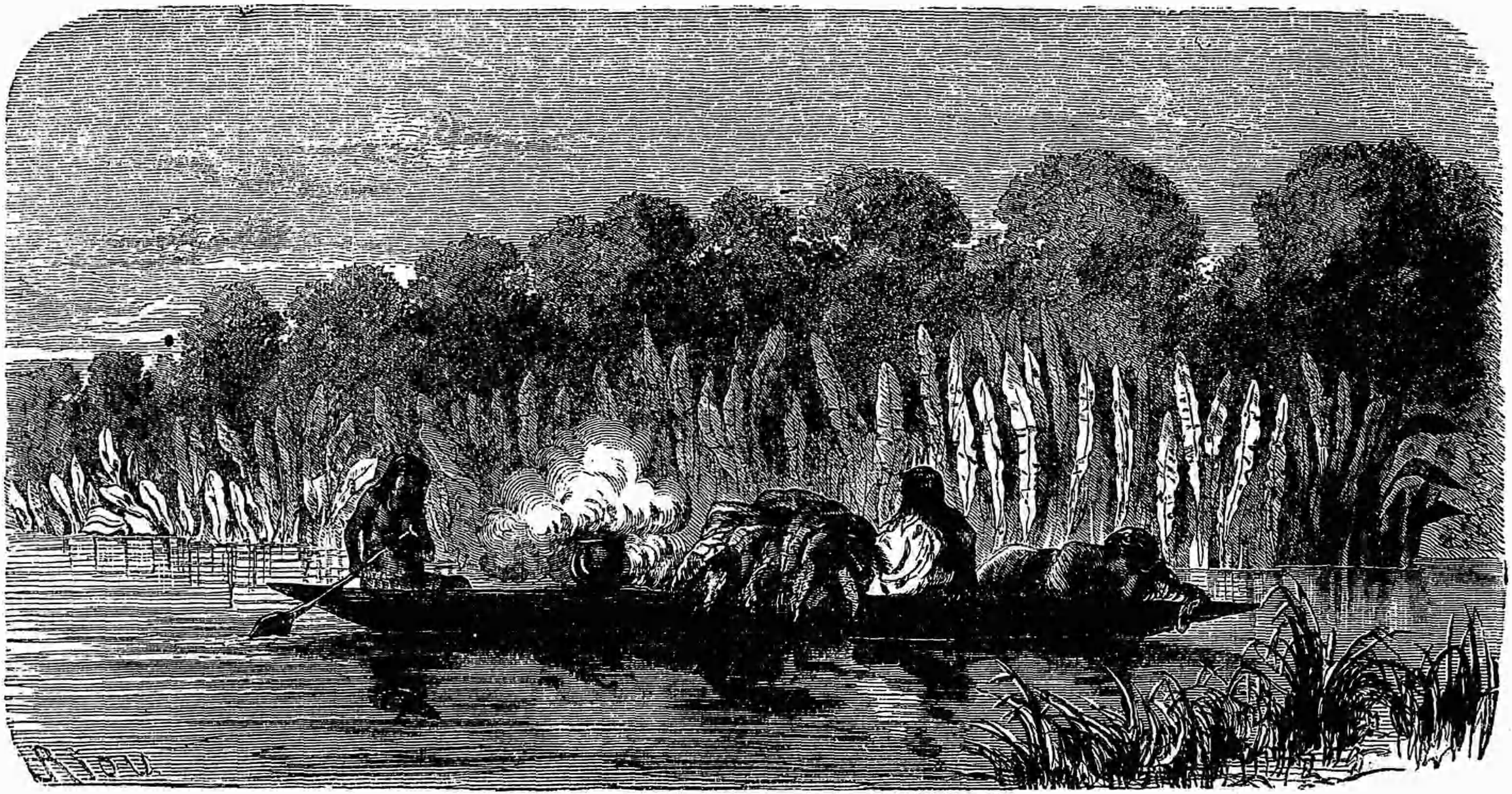
We greatly desire to commend this very interesting book to our readers, and regret that our space for doing so is thus limited.

It is an attractive volume, and gives most graphic descriptions of the scenery, storms, insect pests, and perils of this truly wonderful region; and when perused, leaves in the mind a vivid picture of the entire Amazon Valley such as no other book with which we are acquainted affords.

These eminently practical men had every facility for prosecuting their researches, and, either by steam, or in the native montaria, or in canoes, penetrated far up most of this mighty river's great tributaries, and even into numerous igaripés, or canoe-paths, all of which their narrative admirably opens up.

Lovers of travel and adventure will be delighted with the book, which is printed in good type and well illustrated.

BRITISH
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AN INDIAN FAMILY ON A FISHING EXPEDITION.

THE SOUTH AMERICAN

Missionary Magazine.

MARCH 1, 1878.

LETTERS.

DURING the past month letters have been received from the Right Rev. Bishop Stirling; Revs. J. H. Gybbon-Spilsbury, T. Bridges, G. P. Quick, B. C. Huntly, W. F. Satchell, and R. Croker; Messrs. H. Burleigh, R. Whaits, W. T. Woods, and Captain Willis.

BUSINESS.

THE usual Monthly Meeting of the General Committee was held on the 12th ult. The appointment, by Bishop Stirling, of the Rev. F. N. Lett, as Missionary Chaplain to the Colonies in the Gran Chaco was confirmed.

It was resolved to unite the Chaplaincies of Fray Bentos and Salto, under the charge of the Rev. W. H. Shimield, who was present to take leave of the Committee.

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

FINANCE.

The Finance Committee held Meetings on the 7th and 21st ult., at the latter of which the munificent donation of 500*l.* was received from "A. T."

Accounts for 1877 were ordered to be closed.

Total amount received during the month of January was for 1877, 2,135*l.* 4*s.* 4*d.*; for 1878, 167*l.* 17*s.* 2*d.*

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

GENERAL INTELLIGENCE.

RECENT despatches from Bishop Stirling announce his safe arrival in the "Allen Gardiner" at Keppel Island. The little vessel was then sent back at once to Stanley to fetch the stores brought from England by the "Seawitch." This duty being performed, his Lordship intended to embark again and proceed to Tierra del Fuégo, where he would remain some little time, and then return to Stanley at the end of March, on his way to Monte Video and San Paulo. The Bishop reports that the want of pasturage on Keppel Island is becoming very serious. Mr. Bartlett had been obliged to kill off some of the cattle, and his Lordship was endeavcuring to charter a vessel to take a supply to Gable Island.

It is satisfactory to learn that Church matters at Stanley are progressing very favourably. The new Colonial Chaplain is much appreciated by the community, and his presence there is very beneficially felt.

From Tierra del Fuégo we have received satisfactory news. There had been a good deal of sickness amongst the natives, resulting principally from want. The weather had been unusually cold and rough, which prevented them obtaining their needful food. With the return of finer weather, however, the Station assumed its usual busy aspect. The gardens were being dug and planted; ground recently allotted to natives was being fenced in, and preparations for erecting the Orphanage actively pushed forward. With the little ones gathered under its friendly roof, away from the baneful influences of wigwam life, many of the obstacles which now stand in the way of their being permanently benefited will then, happily, be removed. Under Mr. Whaits's active and zealous superintendence, three natives felling trees, and two sawing them up into boards, had accomplished 120 boards per week. Mr. and Mrs. Whaits had taken one of the orphans into their house.

The Rev. B. C. Huntly sends good accounts from San Paulo. Meetings for prayer had been held during the first week in January, at which special addresses were given by the Chaplain,

the Rev. G. Chamberlain, and Mr. J. B. Howell, though these were greatly interfered with by the excessive rains which prevailed at that time. The sailors at Santos had also benefited by the Chaplain's ministrations.

Pastor Zinck furnishes a tabulated statement of his work for the last three months, from which we gather that he has been actively at work. In some cases he has preached to large congregations both in German and Portuguese. The return shows 17 baptisms, 10 marriages, and 2 funerals. We are looking forward to the report, which should have accompanied the return.

As the Rev. R. Croker's term of agreement at Fray Bentos will shortly expire the Committee, after due consideration, have resolved to unite that Chaplaincy with Salto, and to place them both under the care of the Rev. W. H. Shimield, who is now on his way back to South America. Mr. Shimield will thus have the entire charge of the communities on the River Uruguay and in the surrounding camps.

The Rev. J. H. Gybbon-Spilsbury's account of his journey to Mendoza will be found further on. It cannot fail to be read with interest, though the report he gives of the deplorable religious and moral condition of the people will, we are sure, sadden many hearts, especially when it is remembered that they profess to be and call themselves Christians. The thought at once rises to one's mind, "What a glorious work might be done by this Society were its funds equal to the needs of that Continent!" God, however, will accomplish His own purposes. We can only work with the means at our disposal, and pray earnestly that the time may speedily come when these poor deceived and deluded people will be rescued from their present state of ignorance, superstition, and spiritual bondage by the preaching of that Gospel which can alone bring about such glorious results.

The Rev. G. P. Quick and Mr. J. S. Robertson both send good reports from Santiago. The Bible depôt continues to prosper amid not a few discouragements. The colporteurs employed by Mr. Robertson had disposed of a goodly number of Scriptures, besides religious literature. It will give some idea of the rapid strides liberalism is making in Chili to know that at the present time the Government is engaged with a Burials Bill

which has for its object the interment of Protestants in the Roman Catholic cemeteries!

Although we cannot tell our friends the exact state of our finances for the year just closed, it is in a spirit of deep thankfulness we can assure them that they are in a much better condition than our fears led us to believe would be the case. We are hopeful of bringing over a small balance, which is a source for great gratitude when so many other Societies have to lament a deficiency in their funds. It only remains for us to add, and it gives us very great pleasure to do so, that his Grace the Archbishop of Canterbury has kindly placed the Library at Lambeth Palace at the disposal of the Society for the purpose of holding the Annual Meeting in; and, what is still better, has promised to preside, if possible, on the occasion. The Meeting is to take place on May 6th, at 3 p.m., and we feel sure our friends will do all in their power to ensure a successful gathering.

P. W. S.

Argentine Republic.

ROSARIO.

OUR Chaplain on returning to his work writes very cheerily of the hearty welcome accorded him. He mentions a visit from Bishop Stirling to hold a Confirmation; and refers to the flourishing condition of things at the colony of Roldan, towards which the Society has contributed.

"*Parsonage, Rosario, December* 12, 1877.

"By the mercy of God we have been spared to the close of another year, my 6th in South America and 10th in Rosario.

"It was a great pleasure on my return to this, after an absence of seven months, to meet with a hearty welcome from my people, and to find that the work had progressed in my absence both in town and in the camp. Of Mr. Lett's diligence I cannot speak too warmly. On my return he went to the Gran Chaco to visit the English colony, where he spent ten days visiting the families in their widely-scattered homes, and on Sunday, December 2, he held three services, two in English and one in Spanish, for the Waldenses, administered the Holy Communion, baptized nineteen children, and celebrated four marriages. I sincerely hope that 'ere long

this Colony will have a resident Chaplain. In my next I may be able to give you some definite information on the matter.

"Mr. Lett has gone on to Monte Video to take charge of the Chaplaincy there, until the arrival of the newly-appointed Chaplain. After which he will make another visit to the Chaco.

"Bishop Stirling visited this on November 23, holding a Confirmation on Sunday the 25th ult., when his Lordship expressed his pleasure at seeing the new church so well filled; and it is a matter of great satisfaction to me that, although a great many of our people have left this place from various causes during the last two years, the congregation does not appear to suffer. Our average number being about ninety. The Sunday Bishop Stirling was with us there were ninety-five present, and twenty three remained to the Holy Communion. The Bishop's visit was very sudden, and not generally known, or there would have been a much larger congregation.

"Our day and Sunday-schools continue to increase, and are doing a most useful work in training a future congregation of young people who have been born here and are likely to remain here. I regard this as the most encouraging portion of my work.

"The schools established at Roldan for the benefit of the German colonists continue to prosper, and the people are desirous of having a pastor which they sadly need. When at the colony yesterday I was told by the manager that they have subscribed about 100*l.* towards the erection of a school church. I shall not forget your offer of a grant in aid of this work, and hope shortly to find a suitable person to take charge of this and the adjoining colony of Carcaraña, where there is a small but increasing settlement of English-speaking people, for whom I intend to commence a fortnightly service in January next.

"I am thankful to say that there is a fair prospect of a good harvest, and people are in better spirits than they have been for a long while; if it were not for the myriads of locusts which are covering the land we should have a prosperous year." "W. T. Coombe."

A Journey to Mendoza.

ACCOMPANIED by Mr. MacNally, and Mr. Davies, I started by train from Frayle Muerto at 1.30 p.m., reaching Villa Maria at 4 o'clock. Here we wished my wife good-bye, and changed into the cars of the Andino railway. Rio Cuarto was reached at 9 o'clock, and here we spent the night.

"The next morning we left Rio Cuarto at 6.30, and reached the present terminus of the Andino railway, Villa Mercedes, at 10.40 a.m. The station is a league from the town. On arriving we found that through the negligence

of the railway officials, our saddles had been left behind in Rio Cuarto. This was a most serious accident, as at first sight it seemed that we must either proceed by mensageria or mail coach, or else wait until the following Sunday for our saddles, as the train between these two towns only runs twice a week. However we were helped out of our dilemma by the extreme kindness of one Senor Don Juan Goni, the owner of the mensageria running between Villa Mercedes and Mendoza. Directly he heard of our loss, he came forward and offered to procure us the loan of saddles, bridles, &c., from friends, and to guarantee their return. I cannot speak too highly of his extreme kindness. He gave us a letter also to all the posts on the road, so that we might receive hospitality on the way. Meanwhile we had heard of a 'tropa' of mules returning in a few days without cargo. I had an interview with the 'arriero,' who agreed to hire us mules all the way to Mendoza at 8 dols. per head. This we thought very cheap, as the mensageria costs 33 dols.

"The next morning, November 8th, the mules arrived soon after sunrise, and we packed up ready to start. We had five mules; one for each of us three, a fourth for our peon (Nicassio), and a fifth for our luggage. A large assemblage had collected outside to see the 'gringos' depart on their 300 miles journey to Mendoza. The first two leagues we traversed undulating pampas, thickly covered with algarrobo trees; but after crossing the Rio Quinto the woods disappeared, and endless tracts of grassy pampas followed. These are exactly like our own 'camps,' but more undulating. About noon we calculated we had accomplished about five leagues, so we determined to take a short siesta: but, on unloading the luggage, Mr. MacNally found he had forgotten a parcel in Villa Mercedes; there was no alternative but to send back Nicassio for it, with orders to join us in San Luis, where we intended staying at least a day. Lo, then began our sorrows. We had seen the arriero load the cargo-mule; it was easy enough to balance the luggage well on the pack-saddle, and tie it round and round with the large hide thongs; in theory it was easy, but I regret to say the practice was not so; and it was only after repeated stoppages and repacking, under a hot, broiling sun, that, at last, about sunset, we reached Fraga, a small dilapidated fort, with half-a-dozen mud ranchos around. Here my two friends stretched themselves on 'catres' of bullock-hide and had a sleep, while a rough, improvised dinner was being prepared. We had only done ten leagues, so I intended starting again in an hour's time, and reaching San Luis before sunrise; but the first day's journey had proved too much for Mr. Davis, who was totally unaccustomed to such work, so that we had to put off our start until the early morning, and slept the night at Fraga.

"Early on Friday morning we started again, taking the precaution of having our load packed by an experienced hand; so on we journeyed comfortably enough for some hours, but after noon our difficulties began. The distance from Fraga to San Luis is only fourteen leagues, but such

was the perversity of our cargo-mule, or our own ignorance, that we had to rearrange the luggage at least twenty-five times, and this with a scorching sun overhead, and not a drop of water to quench our thirst. All things, however, must come to an end, even a toilsome journey; and, at last, an hour after sundown, we entered the straggling streets of San Luis, and reached the only hotel in the town. Here a bath and a good dinner re-established our outward man, and we could then afford to laugh at our misadventures.

"The next day I employed in presenting my letters of introduction, and obtaining information about the town and neighbourhood. There are only two Englishmen in the town itself, but a few are engaged in the Carolina silver-mines, some twenty leagues to the north, in the Sierras.

"San Luis de la Punta (St. Louis of the Point) stands at the extreme point or limit of a short range of hills, running north and south, parallel to the Andes and to the Sierras of Cordoba. It is well watered by the Rio Quinto, and, being all under irrigation, everything grows plentifully. The town itself is small, containing about 3,000 inhabitants, and very poorly built. Nearly all the houses are of 'adobés,' or sun-burnt bricks, and present a very mean appearance; but, from what we saw, most are well and tastefully furnished. Commerce is almost *nil*; it is merely a halting-place of the great tropas between Mendoza and Villa Mercedes. All the other provinces declare that La Rioja and San Luis are the two poorest and meanest towns in the Republic. In Rioja, we were told that San Luis was the worst, whilst the Puntanos (inhabitants of San Luis) declare that nothing can exceed the poverty of the Riojanos.

"I could not fix any day for my return journey, but arranged to give a service in Spanish if possible.

"About mid-day our peon arrived, together with the arriero, who had thus caught us up. We agreed to start the same evening after sunset, taking, however, the precaution of sending on the luggage with the arriero. Thus night saw us once more in the saddle, and, by the light of the crescent moon, we journeyed slowly on for twelve miles, when we turned in and slept comfortably.

"The next morning we started at sunrise, and now the tropa of mules accompanied us. They had brought flour in sacks from Mendoza, to be forwarded by rail from Villa Mercedes to Rosario, and were returning without loads, only with their pack-saddles. On the road between Mendoza and Villa Mercedes there are three kinds of tropas—mule tropas, cart tropas, and bullock-cart tropas.

"Each mule can carry from fourteen to eighteen arrobas (an arroba is 25lbs.), and when loaded generally goes from eight to ten leagues a day. But as these mules were unloaded, they journeyed much quicker, so that we went with them at a short jog trot. A boy rode on in front on a mule, leading a mare with a bell round her neck. The mules followed as they

liked, and the arriero and we closed the rear. The road was now totally different from the preceding days. It resembled part of the road between Recreo and Rioja, already described in your magazine. There was no grass on the sandy soil, but thick stunted bushes with spray-like leaves and thorns, grew in great profusion. It is the termination of the great Salina District which lies to the north of the road. At one point we obtained a very good view to the south of lake Bebedero, a great inland salt lake, around the southern shores of which are some of the chief solderias or villages of Ranquelian Indians. Otherwise the road was very tame, with nothing to relieve the eye.

"Having journeyed eighteen leagues (say fifty-four miles), the arriero declared his intention of camping until sunset, so as to start on again when the moon rose. A fire was soon lit, an 'asado' or roast carefully cooked, and after partaking of our repast we wrapped ourselves in our rugs and slept. All day the tremendous heat had presaged a storm, and just about the time we had contemplated starting it broke upon us with great fury. Lying under a tree, with a cowhide for a covering, and the water trickling down one's back, is not of all situations the most comfortable. Nevertheless, spite of thunder, lightning, and rain, I slept well until nearly sunrise. My companions had not fared so well, and had been unable to obtain a wink of sleep. Just before sunrise the rain ceased, so we once more saddled up and started, wet to the skin. But the sun soon rose and dried our dripping clothes. We had been delayed thus over twelve hours, so we determined to push on ahead of the tropa and proceed quickly. About noon we crossed the Rio Desaguadero, a salt river running into the lake Bebedero, and forming one of the boundaries between the provinces of San Luis and Mendoza. It was not until six o'clock in the evening that we reached Villa de la Paz, a pretty oasis in the desert, well irrigated from the waters of the Rio Tanuyan. Its importance is derived from the good 'potreros,' or fields of Alfalfa. It is smaller now than it used to be. Some five years ago the Indians crossed the southern frontier and completely sacked the little town.

"After a good night's rest we left La Paz at daybreak on Tuesday, Nov. 13th. About half a league further on we overtook the 'tropa,' which had not yet started. Being pressed for time, I suggested to the 'arriero,' or muleteer, that our party should push on ahead, and make forced marches, leaving the luggage for him to bring on. To this plan he ultimately acceded, so we started again at a fair trot. From La Paz to the next stage, La Dormida, there is a distance of thirteen leagues (thirty-nine miles), across a 'travesia' or desert, interspersed here and there by woods of stunted thorns, algarrobas, and gnarled trees, the name of which I could not find out. Only at rare intervals crops up a poor quality of grass, which is fed upon by the cattle which are driven across the continent to Chile. The soil is light and dry, and in many places encrusted with a

slight layer of saline matter. As may well be imagined, the heat was uncomfortably powerful while crossing this shadeless desert. La Dormida was reached about 11 o'clock, and here we took a slight rest. Like La Paz, though smaller, this hamlet is well cultivated, water being brought in 'acéquias,' or conduits, from the Rio Zunuyan, and huge poplars surround the large chacras of alfalfa. From this village as far as Santa Rosa (6 leagues) the road is bordered by the same rows of poplars, and the country around is tolerably well cultivated. The old village of Santa Rosa lies a few leagues to the south of the road, and bears still witness of the wonderful activity of the Jèsuits, who had made it last century one of their headquarters. Close by the road, in the fields adjoining the post-house, took place the principal battle of the Revolution of 1872, when General Roca defeated the rebels under General Arredoudo. My peon Nicassio had been engaged in this battle, and therefore supplied us with details. After leaving Santa Rosa our road lay for seven leagues across the same kind of 'travesia' to which we had become so accustomed. But as the sun set we came for the first time in full view of the glorious Cordilleras, the further and higher peaks cover ed in snow, tinged by the setting rays of the sun, and sparkling with tints unrivalled in the kaleidoscope. The Andes presented a picture which it is impossible to describe. It was some hours after sunset when at last we emerged from the desert and entered a long avenue of splendid elms and poplars, which heralded the approach of a village called 'El Rumblou.' Here we stayed the night, having journeyed 26 leagues (78 miles) since the morning, and we met with extreme kindness and hospitality from a gentleman whose name I regret has escaped me.

"We were early in the saddle on the morrow, as we knew only 13 leagues separated us from the end of our journey, and we naturally felt anxious to accomplish them as speedily as possible. But the worst was over. Henceforth no deserts; all bore witness to the industry of man in reclaiming a wilderness, and making it teem with fruitful trees and corn. The houses along the road were prettily situated in clumps of trees, and much better built than those of the other provinces. Ranchos of mud are scarcely ever seen. The only drawback to our rapid progress was the state of the roads; they were so sandy that at every step the mules sank up to their fetlocks.

"Passing through the villages of Alto Verde and San Martin, we at last reached the banks of the Rio Mendoza, the waters of which were already swollen by the melting of the snows on the lower slopes of the Andes. Two leagues further on we reached a beautiful suburb of the town called Rodeo del Medio, where a Chileno of English extraction, Señor Whaite, has established a first-rate hotel. After refreshing ourselves with a good lunch, we once more mounted for the last time to perform the remaining 15 miles. It was now nearly a continuous row of buildings,

broken only by green pastures of alfalfa, fields of waving corn, and extensive vineyards, the vines of which were trained along horizontal supports, generally 5ft. to 6ft. high. Everywhere orange trees, limes, peaches, and olives were abundant, but prettiest of all were the tamarinds and the pomegranates. From these pleasant lanes, without warning, we suddenly emerged upon the paved streets of the town, which, on account of the great quantity of vegetation around, cannot be seen from a distance. Just after leaving Rodeo del Medio the mensageria had passed us, and the conductor had promised to secure rooms for us at the Hôtel Europe, the best in the town, so that when we reached the Hôtel a goodly crowd had assembled to stare at the three 'gringos' who had actually crossed the deserts on muleback. Without waiting to change our apparel, we took a fly and drove to the public baths, a short distance from the town, and there recruited ourselves in the clear running water.

"We had not been many hours in Mendoza before everyone knew that the 'cura Inglés' had arrived, and in the streets I was the object of much staring. Beyond that their curiosity did not extend. The same evening I found lying at the Telegraph Office a telegram from my wife to say the Bishop had written appointing the 23rd as the day of his arrival in Frayle Muerto. This was three or four days earlier than I had expected. So, much to my disappointment, I found it would be necessary to curtail my visit and leave again in a day or two.

"The next day, Thursday, we devoted to the presentation of our letters of introduction and to sight-seeing. Of the latter it is difficult to give any fair account. Mendoza far surpassed anything we had heard or read about it. The present town is scarcely 16 years old, as it was begun a short time after the fatal earthquake of March, 1861, when the old town was completely destroyed. It is built on the usual chess-board plan, but the squares measure 100 metres instead of the usual 150 varas. All the streets are very broad; and still further to limit danger as much as possible in case of another great earthquake, the houses are only built one storey high. The only two-storied house in the town is the 'Banco de Mendoza.' The streets are well paved with small pebbles and broken stones; the pavements are either slags from the sierras or well-burnt bricks. The gutters are broad and deep, and are always full of running water. Down each street there is a double row of trees—elms, poplars, tamarinds, &c.—which give a welcome shade. The fronts of the houses are painted in various colours, white, red, and blue predominating, so that the whole aspect is bright and pleasing to the eye. With the Alameda we were rather disappointed, having heard so many accounts of its beauty; but this was made up by the 'Plaza de la Independencia,' by far the finest and handsomest square I have ever seen in any part of my travels. Before the earthquake Mendoza was rather famous for its churches, but now those that exist are poor, meagre barns, perfectly disgraceful to such a town.

"Of the morality of the town little good can be said. From what I have heard and seen it must be one of the most immoral places under the sun. Among the middle and lower classes very few are married. Their general excuse is they cannot afford to pay the priest. From the general statistics it has been calculated that 23 per cent. of the children born are illegitimate.

"Mendoza is said to be a healthy place, but there is one disease which one meets with at every step; and that is the 'goítre,' or large swelling on the throat. It is due to the mineral qualities of the Rio Mendoza. Nearly every fifth woman you encountered in the street had this ugly appendage.

"While we were in Mendoza the town was suffering greatly from the crisis which has affected the whole Republic. The paper of the Provincial Bank had 'curso furzon' or forced currency; consequently it was at a discount, and that of from 35 to 40 per cent. Of course, commerce was suffering greatly in consequence. The chief source of profit to the Mendozinos lies in the large 'patreros' of alfalfa, where the cattle, bought up cheaply in the provinces of the Littoral, are fattened before being sent over to the Chilian market. On reliable information I was told that 40,000 head of cattle were then in and around Mendoza, waiting for the opening of the pass over the Cordillera. This pass is generally opened by the end of October; but the snowfall this year has far surpassed anything ever known by the oldest inhabitant; even the telegraph posts of the Transandino Telegraph Company were completely buried in the snow. This also causes another subject of anxiety to the town, and that is from the expected rising of the waters of the river through the melting of the snow. We are sure to hear later on of great floods and destruction of property.

"Plenty of corn is grown around the town, and a considerable quantity of flour finds its way on mule-back to Villa Mercedes, whence the railway carries it to Rosario and Buenos Ayres. But the freight is too high to make this a paying business. This is also the drawback to the manufacture of wine. The Mendoza wine is the finest native wine, and would always command a market, were there railways here, and low freights. Now it is made only for each one's consumption. An Alsatian told me that hock, made in Mendoza, had been given him, which he could not distinguish from the real Rhine wine. Besides these sources of riches, there are in the sierras around evidences of copper, gold, and silver. Many mines were formerly worked by the tributary tribes of the Incas.

"We visited also the ruins of the old town, which lie a little to the east of the present site. They are still such as to be the objects of the greatest wonder to the traveller. The memorable earthquake took place about half-past eight on the evening of March 20th, 1861; and within

the short space of three minutes not a house remained whole, and from 11,000 to 13,000 souls were launched into eternity! The greatest number of deaths took place in or near the churches, as there had been some 'gran funcion,' it being Lent. The still partially erect walls of the church of San Francisco were witness to its beauty and to its solidity: large columns and masses of stone and brick lie about in helpless confusion. Skulls and bones still remain strewn about in every direction; others are seen protruding from the masses of masonry. No effort was ever made to excavate the bodies and re-inter them; so that for some time after the sad event the stench rising from the dead bodies was perceived, I am told, at a distance of several miles from the town.

"There are very few foreigners in Mendoza. Of English there are only five; of Germans there are a few more; but the number of French is superior to that of any other European nation. The only English lady here is a Mrs. Newman. She and her husband lived, some few years ago, in the Frayle Muerto Camps, at Laguna Verde, which estancia they afterwards sold to Mr. Maddock. Mr. Newman is now doing well; he holds a professorship at the National College. Dr. Day has been a very old resident of the town; and is only beaten by Mr. Gibbs, who has been here more than forty years. It had been my intention to hold a service; but as my time was so short, and the Engliah residents not much in favour of it, I refrained. Their chief objection was that a stray service might compromise their position, as the people are very bigoted. Therefore I employed my time chiefly in visiting privately. Work might be done here, but it seems more hopeless than any other town that I have visited. There is no semblance of religion at all: superstition to any amount. To a missionary it might be a good field, but one that would require untold energy. Apathy, ignorance, immorality, and superstition, when combined, are fearful adversaries to conquer. Had I remained longer I should have had an opportunity of announcing a Spanish service. Notwithstanding their ignorance and pride, the Mendozinos are most hospitable and kind. We all met with extreme politeness and kindness on every side. They are also more peaceable, and show more respect to foreigners than is customary to be found in Spanish-speaking countries.

"I tried to induce the 'arriero,' who had hired us mules on our journey hither, to provide also for my return; but he said he had no mules that could perform the journey as quickly as I required. So perforce, I was compelled to return by mensageria, a most expensive way of travelling. Leaving Mendoza on the Saturday evening at six o'clock, I reached Villa Mercedes on the following Tuesday at sunset. The mensageria is a huge box upon wheels, with a berline or 'fescante' (as it is called) in front. It is drawn by nine mules, or an equal number of horses, which are changed every four or five leagues. They never walk or trot, but are kept at full gallop by dint of yellings and whippings, to the great discomfort of the

traveller, who is nearly jolted to pieces. The conductor is also the driver, and sits on a box to drive the three horses yoked to the diligence. The others are managed by two postilions, riding one behind the other. Nothing of note occurred on my journey except that the river had much swollen since we had passed, and was now running down with great force. I gave a service in Spanish at San Luis, 'en passant,' at which over twenty attended. We reached Villa Mercedes late on Tuesday night; there was no time for a regular service; so I had prayers with a few Germans at the hotel. The next day the train whisked me back to Rio Cuarto, and the following morning I started for Frayle Muerto, which I reached midday. On my return to the estancia, whither my wife had preceded me two days, I learnt that the Indians had been in 'camp.' In small bodies they had appeared at various points, one group passing within a league and a half of our house, and had carried off a large number of mares and horses. This had taken place on Sunday, Nov. 11th. A commission of men had instantly been formed, and caught them up at the 'arroys,' some eight leagues south. A skirmish had ensued, but the Indians, after losing one man killed, and several wounded, had managed, on account of superior numbers, to escape with the greater part of their booty. Of course the 'camps' were in great excitement, the more so as the day of my return a telegram came from General Roca saying that four fresh groups had crossed the frontier, coming in our direction.

"Left the following morning at six o'clock, as I did not like being absent from my wife with the Indians about. On my arrival in town the whole place was in an uproar; news had just been received that the Indians were at the 'Piquillen,' an estancia which you will find on referring to the map, two leagues nearer town than Las Vacas. You may imagine how I felt on receiving this news; but saddling up, I was, within five minutes, dashing along at full gallop towards my home. Of course I was looked upon as a madman, leaving town. I kept a good look out, and being well mounted, had no fear. Within an hour and a half I reached the estancia, and found all safe, but in great turmoil and excitement. Later in the evening, it was found that the news was false; a man had been driving away his mares to a place of security, and an excited native had taken them for Indians. Since then we have had several alarms, and a good many horses have been taken. Two boys were captured near Monte Grande; the younger has escaped, and reports that his brother was murdered down south. Another poor man was run a few squares north of the Chanaritos and also murdered. Some weeks ago another peon, named Antonio, was captured while minding cattle near the river Saladillo. News has just come in that his murdered body has been found. In such emergencies as these the Englishmen have to look out for themselves. The natives have a mortal dread of the Indians, and few will face them; but when strengthened by a small leaven of Englishmen they fight better.

"J. H. GYBBON-SPILSBURY."

Report on the Colonies of the Gran Chaco.



HAVE just completed a visit to the colonies in the Chaco (which is the denomination of an immense territory lying to the west of the River Parana, and belonging to the Argentine Republic); where I think there is a very important opening for a Mission. The colonies in question are to the north and south of the 30º parallel of south latitude, and on the right side of Parana, from which they are separated by a swamp of from 2 to 4 leagues in width. The climate, vegetation, and fauna are almost purely tropical; and the fertile soil affords unexcelled pasturage for cattle, as well as producing wheat, tobacco, and other crops. The native Indians still hover about the neighbourhood, but have been forced to entertain a dread of the settlers, which is the best security of the latter from depredations. The colonists have plenty of food, but very little money. Nevertheless they are contented and healthy, and live in anticipation of constantly improving circumstances. There are English, Welsh, German, Swiss, Waldenses, and other nationalities.

"At the Welsh colony, near El Rey, opposite the town of Goya in Corrientes, I met with such a hearty reception as I shall never forget.

"These poor people have established a footing for themselves in the face of the greatest difficulties.

"At 8 p.m., the whole colony came together for Divine worship. The singing was in Welsh. I had an abbreviated service, with extempore sermon, followed by the baptism of 6 children.

"At the Malabrya colony the services were in Spanish.

"On Sunday last at the Alexandra colony I had at 7 a.m. Holy Communion. 9 a.m., Sunday-school. 10 a.m., Divine Service, with very hearty singing and responses, when I preached on St. Matthew v. 16. After which there were two marriages. 3 p.m., Divine Service in Spanish, most of the congregation being Waldenses, preached from St. John, i. 29, and afterwards baptized a number of children. 7½ p.m., Divine Service in English, with sermon on Psalm cxxvi. 6. To me it was a day of solemn joy. Hitherto I have not entertained any conception of the number of settlers in those colonies, or of their wish for a Mission. The Welsh people have their little prayer meeting, and the Waldenses keep up a meeting for worship every Sunday at alternate houses; while Mr. C. Webster, the manager of the Alexandra Colony, holds service every Sunday morning and evening. Still there is as I find, a desire for a missionary clergyman. I estimate the Protestants up there, roughly, as follows:—El Rey, 40; Galeuse, 47; Malabriza,

300 ; Alejandra, 300 ; Eloisa, 10 ; Galeuse (No. 2), 50 ; California, 30 ; San Javier, Cuvier, Estancia Grande, and Helvecià, 400 ; total, 1,177. But I believe this is below the number ; and that a Mission there would exercise influence over many other places now unknown to myself ; besides others that may hereafter be called into existence by increased immigration to these countries from Europe.

"I have ordered one of the Colporteurs (as I am General Agent for the British and Foreign Bible Society for the River Plate Republics) to proceed at once through those colonies to sell the Holy Scriptures, and cannot but report to your Lordship the importance of *missionary* work being undertaken without delay. It is true the climate is rather trying, especially to those who are not experienced in this country. There are countless mosquitoes. The pique, or jigger, is the plague to ones feet. Indians, tigers, alligators, and rattlesnakes are common-place matters ; besides, there is the isolation from the rest of the world, and the absence of the charms of society and the luxuries that are enjoyed at the towns down river. Still it appears to me a pity that a field for missionary labour with so many people should be neglected. "FRANCIS N. LETT,

"Lately Acting Chaplain at Rosario."

The Republic of Uruguay.

THE Republic of Uruguay, commonly called the Banda Oriental, is situated on the left margin of the River Plate, between the parallels 30 and 35 South. Its capital, Monte Video, which contains a population of about fifty thousand, is well built, and presents a most picturesque appearance. Standing on a neck of land which juts into the river, and which gradually slopes towards the water from a centre ridge, its situation is highly conducive to health ; and, if we except an isolated instance of a bilious fever, which broke out in 1857, epidemics are completely unknown.

Droughts are unusual, and their severity is mitigated by the very undulating nature of the country, as in every hollow is found a water-course, which is never dried up by the most scorching sun of summer. Even should the stream cease to run, deep pools are found at every hundred yards, which keep up a constant supply of cool, fresh water for the use of flocks and herds. Besides the continual supply from springs, and from the rain water that finds its way into these hollows, the country is everywhere intersected by rivers of considerable magnitude, some of which find their source in the Brazilian Empire, and are fed in the whole length of their course till they fall into the Rivers Uruguay and La Plata by the innumerable rivulets above mentioned, which carry fertility through the whole length and breadth of the land.

The country possesses large cattle and sheep estancias or farms. To one who sees for the first time a cattle estancia, the facility with which large herds are managed is a source of continual wonder. Under no immediate supervision, saving at most a daily gallop by a peon round the boundaries of the land, they are suffered to roam about the plains at will. Twice a week, however, they are all brought up to a determined spot called the rodeo; and so accustomed are they to this periodical assembling that the peon has only to set out on horseback, and make a tour of the establishment, cracking his whip and shouting at the pitch of his voice, to make the animals troop off to their appointed place. It is singular to observe the ease with which large rodeos of cattle (sometimes as many as six thousand head in one) are managed by two men, or even a man and a boy, in open prairies where fences are unknown. The gauchos evidently had well studied the nature of the animal when they invented the plan now pursued for working cattle and subjecting them to the dominion of man. It has never been improved on by the numerous foreigners who have turned their attention to the breeding of cattle, so that we may conjecture it to be the system best suited to the country.

The rearing of the cattle is much less laborious than that of sheep, but the latter pursuit is much more lucrative, for the simple reason that only two thousand head of cattle (representing a capital of eight thousand dollars) can be fed on a suerte of land, while fifteen thousand sheep, worth forty-five thousand dollars, can be maintained on the same extent, thus reducing the cost of maintenance in favour of the latter at least four-fifths. Notwithstanding this palpable advantage, and the fact that sheep reproduce themselves in a much shorter time, many individuals, both native and foreign, prefer dedicating themselves to the first from the much smaller outlay necessary, and on account of there being no care or study requisite for this pursuit. Although the wealth of the country may, and in fact does, consist in horned cattle, it requires but little reflection to convince us that the future of this country is bound up with sheep-farming. The subdivision of land which it brings about, the number of people it employs, and the habits of patient attention and subordination it engenders, are blessings which cannot be too highly appreciated.

It would be difficult to find any pursuit more suited to the active and hardy nature of the British youth than the management of an estancia. Horses are extremely abundant, and a good tropilla, accustomed to feed together under the care of a madrina, or bell-mare, can be had at the rate of 2*l.* per head, and even lower. In the country no one thinks of walking even a few hundred yards, and to such a length is this carried that the paisano, when he comes into town to make his purchases, mounts his horse to go to the opposite side of the street. Urchins of a few years of age climb on horseback, using the animal's fore leg as a ladder, and it is not uncommon to see a mother moving about with all her family before and behind her. In an estancia the manager's horse is saddled and bridled

early in the morning, and stands all day in the palenque (a row of posts stuck in the ground) or under the enramada, ready for service at a moment's notice.

It must not be supposed that life in an estancia is one of solitude and privation. Far from this being the case, our countrymen here pride themselves on their hospitality, and fortunately there is no want of opportunities for its display. At four or five leagues distance a man is considered your next-door neighbour, and drops in to dine and pass the evening as often as his occupations allow. There is no want of good cheer in a well-regulated establishment; its kitchen-garden furnishes a very pleasant addition to the standing attractions of beef and mutton.

Pumpkins in large quantities are grown, as well as Indian corn, which gives a delicious flavour to soup, and is besides an excellent vegetable when green. Cauliflowers, cabbages, potatoes, turnips, carrots, and onions even surpass those produced in England, and with a little care and attention the estanciero can surround himself with every comfort and even luxury.

Game is extremely abundant. The small partridge is so plentiful that very little powder and shot is wasted upon them.

Troops of ostriches stalk about in fearless confidence, and seldom go off at a run until the intruder is close upon them. So tame and confiding are these animals, that troops of seventy or eighty often come close to the homestead, and stalk about quite unconcernedly. When caught young they are easily domesticated, and do good service in killing flies and all kinds of insects. In the hollows, where the grass is thick and matted, hundreds of apereas (a species of guinea-pig) disport themselves of an evening, and reynard may often be seen creeping about the rocks, which serve him as his shelter by day. The capincho, or capybara, frequents the river sides in great numbers. When alarmed he immediately jumps into the water, and unless shot so as to cause immediate death it is very difficult to secure him.

The puma and jaguar, the American lion and tiger, are now almost extirpated in this country, and the hunter must search the banks of the Rio Negro or the Queguay, and penetrate the deep underwood, to fall in with a specimen. The puma never attacks man, and the jaguar but very rarely. Some stories are told of woodcutters being pounced upon unawares, but fatal accidents from this source are very rare.

On a hot day the large lizard, about three feet long, is often to be seen basking in the sun, and staring at the passers-by without the slightest fear. He is perfectly harmless, and affords an excellent dish; he is esteemed a great delicacy by many. The mulita and peludo (of the armadillo species) are quite common. The last-named feeds on offal and garbage, and is not eatable; but the mulita, which is gramnivorous, is excellent, and no better present could be offered to a gourmand.

The rivers teem with excellent fish; and, in fact, nothing is wanting to minister to the most exacting palate; whilst the animal and vegetable kingdoms offer an almost unexplored page to the intelligent naturalist.

The Banda Oriental is calculated to contain a superficies of eight to nine thousand square leagues, and is thinly populated by about 300,000 souls.

The natives are hospitable, and especially kind to strangers and foreigners ; indeed, many of the first families have formed marriage connections with them, which have been almost invariably productive of happiness to both parties. A fine race is now springing up, gifted with energy and intelligence, and imbued with European modes of thinking.—*Brazil and River Plate Mail.*

The Upper Purus.

THE Upper Purús differs hardly in anything from the Lower ; its tortuousness, for which the whole river is noted, is the same, and it is remarkable how one is thereby easily deceived after travelling several hours and thinking to be a very long way off from the place of starting. Happily it is so, for considering it has an elevation of 1,088 feet above the level of the sea at its source, it would be impracticable to stem its rapid current during the rainy months in a canoe were it otherwise. I remember, when travelling on the Ciriwené in March last year, I heard a gun fired about 6 a.m., but we did not arrive at the place it was fired at before 7 p.m., resting only a couple of hours previously.

The river is fast subsiding (August—Ed.) and approaching its standpoint, whence it will again rise next month. In some places it has only a depth of $1\frac{3}{4}$ fathoms, and its breadth from 50 to 80 fathoms. In the upper part it is dangerous to navigation, from the numerous stumps and rocky isles with which it is studded, the former, as well as its peculiar formation, showing indubitable signs of existing forests in times past ; and I should not wonder if the Purús, a score of years hence, assumes a different aspect, as it has already, within the memory of several persons, in some places. On one of these rocky isles the "Colibri" settled as we were going up river, being pierced by a pointed rock. The leakage was soon stopped with wooden pins, and from the time I embarked in her to the time of leaving, she received three holes in her plates. Being now pretty well used up, she cannot for any length of time stand such severe shocks ; nor, on account of the dangerousness of the river, will she now make as many trips as had been contemplated ; and she being the only boat that now plies at the different points, the people here will sorely feel its want, canoe voyages being anything but desirable, the Purús ever gliding down.

Numerous extensive high yellow beaches, almost entirely exposed, some ten to fifteen feet high, stud either shore. On them numerous traces appear of turtles which have gone to lay their eggs, as the season is already come, and will continue till October. From now to then three kinds of turtle—known in Liugoa Geral as Jurará, Tracajá, and Aiaçá, the

smallest kind—successively appear, and the Indians, to obtain these and their eggs, in turn peep out from their retired haunts in the forest glade, migrating from one beach to another, and ever at home wherever they are. We could tell as we passed wherever they had been from the numerous poles stuck into the beach, to which they sling their hammocks; and without troubling themselves about being clothed, or even having any covering over them, considering it a matter of course, they sleep, having no care whatever beyond making a bark canoe from time to time, gathering fruit, and lancing a fish for consumption.

Indian life, uninteresting as it may appear to some, is worthy of study. Alternately on either side is a beach and terra caida—that is, fallen lands. This is done by the violence of the current during the rainy season, when colossal forest trees in the prime of their existence drop, and parts of the river banks are forcibly swept away, leaving a chalky appearance to the terra caida when the river is low. In travelling, the "Colibri" prefers the beach to this, as multitudes of treacherous stumps lie concealed below the surface. The beaches are invariably bordered with a compact growth of a species of willow, known in Lingoa Geral as Auerána, attaining a height of thirty feet or more. Standing on the lea of it on an early morning, about the time of the subsidence of the river—April, May, and June—when it opens its petals, it imparts a most agreeable odour, and one almost fancies he treads on enchanted ground. Conspicuous behind this, like a regiment of soldiers, is a line of pithless trees, of broad furcated leaves, belonging probably to the same family as the Carica papaya, or papas apple, and known here as Embaúba.

The terra caida is also characterized by a growth of velvety verdant succulent grass murin at the margin; a frond like arrow plant *uacararuywa*, a species of bamboo *kaboca*, very spinous as well as noxious, a little above and higher up still certain kinds of palm, as the *jacy*, very similar to the *urucuri*, the *euterpe oleracia*, whose fruit, when bruised and mixed with water and sugar, yields a pleasant beverage. The *attalea excelsa*, noted for its crown of broad fronds and symmetrical rigid leaves; its kernel is preferred to anything else as fuel for the hardening of the rubber-milk. In the background may be seen from immense distances on the river, large numbers of the silk-cotton tree, of stupendous height, known in Lingoa Geral as *cumauma*, it is of the genus *bombacineas*, and produces a downy substance, similar to the cotton *gossypium*; it is also known as "*cumaumeira de macaco*," from the rapacious inclination of monkeys to its gourd-like fruit; the terra firma is also seen in a few places at the margins, and is readily known at a distance from the appearance of its bank, which is unusually high, and the presence of certain trees of compact growth, known in Ipurina as *chumbururimyna*, *camyrymyna*, and *ichireenemyna*, and occasionally, in turning one of the many bends of the river, the eye suddenly meets with a prodigiously high land which, together with its red hue, stands in bold relief against the surrounding verdure; the monotony

also is much relieved by a patch here and there of light green, or a sudden vacuum in the dense forest, a sign of the presence of one or more lakes, which constitute a curious net-work to the back-water system of the Purus. Hundreds of small and large sapless tree-trunks lie scattered in wild confusion near the banks. Numerous river birds may be seen in small or large companies on the beaches and on *terra caida*. Such are the wild geese known here as "*marrecao*," of the size of a common duck, having a black beak, pinkish neck, brown breast, lustrous green wings, legs and feet of a vermilion red, and weighing about six or eight pounds, but it is not very savoury; flocks of white terns, which now incubate on the beaches; two kinds of divers; snowy-white herons; the remarkably long-necked *mycteria americana*, of the grallic family, often seen in large numbers, either enjoying *ad lib.* an aërial promenade, or promiscuously huddled on a large area of some beach, presenting to the observer an imposing panorama; the grey stork, known here as *magoary*, ducks, a kind of wild turkey, *crax tuberosa spix*; the *penelope pipile*, a black and edible bird, of the gallinaceous kind, with a white head; macaws; parrots and paraquitos of various species; butterflies of various hues; and numbers of alligators, stretched along the shores ever on the look-out for prey, and which as we neared them would lazily skulk away. The dead silence peculiar to the river is occasionally interrupted by the chirping of a variety of small birds, the howling of monkeys, the splashing of a paddle, the snorting of a porpoise, or of a voracious pink-coloured grampus; now and then certain huge fishes would take a tremendous leap in the air in order with more certainty to seize their prey; suddenly, and as if interrupted in their safe retreat, one or more macaws would startle away cawing. What a large and rich field the Purus holds forth to the naturalist, the botanist, the mineralogist, the geologist, the colonist, the industrious husbandman; but above all, the missionary and devoted servant of the Lord Jesus, whose heart burns with true zeal for the extension of His kingdom, and the amelioration of the condition of poor degraded humanity!

J. E. RESYEK.

PRAYER UNION FOR SOUTH AMERICA.

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

I. For journeying mercies for Mr. and Mrs. Shimield, now on their return voyage to South America; and that the former may be abundantly prospered in his work there.

II. That the Committee may be Divinely guided in making choice of the most suitable persons from amongst the various candidates for work in South America.

III. That a right selection may be made in filling up the vacant posts of Association Secretaries at home.

Gleanings.

"PREACHING THE LORD JESUS."—Acts xi. 20.

THIS was the blessed employment of those who were "scattered abroad upon the persecution that arose about Stephen," and Christ was their one unvaried and incessant theme wherever they came, and whoever were their auditors—whether friends or foes. In prosecuting their important mission, they were led, doubtless, to speak of, first, the glory of His person, as embracing deity and humanity, the finite and infinite; the child born and the son given; the Word that was from the beginning, and which "was with God, and was God," in union with a body of flesh, "the seed of Abraham." Secondly, the perfection of His work: He came to take away sin by the sacrifice of Himself, and thus to open a way for the recovery of sinners to God. Thirdly, the loveliness of His example. In His life we have a perfect standard for our imitation: the most eminent saint is only to be followed as he follows Christ. To Him let us continually look, that we may understand and learn to copy His patience, holiness, and unvarying fidelity to all His Father's will; and, like His first disciples, let us seek to make "manifest the savour of His knowledge in every place," that through our instrumentality also many may believe and turn to the Lord.—*B. Clark.*

"BE YE HOLY IN ALL MANNER OF CONVERSATION."—1 Peter i. 16.

GOD afflicts His people, that His holiness may be communicated here, and blessedness hereafter; by affliction He makes us partakers, not only of holiness, the holiness which He approves, the holiness which He commands, and hath some resemblance and comformity to His own. It is not that we may possess the holiness of God, but partake of the holiness of God. The lineaments of His image formed in us by the Gospel and by afflictions, are as the beams and sparks of His holiness; the original is in God, the picture of it in the believer, as the light is in the sun, but some splendour of it in the glass upon which it shines. This God works by afflictions, whereby He makes us exercise ourselves more in repentance, weans us from the flesh, that would alienate us from God, cleave faster to Christ by faith, who is the spring of holiness, more earnestly thirst to draw off the fountain, and pursue those things that are heavenly.—*Rev. S. Charnock.*

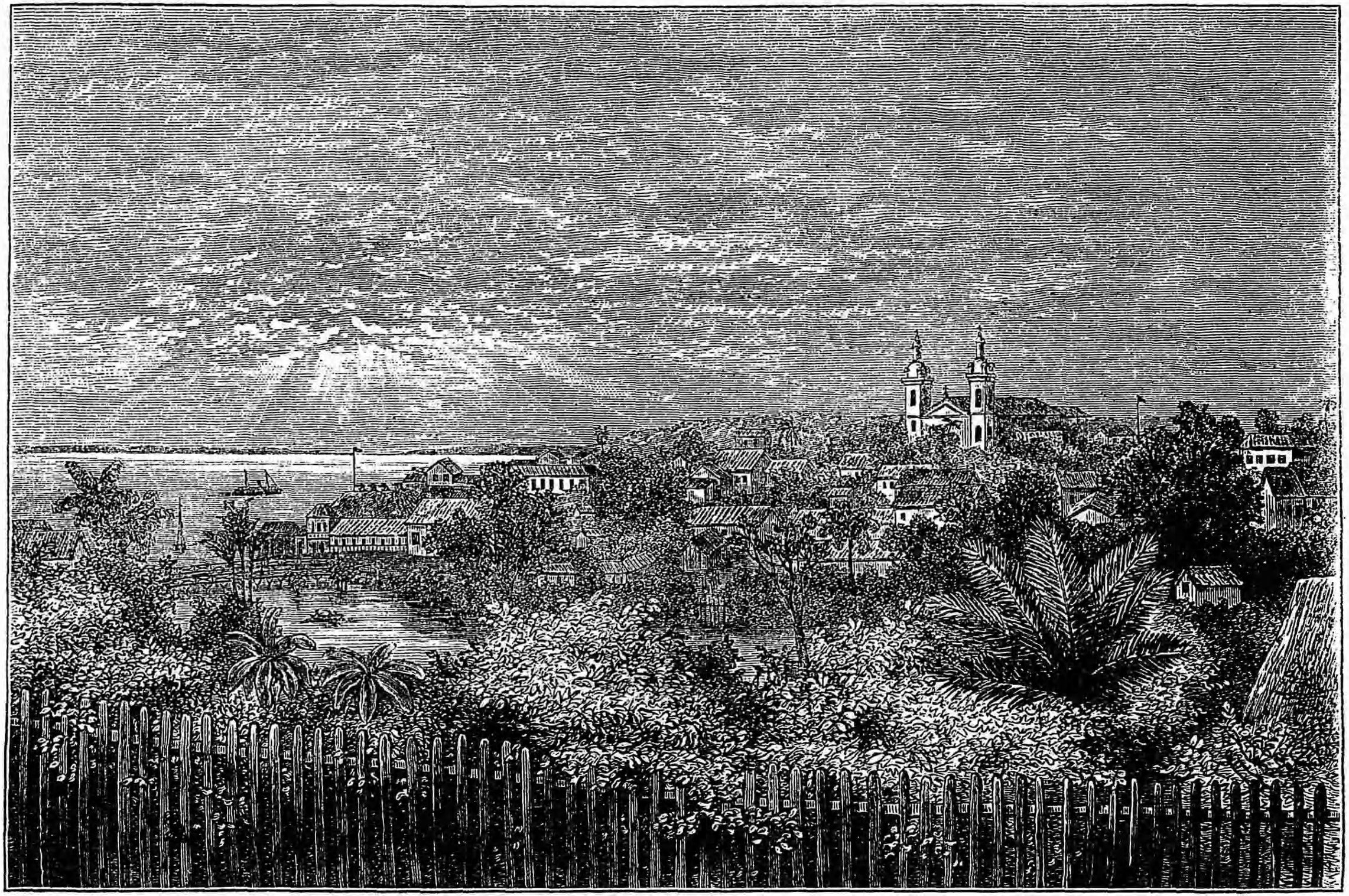
HOME PROCEEDINGS.

THE tour in Gloucestershire and the neighbouring counties which we mentioned in our February number as about to be undertaken by Mr. Welby, proved most successful in spite of the weather being in some cases very unfavourable. The magic lantern which was shown at the village meetings excited considerable interest, and beyond a doubt increased the audiences. In the West of England and South Wales towns there seems to be a great deal of poverty, and hence in some cases our collections suffered. At Stroud the sum collected after the sermons was only about half as much as usual. Cardiff is a very growing Association and needs two or three deputations in the course of the year. Penarth, St. Andrew's, St. David's, Ely, and St. John's, Canton, have already had sermons, and meetings have been held in Cardiff and at Canton. The Rev. G. V. Garland kindly assisted Mr. Welby at the regular anniversary. Swansea shows continued interest in our work, and, as in previous years, several of the local clergy kindly interchanged pulpits. Our deputation was the Rev. W. W. Kirby, who preached at the parish church and St. James' on 10th ult., and took meetings on the Monday and Tuesday following. Brighton, Clifton, and Bath are the most important English Associations visited in February. At all of these Mr. Resyek pleaded for the Amazonian Mission and seems to have stirred up no small degree of interest. The Rev. W. H. Lloyd, of Valparaiso, took part in the Brighton meeting, and the Rev. W. H. Lyon, Vicar of Sherborne, preached two of the sermons at Clifton, the rest being taken by local friends. The only other places we need allude to in the Southern District are Trowbridge and Salisbury in Wilts, and Sherborne and Wimborne in Dorset. All these are Associations of some years' standing, and display an undiminished anxiety for the welfare of our Society. The Vicar of the new church at Wimborne gave us his new schoolroom and got together the largest audience we have seen at any of our Wimborne meetings.

A large amount of work has been done in the Midland District. Besides meetings at Mansfield and Bramcote, taken by Mr. Reed, a sermon was preached and a meeting held by Mr. Shimield at Lincoln, who afterwards with Mr. Welby attended a public meeting and a drawing-room meeting in Nottingham. Mr. Welby has himself preached or lectured at Retford, Lenton, Boyleston, Uttoxeter, Sudbury, Bracebridge, and Canwick. Of these four are new openings, which it is always encouraging to see. There is not much to add about the Northern District. Sermons and meetings at St. Nicholas', Whitehaven, and sermons at St. Paul's, Tranmere, seem to be the most important items of Association work for the past two or three weeks. We can only hope that as trade prospects revive we may see a revival of liberality for missionary work in the Northern counties. A friend writes, touching a meeting there, "I find on all hands a feeling, that as the depression of trade and consequent destitution is so great, the people do not feel they can come if they are expected to contribute anything: in London you have no idea of the state of things down here." To which we would reply in regard to any offering one may make in such times of difficulty, "the Lord is able to give thee much more than this."

H. S. A.

BRITISH 22 MY 78 MUSEUM



MANAOS.

THE SOUTH AMERICAN

Missionary Magazine.

APRIL 1, 1878.

LETTERS.

DURING the past month letters have been received from the Right Rev. Bishop Stirling; Revs. J. H. Gybbon-Spilsbury, T. Bridges, W. F. Satchell, B. C. Huntly, F. N. Lett, R. Langbridge, G. P. Quick, R. Croker, W. T. Coombe, and W. H. Shimield (Bordeaux); Messrs. D. M. Fox, W. T. Woods, and H. Burleigh, and Captain Willis.

BUSINESS.

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

Messrs. C. H. Bousfield and C. P. Higgs were elected Members of the Committee.

Annual Balance Sheet was presented and referred to Auditors.

Building of Steam Launch for Amazon was ordered to be proceeded with.

Mr. Hugh McCaul was accepted for the post of Catechist on the Amazon and to have charge of the Steam Launch.

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

FINANCE.

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

Balance Sheet was submitted ready for auditing.

Tenders for Steam Launch were examined.

Total amount received during the month of February was 846*l.* 16*s.* 2*d.*, which included the donation from "A. T." of 500*l.*

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

GENERAL INTELLIGENCE.

THE friends of the Society will be pleased to learn that the Rev. R. and Mrs. Langbridge have safely reached their destination after a pleasant and prosperous voyage. At the various ports on the East and West Coast, at which the vessel touched on her way out, they received great kindness at the hands of our countrymen, for which he writes in grateful terms.

On arriving at Chanaral a deputation escorted them from the ship to the shore, and they at once became the guests of Mr. Peters, H.M. Vice-Consul, and Mrs. Peters, with whom they were to remain until their own residence was put in order. Mr. Langbridge's letter will be found further on, and is worthy of perusal.

The Rev. B. C. Huntly has resigned the Chaplaincy at San Paulo, and will return to England in the summer. Mr. Huntly has worked so well and zealously, and has been so thoroughly appreciated by the community there, that his loss will be severely felt. Our friends will remember how fearlessly he remained at his post during the terrible epidemic of yellow fever which raged not long ago at Santos, not heeding his own safety, but going in and out among the sick and dying, ministering to them words of comfort or exhortation. In the absence of any definite request from the community for a successor to Mr. Huntly, and as the Bishop is on his way thither, no steps have been taken to appoint one.

Further news has reached us from the South, where the missionaries were taking advantage of the fine weather to prosecute the outdoor labour, and especially to forward the erection of the Orphanage. Mr. Bridges, following the example of Keppel, had wisely adopted a plan of paying the native sawyers according to the work done. This will have its good effect in many ways. It will beget habits of industry and independence of spirit, and eventually lead them to obtain their own livelihood in this and other ways. With their credit on the Mission

they will be able to purchase from the store according to their requirements, either stores, clothing, or goods. It will also give them the power and the opportunity of helping each other and their fellow-natives.

Mr. Bridges writes of the continued steadfastness and the Christian character of John Marsh, who gives him and his fellow-labourers much comfort. He has selected him to assist in teaching in the school on account of his superiority of mind, and specially for his clearness of pronunciation. He describes him as a good-natured man, and believes him to be "a servant of the Lord Jesus."

It will have been observed by the appeal which was issued with our last Magazine that it has been decided to attach a steam-launch to the Mission on the Amazon. This will be a great boon to the missionaries, as the only mode of transit open to them, independent of the irregular and costly rubber boats, is by canoe, propelled by their own exertions. Against a rapid current the progress made is very slow; and under a fierce sun, and often in a deluge of rain, this mode of travelling is attended with considerable risk to their health. The launch will be taken out by and be in charge of Mr. Hugh McCaul, recently appointed as Catechist to the Mission, who is familiar with the practical working of the marine steam-engine. The amount required is a very modest one, and we hope that it will soon be forthcoming, as it is essential to send her out as speedily as possible.

The accounts for the past year have been audited, and it is in a spirit of deep thankfulness we are enabled to confirm the encouraging statement made in our last number. Notwithstanding the exceptional calls during the year on the liberality of the Christian public, not only has the Society not suffered with regard to its funds, but the receipts are again in advance; and an encouraging feature is, that there is a considerable increase in the amount sent up by Associations. For this we feel that the Society is indebted to our kind and indefatigable Hon. Secretaries. Recognising the importance of training the young to an intelligent interest in our work by becoming permanent collectors, it is hoped that they and our friends will make an effort to establish Juvenile Associations in their

respective districts. A beautiful illuminated Juvenile Card of Membership has been prepared, together with collecting-books, which will be sent on application. The rules it is proposed to adopt are printed inside the book, and we earnestly commend this effort to interest the young, to gain new friends, and to add to the Society's funds, to the prayerful consideration of our numerous supporters and friends, venturing at the same time to remind them of the Lord's words, "Without Me ye can do nothing." P. W. S.

SOUTHERN MISSION.

Tierra del Fuego.



HOUGH brief, the following letter will be found very suggestive. Sickness and want are only mentioned, but they must be the usual accompaniments of a Fuegian winter. The necessity of rebuking evil-doers must be painful to the kind Superintendent, but his heart must rejoice over those who "have gone on, amidst many trials walking according to the will of God":—

"*Ushuwia, Nov.* 17, 1877.

"The work we have now on hand are the fences mentioned in my last, the digging up and planting of the gardens, the sawing of boards and framing for the Orphanage, getting stone for foundation of same, in the flat, from a beach two miles away; the work of the cattle, the procuring of fuel, &c., &c.

"As the natives can get ready to receive a present of two cows a piece we are giving them, *i.e.* to the more deserving among them. Stirling, Stephen, and Philip have already received; now come George, John, Matthew, William, and Henry.

"On the 7th October I baptized eleven children, and I see the number of baptisms registered at Ushuwia reaches eighty-five.

"There has been much sickness since I last wrote, chiefly resulting from want. The unusually rough, cold weather has prevented the natives from obtaining their needful food. There have been two deaths; and now, as I write, Lawrence Meecungaze is passing from earth to, I have reason to hope, a place in the presence of his Saviour, on whose mercy he alone relies for forgiveness of all his sins, for which he has often acknowledged his sorrow. He has been a helpless paralytic for nearly three years. The

two deaths mentioned were, first, of Clifton Shalipa, a baby boy, baptized on the 7th October, then in perfect health; second, of the elder dumb man, who also had been paralyzed in his hips for some three months, but finally died of congestion of the lungs. John Marsh and his stepson, William Walter, almost succumbed to the same disease, and others have been very ill; but the general health of all is now much improved, and times of abundance of food are coming. September and October are the two most trying months of the year to these natives, owing to the trying winds, which also prevent them from obtaining fish.

"We have lately heard of a sad canoe accident. Three or more canoes were out by night in Ponsonby Sound spearing seagulls by torchlight, when a heavy south-west gale sprung up, and six persons were lost, and all were nearly so, but the others were resuscitated by the kind offices of other natives. The persons lost were Amiananjiz, his two wives and three children. We well remember the particular night this sad accident happened. It blew fearfully, was excessively dark, and there was a strange luminosity over the sea which looked like silver.

"The excessive severity of the weather in September killed thousands of birds; under the flat alone, which had been for awhile turned bottom up for repair, we found thirteen dead birds, twelve of which were thrushes.

"I must now record something I would rather not reveal, but honesty requires me not to give you the bright side only. Joseph and Edwin killed a goat of Philip's, which, as she had two young kids, was specially prized by her owner. They had each a goat of their own. They evidently hoped they would not be found out. Finding the truth would out they came and told me, and asked my advice. I showed them the wickedness of the deed. They were not driven by necessity, for these two men, had, with all the people in the place, received a gift of swedes that day. Joseph asked, 'Should he give his goat in exchange?' I told them to tell Philip, and to ask him how he would like them to atone for his loss. I proposed to them that their labour, if cheerfully given for a sufficient time, would probably be the best return. This I found they did. I also further punished them by dismissal from work. The whole punishment was, I think, sufficiently deterring. The offence was a very heavy one, and was much felt by the guilty persons.

"I have had also to publicly rebuke and dismiss from employment a lad named Samuel Mqtene for a transgression of the Seventh Commandment, and I am comforted to know that his father also punished and reproved him most sharply.

"On the other hand, others have gone on, amidst many trials, walking according to the will of God. Stirling, Stephen, George, and others have given us occasion to rejoice, and we feel that God's cause is gaining strength, and His servants improving in the graces and gifts of the Spirit.

"T. BRIDGES."

USHUWIA.

MR. WHAITS writes :—

"*Ushuwia, November 5th*, 1877.

"I promised in my note of September to write to you more fully during the absence of the ship, and as our summer's work is prettly clearly defined, I cannot do better than tell you very briefly what we have been doing since I wrote to you in March, and what we hope to do during the next few months of fine weather.

"First, with regard to Lawrence Cottage, it is built in the side of a bank, which has caused the necessity of building 9in. brick walls 6ft. high, which caused a deal of extra work and materials. Of course it has made very nice cellars, which no doubt will be useful.

"I began the erection April 14th, the sawyers having finished on the 13th, with the help of two boys and sometimes one man. The boys are getting on as well as I could expect ; they are a great help to me in planing, tonguing, and grooving boards. I hope to finish by or soon after Christmas.

"I feel sure you will be anxious to know how we hope to get through this and the orphanage. We began three weeks ago with two saws and three men felling trees. They have cut about 120 boards per week, but we are now stopped for want of food for employment. I hope it will not occur again, or we shall be greatly thrown out. If, when the ship comes, I can get 100 boards per week from the two saws, and have a third saw cutting the frame-work, I shall then have it all ready by the time I have finished Lawrence Cottage.

"We shall have to get stone for the foundations, for which I am very glad. I have been round the peninsula, and I find very good stone about two miles from the Settlement, near the beach, so that the labour will not be very great."

Uruguay.

FRAY BENTOS.

HERE, as in other parts of South America, the railway is becoming an invaluable aid in the extension of our evangelizing work. Our missionaries are greatly indebted to the liberality and courtesy of the Managers of the different lines in affording facilities for reaching the distant parts of their extensive districts. The

Chaplain gives the following interesting account of his work in the Camp and amongst the shipping :—

"*Fray Bentos, Uruguay, January* 17*th*, 1878.

"I last wrote to you on 29th of November, in reply to yours of 16th October. I was then starting for Salto. Our service there was very well attended : thirty persons were present, of whom twelve remained to partake of Holy Communion. One gentleman followed me to my hotel, and seemed anxious to know more of the way of salvation. After engaging in earnest prayer, I probed his doubts, and explained to him the simple Gospel ; so that, I hope and trust, a good influence was established. Next day I started, with the manager of a railway running north towards Brazil, along the left bank of the Uruguay. Of this railway forty-five miles are complete for passengers. Here we got on the engine and went on about eight miles ; stopping in the open camp, where we found twenty-five men ready to unload the six trucks full of sleepers and rails, which we pushed before us. I conversed with these men, and gave them some tracts and Gospels. The heat of that day I never before felt in any part of the globe. We stood on the iron plate of the engine ; boiling water beneath, and the furnace in rear of us. When we jumped off the engine, in the glare of noon, it seemed like a cold bath or vault. I have felt none the better for that day ever since. Returning to Paysandu, we had two interesting services there ; better attended than those in October. We had a good harmonium. Mrs. Wood played some fine hymns (from Bickersteth's), and all went well. To-morrow I start for Paysandu, to unite in matrimony the sister of Dr. Ffrench with Mr. G. S. Loraine. Notice has been given of Divine service, with Holy Communion, for Sunday, 20th January, inst. Directly I return I am wanted at a Mr. Bennett's—half way between Mercedes and St. José, in the opposite direction—three or four children awaiting baptism. An interval of 180 miles separates these parochial duties ; no roads to speak of, and many bad passes ; but God is very good to His itinerating servants—'When thou goest through the waters I will be with thee.' I have just come in from visiting four ships loading at Liebig's :—1. 'Keargord,' of Montrose, Captain Cruikshank ; mate, David Williams : ten hands, Scotch Presbyterians. 2. 'Comet,' of Montrose, Captain David Davidson ; mate, Wm. Findlay : ten hands, mostly Scandinavians. 3. 'The Moreé,' of Dundee, Captain P. Miles ; mate, a Swede, and nine hands. And 4, 'The Racer,' Captain Burnett ; mate, — Harris, and nine hands. With all these I had earnest converse, inviting them to attend our chapel. I gave them three New Testaments and many tracts, all of which seemed highly appreciated. If you are pleased to publish these names, some of their friends will be glad to learn that there is some one here, sent by you, who 'careth for their souls.'

"RICHARD CROKER, M.A."

Chili.

CHANARAL.

OUR friends will be interested in the perusal of the following letter from the Rev. R. Langbridge, which records the incidents of the voyage, their safe arrival at Chanaral, and the very cordial welcome which they received there :—

"*Chanaral, Chili, Jan.* 17*th*, 1878.

"Thank God all safe and well at our long journey's end. I enjoyed the voyage greatly myself, but Mrs. L—— suffered severely from sickness almost the whole way. At Bahia and Pernambuco I looked up the English chaplain, who in each instance received me most cordially, and showed me the lions. I found Rio even more lovely than all my fancy had painted it. Much as I had heard and read of its enchanting bay, lo! the half was not told me. Indeed, its beauty is quite indescribable. We had a most enjoyable day ashore, making up a party to visit a famous pleasure resort some ten miles inland, among the mountains, called Tijuca, where there is an excellent hotel, kept by an Englishman. Being quarantined at Monte Video, on account of yellow fever at Rio, I had the great disappointment of being prevented from seeing the Bishop, who was still there, and I was glad to hear, in greatly improved health.

"In the Straits of Magellan we fell in with two canoe loads of Fuegian savages, and the ship was stopped for half-an-hour while some brisk trafficking was done in the way of skins and tobacco. The little cut in the almanac gives a good idea of them. All honour to the devoted men who readily endure so much hardness in their noble endeavours to promote the interests for time and eternity of such degraded and repellent beings as these poor Firelanders. In the crowding to the ship's side to see the savages, my wife's hat fell into the sea, and was instantly appropriated by the occupants of one of the canoes, who refused to give it up. How surprised the crew of some other ship will be some day to see a buxom Fuegian squaw with a lady's hat and feather—and next to nothing else!

"Our visit to Sandy Point (Punta Arenas) was rendered interesting by the fact of there having lately been a mutiny of the convicts there, involving a loss of over fifty lives, and a great amount of property, the mutineers having first plundered and then burnt all the Government buildings and nearly all the stores. The doctor of the place, an Irishman named Fenton, came on board and gave us a thrilling account of the horrors of the time. He himself has lost everything he had in the world but the imperfect suit of clothes he wore, and had had the narrowest possible escape of his life. I went ashore again at Lota, and was glad to find that in default of a chaplain, the Sunday service and the Sunday-

school are kept up by lay volunteers. I am told that the name of their first chaplain—that honoured name of Gardiner—is still dear to the whole English-speaking community. Several persons spoke of him to me in terms of the greatest affection and esteem. Arriving at Valparaiso, I found a letter from Mr. Quick, expressing his regret at being prevented by his engagements from coming down to see me, and kindly inviting me to visit him at Santiago. However, my time being very limited, I thought it better to defer that pleasure till another occasion. Mr. Keer, acting as *locum tenens* for Mr. Lloyd, welcomed us most kindly, and proffered any assistance in his power. On my bearing a letter of introduction to Dr. Trumbull, minister of the Presbyterian Church, he and Mrs. Trumbull gave me a most cordial reception, and insisted upon our making his house our home during our week's stay in Valparaiso, waiting for the coasting steamer. It is a very attractive town, so bright, clean, and cheerful, and it numbers nearly 2,000 British, mostly of a superior class, many of whom we were introduced to. We were encouraged by many expressions of sympathy with our cause, and promises of remembrance in prayer. On Sunday, Dec. 30, I preached twice to large and attentive congregations. Dr. Trumbull has a spacious church here, with between 300 and 400 worshippers. The atmosphere of devotion in the place bore unmistakeable evidence to the success of the good pastor's thirty years' labours. On the following Tuesday we bade farewell to our new, but most kind, friends and embarked in the steamship 'Bolivia,' a fine vessel, but most inconveniently overcrowded with animal and vegetable merchandize for Chanaral, which we reached on Saturday, Jan. 5th. Here a few representatives of the English community came on board to welcome us, and H.B.M. Vice-Consul Peters and Mrs. Peters at once conducted us to their residence, where we still remain, enjoying the most considerate kindness and unbounded hospitality of a model host and hostess, pending the completion of certain improvements now being made in the house that has been allotted to us. We hope to be settled in our new home in two or three days.

"Chanaral consists of a long irregular street of wooden houses, mostly of one storey high, lining part of the shore of a fine bay of the same name. The country, both along the coast-line and inland, is an undulating waste of rock and sand, and is absolutely devoid of any trace of vegetation. But this disadvantage of situation is compensated in great measure by a climate that leaves nothing to be desired, moderate and equable temperature, wonderfully clear atmosphere, and continual sea-breezes. We had two services last Sunday in the English hotel—the only available room at present. From 60 to 70 were present each time, including three ship captains, and about eight of their crews. Many persons expressed to me their gratification at being enabled to join in public worship after having been debarred therefrom for five, ten, and in two cases, even twenty years.

"'I came out from Scotland,' said a middle-aged man to me, 'a lad that

had been religiously brought up, never absent from kirk and Sabbath-school; and this is the first time since I landed that I've heard a prayer, or a hymn, or even a "grace," or anything that's good.' The master of a fine iron barque, from Swansea, who attended both services, bringing his apprentices, invited me to visit his ship and give an address to his crew. He told me that some voyages, when he was fortunate in his men, he had a prayer-meeting on board every day.

"We have a strong choir, including eight good tenors and basses. A majority of the congregation are Scotch, and it really warms one's heart to hear the spirit with which they take up one of their familiar old 'Scotch psalter' tunes. No notice was given of a collection, nor a word of appeal said, but a plate being held at the door at each service, about 24 dols. (nearly *5l.*) were collected. It is hoped to commence building a little church very shortly. My stock of hymn-books is already exhausted. I enclose an order for a fresh supply, which please forward by first available steamer. I should be thankful for two or three dozen more of the Society's almanac, the people here being much pleased by it. Will you be good enough also to send three dozen assorted illuminated texts (large size) suitable for our little church and school. I have no doubt, that on your application, the Religious Tract Society would grant them to us on reduced terms.

"So far, I have found the English community here most cordial and kind, and disposed to co-operate with me in every good work. Of course I do not expect to find my course all smooth and easy. Trials and difficulties are sure to come, but I am not going to meet them half-way. So far I have good cause to thank God and take courage. Ask our friends to pray that this new stronghold of the pure faith may be abundantly blessed to the glory of God and the welfare of souls.

"R. LANGBRIDGE."

A Glimpse into Chilian Affairs.

IN the past year three questions have excited great attention in Chili. These are as follows:—

I.—THE CEMETERY QUESTION.

The late ex-President, Don Federico Errazuriz, who died suddenly, in the prime of life, on the 20th of July last year, had published, so far back as 1871, a decree intended to remove all burial grievances. The decree was brought about in this way:—A gentleman died in the town of Concepcion without having confessed to his priest, and consequently the priest refused to allow him to be buried in the public cemetery. The deceased had been a man of high

position, and had gained military distinction in the cause of independence, and when an application was made to the acting-intendente or chief magistrate, an order was given that the burial should take place in the cemetery, with all the funeral honours his position and services demanded. The order had to be complied with, but the Bishop of Concepcion wrote such a letter to the intendente, that all the country became excited on the subject. Not only in Concepcion, but in Congress, at Santiago, there was a determination to uphold the action of the magistrate in preventing the Church discipline from being carried out. And the President, seeing that disturbances might again at any moment arise from a like cause, published a decree that in all public cemeteries there should be a portion of the ground left unconsecrated, and divided from the other part by trees, for the burial of any who had not died in communion with the Church.

There still remained, however, other grievances which this decree did not touch. If a deceased person had not confessed to his priest and obtained absolution, no matter whether he had been an earnest Christian, or had openly rejected all religion, he was denied burial in the sepulchre of his family, and could only be buried in unconsecrated or "execrated" ground.

In Copiapó there was a quarrel last year between the intendente and the parish priest about the burial of a gentleman in the municipal cemetery. The body was placed in the family vault, which had been bought and paid for. But because the deceased had not received the rites of the Church in his last moments the priest demanded that the body should be removed. This the intendente inexorably refused to allow.

In San Fernando a Roman Catholic Frenchman was buried in consecrated ground; but the priest had not given consent to the burial on the ground that the deceased, though he confessed on his death-bed, had not been accustomed to attend Mass or processions, and had declined to receive absolution from him. He therefore applied to the local judge for an order to have the corpse removed from the grave. This order the judge served on the deceased's executor, who is an Englishman, and, as he would not comply, a fine was imposed and an order given for his arrest.

On an appeal to the higher Court, the Fiscal, the legal adviser of the State, advises that the refusal of the "Cura" to permit the burial was unjust, that he had no competent authority to decide such matters, that the burial took place without the infringement of any law, and therefore that there was no crime, and there could be no penalty. And he adds, that although the opinions and decisions of the Church are worthy of respect, "when they invade a ground which is merely civil and temporal —as that of the interment of the dead and the property of graves un-undoubtedly is—such decisions and opinions cannot be obeyed unless they are accompanied with all the conditions that the laws of the Church itself and those of the State require."

The Supreme Court is still reserving its final decision.

Such questions are continually cropping up and causing great excitement, embittering men's minds, and widening the breach between the ecclesiastical and the civil powers. The Roman Catholic Church no longer having the power it once possessed of punishing severely in this life all who depart from its pale or reject its ministry, is now showing its hatred and indignation upon the bodies of those who die without having confessed. In the name of religion the priests refuse to allow any but those who have died in full communion with them to be buried in consecrated ground. Members of a family who have not all been of the same religious opinions may not be buried in the same vault. Although the Church in a certain sense strengthens her position by this means, a dying man often accepting the Church's last offices against his principles, solely from dread of the distress and disgrace he would cause his survivors by refusing them, yet public opinion in this country is evidently less and less disposed to favour such religious tyranny.

A Bill was lately brought forward in the House of Deputies to provide against this evil and to make it lawful to bury any person in the tomb of his relatives without permission of the clergy. And for many weeks this Bill engrossed all the attention of the Parliament, and was the all-absorbing topic of conversation in the city. It was opposed most violently by members of the clerical party, and from their speeches one would imagine that the foundations of everything sacred were to be unsettled by burying a Roman Catholic and a Dissidente side by side. On All-Saints' day, when it is a Chilian custom to visit the cemetery and to adorn the graves with beautiful flowers, a large meeting was held and most passionate orations were delivered against the carrying of the Bill. "Let us meet," said one, "let us gather in a phalanx of order and swear to preserve our liberties, our rights and beliefs now menaced. Let meeting follow meeting in a grand crusade against the foes of our greatness and prosperity. . . . . They have turned their malice against the dead, against the poor dead who are no longer permitted to sleep the tranquil slumber of the tomb." And all this because it was proposed to allow one who was not a Roman Catholic, or who had died without confession, to be buried in the same tomb with the remains of his mother, or father, or sister, or brother. How dreadful that the holy slumber of the faithful should be so disturbed!

A very large majority voted for the Bill in the House of Deputies, but it has yet to be passed by the House of Senators.

II.—The Marriage Laws.

No marriage can be solemnized in this country except by the priests. If a Protestant intends to marry a Roman Catholic he must apply to the priest of the parish in which he lives, and he finds that unless he gets a dispensation from the Papal Nuncio or the Pope—a matter involving great expense and loss of time,—he cannot marry without changing his religion.

He must give his assent to the Roman Catholic Creed, be instructed in some points of the faith, confess to the priest, and be re-baptized. He makes a public profession of a religion in which he never believed, and the Church has gained a triumph ! ! ! For, if he does not become a true Papist, he at least will give up all communion with the Protestant Church with which he was connected before.

If he takes the only alternative and sends to Rio de Janeiro or to Rome for a costly dispensation, the Archbishop of Santiago still refuses to allow the marriage to take place unless the dissenter from Roman Catholicism binds himself by an oath and by written documents to give up his paternal rights in all matters of religion.

The following promise was exacted from a Romanist lady before the law would permit her to marry a man who was a Protestant :—"Also promise is to be made under oath to educate the offspring of either sex that may be born from the marriage in the Catholic religion, and in the observance of the precepts and discipline of the Church, striving further to secure, so far as depends on her, the conversion of the dissenting consort."

The man was required to subscribe as follows :—"And further let Mr. —— be likewise notified that for him it is necessary to execute a public document under oath . . . . binding himself that the sons as well as the daughters that are born of his marriage are to be educated in the same Catholic religion, abstaining from anything that might prejudice the Catholic belief of the said sons and daughters ; so that, if in the choice of masters, schools, or other items relating to the education of his offspring, while less than 25 years of age, it should be thought by his wife while she lives, and, in the case of her decease, by the parish priest of his sons and daughters, that any of the measures he may wish to adopt may endanger the Catholic faith of said children, he will desist from it; binding himself also not to name in death a tutor or guardian for his said sons and daughters who is not a Catholic, Apostolic Roman ;" . . and more of the same tenor.

A Chilian lady was further required, after the above promises were made, to give a donation of two hundred dollars to the hospital for Fallen Women—as if by her marriage with a Protestant she were partaking of their disgrace.

Such are the degrading conditions which the Republic of Chili allows the Church to impose on marriage between Roman Catholics and Protestants.

It may be imagined how the present state of the law affects the religious condition of Protestant foreigners here. Most of them come out as young men, and when they wish to marry, what are they to do ?

This question has been exciting attention lately, and it is hoped that the law will very soon be altered.

III.—Capital Punishment.

Santiago has been notorious the last ten years for the number of murders committed in the city. Not only is it a most common occurrence for one man in a quarrel to run his long knife into the other, but a man is often found murdered in the streets at night, and stripped not only of his money but of his clothes. The criminals generally escape, while of those who are discovered some are set free because, though known to be guilty, they are not exactly proved so according to the technicalities of the law; and others, after being sentenced to death, have their penalty remitted at the request of women and priests, and after a while find their way out of prison to begin dark deeds again.

But in November last a case occurred, the result of which leads many to hope that justice has begun to take the place of morbid sentiment.

In the busiest part of the city, just opposite the Bible Depôt of the South American Missionary Society, a young Chileno entered a shop under the pretext of purchasing some articles, and firing his revolver at the proprietor, who was alone, snatched from him a roll of notes which he was in the act of counting. His horse was waiting at the door, but ran off at the report of the revolver, and the assassin was caught; while the wounded man followed him a few yards, and then fell dead. There were no extenuating circumstances whatever. The murderer had planned everything with the coollest premeditation, and carried out his object with ruthless resolution. He had probably calculated the chances of escape; supposing that, even if he were caught, there would be, as in former cases, a commutation of the sentence, and he might after awhile regain his liberty.

Yet it could scarcely be believed how great were the efforts to save this scoundrel's life. If he had been a noble martyr to some great cause he could not have excited more sympathy. As soon as it became known that the Council of State refused to commute the sentence of death, the prisoner was allowed to send messages to the people appealing for their protection. The Archhishop, and an immense number of ladies and gentlemen, strained every effort to save the criminal's life. Deputations and committees were continually besieging President Pinto. The influences brought to bear on him were of the strongest kind, and no scheme was neglected that might shake his determination. The President, however, remained firm, steadily refusing to allow his reason to be overcome by sentiment or by the bait of a momentary popularity, and the assassin was left to his doom.

The papers provided their readers with a detailed account of his last moments, and set him forth as a brave hero and a resigned martyr.

The priest who attended him, not only gave him absolution, but, as he moved away to leave him to be shot, called out to him, before the thousands of spectators, that heaven was opening to receive him, that God and the Holy Virgin, and a number of saints and angels, would now welcome him there.

That such sympathy should be shown for a cowardly, cold-blooded assassin, not only by the lower orders, but by many in the highest society, is astonishing. But that the Church should not be satisfied with giving the offer of God's messages of mercy to all who repent, but should so act as to make it appear that she could give the glories of heaven and a martyr's crown to such a ruffian, is but prostituting religion to the service of crime.

From what has been stated on these few questions of the day bordering on religious subjects, it will be seen that the Roman Catholic Church has so wrapped herself around the laws, and constitutions, and customs of the country, that it is no easy thing to clear away the many obstructions that have so long existed, to political and religious liberty; and yet that the thinking men of the country are gradually, year by year, shaking off the shackles of an unspiritual hierarchy, and are determined to exercise their own reason and judgment there can be no doubt.

It may be further said that the chief men of the State, especially the younger ones, are not only free from bigotry and liberal to those who differ from them, but that their belief in Roman Catholicism is greatly shaken. Very few attend the public services of their Church, or appear to be governed by its teaching. It is so also with a large section of the middle classes.

The ladies and most of the lower classes are still held firmly to the Church by the bonds of the confessional, but the priesthood is fast losing its hold on the men.

Are then those who are losing faith in the superstitions of Rome joining the ranks of Protestantism or of any Christianity purer than that they reject? It must be acknowledged that there is little sign of this. It is true that there is a search after truth, and that large numbers of Bibles, or parts of the Bible, are scattered amongst the people, and sometimes eagerly read. And there can be no doubt that there are some, perhaps many, who, having read the Holy Word, take it for the ground of their belief, and quietly endeavour to follow Christ; but very few indeed make any public confession of Christianity different from Romanism.

They have been accustomed to the notion that to be a Protestant, or to hold Protestant views, is something so dreadful that there could be no greater disgrace, no greater shame. A man may disbelieve his Romanism, and make light of it, and keep away from its services—may, indeed, give up all religion—and yet be free from disgrace. But if he declares himself a Protestant, or begins to attend Protestant services, he must be prepared to be cast off from his family and from all that he holds dear. There is very little idea of what a Protestant is, except that he is a member of some horrible and irreligious society. In fact, a parish priest the other day expressed surprise when told that Protestants believe in Jesus Christ. The people are kept in ignorance of what Protestants believe, and warned against them.

And when the women are held in bondage by the confessional, and are taught to regard Protestants in such a light, it is no wonder that there are very great social difficulties in the way of one who is searching for truth.

Nor is it easy to remove the false impression the people have of Protestants, for though the press admits freethinking or infidel articles, it will very seldom publish anything that savours of Protestantism.

The result is that those who desert from Romanism are joining the ranks of infidelity rather than a purer Christianity. Large numbers who have long been tossed on a sea of doubt have drifted away into a negation of religion, while few have found rest in Jesus Christ, the Rock of Ages. Many representatives of Materialism, Spiritualism, Utilitarianism are to be found, but very few members indeed of the Reformed Christian Church. The Rev. S. J. Christen, the American missionary in charge of the Chilian Reformed Church at Santiago, preaches earnest, thoughtful sermons, but he has not yet very much to encourage him in his work.

From these facts it cannot be considered that the breaking-down of prejudice, the decreasing power of superstition, and the increase of knowledge, have yet resulted in strengthening and spreading the Redeemer's kingdom so much as could be wished; nevertheless, there is no need to despair of great things hereafter. Though the immediate result is not great in the cause of Christianity, as education goes on, and as the Word of God continues to be read, there must be in time, some great revival of true religion here. There must arise some reformers in the great Chilian Church itself, to do as Luther did long ago, or there must be a better understanding of what Protestant Christianity really is, and a flowing-in of converts to the purer faith.

But for this there must be time for the removal of ignorance and misrepresentations; there must be a more marked and earnest Christianity among those British residents who profess to be followers of Christ and soldiers of the Cross; the Word of God must still be scattered broadcast throughout the land, and the Church at home must besiege the Throne of Grace more perseveringly for the removal of obstacles and for a special descent of the Spirit of our God.

NORTHERN MISSION.

THE AMAZON.

MR. DUKE has evidently been greatly hampered for lack of sufficient help. The arrival of Mr. Hugh McCaul with the steam launch which is now in course of construction will give fresh impetus to the work.

In a few months we may hope to hear of the missionaries being suitably housed, the children

adequately cared for, and adult Indians gathered for instruction.

"*Sao Pedro da Caxoeira, December* 30*th*, 1877.

"Before actually breaking ground to build our house I have taken some pains to ascertain clearly to whom the land on which we are appertains. There seems to have been some little doubt about the matter, and I did not wish to be informed, after our premises were completed, that we were trespassers and should have asked permission before commencing to build.

"I find the universal opinion to be that 'terra firma' unoccupied is the property of the nation, nominally, and is open to any one who wishes to take possession of it, by building thereon. Moreover, this spot was cleared by a detachment of soldiers sent up here at the request of a Mr. Piper, an explorer, who reported that he had been attacked by the Indians on the Purus. After the guard was withdrawn the place was used by Senor Benedicto de Medinos as the stopping-place of the little steamer under his charge. I am now convinced that we need ask the permission of no one, and that we shall, as far as the land is concerned, meet with no molestation.

"Senor Benedicto is at present on the river, and paid us a visit of some hours on the 24th. He seemed very much to regret that he and his wife were not here to receive Mr. and Mrs. Woods on their arrival, and assured us that had he known with any certainty that they were coming he would have waited here and done all in is power to make them comfortable.

"I hope to be able by next post to report our Mission premises in a fair way towards completion. A friend here who has just gone a two days' journey above this has promised to engage two men to assist us here; he also will give us his help. A man who is with us at the present has spent some days already clearing away brushwood, and looking out suitable trees of 'Madeira real' in the forest. I need not tell you that there is timber of all degrees of durability here, from that of a cabbage-stalk to that of a railway 'plate.' Side by side grow trees of equal height and apparently equal strength; but, while the one will last for many years under water or buried in the earth, its neighbour will become rotten in 12 months under cover. Hence it is necessary to be watchful lest those employed to erect your dwelling should neglect to use suitable material. That which we propose to use is known as Acariquára; it is one of the hard woods, and is of such specific gravity that it will not float in water.

"The man to whom I referred above was a customer (debtor) of a neighbour of ours. The creditor came to me a few days since and asked me if I would consent to pay the account, a matter of 8*l*., as he is about to leave for Pará and wished to receive his money. I had some scruples about taking a step which might appear like negotiating, but as the man is

one who bears a good character here, and whom I had previously known, and as I knew that by doing so I should give him an opportunity which he otherwise would not meet with of regaining his freedom, I consented. In addition to this, he is a good hunter, so I felt that his presence here might be a great advantage to us; he has gone hunting in the forest twice and each time returned with a good sized pig. As we had, with the exception of two or three days, lived on salt beef and pirarucu for four months, the change was most delightful.

"I have agreed to give him a certain sum and his food each day, of course putting the pecuniary part of his wages against the debt which I have paid. He seemed truly glad to know that within a few months he would be clear of a debt which otherwise might have kept him here for some years to come. On those days which he spends entirely at work for the Mission I shall put his wages down to the Mission account.

"The Romish Church does not seem inclined to leave us in undisturbed possession of the Upper Purus. The 'Anajas,' which passed here on the 28th inst., had on board a young monk; whether he has come to commence work amongst the Indians or merely to marry and baptize the Brazilians I have not yet learnt.

"We are awaiting anxiously the result of the Committees' application to the Government. Should it however not meet with the favourable reception which we expect, we shall not be discouraged, but look upon it as a call to us to put forth greater efforts to carry on the Master's work, in spite of the opposition of those who call themselves by His name but who would keep the light of His glorious Gospel from those sitting in darkness.

"I intend writing to Messrs. Singlehurst and Co., in Pará, by this boat, asking them to send us tiles for our house—the expense will be about 20*l.* to 25*l.*, but I think will be amply repaid by the comfort and security insured. The palm leaf roofs in general use for smaller houses here require renewal pretty frequently, and owing to the intense heat of the sun, are so dry that the slightest spark would be sufficient to set the whole in a blaze. Were such a catastrophe to happen we could not hope to save a tenth part of the property; besides this, a house with a tile roof is supposed to give the builder some additional right to the surrounding land.

"I fear you will imagine that we are very slow in our movements here. The fact is we could not obtain assistance in our work until the end of this month, as until the india-rubber cutters are driven out of the Vargems by the rise of the water, there is no obtaining men to work, except at an absurd rate of wages, and even then at the risk of greatly offending the creditors who expect their customers to work as long as possible at the Seringa that they may have large consignments to send to Pará.

"I am thankful to be able to report both Mr. Woods and myself as in tolerable health; we have both of us suffered a little, I think, for want

of fresh meat; in this season of the year I think we shall fare better as we are on high land, whither the larger game will soon be driven by the flooding of the 'Vargems.' Our hunter too, who is a 'filho da terra' and well up in the habits, &c., of all the inhabitants of the forest, will take care that we do not suffer in that way.

"W. THWAITES DUKE."

MANAOS.

THE following description is extracted from a very interesting volume entitled "Fifteen Thousand Miles on the Amazon," which we recommend to the perusal of all our readers interested in this mighty river; to the authors, Messrs. Brown and Lidstone, we are indebted for the engraving which forms the frontispiece of the present number:—

"It has been already explained that we did not, whilst at Manaos, seek for quarters on shore. A roomy and comfortable steamer, called the 'Ariman,' which happened to be in port, was placed at our disposal; and when she had to leave for Pará, a still more spacious steamer, the 'Icamiaba,' was given us in exchange. It thus happened that the aspect of the capital city of Amazonia with which we grew most familiar was the one it presented when viewed from the harbour. Stretching, as it did, along a considerable extent of shore, and occupying ground which rose in gradual undulations from the river, the appearance of the place was not a little imposing.

"Quite in the centre, on the crest of a small hill, stood the cathedral. At the time of our visit it was unfinished, though sufficiently advanced to enable us to judge what the building was intended to be like.

"On the left of the cathedral was a pleasant grassy square, planted with an avenue of palms, open to the river at the general landing-place, near which stood the market. Facing the water, on the quay, was an hotel, announcing itself as such by conspicuous letters on the end wall; and inasmuch as this is, with the exception of a small hostelry in a back street of the city, the only place of the kind in the Brazilian portion of the Amazon valley above Pará, it could not fail to attract our attention as a sort of novelty, though at the same time stirring memories of a not very distant past. Houses stretched away from thence westward over a low cliff, on which was also a tiny fort; and at the extreme left was the military hospital on a little island.

"On the right of the cathedral one noticed the Custom House, a three-storied building, standing on the bank of a wide igaripé spanned by a wooden bridge. Then followed a row of offices and shops reaching far away along the low shore to the eastward, broken only by another igaripé and bridge. On the hill behind could be seen the tower of the old church, rising above a mass of surrounding foliage. Not far from it is the elevated point from which the view of Manaos was sketched which forms the frontispiece.

"One long straight road, called Brazil Street, runs through the city, dipping sharply to the two igaripés. Near the western end was the palace of the President of the Province, but a more handsome structure was in course of erection on another site at the time of our visit. The houses of Manaos are not crowded together, as in the towns and cities of the old world, consequently it covers an area and makes a display quite out of proportion to the number of its inhabitants. The trade of the place is also very considerable. At one time we counted as many as ten large steamers in the port, besides a number of small launches—principally gun-boats belonging to the Government. Doubtless there is a fine future before this little city, but during the past its fortunes and population have greatly fluctuated."

PRAYER UNION FOR SOUTH AMERICA.

The following are the suggested subjects for prayer, Monday, April 1 :—

I. For Mr. Hugh McCaul, who is about proceeding as Catechist to join the Rev. W. T. Duke on the River Purus.

II. For the Rev. T. F. Thiselton-Dyer, who is undertaking the duties of Association Secretary in the Southern District.

III. For the Juvenile Missionary Association, that this new effort may be made the means of creating an interest in the spiritual condition of South America in the hearts of many young people, and of leading them on to great usefulness in the Lord's service.

Thanksgiving.

Thanksgiving for mercies vouchsafed to Mr. and Mrs. Langbridge on their journey out, and for the encouragements that were awaiting them at Chanaral.

Gleanings.

"BEHOLD I AND THE CHILDREN WHICH GOD HATH GIVEN ME."—Heb. ii. 13.

FOR all the work He hath undertaken to accomplish *He is able.* His power is infinite, His purposes immutable, His end secure. He cannot fail. Of this we should be fully persuaded that what He has begun to accomplish He is also able to perform, and that He will perform it. All whom He has given to Christ shall come to Him, and of all those whom the Father hath given the Son, the Son shall lose nothing, but shall raise up each individual of all that mighty multitude in the likeness of His own eternal glory and perfection. The work of Christ is the work of God, and must succeed. The work of the Church of Christ, as far as it is the work of the Lord, must succeed. Our own work, as far as it is His, must succeed. Our labour is "not in vain in the Lord." This assurance of the power and immutability of God was the rock on which our Lord Himself rested when rejected by unbelieving men.—*Illustrated Missionary News.*

"HEIRS OF GOD, AND JOINT-HEIRS WITH CHRIST."—Rom. viii. 17.

What are all the vain and empty titles of honour to the glorious and substantial privileges with which believers are dignified, and raised above all other men by Jesus Christ? He is the Son of God, and they are the sons of God also! He is the "Heir of all things," and they are joint-heirs with Christ! He reigns in glory, and they shall reign with Him! He sits upon the throne, and they shall sit with Him on His throne. Oh that believers did but understand their own happiness and privileges by Christ, they would never droop and sink under every small trouble as they do.—*John Flavel*, 1699.

"WHO HATH MADE THEE TO DIFFER?"—1 Cor. iv. 7.

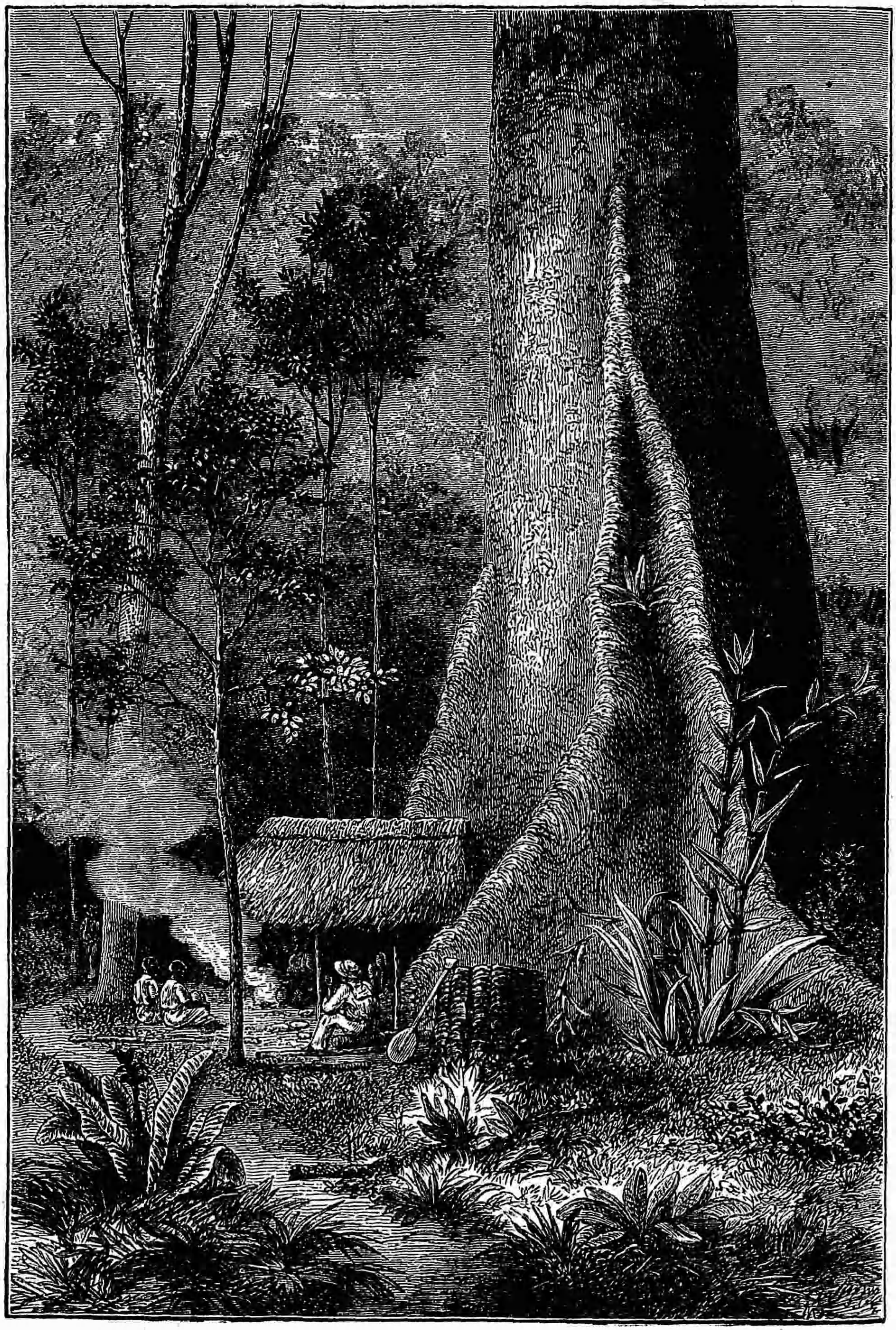
O my dear brethren! watch well your hearts; try and find out the causes and occasions of your many falls and failings, and you will in most cases see that they have arisen from forgetting that you must depend on God's mercy. If you have not run to the same excess of sin as some others, it is due to God's mercy. If you have been enabled to resist some temptations by which others have fallen, you owe it to God's mercy. You have the same deceitful and desperately wicked heart as others—the same evil and corrupt nature—the same downward tendencies; and if you are not so sunk as others, and have been raised from the degradation of nature "to sit with Christ in the heavenlies," it is because God has had mercy upon you. Yes, it is all mercy. Mercy calls sinners to the knowledge of the truth as it is in Jesus.—*Canon Reeve.*

HOME PROCEEDINGS.

THE work of the Society at home, though it hardly seems to keep pace with that carried on by new workers and in new places abroad, has not altogether stood still the last few weeks. In each of our three districts we can speak of some few places opened to us for the first time, as well as of visits paid to well-established Associations. An address was given to the Missionary Union at Cambridge, and considerable interest seemed to be aroused in the minds of various undergraduates at different colleges. It is hoped that Bishop Stirling may have St. Mary's pulpit some time in the October term for the advocacy of the Society's work. We are glad to say York Minster has been readily promised us by the Dean; and it is proposed that a lawn meeting should be held at the same time, Mrs. Childers Thompson having kindly offered her garden for the purpose. There is indeed no lack of sympathy for South America in York; and we trust that the sermons and meetings in connection with St. Mary's, Castlegate, may strengthen the hands of our Hon. Secretary. While we are speaking of the North, we may add that new ground was broken by a very successful drawing-room meeting at the house of Francis Fox, Esq., of Saltburn-by-the-Sea. In spite of bad times in the Cleveland iron district, nearly 10*l.* was collected. Mr. Reed had a good meeting on March 7th at Hessle, where the son of our Leamington Hon. Secretary is curate. He is at present engaged in taking the spring meetings and sermons at Aberdeen, Huntly, St. Andrew's, and Glasgow.

Mr. Welby has visited a good many places in the last few weeks in the counties of Notts, Lincoln, and Derby; but his most important work has consisted of a series of drawing-room meetings taken by him, with Mr. Clough, in the different parts of Birmingham. The Society is much indebted to those ladies who lend their rooms and incur no small amount of trouble to further our work. The Guild Chapel and Alveston Church, Stratford-on-Avon, between them gave us more than 10*l.* on March 11th, and may open the door to other places in that neighbourhood. In the South, lectures, with dissolving-views and diagrams, have been given at Finchley, Ongar, Mitcham, Limehouse, Pen Selwood, Northwick, and Winkfield. The last five of these are new openings; and at Winkfield, where the Society received a hearty welcome from Canon Elliott, Captain Stephens' lecture was attended by one of Prince Christian's children. Plymouth and Bournemouth have just had their anniversary meetings; and at both there appears to be some extension of the South American constituency. At Bournemouth the meeting held at the house of our old friend Admiral Sir James Sulivan was presided over by Dean McNeile, and was addressed by the Rev. W. H. Lloyd, of Valparaiso. At Plymouth, the Vicar of St. Andrew's presided, and the audience at the Royal Hotel was far larger than we have usually had in the Charles' School. Our main want is an opening to some of the best pulpits in the "Three Towns." Our Plymouth Association will, in spite of the energy of our devoted Hon. Secretary, never be what it should till the clergy do something for us in their churches.

H. S. A.



SILK COTTON TREE (p. 118).

THE SOUTH AMERICAN

Missionary Magazine.

MAY 1, 1878.

LETTERS.

DURING the past month letters have been received from the Bishop of the Falklands; Revs. W. Thwaites Duke, W. T. Coombe, W. H. Shimield, R. Croker, J. H. Gybbon-Spilsbury, B. C. Huntly, G. A. Humble, T. Bridges, and R. Langbridge; Messrs. W. T. Woods and J. S. Robertson.

BUSINESS.

THE usual Monthly Meeting of the Committee was held on the 9th ult.

The Rev. J. W. Marshall, B.A., Vicar of St. John's, Blackheath, was elected a Member of the Committee.

Annual Report for the past year was presented, and received a few corrections.

Foreign correspondence was read in full or in part.

A vote of thanks was passed to the Auditors.

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

FINANCE.

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

Total amount received during the month of March was £475 17*s*. 8*d*.

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

GENERAL INTELLIGENCE.

WHEN our last month's Magazine was being issued, we were in some degree of suspense as to the results of a missionary visit paid by our Bishop and Mr. Bridges to the interior of the mainland of Tierra del Fuego, where dwell a tribe known as the Ona Indians. Our readers will remember that Mr. Bridges has alluded to these people more than once in giving details of his work at Ushuwia, and has expressed his desire to get at them in their own homes. The account of the journey of the missionary pioneers from Gente Grande Bay, opposite Sandy Point, to Useless Bay, south of Cape Boqueron, will, we are sure, interest our friends. And though timidity seems to have deterred these Indians from all intercourse with the Bishop and his companions, yet knowledge has been gained of their country, and Mr. Bridges offers to renew the experiment next spring.

There is one very encouraging fact mentioned in the Bishop's letter, and it shows the marvellous influence Ushuwia has exercised as a civilizing agency on the country at large. "It was very gratifying," writes Dr. Stirling, "to find at Yendagiah and other places that the natives had with admirable care, and not without much labour, fenced in ground and planted it, and are looking forward gladly to the fruit of their labours. At Gable Island and Ushuwia I purchased butter from the natives, and at Yendagiah, turnips (not to mention fish) for the use of the ship. I have personally inspected but three places. I am told, however, there are nine where, on their own account, and without supervision from us of any kind, the natives have laid out gardens and built themselves either improved wigwams or modest houses of wood or split logs. You may take for granted that the Indians, who have thus shown an appreciation of our civilization, are not altogether unreached by Christian precept and example. They have yielded, and will yield more and more, to both."

But while we may rejoice in the news from the South, we

are much grieved to hear from the Northern Mission of the failure of Mr. Woods' health, and the necessity of his return to England. All our friends must feel for Mr. Duke in his solitude, and we have thought it well to invite our Prayer Union to remember him on the 6th. According to present arraugements, Mr. McCaul will sail on the 30th of this month, and can hardly, therefore, be at San Pedro till August.

The accounts from the River Plate are satisfactory so far as work is concerned, and we cordially congratulate Mr. Coombe on the opening of his School-room, in which he interested so many of us at home last autumn. Mr. Shimield writes from Rio in good spirits at the prospect of beginning his work afresh in the Uruguay after his six months' change. We are sorry to learn that our indefatigable Chaplain at Frayle Muerto had a sharp attack of fever and was quite laid aside for a few days. Later advices, however, tell us that he is almost well, and hopes soon to be at work again.

Dr. Humble in his diary, which covers some months' work, gives details of the mutiny at Sandy Point and an attack on English and Welsh settlers by Indians further up the Rio Negro than Patagones. There seems to be a tendency now on the part of our countrymen to settle nearer the town than they have been living hitherto.

A month ago we were able to announce the safe arrival of Mr. and Mrs. Langbridge at Chanaral, and it is very pleasing to find that Church matters are progressing there most favourably. Our Chaplain, writing on Feb. 5th, says, "We quite hope to commence building a church in a few weeks, most of the money being already subscribed." The account we publish this month of his first sermon at Las Anemas will, we are confident, be read with great interest.

Turning to our Home Work, which after all is very closely connected with that carried on abroad, we would just remind our friends that the Annual Meeting is fixed for Monday, the 6th inst., at Lambeth Palace, at 3 o'clock, and that the Archbishop of Canterbury, though for many years a patron of our work, now takes the Chair for the first time. We sincerely trust his Grace may be well supported, and that

there may not be a seat to spare in the body of the room; and though it may seem unnecessary to indicate the position of Lambeth Palace, it may be well to mention, for the sake of those not very familiar with London, that it can best be reached by way of Vauxhall Bridge from all parts west of Victoria Station, and from other parts by Westminster, or by steamer from any of the metropolitan piers.

We have much pleasure in adding that the Rev. Sir Emilius Bayley has kindly placed his church at our disposal for our Annual Sermon, which will be preached on the morning of Ascension Day (30th), by the Rev. H. Webb Peploe, B.A., Vicar of St. Paul's, Onslow Gardens.

H. S. A.

SOUTHERN MISSION.

Tierra del Fuego.

MR. BRIDGES sends us the following description of his recent expedition with the Bishop:—

"*Dawson Island, 'en voyage' to Sandy Point, March 1st*, 1878.

"I must now inform you of our late excursion in Onaland. At noon on Wednesday, Feb. 20th, we left Sandy Point for Gente Grande Bay, having three pack horses on board, most kindly lent and shipped for us by the Government. The wind being light, we did not reach our anchorage till 6 p.m. On our way we saw large smokes to the southward of the bay, and on arriving there was a large smoke up in the hills at the head of the bay, where was evidently an encampment of natives. After tea we landed, and walked about for an hour and a half. We found the land for a long distance from the shore worthless, being wholly ruined by warrens of diminutive sáapye, a rat-like animal. The chief feature of these creatures is their front teeth, which are an inch long, and describe an arc of 90 deg. In walking we were frequently sinking through, and had to take off our boots to empty them of the dry earth. The soil is very dry, being too readily drained of its moisture by the bed of shingle underlying it. We came across several 'lagunas,' which were dry. There was no

saltness perceptible on the plants which grew in them, which were encrusted with a salt-like powder peculiar to some water plants. The beds of these 'lagunas' consist of pipe-clay, which is largely taken up by the water and held in solution, as we found in a large lake further inland. This water, when disturbed by winds, raises abundant foam, and as this parts with its air and moisture, a considerable amount of meerschaum is deposited. I hear there are 'salinas,' or salt ponds, on the north coast, and in an inlet to the south of Gente Grande Bay one such was found with a considerable deposit of salt.

"On Thursday, first thing, the horses were landed, and preparations were made for our walk. We fairly started about 3 p.m. When all was ready, his Lordship called us together, and after a few words of advice and encouragement engaged in prayer, commending our effort to the blessing of God.

"The day was fine, and the wind blowing fresh from the S.W. We walked hard till 6 p.m., going in an E.S.E. direction towards a gap in the range of hills where we purpose crossing them. Having attained this point, we purpose continuing the same course for another day, and then to diverge to the right, and strike the shore of Useless Bay a few miles within Cape Boqueron. We found the coast of Gente Grande Bay much indented by deep bays. The vegetation differs greatly from what prevails in the south, and many birds are numerous here which are never seen at Ushuwia. During this first afternoon we came across three large hounds which we suppose to belong to the natives whose smoke is visible to us, bearing E.N.E. of us. At 6 p.m., reaching the shore of a large lake, whose shore is fringed with a narrow belt of luxuriant grass, we pitched our tent and stayed the night.

"I should have stated that our party consists of seven persons, viz., his Lordship, Mr. Beattie, myself, Harry (cook of the 'Allen Gardiner'), and three Yahgans, whose names are Dataminik, Samuel, and Oosiahgoonjiz. His Lordship superintends all. Each of the natives is coupled with one of us in charge of the several horses and baggage borne by same. Thus we all clearly know our work.

"Having pitched tent, we staked the horses, had tea, supplicated the God of all mercy, and retired. We in turn kept watch. The immense flocks of plovers and divers other birds frequenting the lake much disturbed our rest. The natives' dogs also were prowling about during the night. However, we were cheered by a fine moonlight night and glorious sunrise.

"We rose the next morning (Friday, 22nd Feb.) betimes, and were ready for starting at 9 a.m. We made a détour to the left, round the head of the lake, some three miles. On our way we entered a large grass valley, which was exceedingly beautiful. The grass was luxuriant and of good quality, and of divers kinds, and up to our hips. This valley was but slightly lower than the land on either side; it had no watercourse, was

some two miles long, and had an average breadth of about 90 yards. The land beyond was a waste.

"Having rounded the head of this lake, which is about 8 miles by 4, and runs in an S.W. and N.E. direction, we resumed our course to the gap. At 2 p.m. we entered the hilly land, which, in a direct line, is about six miles from the nearest coast, and rested for a while in a large bushy valley. About 4 p.m. we came across a beautiful lake of purest water. This lake was surrounded by hills, and probably was fairly deep in the middle.

"In the flat lands there is neither grass nor berries, but among the hills berries are most abundant, and many of the larger valleys are covered with the best grass. Though we approached this day the neighbourhood of the native encampment we saw no natives, or rather we had no contact with them. His Lordship thinks he saw two, and felt almost confident he saw one at no great distance hide himself among the bushes. The same dogs we saw yesterday we came across again to-day. They went towards the smoke of the natives' encampment; and we judged, after former experience, that if, on our discovering ourselves to the natives, they did not approach us, it would be useless our attempting to approach them. Therefore, we did not diverge from our course, which led us past the natives' encampment; and they must have been aware of our presence, as we kindled signal fires, which were visible from every direction. To-day we have seen many guanacos, but the watchful creatures, generally posted on the summit of the hills, evaded every attempt to reach them. At 5.30 p.m. we encamped for the night beside a large brook, where the best grass abounded. Save in places where there is no soil to burrow in, and in the swamps, there is not a yard of land free of the sáapye burrows. Thus each night it was necessary to level out our floor with the spade. The bulk of the land we travelled over to-day was worthless. In fact, this valley where we are now encamped is the first good land we have reached since leaving the grass-flat mentioned before. To-day we met with immense flocks of geese, plover, and widgeon, and abundance of goosh and diddy berries of finest quality, of which we ate largely. The Gap is still a day's journey ahead, being quite double the distance we anticipated.

"*Saturday, 23rd February.*—Last night was beautifully fine, but this morning it rained heavily. By noon, the weather having cleared up, we started, again making for the Gap. From the hills we had an extensive view across the Straits, and of the coast line from Philip round Gente Grande, and for many miles to the south of it. Here we saw very extensive lakes close to the shore, separated from it by mere strips of flat land. One large lake, as blue as the sea, appeared as though it was an inlet of the same; and we made a détour towards it, to ascertain the truth, intending to descend to the coast there and survey it, if it proved to be an inlet of the sea. Soon finding it to be a lake, we resumed our course to the 'Gap,' which we reached at 5.20 p.m. We lit signal fires to the

'Allen Gardiner,' which was still visible, and descended into a valley on the east of the range, where, beside a fine brook, and in the midst of splendid pasture, we again encamped. We have seen very few traces of the natives to-day: guanacos we have seen in considerable numbers. There are fine longitudinal valleys among these hills, with lateral ones meeting them from the hills on either side. The descent is slight and even, and but for the distance from the sea, the absence of harbours, and the broad belt of waste and burrowed land between the hills and the sea, these valleys might be turned to good account. In all the dry land, high or low, the sáapye abound. This land chiefly is a succession of hills, basins, and rolling prairie land. Bushes abound in the lateral valleys, and grass in the principal ones, in which only water is found. The south-east slopes are better covered with soil and pasture than the north-west, and peat abounds in the large valleys within the hills, but is entirely absent on the sea side of the range. The bushes are not in these parts large enough to supply fuel, save for occasional use. In order to cross some of the brooks we had to make considerable detours, so that we have winded in and out among the hills, giving the natives, if in our vicinity, ample opportunities to discover and approach us, but as yet in vain.

"*Sunday, Feb. 24th.*—Had a fine night, and the day opened with splendour. We rested, and had religious worship; and at 1.30 we started for a short march, thinking this, under present circumstances, preferable for all, than a listless, idle day. At 5 p.m., reaching a place suitable, we encamped beside a fine stream. The day closed in with rain, and we are now enclosed by a rolling land, and the sea is hidden by intervening hills.

"*Monday, Feb. 25th.*—A splendid day. Had a good march to-day, and reached the shore of Useless Bay, about 3 p.m. Most of our journey was through a forest of tall bushes, through which it was difficult to force our way, and many of them were the thorny berberry. There were many fine clumps of lanadura, standing up in remarkably compact masses above the surrounding bushes. These clumps increased in girth upward, and ended in table-like flatness at top. The appearance of this bush-land from a little distance gives one a strong idea that the land is covered with dense forest. The soil is deep and rich in this extensive tract of bush-land, which prevails for many miles from the hills seaward around this bay. We encamped early, close to the seashore, under a barranca. To-day, though we have seen more signs of native life than before, the natives have not discovered themselves.

"*Tuesday, Feb. 26th.*—A strong S.W. gale all day. After breakfast and morning prayers we struck tent and trudged along towards Cape Boqueron, seeking a good place for shipping the horses. After walking about two hours we were pleased to spy the 'Allen Gardiner' in the offing. We lit signal fires, and seeing them from the vessel the mariners directed her

course towards us. The gale being fresh, and the bay exposed, they shortly hauled off and lay to. We on shore selected a place and pitched tent for the night

"*Wednesday, Feb. 27th.*—The 'Allen Gardiner' came in at 7 a.m., and after breakfast we prepared to embark. The weather was very favourable; had it been otherwise we should have been driven to seek a more sheltered spot in Fenton Inlet, to the north. The day was calm, so that we are at 9 p.m. but a few miles off the place of embarcation.

"*Thursday, Feb. 28th.*—Last night it blew hard from the west, and we sailed under small canvas towards Dawson Island, and to-day came to an anchor in Gidley Cove, on its east coast. Here we more securely fixed the horses, and remained the day, which turned out very fine.

"*Friday, March 1st.*—A fine day; light wind from the west. Weighed anchor, but made very little progress all day. In Gidley Cove are the remnants of the futile French settlement attempted some years ago. We here again saw no signs of native life. At nightfall we saw smoke rising in the neighbourhood of Cape Valentyn, the northern point of Dawson Island.

"*Saturday, March 2nd,* 10 *a.m.*—We are now in Fresh Water Bay landing the horses. We anchored at 9 a.m. to-day. I have been ashore, and see this country to be capable of producing crops of oats, barley, potatoes, and other roots with advantage. Here there are some acres of land in barley, which will be fit for the sickle in three or four weeks. Directly the horses are landed we shall be off for Sandy Point. The wind is N.W.

"T. BRIDGES."

LETTER from Bishop Stirling, acknowledging the receipt of a parcel of clothing, has been sent to us with the hope that its publication may stimulate and interest other working parties :—

"*Keppel Island, Dec. 29th,* 1877.

"I have to-day received in good condition the articles of clothing you have so kindly sent for distribution among the Indian women. The garments are admirable in make and material, and will prove most useful. In a fortnight I shall be starting for Tierra del Fuego, and no present could have come more opportunely, for I shall have great demands made upon me for clothing of all kinds. To yourself, and to those kind friends who form your working-party, my warm thanks are due. I value very highly this ministry of love. Without such generous co-operation on the part of friends at home, we should be often distressed in feeling, and cramped in our attempts at

usefulness. As it is, these gifts come to confirm and illustrate the teachings of benevolence, the laws of Christian brotherhood.

"Only yesterday I reached Keppel Island, my daughter being with me. Our next movement is towards Tierra del Fuego. Once there, my plan is to look out for a good site for a new station. Many things have to be considered:—(*a*) convenience of the Indians, (*b*) our own convenience (*c*) pasturage for cattle, (*d*) anchorage of ships, (*e*) accessibility. Snow-capped mountains and forests on one side; a stormy sea and almost harbourless coast on the other, make the choice difficult. But I hope the proposed survey may lead to some definite result.

"Meanwhile we have the great satisfaction of knowing that Ushuwia is a centre of Christian light and mercy, and that should the formation of a second station be delayed, there is yet a deepening and expanding influence for good in the presence and work of Mr. Bridges and his companions.

"The Indians on Keppel Island at present are sixteen. There is another, an invalid, at Stanley, and in the 'Allen Gardiner' there is one. We have thus eighteen in contact with our Christian life and civilization in the Falklands. Some of these are very promising; but all may be expected, on returning to their own people, to deepen in their minds the sense of value belonging to our instruction and goodwill. We have, however, been dealing almost exclusively with one tribe, and our ascendancy over its members is morally complete. They are most friendly, and anxious to secure the presence of the missionaries amongst them. There are, however, other tribes not so friendly, and not so docile, I fear, owing to their having been exposed for generations to the attacks of foreigners. With these we shall have for a time some trouble, and possibly some risk; but I feel persuaded that our way will be made plain, and that Christ's Kingdom will find a place even amongst them.

"For your help and sympathy I heartily thank you, and I will ask you to express my cordial thanks also to your friends and co-workers.

"I am, yours very truly, WAITE, H. Falkland Islands."

RIVER PLATE.

Argentine Republic.

ROSARIO.

THE following short letter from Mr. Coombe will be of special interest to those who had him staying with them last autumn:—

"*The Parsonage, Rosario, Feb.* 12*th*, 1878.

"Besides my Sunday duties I have visited nearly every family in my widely scattered district since my return, which at this season of the year is not light work. On

the 27th of January I held two services in the camp, the morning service at 11 o'clock, at the Estancia 'Las Rosas,' and the afternoon at 'Las Lomas,' both distant about 70 miles from Rosario.'

"I am thankful to say that our English service is always read on Sunday at two of these Estancias, and I feel extremely thankful that several always remain to the Holy Communion, and I know that the services are appreciated by many who take an interest in religious matters.

"At Rosario we opened the new year with an early morning service, which was well attended, and enjoyed by all present.

"On the 4th of February we took possession of our new schoolroom, though not quite finished; both carpenters and masons are still busy on the work, but I hope by the end of the month it will be completed. We now have accommodation for 100 children, and the room will be exceedingly useful in the winter as a lecture room, which has been a great want. I am having the forms made with reversible desk, which turn down and form a comfortable seat; there is a class room adjoining the school which I intend for a library that I hope to form for our young people, and towards which I shall be thankful to receive contributions of suitable books from our friends in England; many of them are growing up into intelligent men and women, and I am anxious, having created the desire, to supply them with religious and useful literature. Hitherto I have often had to write of the material progress of the work, a necessary part of a missionary's labours in a new country, and I trust by the close of this year our buildings will be completed, and I may be pardoned for saying I think we have one of the prettiest little spots in South America; but whilst this has been going on the moral and spiritual have not been neglected, and I am hopeful for the result in years to come. There is a great door of usefulness opened up to us in this country; may God grant wisdom and grace to His servants to use it wisely.

"W. T. COOMBE."

CORDOBA.

UNUSUAL storms, our readers will see from Mr. Gybbon-Spilsbury's notes, have visited other parts of the world besides our own little island.

"*Cordoba, Feb.* 24, 1878.

"The work has been proceeding as usual. The day-school promises well, although it must necessarily be for a time a great expense. Last Sunday afternoon there was a most frightful storm of wind and rain in Cordoba, such as has

never occurred in the recollection of the oldest inhabitant. The wind especially was something terrible. You may remember that I gave you some time back a description of the beautiful 'Paseo,' constructed by Viceroy Sobremonte, in the old Spanish days. It was the glory and the beauty of Cordoba, and travellers can recollect how they marvelled at the height of the trees and at the lovely vista of the sheet of water. Truly we must say it 'was' beautiful, for it is now a thing of the past. The largest trees, chiefly poplars, thirty-four in number, were completely uprooted by the force of the wind. Many of the smaller but more shady weeping willows were cut down by the fall of these monsters. The stone and brick parapet around has been broken in many places. In the centre of each side was a large portico gateway. The one on the south side was lifted up bodily, without the displacement of a single stone, and fell down almost intact, but for the shock, on the other side of the path.

"Other places have suffered too. The goods-shed and the coal-shed belonging to the Central Argentine Railway Company's Station were blown away. Parts of the latter were found on the other side of the river Great damage was done to goods stored in the deposits. Across the river, in the station of the Tucuman line, a train of loaded waggons was caught, driven a short distance along the rails, and then capsized bodily. You will remember this railway is narrow gauge—very narrow gauge—one metre only.

"Of course, to private property the damage is almost incalculable. Houses and walls were blown about like rags. The rain, too, flooded the whole of a suburb called the 'Pueblo Nuevo,' leaving many houseless families. In the lower town not a house escaped several feet of water. It is to be hoped that many a long year may elapse before another such tempest. Please excuse a short letter this time. I have not been ver well, and feel my head too dizzy to write much.

"F. H. GYBBON-SPILSBURY."

Uruguay.

FRAY BENTOS.

SOME interesting details of a pastoral visit to the camp district, lying between Fray Bentos and Monte Video, are furnished by our Chaplain at this Station. Not a few of the estancias mentioned have, we believe, never before been visited by a clergyman.

"*Monte Video, March 2nd*, 1878.

"I started from St. José, a town situated about seventy-five miles from

this, in the direction of Fray Bentos, overland, and about one-third of the entire distance to that place. From St. José I took a diligence at five next morning for a place called the Lata del Perdido, twenty-one leagues. I got a most tremendous pounding and jolting (twelve hours). That night I slept at the house of a certain Don Juan Cardone, whom I had met casually in the diligencia; he promised to convey me next morning to the house of Mr. Bennett. I had given notice of Divine service at his house on this day (Sunday, Feb. 10th) but nobody came; a perfect deluge of rain kept them all away. Next day several people came, some of them a long way; we had a very interesting service. I baptized the two youngest children of Mr. and Mrs. Millard-Bennett, and solemnly received into our Church the three elder ones. I also baptized a child of Mr. and Mrs. Goldsworthy, three-and-a-half years old. All the parents expressed themselves most thankful for my visit and services.

"A gentleman of superior education and intelligence gently brought his wife to comprehend the blessings of our purer form of doctrine, &c., and the disgust which she experienced at confession completed her conversion. I was happy to be permitted to explain to her much from the Spanish translation of our Book of Common Prayer, and especially from the Communion Service, which seemed to confirm and comfort her. She will have all her children brought up in the Protestant Church, and has had to bear incredible trials from her own mother and most of her family, and therefore my visit was most opportune; and I trust, by the agency of the Holy Spirit, may prove beneficial.

"We visited Mr. Gibson's place, the great drabble estancia 'Perdido,' where we were most kindly and hospitably received by Mr. Boote, the manager, with whom I have arranged to hold Divine service there in April, and he hopes to collect a good number. We then rode on to the estancia of a Mr. Robert Imlack, where I passed the night. The heat of that day was as great as I have ever felt anywhere, and I was glad to rest on a stretcher or cattary, not without a small gathering for family prayer. Next day I went back by diligencia over the same weary twenty-one leagues, rendered more rough by heavy rain, to San José; thence next day, by train, to Monte Video; just a week's work, and a long distance. Next Friday I start by the train to Duraquo, 128 miles on the Central Uruguay Railway, whose directors have kindly given me a free pass to and from; thence by diligencia to Porongos, thirty-six miles. Round Porongos are the houses of four English families—Messrs. Garland, Short, Sloane, and Jepp. I am to be the guest of Mr. Short, and have given public notice of Divine service on Sunday next, 10th March, at his estancia of Sherenden.

"RICHARD CROKER."

"*Fray Bentos, Uruguay, S.A., March* 16*th*, 1878.

"I wrote to you from Monte Video on the 2nd of March, giving a description of my last missionary tour, by San José, into a district not

previously explored by me, inhabited by four or five families to whom the Gospel message was (more or less) acceptable, and by all of whom the humble, unworthy messenger was most kindly received. I mentioned that I had arranged another tour, by way of Duraquo, a town of 5,000 inhabitants, in the very centre of the Banda Oriental, about thirty miles from Porongos, a smaller town,—around which five or six English and Scotch homes are grouped at intervals of twenty to thirty miles apart. From that tour I returned home to Fray Bentos, and proceed to give yon a detailed account.

"On Friday, 8th March, I started by train from Monte Video at 7 a.m., arrived at Duraquo 3 p.m. There a diligencia was ready to start for Porongos, in which I took a seat. There were several sacks of maize and heavy luggage on the roof. The body of the vehicle was loose and ricketty; you could see the planks at each end sliding an inch or two each way on their edges, while those comprising the roof not only slid, but bent downwards, alarmingly, as the crazy old carriage swayed about over the bad passes. The worst was a pass (playfully so called) over a stream close to the town of Porongos. Here the driver, for the first time, shouted through the front window, 'Agarre' (hold fast). We shot down an inclined plane, five feet deep, at an angle of 45 deg.; then through a slough of thick black mud, eighteen inches deep; then into a ditch up to the axles. Of the horses, some leaped it, others floundered through; but they pulled us out somehow, shaken and breathless. When we came to Porongos we were asked to subscribe a trifle—to mend—not this pass, but the ribs of the unfortunate quarteador, whose horse fell as he was piloting the diligencia over this identical pass on its last trip; the horses trampled on his poor body. Mr. Short and his brother, and a Mr. Morris received me on arrival at 7.30 p.m., so we had supper and went to bed. Mr. Short is the son of Dr. Short, of Harrowgate, a well-known medical practitioner. Mr. C. Short has been ten years in this country—an active successful colonist. His comfortable house at Sherenden was appointed to be our church for Sunday, 10th March. A large congregation was hoped for, but a deluge of rain poured down all Saturday night, which kept many people away. However, we had about fifteen, who seemed to enter heartily into the services. I baptized three children of the Shorts—a pair of twins nineteen months, and a baby one month old. The parents were married in January, 1869, and they have nine children, perfect pictures of health. At nine o'clock that Sunday evening I read from their fine old family Bible, 2 Cor. iv.; 'Therefore, seeing we have received this ministry, as we have received mercy, we faint not.' And truly I did feel deeply thankful for the mercy which had preserved me through this trying journey of nearly two hundred miles, and enabled me, at its close, to 'faint not' mentally nor physically.

"On Monday, 4th, I was requested to receive into the Church three children of Mr. M'Ewen, who had been baptized by Roman Catholic

priests in default of a Protestant clergyman. The mother is a French Basque, who has become a Protestant, and wishes her children to be brought up in that communion. The father of Mr. M'Ewen is a clergyman in Scotland. It is surprising what a number of the sons of clergymen I meet in camp life.

"On Tuesday, 12th, Mr. Short started in his cart with my valise, his brother and I on horseback, to visit Mr. and Mrs. Garland, twenty-six miles distant. The cart was to have overtaken us, and given me a lift (as I did not feel quite fit for so long a ride in the intense heat). We went on for three hours at a foot pace, but no cart appeared; we then started to gallop the rest of the way, arriving at sunset. Soon after Mr. Short arrived, his horses got tired on the weary way, as well they might. A kind welcome awaited me at the house of Mr. and Mrs. Garland, who gladly availed themselves of my visit to have their two youngest children baptized (they have seven). Mr. Garland is son of the Rev. N. A. Garland, Vicar of St. Matthew's, Brixton. They were very glad to receive a clergyman in their camp dwelling, and requested me to come again. Mr. Garland conveyed me next day to the Perdida in a dog-cart, three horse abreast, and a mounted man in front. We had to cross two fords of the 'Arroyo Grande,' horses nearly swimming, several shocking bad passes, and a rugged road. We arrived safe in five hours. Next morning I took my seat in a diligencia for Mercedes, passed a night, rendered sleepless by mosquitos, and home here next morning.

"RICHARD CROKER, M.A."

Chili.

CHANARAL.

OUR Friends who assembled at our Office to take leave of Mr. Langbridge last November, will feel that the prayers then offered have been abundantly answered. Last month we recorded his safe arrival, which was our subject for prayer; and now the accompanying letter seems to show that the blessing we sought for his future work has already been granted.

"*Chanaral, March* 5, 1878.

"I am very glad to be able to report the continued success of your cause in this extreme outpost of your little army. The services are still very well attended, and the interest—I may almost say the enthusiasm—of our

people in Church matters shows no sign of abatement. Nearly all the amount required for building a church has already been raised, and the work will probably be commenced in a few weeks. I hope to be able to send you a plan next mail.

"Last Sunday morning, for the first time, I held service—which it is proposed to repeat monthly—at a mining colony called Las Anemas, 16 miles inland from this. Twelve friends from here, mostly members of our choir, accompanied me. Although, owing to a mistake, the news of our coming only reached the place some two hours before service time, I think not more than three English persons, out of the full complement of 22, were absent from the first celebration of public worship in the little desert colony, several coming a distance of two miles. The 'bodega' (warehouse) of the Railway Station was temporarily converted into a church by kind permission of Mr. Guthrie, Manager of the line, who is one of my strongest supporters in all good works, and it answered the purpose capitally. None of the English people at Las Anemas had had an opportunity of joining in Protestant Christian worship before since they left Cornwall, a period varying from a few months to as much as 20 years; and it was very striking and touching to see their eager interest in all that was said, and read, and sung, so different from the listless indifference, as to an oft-told tale, that often chills a preacher's ardour at home. I preached from Prov. xxv. 25, which seemed to present itself to me the night before, when I was looking for a subject, and which struck me at once as singularly appropriate to the occasion: 'As cold water to a thirsty soul, so is good news from a far country.' Each clause suggested a local application. First, there is a reference to that scarcity, and therefore value, of water, which is a principal feature of this desert land. (There is *no* fresh water within a very long distance of this place. Condensing the water from sea-water is one of the leading industries of Chañaral, whence it is sent by mule-carts to distances of 50 or 60 miles up the coast and island, and sold at as much as 4*d*. and 5*d*. a gallon.) Of course, this led me to invite all the 'thirsty souls' present that had found the pleasure of this world only 'broken cisterns,' and were still restlessly craving for the satisfaction of a 'hidden want,' to 'come and partake of the water of life freely.' The application of the second clause of the verse was equally *apropos*. By the generous aid of your Society, in conjunction with their own zealous efforts, I had been enabled to bring them 'good news' indeed, the best of all news, 'glad tidings of great joy,' the news of redeeming love from a 'far country' in two senses. (1) From that far distant island in the North Sea that has been so signally blessed with Gospel light, and which they all—even the young, who, being born in Chili of English parents, had never seen it; and the old, who could not hope to see it again—so fondly and proudly spoke of as 'home'; and (2) from a still farther country, even the land that is very far off, 'the city which hath foundations, whose builder and maker is God.' 'Good news'—a perfect synonym for the word 'Gospel'—which we are

all by nature too apt to undervalue, and which my hearers, living far remote from the good influences of Christian ordinances, were specially liable to disregard. May the word spoken then for the first time, and now, please God, to be periodically spoken in Las Anemas, not be spoken in vain. Ask our friends to pray for the Spirit's watering upon that 'barren and dry land where no water is,' so that 'the solitary place may be glad,' and 'the desert may rejoice and blossom as the rose.'

"R. LANGBRIDGE."

NORTHERN MISSION.

The Amazon.



IT will be with real sorrow that our friends will read the account Mr. Duke gives of Mr. Woods' condition, as also the report our catechist furnishes of himself:—

"*Sao Pedro da Cachoeira, River Purus,*
"*January* 30*th*, 1878.

"You will receive a letter from Mr. Woods by this mail, which I am sure will cause you much trouble. You will see by the entries in his diary that he has suffered almost continually from diarrhœa since July 12th. Remedies have been of little avail, rendering him better for a few days, but soon appearing to lose their efficacy; the most useful of them has been chlorodyne, but even this was not always of use, and my stock of it has now run out. We have many times conferred on the subject of his writing to say that he must return to England. I have persuaded him from this hitherto, in hope that he might before long become acclimatized, although it appeared to me to be hardly possible, so continued have been the attacks. He suffers very much on these occasions, though in the intervals he seems free from pain. I have read the medical works which I possess, both homœopathic and allopathic, but without being able to discover a medicine which would do him permanent good. Of course he has been most careful to regulate his diet as far as is possible here.

"I feel deeply the loss it will be to our Mission, and the great disappointment to the Committee and all those who take such a deep interest in this work. I have but little hope that when the end of next month comes it will find Mr. Woods so much stronger that he will determine to remain some time longer. I fear that his constitution is one quite unfitted to endure the intense heat. I can discover no sign that he is suffering from any organic disease; as far as I can understand it, it is want of tone, produced by the hot, damp climate, at the same time no doubt the poverty of our diet is one of the principal causes.

"It is a source of real grief to me to see our Mission deprived of the services of Mr. Woods, whose heart was truly in his work. He has shown himself at all times most energetic and ready to take his share of the difficulties which have to be encountered by us here. I can well see that it is a great trial to him to give up work on which he has heartily entered, and in which he was likely to be most successful. He has made rapid progress in both Ipuriná and Portuguese.

"Equally much do I feel parting with a friend to whom I had become much attached. As to being left alone here in the work, I do not fear any difficulty. A friend who is helping us in our house building, and the man who has already been working for me here, will be in the house with us; and the work of raising our new house will be carried on as rapidly as possible. Of course, I shall be more or less a prisoner, for I do not trust anyone here except my own immediate companion.

VISIT FROM AN ENGLISHMAN.

"There is at present a young Englishman staying with us here, who has come out in the hope of making a little money. He was second officer on the vessel in which Mr. Resyek returned to England. He seems to have been greatly interested in Mr. Resyek's accounts of the river, and the opportunities it affords for negotiating. The first I heard of it was a report from Manaos that two more missionaries were on their way to join us here. To this, of course, we gave no credence; but I began to think it must be true when I saw an Englishman on board the 'João Augusto,' and was asked by him if I had not heard from Mr. Resyek that he was coming. It seems Mr. Resyek has endeavoured to dissuade him from coming, but he had made up his mind to it. Of course, I can but offer him some hospitality for a time.

ILLNESS OF WARISAMBA.

"You will be sorry to learn that our last received Indian boy, of whom I spoke in a former letter, has been seriously ill for some three weeks, and at present is lying in such an emaciated condition that I cannot tell whether he will live beyond the morrow. It is the result of the vice so common amongst Indian children, and even the children of Brazilian parents, viz., eating dirt. It seems that, in spite of constant watchfulness on our part, he has been eating charcoal, in small quantities, but for some considerable time. The result seems to have been complete clogging of some part of his internal organs. He showed all the symptoms of jaundice for some time, but after taking homœopathic medicine this passed away. Now he seems to suffer but little pain, but is very weak, and refuses almost all food, even Liebeg's extract and corn flour, 'Mingau' failing to tempt him. When obliged to take food, he has almost invariably returned it at once. To-day I rejoiced to find that he would take a little corn flour and some Swiss milk, with a little brandy in it. It is very trying to see a little life hanging by the slenderest thread, and to be unable,

from want of practical knowledge of the use of medicines and nature of diseases, to render efficient aid.

FEMALE CO-OPERATION.

"I can see no reason why a female, with ordinary strength, should not be able to endure the hardships consequent upon life in this country. There are several English, American, and German ladies in Pará, Santarem, and Manãos, and those whom I met in Pará did not apparently suffer from the effects of climate. Of course, you will say there is a great difference between the life in those places and that upon the Purus. The most important point of difference certainly consists in the vast number of mosquitos and piums here. The annoyance caused by these, however, can, by the precautions which we are now able to take, be greatly reduced. The amount of actual exertion required would not be great,—consisting, for the most part, in such duties as instruction in cookery, washing, sewing, some of which would, of course, be given inside one of the rooms. As to the heat, the fact is, it is no hotter here than in the towns; if anything, the reverse. The difference in latitude makes a perceptible difference of temperature, but at times this is counterbalanced by the entire absence of wind. Here we seldom get a breeze which lasts for a complete hour; it is generally the warning of coming rain, and drops almost immediately after the rain has commenced to do so. One of the other sex would have this advantage over us, as regards health, that she would be required to make even less physical exertion than she would have to make in England, while we are called upon continually to undertake what at home we would have thought hard labour.

"I need not say that we would always endeavour so to arrange household matters, that whatever female joined us here, might be spared having to do anything of an exhausting nature. Were it necessary that she should take long journeys with us, in canoe or small steamer, the case would be very different; to a man in the enjoyment of perfect health and strength, such voyages are very trying; how much more to a woman. This, however, would not, under the present circumstances, be necessary.

"Taking a general view of the subject, it appears to me to be perfectly possible for many women to enjoy good health out here, and by a little care to reduce the *annoyance* (for, after all, it is little more) of insects to a minimum; provided they can put up with what is no inconsiderable trial,—viz., the absence of others of the same sex with whom to converse. Not more than two women have I met with, from this point upwards, with whom I could imagine it would be any pleasure to an intelligent Englishwoman to hold intercourse, unless it were with the sole desire of influencing them for good.

"I thank God that, although during the last month I have been somewhat indisposed, I am now, through His mercy, in almost perfect health.

"W. THWAITES DUKE."

"*Sao Pedro da Cachoeira, River Purus, Amazons, January* 30, 1878.

"The substance of this letter will, I am sure, cause you some pain. During the month diarrhœa renewed itself on me. You cannot imagine how I suffer from this painful disease. Since the month of July there has not been a long intermission. At times I feel thoroughly weakened, having little strength to do active work, yet I am grateful to God for His great mercy in sparing me until now. I fear that there is little hope of my being re-established in health here, and I think that there is no other alternative than to return to England the end of the coming month. This will be a great trial to me, as I am quite initiated in this work, and I have great love for the work and those connected with it. Privations of any kind I would willingly bear for the sake of extending the Master's Kingdom, providing I had sufficient strength. But, alas! at times when I feel full of zeal, this painful disease renews itself on me, and weakens me for days.

"In my last letter I mentioned that the Indian Chief had not made his appearance. I am now thankful to be able to state that on Saturday, 26th inst., he and party arrived here and remained here for the night. He brought no child, but promises to bring one in a few days. It was about seven p.m. when he arrived, and soon after he heard the children sing the hymn 'Sun of my soul.' He showed little interest, yet he expressed himself pleased. He requested to be shown some handwriting, so we wrote before his eyes, and I think it gave him surprise. The following questions were put to him in a simple way:—

"How would your people like us to go amongst them and teach their children to read and write, &c? They would be glad of you.

"We would also teach your people the various arts of civilization.

"If we lived in your midst would you behave kindly to us? We would.

"Would you give us food? We would.

"Do your people practise cannibalism? They do not.

"Where is cannibalism practised? A very long distance up river.

"These replies I received from the Chief. Neither Mr. Duke nor myself believe that he has much power with the Indians, and perhaps what power he has is simply with a small number, so that I hope I shall not be misunderstood.

"For the advancement of the work information of this kind is most valuable, and we try to gather it from every channel. The Chief promises on his return to bring other Indians. He was sorry to find the boy Warisamba ill, but I think he was satisfied as to his receiving every attention. I now bring this letter to a close, trusting that you are well.

"W. T. Woods."

The Silk Cotton Tree.

OUR Frontispiece, for which we are again indebted to Messrs. Brown and Lidstone, represents the trunk of one of these forest giants. In their charming book, "Fifteen Thousand Miles on the River Amazon," they give the following account of it:—

"The forest of the Purus, though interesting, is not strikingly different from what we saw elsewhere. Here, as on many rivers, the Samarima, or West Indian silk cotton tree, is by far the grandest object, towering above all the others; its vast dome-shaped top forming quite a hillock of foliage above the general level. The appearance of its immense buttressed stem may be gathered from the accompanying cut, which represents a trunk against which a hut for smoking the indiarubber has been built. Sometimes, when a tornado passes up the river, it blows off the white silky down from which the tree derives its name, and produces all the effect of a snow-shower at a little distance."

Lee and Blackheath Association.

THE Quarterly Prayer Meeting of this Association was held at Mr. Garnet's, Highlands, College Park, on March 20th, 3.30 o'clock, under the presidency of the Rev. B. W. Bucke.

The following was the list of subjects for prayer or thanksgiving, each being introduced with a few words from the Chairman.

I. The Amazon Mission.

Mr. Hugh McCaul, son of Prebendary McCaul, has offered himself, and been accepted for the Amazon Mission, of which his friend, Rev. W. Thwaites Duke, is superintendent. Mr. McCaul has some knowledge of engineering, and on his way out in May, will take care of the Society's new steam launch now building for this Mission.

The health of Mr. Duke and his coadjutor, Mr. Woods, had slightly suffered by an interruption of their proper food supplies.

Your prayers are desired—

That the health of the labourers in the Amazon Mission [including Mr. McCaul soon to be added to their number] may be

graciously sustained by Elijah's God, and that these servants of the Lord may daily be upheld in faith and patience, and abide under the shadow of the Almighty!

II. ASSOCIATION SECRETARIES.

It is of the first importance, that the clergymen made choice of, as provincial secretaries for the work at home, and who are the deputation to our several branches, should be men sound in the faith—men of prayer—of a missionary spirit—zealous for the extension of the kingdom of the Master, who gave His life a ransom for His Church. Wherever throughout the land, the Society's cause is pleaded, there, for the time, lies the secretaries' mission field for casting in the seed of the Word—for awakening into life the Church of God—and drawing out its sympathies and succours towards missionary labours.

Your prayers are desired—

That the Committee may make choice of suitable men for this work, and that the spirit of wisdom—of faith—and utterance may be poured out upon them. And that they may be daily cheered in their work, with the Divine presence and blessing.

III. THANKSGIVING.

The Accounts for the past year show the financial progress of the Society to be very satisfactory.

The Receipts have been about a thousand pounds in advance, and this advance has occurred in each of the five departments of income. The Expenditure has also, as it should be, in a service of faith, commensurately increased, so that we bring down an Annual Balance of the small value of 7*l*. 3*s*. 7*d*. But we also have been cheered, in the second month of the new year, with an anonymous donation of 500*l*.

Your thanksgivings are called for—

To Him with whom are the silver and the gold: to Him who has the hearts of all men in His hand, for these supplies so graciously bestowed; for this added token of the Divine favour, and this added encouragement to perseverance.

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

PRAYER UNION FOR SOUTH AMERICA.

The following are the suggested subjects for prayer, Monday, May 6:—

I. That the Bishop of the Falklands may have journeying mercies on his way home.

II. For the Superintendent of the Amazon Mission during his solitude on the Purus.

III. For a blessing on the Annual Meeting and the Annual Sermon.

HOME PROCEEDINGS.

WE have but a short statement to make for the past month as to the Home Work of the Society. With the week preceding it, Easter practically does away with deputation work for a third of the month in which it falls. Just now, too, we have had a vacancy in the North for more than a month, Mr. Reed having resigned on March 25th and his successor only beginning work on the 1st of May. And we may take this opportunity of bespeaking for Mr. Mills that practical sympathy and help without which no Association Secretary can hope to see the cause he advocates make much progress. Why the Northern part of our kingdom should do so much less for our Mission than the South has always been a puzzle. Some say, "It has not been worked." But for ten years we have had a resident Secretary there, and for a large part of that time our Secretary has given his entire energies to our work. Latterly, as our readers know, we have had change after change in this seemingly impracticable district. The tale has generally been the same—"No help forthcoming; vague promises which melt away when we put them to the test; we cost more than we gather," &c., &c. Such is the constant complaint made; and if we go on appointing Secretaries it is because we are convinced that, without such agencies, we can never look for our work to take root at all in the North, and not because we are satisfied with what is done at present. The constant excuse made for leaving us out of the parochial organization is, that there are so many objects to be pleaded for. "When an opening appears," it is urged, "South America shall not be forgotten." This reminds us of those who are always wishing to give a part of their income to Christian work, but find that it takes all they have to live. They forget that it is their duty to set aside a stated portion of their means, as not belonging to themselves, and to live on the remainder. So our friends who are always hoping to help us, *when they see an opening*, should remember that such openings must be *made*, and that if they lay down as a fixed rule that "the field is the world," "there can be no escape" (to quote the words of one of our Bishops) "from rendering a cordial support" to the one Anglo-South-American Society.

And now to review our work for the end of March and the beginning of April. We may note that the South-Western tour was finished in March. Sermons and meetings at Brixham and Churston, and meetings at Stoke, Bideford, Northam, and Exeter were the sequel to Plymouth. The new Rector of Bideford hopes to give us sermons next year. The meeting at Northam was held in the drawing-room of Thomas Sawer, Esq., and there was an excellent attendance. We wish we could say the same for Exeter, where the audience was scanty in the extreme, almost as much so as that at our Canterbury meeting held the day previous. Cathedral towns are proverbially below the mark in missionary zeal, but we are bound to except Exeter, which, if it does not attend our meetings, subscribes well to our cause, through our much-respected Hon. Secretary, Mr. Hockin. St. Paul's, Penzance, gave us offertories on March 31st, and Sidmouth hopes to do something in the course of the summer. Streatham, East Farleigh, Buckland, Allhallows Barking, Cheshunt, Bracknell, and St. Andrew's Fulham, are the only other Associations which have been visited in the Southern District.

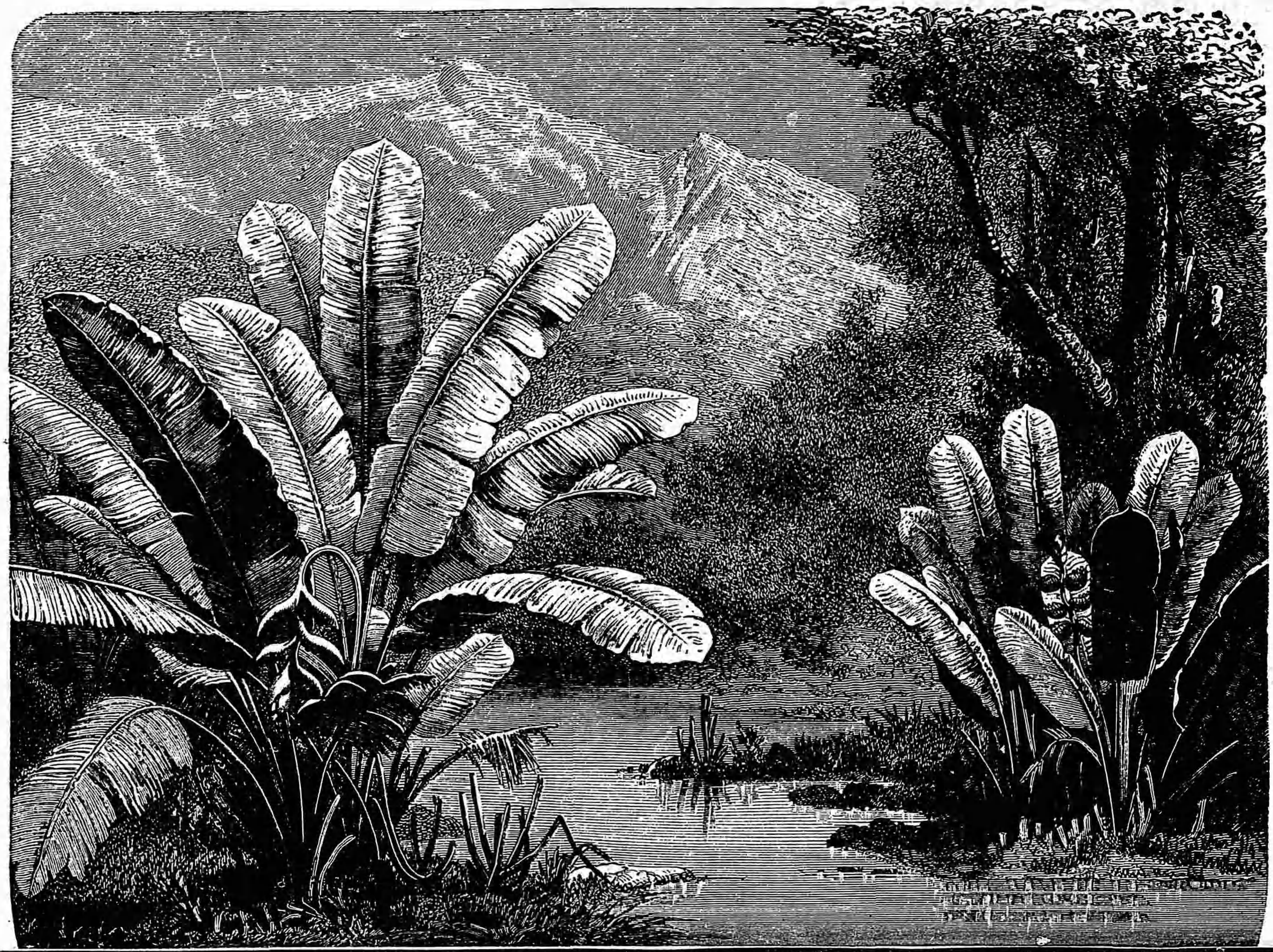
From the Midland district Mr. Welby sends us accounts of meetings at Cropwell Butler, Mugginton, and Brailsford, all of which are new openings.

But far the most encouraging fact in this district is the wonderful success of Mrs. F. Goodman's "Sale of Work" in Birmingham, the first we have had there for many years. Eighty pounds was the result of our kind friend's effort.

We may conclude by expressing our deep regret at the very sudden death of an old friend of the Society, the Rev. Ambrose Lawson, just appointed Vicar of St. Mark's, Tollington Park. He will be missed by many both in Ireland and England; and our only consolation lies in the fact that he died in harness, and was saved, what to an active servant of Christ is harder to bear even than death itself, namely, the being laid aside by a lingering illness.

H. S. A.

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THE SOUTH AMERICAN

Missionary Magazine.

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LETTERS.

DURING the past month letters have been received from Revs. R. Langbridge, B. C. Huntly, J. H. Gybbon-Spilsbury, W. F. Satchell, T. Bridges, F. N. Lett, R. Croker; Vice-Consul Peters; Messrs. Dean and Sons, H. Burleigh, and Capt. Willis.

BUSINESS.

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

The Committee had an interview with Mr. W. T. Woods on his return from the Amazon.

Important letters from abroad were read and considered.

A vote of thanks was passed to the Archbishop of Canterbury for the use of the Library, Lambeth Palace.

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

FINANCE.

The Finance Committee held Meetings on the 8th and 23rd ult.

Total amount received during the month of April was £343 1*s.* 9*d.*

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

GENERAL INTELLIGENCE.

BEFORE these lines reach our readers we hope to have been able to welcome Bishop Stirling again to England. His anxieties and long and arduous journeys in the interior of South America had at one time told seriously upon his health, but since his last voyage to Tierra del Fuego it has improved, and we hope that he will arrive in full vigour.

We are thankful to say that the fine Library at Lambeth Palace, where our Annual Meeting was held by the kind permission of the Archbishop, was well filled. Although, to our great regret, His Grace was unable to take the chair, his place was ably supplied by Lord Balfour of Burleigh. The Collection amounted to 28*l*. 6*s*. 6*d*. A full report of the proceedings will be found in this Magazine.

It will be gratifying to our readers to hear that Mr. Gybbon-Spilsbury has recovered from his recent attack of fever, and has resumed his duties. His health is not, however, thoroughly re-established.

He has decided, with the unanimous approval of the General Church Meeting of English settlers, to remove his head-quarters to Cordoba. He will still hold services in Frayle Muerto two Sundays in each month.

After a tedious voyage, and detention for twenty-one days in the wretched quarantine quarters on Flores Island, Montevideo, Mr. and Mrs. Shimield and their family arrived in the River Plate and were glad to avail themselves of the kind hospitality of Mr. and Mrs. Croker, at Fray Bentos. Mr. Shimield proceeded immediately to Salto, whither Mrs. Shimield, after a few days' rest, followed him.

Mr. Woods, of the necessity of whose return from ill-health notice was given last month, has arrived, already much restored in health by the sea voyage and change of climate. He deeply regrets the necessity for his return as his heart is thoroughly in the work. This regret will be shared by all who take an interest in the Mission.

In consequence of unexpected hindrances to the completion of shipment of the Amazon Steam Launch, the departure of Mr. McCaul will be delayed until toward the end of the present month. The Farewell Meeting will be held this month. Due notice of the day will be given to those likely to be able to attend.

W. H. L.

SOUTHERN MISSION.

Tierra del Fuego.

REMARKS were subjoined by Mr. Bridges to his account of his visit to the Ona country, but were omitted last month from want of room.

REMARKS.

"Though we saw no Indians during our march of seven days from Gente Grande Bay, this does not prove any lack of natives in these parts. It rather proves the result of their past intercourse with foreigners to have engendered fear and not confidence. Of course we know this is largely owing to their own conduct, which leads to mutual hostilities. On our way from Sandy Point to Gente Grande Bay we saw much smoke in divers places, signs of the presence of natives. Again, though we saw few signs of native life, yet the land over which we have journeyed is very insignificant compared with the immense area of this Onaland. Had time permitted we should have made a much more extended examination, but his Lordship's engagements elsewhere prevent.

"In consequence of the importance of the Ona question, and the interest rightly felt by our Committee and myself and others in this fine race of people, I have offered to conduct an enterprise next summer of some six weeks or longer, subject to his Lordship's and your approval. Should he agree I should prepare earnestly for it in the meantime by studying Ona, and gathering all possible information. His Lordship can best judge of this matter, and you will, I trust, be able shortly to confer with him on the subject. My plan is this. To land from the 'Allen Gardiner' with two or three pack-horses in Thetis Bay, Policarpo Cove, or anywhere else on that coast. I should go accompanied by natives only, viz., two from Ushuwia, Dataminik, Piaminol, Wotial, and a few others. With the two last-named I would meanwhile become acquainted, induce them to stay at Ushuwia, and learn from them Ona. I find Dataminik's knowledge to be very imperfect concerning the Ona and their country. With these I would

penetrate deeply into the country, meet with as many Ona clans as possible and see and hear all I could. I have reason to feel very hopeful of the results of such an effort; it would be economical and safe. As we came across natives acquainted with the parts beyond, we would engage for a trifle one or two as guides and helpers. We might, I should think, thus penetrate from Policarpo Cove or neighbourhood to Admiralty Sound, and thence take a course towards San Sebastian Bay. I could arrange to meet the 'Allen Gardiner' at a certain place and time. I have told 'his Lordship' that I am not only willing but desirous of making this effort, feeling quite capable of it as regards personal vigour, and confidence in, and knowledge of, the natives. All I should want would be tea, coffee, and sugar, rice, flour, and biscuit, some tins of soup, and a tent, which I would get made in the meantime. I should not want to leave Ushuwia till I was taken to the East Coast of Onaland. If we got the horses free at Sandy Point, I should be for disembarking in Philip Bay, and going round the North and East Coasts some miles inland, only striking the coast here and there, and from Sebastian Bay, strike across to the head of Admiralty Sound, and thence eastward to Thetis Bay or neighbourhood. My chief reliance would be placed on the natives of Thetis Bay, with whom I would meanwhile become acquainted, by sending a party of natives from Ushuwia to bring them to me at Ushuwia, which I doubt not I could accomplish in four months at the furthest. This investigation would fully satisfy you as to what was best to be done, and might prove of great interest to the helpers of our work at home."

Mr. Bridges further writes:—

"*Ushuwia, March* 14, 1878.

"If I can find time I will send you with this the plan of this station, with particulars which you request, but at any rate you shall have it as early as possible. The 'Allen Gardiner' left for Yendagiah the day before yesterday, but was delayed by calms in this neighbourhood till last night, when a west wind sprang up, and it is now blowing hard. We expect her back to-morrow. We arrived here, from Sandy Point, at 10 p.m. on Sunday the 10th inst. On Monday, such cargo as she had, a ton of coal and some provisions (private), was landed, and a cow, heifer, and big calf were taken aboard for Yendagiah. To such of the kind friends as sent gifts of clothing, &c., as time permits, we have written or will write to. I thank you for the orderly list of their names. I trust you may soon feel fully satisfied concerning the conduct of the work here, at Keppel Island, and elsewhere in these parts, which you have so much at heart, seeing a good return for the outlay incurred in good work done.

"Such particulars as you request I hope to enclose with this, viz., the number of baptized Indians and their names, names of the married natives and their children, the names of cultivators of the soil, the number of improved dwellings, and the number of resident heathen natives. Con-

cerning the latter, however, I cannot speak definitely, as there are none such in the proper sense of the term. Only those, even of the baptized, for whom regular work is found when they desire it, are residents here. The rate of employment accurately measures the degree of residence. Such as have been the more regularly employed by the Mission are those who have done most for themselves in bettering their condition. All I can say, therefore, about the numbers of resident heathen natives is that the number of such natives found at one time here varies from 170 down to, say, 10 or 12. Of these many in the year could show a residence of four months ; fewer, of course, a residence of six months, and perhaps not one a residence of eight months. This is also the case with the school children, as I think I detailed in my October letter.

"During our five and a half weeks' absence the difference in the state of the gardens is surprising. The growth has been very rapid in spite of the adverse weather. All unite in saying that this is decidedly the worst season we have had since we came here. Notwithstanding, we have plenty of turnips, cabbages, carrots, lettuces, and potatoes.

"You will be glad to hear that the fine boat, the 'Margaret Dundas,' has fallen to us. She is a great acquisition to us. I purpose going in her shortly to see what the good natives are doing at Gable Island, and give them some advice and instruction.

"Will you give our best thanks to Mr. Acworth for his boat, and tell him that, whilst we shall take every care of it, we shall largely utilize it. We have put up a house on the beach to keep it safe and sound, which house is also useful for salting hides, and, in case of rain or snow falling when stores are landed, they can be packed away in this place.

"During my absence the natives here have been very earnest in their wishes to push on their own work in connection with their gardens, cowhouses, and fences, &c. But when they are thus employed they are very prone to expect more assistance than the Mission can bear. They have a very extensive use of Mission tools of every description, and the draw on our nails and screws is very exhaustive. Much means of employment is spent without any return, owing to bad weather preventing the carrying on of the work. There is, on our parts, a constant need of firmness in resisting their unreasonable expectations of payment. We ever make the offer of employment a favour to the employed, and if there is any demurring, without further ado, we withdraw the offer. Also, if persons employed are insolent or dissatisfied, as they often are, as a punishment, employment is withdrawn. It is necessary to exercise strict discipline at times. The 'Allen Gardiner' has just returned from Yendagiah, having landed the cattle at six this morning.

"The chief work on hand is that in connection with the Orphanage. The fuel supply takes up much time. The crops sown rather late are not very hopeful, but the earlier sowings are very good.

"The people were deeply interested in the Sandy Point news. There

are here a large number of natives from the south and east. Some are miserable specimens of humanity, being unnaturally dwarfish. Some of these people as they age lose substance continually till they become miserably attenuated, yet, on the whole, they enjoy good health. Others keep in full flesh, and are apt to pass suddenly away whilst still strong and comparatively young.

"Bad colds are prevalent among the natives, affecting them much more generally and painfully than they affect us, and thus is often engendered the seeds of consumption, so prevalent among the people.

"THOMAS BRIDGES."



CAPTAIN WILLIS'S letter, given below, will be read with interest in connection with Mr. Bridges' account of the Expedition to the Ona country, given in the Magazine for May :—

"*Allen Gardiner, Keppel, March 27th*, 1878.

"You will be pleased to hear of our having made another voyage, or I may say tour, to Ushuwia, Sandy Point, and numerous other places in Tierra del Fuego, and safely returned here after an absence of sixty-nine days. We left Keppel on January 14th, having on board his Lordship and Miss Stirling, also Mr. Beattie. Carcass was reached the next day, where we landed Miss E. Bartlett, after which we left with a light variable wind and proceeded to Westpoint, where a S.W. gale kept us for two days. On the 18th we left with a N.W. wind and high glass, and sighted Staten Island at 2 p.m. on the 21st. On the 23rd a S.W. gale arose when we were abreast of New Island, so that we reefed for a few hours and anchored in Banner Cove, at 5 p.m.; we were visited by a few canoes. The next day we arrived at Gable and was much pleased with Cushenisen's work since our last visit. He has not been molested by the natives although Amaraulenges is exceedingly bombastic in his manner, but has at length gone away for change of scene. I am sorry Guiamamoul, a man not unknown by name to your Committee, has died from injuries received by being beaten by women, supposed out of revenge for the murder James Cooshie and another native which were said to have been committed some time last year. In this case certainly the innocent suffer and the guilty go free. Henry Windle, a boy who has been in the "Allen Gardiner" some time is now settled at Gable and is helping Cushenisen. He is much improved and is desirous of helping himself. Dataminick, who is the partly Ona we obtained at Spaniard Harbour, in '76, is at Ushuwia. I think he is the most intelligent I have had to do with, or rather he makes most use of his knowledge.

I hope he will not be lost to the South American Mission Society. You must pardon me for going off the track, but what is on the top generally comes out first. We left on Friday and anchored at Ushuwia at 6 a.m. on the 26th; every one was glad to see us as well as the provisions, &c., which formed part of our cargo. On the 30th we again weighed, having increased our party by the addition of four natives and two of our own countrymen —Rev. T. Bridges and Miss Varder. We visited Lywia, Yendagiah, and other places. On our way westward we saw few natives, but all were peaceable, very few asking for more than they could buy with their skins. The Bishop was much pleased with the natives at two places near Ushuwia for the way they had laid out and fenced their land without any help whatever from the Mission. Our voyage westward was disagreeable in the extreme, wind, waves, rain, sleet, and snow, in abundance, so that we did not arrive at Sandy Point until Feb. 16th, at 2 p.m.

"On the 20th we sailed for Gente Grande Bay, having on board three horses lent by the Chilian Government. The next day the expedition party disembarked, and arranged the carrying of provisions, tent, &c. At about 3 p.m. we parted company, after consultation, and prayer to Almighty God for guidance and protection. The cook went with them, and proved himself not the least valuable of the party, whilst Miss Stirling and Miss Varder remained on board. We left this bay, which is a safe though shallow harbour, on the 25th, and anchored near Cape Monmouth in the evening. The next day proceeded to Useless Bay, and at noon sighted our friends and fellow-labourers encamped near the beach about five miles east of Boqueron. As it was blowing fresh, we hauled our wind, reefed, and stood off for the night. At seven the next morning I was on shore, and found all well. It calmed, and the whole expedition was on board by noon. During the night the wind was strong, and we made for Dawson Island, Willes Bay, and anchored in Gibley Cove. We arrived at Sandy Point March 2nd at two p.m., and left on the 5th at about noon, arriving at Ushuwia on the 10th at ten a.m., having had a calm the previous evening, and being compelled to anchor, also to tow-in from Inshcapalan Islets. On the 12th we went to Yendagiah with three cows, and returned on the 14th at three p.m. Loaded posts and Indians the next day, and left Ushuwia on the 18th, calling at Gable. Sighted Beaver Island at ten a.m. on the 21st, and anchored in New Island at dark, blowing a gale from S. Our squaresail yard came to grief at about three p.m.—a new one, too—the halyard bolt having drawn after three years' work. The old yard was broken on our November voyage by a sea falling on its arm. In beating into South Harbour, our second jib gave out, so that the storm-jib had to be set. After visiting the settlement, the next day we sailed with a light wind, and arrived at home at two p.m. on the 23rd.

"*April* 1.—We are just about to part with Dr. Stirling and Miss Stirling, who have spent much time amongst us of late. I hope that his Lordship's labours will not be in vain. I trust the time is not far away when

natives will be able to read, understand, and teach their fellows the Holy Scriptures. I have been much surprised of late to hear some of them talk, ask, and answer questions intelligently. I am encouraged to labour on ploughing these stormy seas, knowing that the prayers of God's people at home and abroad are continually besieging the throne of Heavenly Grace on our behalf.

"J. C. T. WILLIS."

A Chilian Estimate of our Southern Mission.

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COMPLAINT was made by the Romish Chaplain of Sandy Point to his Bishop that the Governor of that post, Mr. Dublé, had sought to establish Protestant Missions among the Indians of Tierra del Fuego. The reply of the Governor has appeared. He says:—"The Chaplain refers to the attentions I have shown to Dr. Stirling, the Protestant Bishop, in having entertained him at my house, and in having offered him, with the acquiescence of the Supreme Government, to conduct him to Tierra del Fuego, where he has spent long years, and still occupies himself in civilizing the inhabitants of that distant and dreaded region.

"Apart from the respect due to this gentleman on account of his education and social standing, how is it possible to do less than admire his self-denial and the great work to which he has devoted his life? Father Matulski does not see how one can be attentive and courteous to a Protestant Bishop who, abandoning family, fortune, and rank, has gone to reside in a country that all look upon with horror; who can call the despised Fuegian Indians brothers, and instructs them in the knowledge of the Creator; who, in a word, forms from the being regarded as the last link of the human race an intelligent and useful man. My admiration for this gentleman for the results he has accomplished, which are recounted partly in the official report of your department last year, Father Matulski has taken for protection and propagation of Protestant Missions. I must confess, Mr. Secretary, that I have been and am disposed to extend to Dr. Stirling all the aid in my power to help forward his sacred work."

The Governor continues:—"In like manner I would have the same good will, and even more, to assist a Catholic Bishop, especially if he were a Chilian, in labours of this sort. I would aid Father Matulski himself with all my powers, but unfortunately I have not had the satisfaction of getting him to hear my request that he should give any religious instruction to the wretched Patagonian Indians who three times in a year come to Punta

Arenas, where the Rev. Father, without any difficulty, has the opportunity of exercising his ministry; neither have I been able to induce him to give it to the convicts, often more ignorant than criminal, whom the well-meant word of a good pastor would make more moral, and avoid for them many punishments."—*Valparaiso Record.*

The Gran Chaco Colonies.

MR. LETT sends us the following account of his journey to the scene of his future labours:—

"The Bishop having guaranteed a grant in aid of the proposed Mission to the Gran Chaco Colonies, and granted me his license, as soon as my engagement as acting chaplain of Montevideo was completed, I came over to Buenos Ayres by the ss. 'Rio de la Plata.' After a short stay there, I came on by the railway to Campana and ss. 'Proveedor' to Rosario, to make preparations for my journey to the Gran Chaco. I found Mr. Coombe had completed his new schoolroom, and witnessed the commencement of the building of the chancel of St. Bartholomew's Church. This was much needed to complete the handsome edifice, which is as much an ornament to the city as a credit to Mr. Coombe's labours. I had the pleasure of assisting Mr. Coombe several times while waiting for a steamer to pass up river. It was a wearisome waiting—day after day kept in suspense, not knowing what time of the day or night the steamer might turn up, and all owing to the want of good arrangements, so that all the steamers in the route were actually down river for more than a fortnight, while passengers and cargo were kept waiting at the several ports. At length, when patience had been well tried, the welcome whistle was heard, and I embarked on a small steamer, the 'Rio Gualequay.' We soon glided away from Rosario over the smooth surface of the mighty 'Parana,'* which is at present swollen by an unusually large *cresciente* or flood.

"This great river rises in the Sierro Espinhazo, in Brazil, and has a course of upwards of 2,000 miles, being joined in lat. 27 deg. 12 min., by the Paraguay, which rises in the N.W. of Brazil, and has a course of 1,000 miles to its juncture with the Paraná.

"The Paraná contains a volume of water greater than that of all the rivers of Europe in the aggregate; 1,000,000 tons of water per minute pass over the great Falls of La Guayra in lat. 24 deg., long. 50 deg. 40 min. W.

* The reader will bear in mind that the "River Plate" is the estuary formed by the junction of the rivers Paraná and Uruguay.

At Corrientes it drains an area of 500,000 square miles; it was discovered in 1526 by Sebastian Cabot, who was of Venetian parentage but born in Bristol in 1477.

"Five leagues above Rosario we pass the village of San Lorenzo, with the large Church and San Franciscan Convent of San Carlos, founded in 1786, where General San Martin (the Argentine Washington, whose centennial has just been celebrated with great honours) lay in ambush; and, on the 3rd of February, 1813, gained a victory over the Spaniards, who had just disembarked in expectation only of a friendly reception from the monks. As we proceed we find the islands in the river to be clothed in a more luxuriant growth of trees than further down, while we frequently pass *camalotes*, floating masses of vegetation brought down by the floods from the swamps up river, some of them being large enough to deserve the name of islands. Further on, at the mouth of the River Carcaraña, is the site of the first European settlement in those regions—Sancti-Spiritu—founded by Sebastian Cabot (*Gaboto* as he is called by the Spaniards), in 1527.

"As night approaches a violent storm of wind and rain at length obscures the view of our keen-sighted pilot, and we are obliged to anchor for a few hours in the neighbourhood of Diamante, a small town in the province of Entre Rios. Next morning we find ourselves under the Paraná Cliffs (*barrancas*), which are dotted hereabouts with limekilns for the production of lime from the stratum of fossil shells, which supply the greater portion of that article used in Buenos Ayres and other towns hereabouts. The steamer goes alongside a wharf whence runs a tramway for about a mile and a half, conducting goods and passengers to the city of Paraná, whose church towers surmount the heights above us, and which for some years was the capital of the Republic. Five leagues across the river in front is the city of Santa Fé.

"We now steam along the Entre Rios shore, formed of cliffs that are sometimes quite lofty, clothed with various kinds of trees and shrubs, and presenting many picturesque spots.

"The opposite coast is rather low, covered with sedge weeds interspersed with trees, especially the *seibo*, with its showy, velvety, crimson blossoms.

"A few hours brings us to La Paz, the most northerly town of Entre Rios, its name not very symbolical of the recent history of the country. We now leave the high banks of Entre Rios, and pass through channels bounded by wooded islands and swamps till we reach Esquina, a small town in the province of Corrientes. An inner channel reaching down from Esquina almost as far as La Paz is known as the *Guaycúrurú*, and is notable as having been the scene of Garibaldi's defeat when engaged in one of the civil wars in the time of the Dictator Rosas.

"At Esquina we leave the 'Rio Gualeguay,' thankful to the polite captain, &c., for their attentions during the voyage. The 'Port,' so called, of Esquina, is a swamp in ordinary times. Now there is nothing to be seen

but the tops of the trees and the upper story of the Agency house, a small building for the convenience of travellers waiting for the steamers, and with its two rooms fitted with bunks like a small ship's cabin. Four miles in a boat up the River Corrientes brings us to the uninteresting town of Esquina, where we rest at the cafe of Don Juan Maggi, and find that the revolution in this province is still going on, but with hopes of settlement; and that there had been a fight here two months ago in which fourteen persons had lost their lives.

"As soon as the wind freshens from the right quarter we embark once more in a good sized sailing boat, and soon find ourselves skipping over the turbid billows of the Paraná, which looks more like a sea than a river, under the command of our trusty, hardy, Chaco boatman, George."

(To be continued.)

South American Missionary Society.

THE Twenty-seventh Annual Meeting was held on Monday afternoon, May 6, in the Library of Lambeth Palace. The Chair was to have been taken by the Archbishop of Canterbury, but in consequence of the illness of his son, his Grace, who was staying at Addiscombe, was unable to attend the Meeting. Under these circumstances, Lord BALFOUR OF BURLEIGH took the Chair shortly after three o'clock. The spacious apartment was well filled, and among those present were the Bishop of Sydney, Revs. Preb. C. Mackenzie, C. Stirling, C. Bull, W. H. Lloyd, H. S. Acworth, A. W. Gardiner, R. J. Simpson, W. W. Kirby, H. Smith, G. Forrester, Archdeacon Whately, W. Windle, J. Kirkman, W. H. Duke, J. I. Lee, T. F. Thiselton-Dyer, W. Hockin, E. N. Willson, J. E. White, W. H. Barlow, W. B. Cole, J. Thorp, H. Joy, Colonel Macdonald, Captain P. W. Stephens, Mr. A. R. Pite, Mr. D. Couty, Mr. A. Hall, Mr. J. Longman, Mr. C. P. Higgs, Mr. Edward Woods, Mr. E. H. Woods, Mr. Hughes Hughes, Mr. F. Coleman, Mr. J. M. Dean, Mr. F. J. Ridsdale.

The proceedings having been opened by the Rev. W. KIRBY with prayer,

The Rev. H. S. ACWORTH, one of the Secretaries, read an Abstract of the Report, which acknowledged, with thankfulness to God, that in spite of commercial depression at home and abroad, and unusual demands upon the liberality of the Christian public, the pecuniary wants of the Society had all been supplied. The staff of the Society abroad had been strengthened by the addition of three labourers. The Rev. R. Langbridge had gone to Chañaral, Rev. F. N. Lett to the Protestant colonies in the Gran Chaco, and Mr. H. Burleigh to the Southern Mission. The Committee had to lament the death of the Rev. W. H. Elkin, their Chaplain at Lota. The Bible Depôt at Santiago had been gradually extending its operations. In Tierra del Fuego the work of evangelization and training had been steadily prosecuted between alternate discouragements and encouragements, and the influence of the Mission was felt not only amongst the natives immediately under instruction, but by others also. The climate had told upon one of the workers in the Amazon Mission, Mrs. Woods, and compelled her to return; but the reports of the Superintendent of that Mission, Mr. T. Duke, presented features of encouragement. It had been found necessary to send out a steam launch for the

use of the missionaries, as travelling long distances by canoe under a burning sun, against a rapid current, or in a deluge of rain, was found exhausting and perilous to their health.

The receipts, Home and Foreign, were 12,467*l.* 13*s.* 8*d.*; expenditure, 13,263*l.* 19*s.* 8*d.*; balance of expenditure over receipts, 796*l.* 6*s.*

The CHAIRMAN said:—Ladies and Gentlemen, I now proceed to say a few words on this occasion, and I have risen to do so with the feeling not only that this duty would have been performed much better by him for whom I am a substitute, but also that whatever his Grace might have said would for obvious reasons have had much greater weight than anything which can possibly fall from me. Moreover, my acquaintance with the South American Mission has not been of very long duration. But still it has occurred to me that a few remarks from the standpoint of an outsider may not be unacceptable to those who are assembled in this library this afternoon. First of all, then, let me say that it is extremely gratifying to learn from the interesting Report—a portion of which has just been read—how very encouraging have been the results of the work of the Society during the past year. The causes of that success may also be traced in the Report. Of course it would be superfluous for me to enlarge on an occasion of this kind upon the great interest and affection which attach to this Society, on account of the tragic fate of the first pioneers of the Gospel in South America. That fate, sad and disastrous as it appeared at the time, has, by God's blessing, proved the greatest assistance and support which the Society could have received. I think the constitution of the Society furnishes another explanation of the success with which its operations are being attended—I allude now more particularly to its extremely Catholic character. In looking through the list of contributions I find that some of them have been given by friends of my own, who are members of various denominations of Christians in this country. I think that whatever may be said as to the effect of competition and rivalry between religious bodies in this country—and there is, in fact, a great deal to be said both as to their advantages and their disadvantages—it may almost be taken as an axiom that competition and rivalry in the foreign Mission-field between different denominations is sure to produce harm. The South American field has been occupied, and I must say most ably and energetically occupied, by the Church of England, and in my opinion it is our duty to give the most loyal and complete support to the Mission which has been set forth and is being carried on by members of that Church. Another secret, as I venture to affirm, of the success of the South American Missionary Society is the copiousness of the information which is afforded by the Committee in various forms, in Reports, in the Society's Magazine, and in leaflets. Probably many of you remember the advice which was given by an eminent departed statesman to his party when they felt anxious to obtain success at the elections, "Register, register, register;" and in like manner, if I might presume to give advice to the Committee of this Society, I would say, "Give information at all times and in all ways respecting the work in which you are engaged." It is often said that the Church of Christ as a body does not take sufficient interest in the work of missionaries, and if that is true of the Church, it is also true of individuals. But it has often occurred to me that one cause of that is that the Christian public are not supplied with sufficient information as to what is being done, and I think the removal of this defect is necessary to prevent coldness from degenerating into indifference, so that it may at last come to be doubted whether there is any advantage in carrying on Mission-work at all. I think, therefore, that every opportunity that may present itself of diffusing information should be taken advantage of by the Committee of this Society. I think it would be an advantage as regards the funds of this Society if a scheme could be devised by which the missionaries whom it supports could from time to time have leave of absence with full pay, on the condition that they should employ part of their time while in this country in diffusing information among members of different churches with regard to the operations of the Society in its Mission-field. It must be obvious to everyone what a great advantage a missionary has over others as a speaker, in possessing a personal knowledge of, as well as feeling a deep interest in, those among whom missionary operations are carried on.

Further, one most important auxiliary of the work is that of endeavouring to localize interest in the work, by which I mean getting local associations to take a special interest in certain branches of the Society's work. Another secret of the success of this Society—and with this remark I will ccnclude—is to be found in the energy and capacity of the gentlemen who are acting on the Committee, who appear to be animated by a deep sense of the necessity of conducting Mission-work in South America, and who are for that purpose using, in the best possible manner, the funds which are placed at their disposal. I am much obliged to you, Ladies and Gentlemen, for the kindness with which you have received my remarks, and now I call upon Mr. Gardiner to move the first Resolution.

Rev. ALLEN W. GARDINER said,—My Lord and Christian friends, I feel great pleasure in moving the Resolution entrusted to me, viz., the adoption of the Report and appointment of the Committee for the current year. Having been requested by our Secretary to allude to the Society's earlier efforts in Tierra del Fuego, I will take this opportunity of observing, that not only Christian individuals but also Christian Societies appear to learn by experience the golden rule, viz., that through much tribulation we must enter into the Divine kingdom of acceptance and approval. The reason of my being entrusted with this Resolution (which I esteem a privilege) lies in my relationship and personal acquaintance with both the missionary bands who sacrificed their lives in Tierra del Fuego in 1851 and 1859. Many of our friends here present to-day are doubtless acquainted with those trials of faith on the threshold of our Christian enterprise. Looking back into my journal, I find that it was upon this very day, the 6th of May, in the year 1858, that I attended a Meeting in Tierra del Fuego. That Meeting was like the present Meeting, influentially attended; for all the Fuegians from Picton Island and Lennox Island were present. On that occasion the same duty devolved upon me, which it has been my lot this afternoon, viz,, moving the first Resolution. The Meeting, however, seemed unconscious of any formal procedure in delegating sentiments or opinions to various speakers. They all spoke with eagerness on the main point, and they all spoke at once, until after a protracted conference unanimity prevailed and our proposal was negatived. Considering the great trouble and expense undergone by the Society in preparing the Keppel Island institution for the Fuegian children, this refusal was exceedingly discouraging, more especially as it came from the natives of two islands (Picton Island and Lennox Island) admirably suited for our Society's objects. The whole matter had been most carefully explained to the natives. They had examined the cases of clothes sent out from England for their children at the Falkland Home. Sheep and goats had been promised them, on the return of their children to Tierra del Fuego, also vegetable and garden seeds. The children were anxious to come, but, nevertheless, we could not secure the consent of their parents. So we sailed from Picton Island to Woolaston Island, and anchored in Gretton Bay, from which bay we could distinguish the outline of Hermite Island, the outer promontory of which forms the well-known headland—Cape Horn. Here we were speedily surrounded by a flotilla of fine canoes, and the Fuegians begged us to accompany them across the peninsula. Hoping to create a favourable impression in their minds by our intercourse I accompanied them in the whaleboat. On leaving our boat to reach the native wigwams in the interior of the island, I left our arms in the boat (which course was especially recommended by a member of our Committee—Admiral Sir J. B. Sullivan, R.N.) and directed the boat-keeper to keep afloat by mooring to a light kedge outside of the kelp. Before we reached the wigwams it became dark, and as the manner of the Indians suddenly changed, when the remainder of their party were seen by the wigwam fires, I considered it better for us to rejoin our boats, and ordered our party to keep together. The Indians followed us in a mob with their spears, and, had our party been armed, they would, I feel sure, have been tempted to fire upon the natives. A collision was, however, prevented by following the rule before mentioned, and the rush which the natives made upon our boat was avoided by the dexterity of the boat-keeper, so that we succeeded in getting afloat without violence. The Fuegians launched six canoes with great rapidity, and, owing to the fires in the canoes, we could watch their proceedings without our own course being perceived. We lost no time in getting

clear, and as our boat under sail could beat their fastest canoes, they soon returned. There seemed little hope on that dark winter's night (for the Fuegian winter begins in May and ends in September) that those harvest tokens recorded in the Report which has just been placed before us this afternoon would ever appear. I had the melancholy pleasure in the course of my Fuegian cruise of spending eleven days in Spaniards' Harbour. It was with singular feelings of solemnity that I read the Scriptures in that dark Fuegian cavern, where these Mission journals were indited, the recovery of which by Captain, now Admiral Moorshead, R.N., of H.M.S. Dido, were the providential instrumentality for reviving our Society's Mission work in Tierra del Fuego. Taking advantage of a few days' calm weather, I towed off from the beach and got safely on board the wrecked launches Pioneer and Speedwell, which belonged to our first Mission party, and discovering their flagstaff near the cavern. I took it across to Keppel Island, where it was duly erected as the flagstaff of our Mission station. Anticipating at last their sad end, the Mission party had painted their own epitaph on a natural tombstone formed by a rocky pillar at the entrance of the cave. This epitaph was, Psalm lxii. 5—8. It was still perfectly legible, and as I walked by the graves under the great winter's bark tree which grows within twenty feet of high water-mark, I could not help, even at that time, hoping against hope that these graves would prove the foundation stone of a permanent Mission, undertaken in Tierra del Fuego. We had been instructed by the Committee to make an effort in the Beagle Channel, though with great caution, and thither we now proceeded. Our intercourse with the Navarin Islanders at the entrance of the Beagle Channel, was much aided by the friendly disposition of the Fuegian who, in his childhood, had been taken to England on board H.M.S. Beagle, by the late Admiral Fitzroy, R.N. He remembered his visit perfectly, and when I told him that the doctor of the Beagle had sent him a box of carpenters' tools as a present, he at once remembered his name and said in English, Dr. Bynoe. He also remembered his presentation at Court before His Majesty King William IV. Through his advice we amended the Society's proposal so as to take several families with their children, instead of the children alone. He volunteered to bring his family at once as an example to the rest if we would wait one week for him to obtain the consent of his tribe. The day before we sailed, a large force of Beagle Channel Indians came over to attack the Mission vessel, and endeavoured to secure the co-operation of the Navarin Islanders. We immediately shifted the schooner from her almost land-locked position in Woollya Cove to the outer roads. During this manœuvre the Channel Indians shouted to the Navarin Islanders for their help to capture the vessel. The hostile party of sixty canoes that approached us now were the same which massacred our Mission party, one survivor excepted, and captured the vessel in the following year, 1859. On that occasion, however, the Navarin Islanders unhappily joined them. It was lamentable to notice the countenances of these Indians under the diabolical influences which seem to rouse the savage by sudden paroxyms from a state of apathy to what I can only call homicidal mania. The boldest seaman on board recoiled in disgust from the fearful sounds which these Fuegians made continuously for four hours. It resembled rather the continuous roaring of wild beasts than human voices, and most of the men were foaming at the mouth in their wild excitement. As soon as the sun set we fired our brass carronades with blank cartridge, sent up sky-rockets, burned Bengal lights, and illuminated the ports. This had the desired effect; and overawed by these strange sights, the Fuegians ceased their furious cries and paddled away into the gloomy darkness of the Beagle Channel. The next morning we took on board the Fuegian family and got under weigh at ten o'clock. There was so little wind under these towering cliffs that the Navarin Islanders accompanied us some little distance in ten canoes. About noon-day the wind suddenly freshened, when we hoisted the British ensign and also our Mission flag, with the dove in the centre holding the olive branch of peace. The Fuegians on board looked anxiously at their friends in the canoes, who responded to our three cheers by much friendly gesticulation, and as our Mission vessel ran under shortened canvas before the rising S.W. gale, I felt that the first link of the Mission chain had been ultimately fastened in this hitherto neglected region of Tierra del Fuego. The news of the

massacre in Woollya Cove reached me just on the eve of embarcation to South Chile for the Lota Mission station. The whole scene came vividly before my mind after our experience in 1858, and I had no difficulty in picturing its terrible incidents. That quiet Sabbath morning, November 6th, 1859, the service conducted by the Mission party on shore at the same familiar spot, surrounded by the friendly Indians (Navarin Islanders), then their treacherous compact with the Channel Indians to attack the Mission party, followed by that homicidal frenzy, which transforms the savage into a fiend. The surviving seaman, Alfred Cole, has filled in the melancholy details, and we know that the Mission party were singing the beautiful hymn "From Greenland's icy mountains," when their Gospel message was suddenly silenced by that awful outburst of demoniacal sound to which we listened for four hours in the previous year. But although they were not allowed to sing their Saviour's praises in the desolate abodes of Fuegia, we doubt not that they are singing His praises in the blessed paradise of spiritual rest. And it is a matter of thankfulness, my Lord and Christian friends, for us to remember on such an occasion as this, the wisdom given to our Committee at that most critical season of the Society's work. They never retaliated the outrage but forgave it, and the children of those who participated in that melancholy affair, now mourn over its remembrance, so that our native Church in Tierra del Fuego has been largely recruited from that very spot, Woollya Cove, and from that very tribe, the Navarin Islanders, who captured our Mission vessel, and destroyed our Mission company. More than that, my Lord and Christian friends, some of these Fuegians, by their changed life, walk, and conversation, are virtually preaching the faith which once they destroyed. Looking at the eastern and western seaboard of the South American continent, we now find our Society engaged both in ministerial and missionary work. I have heard with pleasure the intention of the Committee to supply the Amazon and Fuegian Mission-stations with a steam-launch. In process of time we may hope to go a step farther. Our excellent Bishop has denied himself a shore-residence, and his health has suffered in consequence from such protracted itineraries. We ought to provide his Lordship with a floating residence. A three-masted schooner, of 300 tons, would be the proper Mission vessel for such a purpose; officered by missionaries, and manned by Fuegians, she would represent the Society's objects and connect the Society's stations. At the larger ports she would hoist the Bethel flag, and might thus promote much spiritual advantage amongst our mercantile seamen. In the distribution of Spanish Testaments and evangelical tracts there would be alone a wide sphere of usefulness. May the time come for the consolidation of our Mission work in South America, and meanwhile let us thank God and take courage over mercies past. I have great pleasure, my Lord, in moving the first Resolution.

ARTHUR MILLS, Esq., M.P., in seconding the Resolution, said:—After the very interesting speech which you have just heard from Mr. Gardiner I feel that I, who have seen nothing of the interesting Mission work in South America, can add but little—at all events, in the form of information—to what has already been said; I can only say that, like him, I feel the deepest interest in the work of this Society, not only for the reasons which he has given, which are sufficient in themselves, testifying, as he has done, to the Christian spirit in which the work was undertaken and is carried on, but also because this Society has special claims to the support of all Englishmen who are interested in Mission work, as being the only Society in England which occupies the Mission-field in South America. We are, I suppose, all interested in the work of the Church Missionary Society and of other institutions of the same kind, including, perhaps, those of some of the Nonconformist bodies; but I am not myself aware of any other Society than this which is working in South America. Now, I must confess, that the Report has brought home to my mind a great deal of knowledge which I did not possess before, even with regard to the geography of South America. There are, probably, many here who feel thankful to this Society for making them acquainted with such places as Rosario and Cordoba. I suppose we have all a sort of general knowledge with respect to such important places as Valparaiso or Santiago, but there are many other places with which this Society is connected, and where it is carrying on an interesting work. The early work of this

Society has been so touchingly and so well described by Mr. Gardiner that I do not feel it necessary to enter into that matter. It appears that there is a desire that a suitable vessel should be placed at the disposal of Bishop Stirling for the purpose of enabling him to go about easily from place to place, in the same manner as the first Bishop of New Zealand was enabled to visit widely-separated parts of his vast diocese. The Bishop of the Falkland Isles has, it seems, now to make his episcopal visits under circumstances of considerable difficulty and trial, and I learn from what Mr. Gardiner has said that some, who best understand the matter, think it would be a very great help to him in his work if he had the proposed means of visiting the different portions of the enormous region which has been entrusted to his episcopal care. It is interesting to think that the Falklands should have been made a centre of Christian effort in South America. Those islands were discovered about three centuries ago. They were first in the hands of the Spaniards, then of the French, then of Englishmen. For a long period they were altogether deserted by Europeans, and it was not, I think, till 1833 that civil government was established under the authority of the British Crown. The Falkland Islands ought now to be especially interesting to all of us, and to all the members of our Church, as being the centre of the missionary operations which are carried on, so far as the Bishop is concerned, in that part of the world. The Society is carrying on its work in co-operation with Bishop Stirling, and I think it would be a very great advantage to the work as a whole if greater facilities were afforded to him for performing the duties of his sacred and important office. I would again remind you that this is a field of missionary action which is not occupied by others. We are not competing with any other Missionary Society in South America, and it is very important that an interest should be awakened in the minds of English Christians generally in the work of this Society. I am glad that the Church Missionary Society has a revenue of 200,000*l*. a-year, because it has a very large work to do; but the South American Missionary Society has also a large work to do, and, as I have already said, it is a work which has not been taken up by any other missionary institution. I hope that this large meeting will be instrumental in helping on the work of the Society, so that it may be developed to a larger extent than it has been hitherto. It is impossible for anyone to read the Report without feeling that the work is often carried on under great difficulties and discouragements, and that hostile influences are often brought to bear against it; and, this being the case, the sympathy of Christians at home is of course very valuable to those who are engaged in the work. There are some very curious things in the Report. I notice that two pages and a-half are devoted to the discussion of a Chilian burials question. We can sympathise with those who are in Chili on that matter, because we have a burials question at home. It is rather comforting to us to know that other people have a difficulty of that kind as well as ourselves; but it is also a ground for sympathy; and I would recommend those who have not had an opportunity of doing so already, to read what is said on that subject in the Report. I will not detain the Meeting any longer. It is with great satisfaction that I have taken part in the proceedings of this Meeting, and it is with great pleasure that I second the Resolution. I earnestly hope and pray that God will continue to bless and prosper the work of this Society.

The Resolution was then put and carried.

The Rev. W. H. LLOYD said:—My Lord, Ladies, and Gentlemen, the Resolution which I have undertaken to move is as follows:—

"That this Meeting desires to express its thankfulness to Almighty God for the marked success which has attended the work of the Society both at home and abroad, and especially for the establishment of a new chaplaincy on the West Coast of South America."

This Resolution, relating as it does to the west coast of South America, where I have resided for the last seven or eight years as British chaplain at Valparaiso, is one of special interest to me; but before speaking to it, and giving some account of what has taken place on the west coast, I should like to allude for a moment to what Mr. Mills said just now with regard to the burial difficulty in Chili. That is one of three or four difficulties which have stood in the way of Protestants in

that part of South America. Chili has an article in its Constitution in which it is declared that the religion of the country is Roman Catholic, to the exclusion of all others; but owing to the exertions of foreign residents, and especially to those of the Rev. Dr. Trumbull, of Valparaiso, and Mr. Gardiner, then at Lota, the stringency of the terms of this article of the Constitution had been relaxed by giving it an interpretation to the effect that though Protestants were not to have any public processions or open-air demonstrations, they were to be allowed the full exercise of their religion *in such buildings as might be erected for that purpose.* It is a singular fact that it was a form of this burial question which (long before that interpretation was given) first led to the introduction of anything like Protestant worship in Chili. Englishmen and Americans being placed in the greatest difficulty with regard to the burial of their dead, it became necessary for the Chilians, who were anxious that they should remain in the country, to make some provision for the amicable settlement of that question; and hence the first recognition of Protestants arose from the claims of their dead. The article of the Constitution which I have mentioned having been interpreted in a liberal sense, there still remains this difficulty, that the Roman Catholic priests are determined not only to bury those who have been clearly and openly of their own religion, but all to whom they think they can assert any claim. So strongly does this feeling exist, that persons whom I and others have buried as Protestants, and whose friends have stated to me that they were so, have been dug up out of their graves and buried again in a Roman Catholic cemetery, although they had not confessed nor attended Romish worship for many years. The difficulty, although on a mere matter of feeling, is one that affects a number of people who are dissatisfied with the Romish Church, some of whom are really and sincerely desirous of a worship and service of God in accordance with the directions of His Word. Much religious liberty exists in Chili. Every session some measure is introduced in the Parliament of the country for the purpose of extending that liberty; and we believe that in the course of a few years the existing difficulties will be removed. In the April Magazine of this year, and in the Report, shortly to be published, you will find a very able statement by Mr. Quick, of Santiago, of some questions of this nature which have within the past year excited great attention in Chili. The Resolution which I am moving expresses "thankfulness to Almighty God for the marked success which has attended the work of the Society." As one who has long taken a deep interest in this Socicty, I feel very thankful for that success; and I must say it has been very gratifying to me to observe how, notwithstanding occasional drawbacks, the Society has continued to advance in usefulness. I trust that, as a large amonnt of funds is needed in order that the Committee may be able to take advantage of numerous openings, the income of the Society will increase in a larger ratio than it has hitherto done, and I pray that God's blessing may be abundantly granted to the missionaries and chaplains who are doing the work abroad. But the Resolution also refers to the establishment of chaplaincies on the west coast. The work on the west coast is especially interesting to myself; for although I am not a chaplain of this Society, and am not working for the Society, but occupy an independent chaplaincy, yet carrying on as I do a work similar to that of this Society on the west coast, I cannot but take a deep interest in what you are doing. I will bring before you a few particulars connected with my own work as a chaplain, because it is in fact a type of the work of the Society. Valparaiso, where I labour, is a large city with 80,000 inhabitants, the second largest city in Chili. The population includes about 2,000 English, engaged in mercantile and industrial pursuits. The English, or the English-speaking population, have erected two churches; one, on the upper ground, of which I am chaplain; the other on the lower ground near the sea, of which Dr. Trumbull is the minister, and in which a Presbyterian form of worship is observed. In these two churches congregations of about six hundred persons assemble every Sunday. Connected with each of them is a Sunday-school; and we have a flourishing Juvenile Missionary Association, which does a good deal of work, and raises a considerable sum of money for the Fuegian Mission of our Society. We have also (I say "we," but in reality the credit is due to persons who long preceded me) established a book store in Valparaiso for the sale of Bibles

and Testaments and religious books, from which also a colporteur goes out daily over the city and harbour. This store is supported entirely by the members of the Episcopalian and Presbyterian congregations of Valparaiso, aided by grants from the English and American Bible and Religious Tract Societies, and by means of this store and of the one belonging to your Society in Santiago, a very large number of Bibles and Testaments and religious publications of various kinds are year by year circulated throughout Chili. You will find in the Report for this year interesting statements from Mr. Quick and Mr. Robertson, of Santiago, as to the results of Protestant efforts in Chili, and the light in which they are regarded by the Chilians, and it is largely through the medium of Bibles and Testaments and religious literature that these efforts have been carried on. The distribution of God's Word is now regarded much more favourably by both Chilians and foreigners than it was some few years ago. There are a number of persons belonging to the upper and middle classes of Chilian society whose minds have, I believe, been imbued with the doctrines of God's Holy Word. Unfortunately they do not come forward and openly profess belief in the truths of that Word, being kept from doing so by the prejudices of society, and until a little further advance has been made we cannot expect to see any great outward movement among the class of persons to whom I allude. I do believe that there are in Chili many intelligent and influential native inhabitants who have been influenced by the teaching of God's Word, and who desire a purer faith and a simpler kind of worship than those in which they were brought up. And this can scarcely be wondered at, for there, as in many other parts of South America, the Roman Catholic religion assumes a very different aspect from that which is presented to us at home. So much is this the case that intelligent Roman Catholics who have come out from England have remarked to me that they found the standard of morals amongst the Priests so low and the worship so conducted that they could not join in it, and one of those persons, or rather the family—for husband and wife united—first attended our church and afterwards the children were sent to the Sunday-school. I will now turn to Mr. Quick's work as your Chaplain to the British residents in Santiago, the capital of Chili. I am very thankful to be able to bear testimony to its excellence. He is just the man for the post; he has won the attachment of all the English there, and I may add of the Scotch also, who form a very considerable element in the British population of that city. It may be interesting to you to hear that the English-speaking congregation, having no church of their own, have for some time been holding service in the morning in the church belonging to the American Mission, and that Mr. Quick, finding that he could not have the use of this again in the evening obtained from the Directors of the Northern Railway at Santiago the use of a room at the station, which they had previously provided as a reading-room and library for their English-speaking servants. In this he holds a service every Sunday evening. His congregation there is almost entirely composed of Scotch Presbyterians, and this fact bears out what our Noble Chairman said about the catholic spirit which marks the operations of this Society. His ministry has proved very acceptable, and just before leaving Chili I had the pleasure of taking his duty at Santiago and ministering in the evening to that little cougregation of Scotch operatives and their wives and children assembled in the room at the railway station. Still it is very desirable that the British congregation in Santiago should be provided with a proper church of their own. I hope that when Mr. Quick has resided a little longer in the country and has gained a better knowledge of the language he will be able to give advice and assistance to intelligent Roman Catholics who may wish for guidance. You have also at Santiago a good Bible Store, and the sales of the past year amounted to 1,564 Bibles, Testaments, and Portions. Besides this circulation of the Word of God a number of religious books, especially in the Spanish language, are sold and a large number of tracts and periodicals are sold or given away, all the copies disposed of during the past year having been sold with the exception of four. This shows that there is a feeling of interest among the Roman Catholic population in reference to our work. I must not forget to mention the United States Mission to the Roman Catholics in Chili. Its missionaries belong to the Presbyterian Church, and are earnest men of true piety, who are doing a good work, and I am happy to say that they

render great assistance to this Society in its work. Our Bible Store is an assistance to their Chilian Protestant congregations in Santiago, and they are an assistance to its work. It is from them chiefly that we can obtain colporteurs for the work of distributing Bibles and Testaments in the City of Santiago. One or two such colporteurs have been engaged recently. How their work is progressing I do not know. It is an uphill, arduous work, and it has often happened that a colporteur has apparently begun well, but for some reason or other has soon given up the work. Mr. Robertson, who has charge of our Bible Store at Santiago, seems to me to be well suited for his post. He is a man of Christian character and genial bearing, and the Depôt is often visited by intelligent Spanish gentlemen, including some university students, in whose minds religious thought seems to have been awakened by the reading of the Word of God and of religious books or tracts. I must not omit to mention a branch of the work in Valparaiso which I think cannot fail to interest you. There is always a large number of English ships lying in the Bay. It has been difficult, indeed almost impossible, for me with the work which devolved upon me on shore, to visit these vessels, but I have always felt anxious that something should be done on behalf of the English sailors in the port. A few years ago there came out to Valparaiso a pious and intelligent English mechanic who had been well known to me for many years in England. He, seeing the sad condition of the seamen in the Bay, felt anxious to do something to help them in spiritual things. He arranged with me therefore to visit the ships every Sunday afternoon to act as a sort of lay missionary to the seamen. He stirred up other working men to help him, and Sunday after Sunday he and they used to go out to the Bay and visit vessels, reading the Bible to sailors, distributing tracts to them, getting them to join in singing hymns and in prayer, and doing all they could to benefit them. Many of the sailors showed great interest in the work, and real good resulted from it. At last my friend asked me to have a service for them on board a vessel. The manager of the Pacific Steam Navigation Company offered the hulk "Egeria" for services, which was accepted, and several captains of vessels and other persons subscribed money towards defraying the cost of fitting it up for service. The man who had charge of the hulk and who lived on board of her with his family showed a very friendly interest in these services, which were held for three Sundays. On the fourth the service could not be held. And on the morning after a heavy gale sprung up. A vessel moored in the tier in front of the "Egeria" dragged her anchors, ran into her and sank her in a few minutes, with seven out of the eight souls who were living on board of her. The only person saved was a youth of about eighteen, the eldest son of the keeper of the hulk. The short experience I had had of this work showed me that three services a Sunday were more than I could manage, and I did not therefore try to obtain another temporary "Bethel." But my friend continued visiting the ships on the Sunday afternoons with the others who had joined him, and now that he has been compelled to return home by ill-health the others are continuing the work to this day. We all never ceased to pray that provision might be made for the spiritual wants of the sailors in our Bay by a Seaman's Missionary and Bethel, and for their temporal necessities by the erection of a Sailor's Home. On my first interview with the Committee of your Society, after my arrival in England, they offered to provide me with an Assistant Chaplain to aid in carrying out these objects, and I hope that before I return thither, in a few months, I shall find a clergyman who will give himself heartily to this interesting and important work. The Resolution entrusted to me concludes with an expression of thankfulness to Almighty God "for the establishment of a new chaplaincy on the West Coast." Nearly 400 miles north of Valparaiso is the port of Chanaral, where there are about 250 English people. These last year applied to your Committee for a clergyman who should minister the Gospel to them and educate their children also. They offered to raise a considerable portion of the salary needed upon the spot, and asked for a grant in aid. In response to this appeal the Rev. R. Langbridge was sent out, and with his wife and family arrived at his post last November. From private letters which have reached me from the coast, as well as from the reports sent home to

the Committee, I hear of him as just the man for the post, as giving satisfaction to all, not only by his earnest Gospel sermons, but by the true Christian charity which guides his speech and actions. There are a very large number of ports and places with various populations of from twenty to three or four hundred English speaking people on the West Coast of South America who never see a Christian minister, except at the necessarily rare visits of our excellent Bishop in his tours up and down the coast. It would be a great advantage if several clergymen could be sent out to settle in the larger places and to make from them occasional visits to the smaller ones. I do hope now that Chanaral has come forward that other and larger places will follow its good example. Some of those places may be visited by me or by the chaplain, whom you are providing to assist me; and I hope that if your Committee receives urgent calls from place after place on the West Coast to send out clergymen, you will not be wanting on your part to provide the means needed to sustain them.

I beg to move the adoption of the Resolution.

Rev. C. MACKENZIE, Prebendary of St. Paul's, in seconding the Resolution (after alluding to the cause of the absence of the Archbishop of Canterbury, namely, his having to watch by the sick-bed of his dear son, and asking the Meeting for its sympathy and prayers on the anxious parent's behalf), said one of the most conspicuous elements in the success of the Society's work was to be found in the character of the men who had been sent out by the Committee. It sometimes happened that clergy who were employed in missionary work sadly disappointed those who engaged their services. It was of course impossible to look into men's hearts, or tell how missionary agents would act; but, with rare exceptions, that Society had at present every reason to feel satisfied. Their work was twofold, ministerial and missionary. The former was addressed especially to European emigrants, and many residing in Chili and on the River Plate had warmly welcomed them. The facts brought before the Meeting by Mr. Allen Gardiner and Mr. Lloyd showed what great effects had already been produced by that Society, and he felt that there was now devolved upon them the duty of endeavouring to reach the hearts of the people throughout the Argentine Republic, on the West coast, and as far as possible throughout the vast districts where mission stations might be established. There were a great number of English and Scotch people who were pining for the ministrations of religion. They now felt the want of what, perhaps, they cared for too little in their own country; its absence made them value it more highly. Many of them had been for months and years without any ministrations at all, and in an earnest, prayerful, spirit they asked for a chaplain who would speak to them of God's love, and instruct their little ones in the ways of religion. Even the baptism of children and the burial of the dead were in many places unprovided for, and the people begged for the occasional visits of a clergyman from a distance. It appeared that Mr. Langbridge had met with persons who had been for fifteen or twenty years away from their country without hearing or joining in any religious service at all, and who told him that, although in early life they felt comparatively indifferent to such things, they had since longed for what they could not obtain. Happily Mr. Coombe, one of the most successful of their missionaries, finding that there were small bodies of British Christians not far from Rosario, established one or two daughter churches; in time this led to the formation of other daughter churches, and now it seemed as if nearly the whole district were likely to be occupied. Let him say one or two words about the missionary work among the natives of that huge continent. After what they had heard that afternoon about the early history of the Fuegian Mission, they must all feel deep gratitude to God at finding that the work was now being carried on with such a large amount of success. Bishop Stirling said that a steam launch attached to the station at Ushuwia would be invaluable in keeping up constant communication with Sandy Point. "Mission posts," he said, "could then be planted, at intervals of 50 miles, between Ushuwia and Sandy Point, here a native and European, there a couple of Christian natives, and so on, all bound to exert a daily and constant influence on the neighbouring Indians." He hoped that the Society's work in that part of

South America would gradually extend itself. As regarded the mission in the North, on the mighty River Amazon, it was not long ago that Mr. Woods was sent out to engage in that sphere, with the understanding that he would travel from one place to another. It now appeared that ill-health had compelled Mr. Woods to return to this country, Mrs. Woods having also seriously suffered. The Committee had felt great anxiety lest the work on the Amazon should be stopped, but they had now secured the services of one who bore a great name among Christians in London, Mr. McCaul. That gentleman was willing to go out as a layman to hold up the hands of his friend Dr. Duke. From his education and his active habits he seemed likely to render very great service, and he was prepared in going out to take charge of the Amazon launch. Thus they would soon have two vessels employed in the service of the Mission—the launch on the Amazon and another in the Straits. That was a form of missionary agency which had proved very useful in New Zealand and Newfoundland, and he hoped it would do so in the cause of that Society. As regarded the income at their disposal, he might well ask whether it could be thought that 13,000*l.* a year was sufficient to evangelise South America? How many private individuals were there whose incomes were larger than that! He hoped they would all make sacrifices and exert themselves among their friends to obtain an increase of the funds employed in carrying on the important work of that Society.

The Resolution was then adopted, after which the Collection was made, and a hymn was sung while it was proceeding.

The Bishop of SYDNEY said he felt great pleasure in proposing

"That the thanks of this Meeting be given to the Chairman, who represents the Archbishop of Canterbury on this occasion, Lord Balfour of Burleigh, for his kindness in taking the chair, and for the manner in which he has discharged the duties of his office."

It must be extremely gratifying to his Lordship that he had been favoured with the presence of so numerous and influential a company; and he hoped that the income of the Society in the coming year would be largely increased by the advocacy of the different speakers. He was thankful to hear what had been said about the new chaplaincy on the West Coast. He well recollected reading of the great benefits which the chaplaincy at Rosario had diffused among the English residents there, and he had no doubt that the formation of many similar chaplaincies would be followed by similar results.

The Rev. R. C. BILLING, in seconding the Resolution, said he must remind the Meeting that the Right Rev. Prelate by whom it was proposed was the Metropolitan of Australia—a fact which made his testimony of greater value. While they all regretted the absence of the Archbishop of Canterbury, and lamented the cause, they must also feel grateful to the Noble Lord in the chair for supplying the Primate's place. He was sure that his Grace would endorse all that their Noble Chairman had said on behalf of the Society, and especially the sentiment that it was undesirable that missionaries belonging to different societies should rival each other in foreign lands, or endeavour to occupy ground which had already been taken possession of and was being tilled by others. He might add that few of those present, probably, were aware of the deep interest which the Archbishop of Canterbury took in Mission work, or how much was done at Lambeth in connection with the missionary societies of their Church.

Colonel MACDONALD MACDONALD then put the Resolution, and it was adopted.

The CHAIRMAN having briefly returned thanks,

The Bishop of SYDNEY closed the proceedings with the Benediction.

HOME PROCEEDINGS.

THE Home Work of the past few weeks, save and except for the Annual Meeting, has been somewhat uneventful, and a brief notice of it will suffice. With 14,000 distinct parishes, it seems a marvellous thing that our permanent staff should find it difficult to fill up their time. Speaking roughly, we could well take 600 Meetings and 400 Sermons in the course of the year; and it does not appear extravagant to expect help from, say, 700 parishes, or one in every twenty. The fact that this average is, in spite of all our efforts, no way reached would seem to argue a very low state of missionary feeling in our country.

The most important openings in the Southern District for the past few weeks are Christ Church and Trinity Church, Eastbourne, taken by Mr. Lloyd and Mr. Dyer, and St. Paul's, Beckenham, where Sermons were preached by the Rev. W. Windle on May 12th. The same day the Society had Sermons at Mr. Windle's own church, St. Stephen's, Walbrook. A Sermon at St. Paul's, Poole, and the Quarterly Missionary Meeting at Wimborne were kindly taken by our good friend Mr. Lory. Mr. Dyer paid a visit, the second week in May, to Ipswich, Sweffling, and Buckenham, and gave a Lecture at St. John's, Fitzroy Square, on the 16th. The immediate response at Ipswich was very small, but we are thankful to have found an active Secretary for so important a place in the Rev. C. H. E. White. Holy Trinity Tewkesbury, Farnborough, St. Paul's Kilburn, and St. John's Wembley, are the only other churches we can mention in the Southern District as having had Sermons. The Southborough Annual Meeting, on the 21st ult., was well attended, but the collection (3*l.* 3*s.* 6*d.*) was somewhat below the average.

Mr. Welby, in the Midland District, has had Meetings at Stourport, Malvern, Ledbury, and Leamington, not to mention other smaller places. Ledbury is a new opening, and will for the future, we trust, imitate the example of its small neighbour, Wellington Heath. At Leamington, Rev. Allen W. Gardiner assisted Mr. Welby, and those who attended were very much interested.

Of the work of Mr. Mills we shall be able to say more next month, when he has had time to turn round. At present he is busy making arrangements for Meetings and Sermons later on in the summer.

H. S. A.

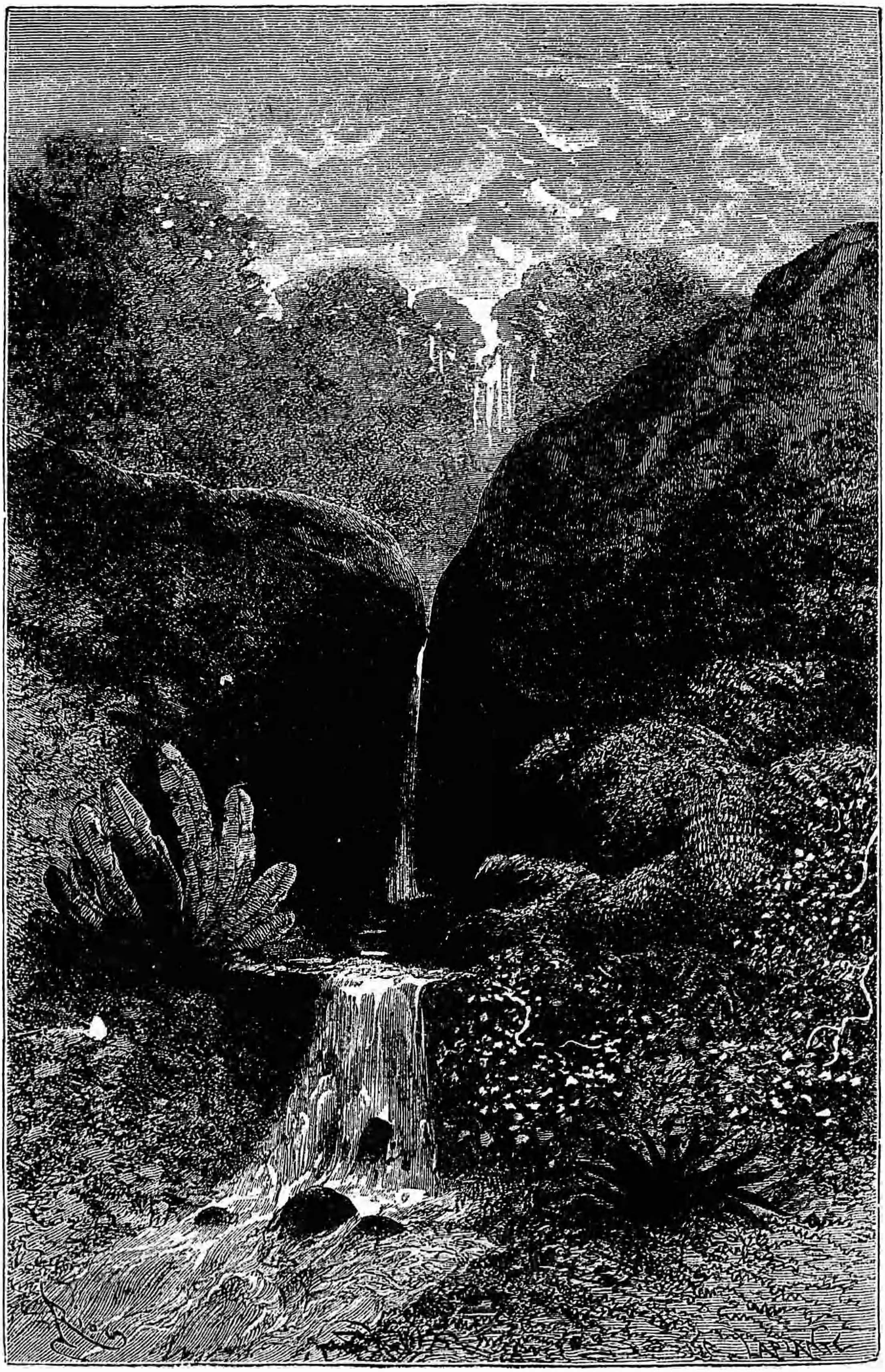
PRAYER UNION FOR SOUTH AMERICA.

The following are the suggested subjects for prayer, Monday, June 3rd:—

I. For a suitable Assistant Chaplain for Valparaiso.

II. For a Lay-Assistant for the provinces of Cordoba and Tucuman.

III. That a greater interest may be felt and manifested at home in our missionary work.



A SPRING IN THE PERUVIAN ANDES.

THE SOUTH AMERICAN

Missionary Magazine.

JULY 1, 1878.

LETTERS.

DURING the past month letters have been received from the Revs. W. B. Keer, B. C. Huntly, Dr. Humble, F. N. Lett, W. T. Coombe, J. H. Gybbon-Spilsbury, W. F. Satchell, R. Croker; Messrs. D. M. Fox, J. Williams, and J. S. Robertson.

BUSINESS.

THE Monthly Meeting of the Committee was held on the 18th ult.

The Right Rev. Bishop Stirling was present and was warmly congratulated by the Members on his safe return to England from South America.

Important questions relating to several of the Chaplaincies were discussed.

The names of the Right Rev. Bishops of Lichfield and North Queensland, and Lord Balfour, of Burleigh, were added to the list of Patrons.

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

FINANCE.

The Finance Committee held Meetings on the 12th and 27th ult.

Total amount received during the month of May was £725 17*s*. 11*d*.

The next Meeting will be held (D.V.) on the 18th inst.

GENERAL INTELLIGENCE.

IT is our pleasing duty to announce the safe arrival in England of the Right Rev. Bishop Stirling.

His Lordship was present at the last meeting of the General Committee, when he received a very cordial and hearty welcome from all the members present. We are thankful to be able to state his Lordship has already benefited by the change of climate and happy intercourse with relatives and friends, and we trust that with God's blessing all traces of his recent indisposition will speedily disappear.

On the 10th ult. there was a large and very interesting meeting held at the Society's Offices, over which the Bishop presided, to take farewell of Mr. Hugh McCaul, who is about to sail for the Amazon with the steam launch recently built for service with the Mission on the Purus, one of the tributaries of that river. At the conclusion of the Meeting the whole company adjourned to the Temple Pier, where the graceful little craft was waiting, with steam up, in readiness to embark them for a run on the river. The weather being fine and the water smooth added greatly to the enjoyment of all, and many were the expressions of admiration of the little vessel and the rapid rate at which she glided through the water. At the conclusion of the run she was taken back to the building-yard to have her internal fittings completed. It is arranged that she leaves Liverpool to-morrow, in charge of Mr. McCaul in the steamer "Augustine." And here we would remind our friends that a considerable sum is still needed—three hundred pounds—to meet the expense of purchase and of conveyance to her destination. This of course cannot be allowed to fall on the ordinary income of the Society, and, while thanking those who have so kindly responded to the Committee's appeal, we desire to express a hope that further effort will be made to secure, as soon as possible, the whole of the necessary amount. This accomplished, the minds of those who are financially responsible for her will be eased, and the

friends of the Society will have the satisfaction of knowing that she commences her work unencumbered by any debt.

Our news from abroad is somewhat limited. The Rev. W. B. Keer, the acting Chaplain of Valparaiso, writes most encouragingly of Mr. Langbridge's work at Chanaral, where his labours appear to be very acceptable. He has visited two mines, one 30 and the other 60 miles distant, where he held services, and received a hearty welcome. Our juvenile friends at Valparaiso were very busy preparing for a sale of work, the proceeds of which were to go as usual towards the Mission in Tierra del Fuego. The success of the Valparaiso Juvenile Association may well encourage those who are endeavouring to establish similar associations at home. We wish we could hear of more of these being formed. It is very important that the young should be trained up to take an interest in missionary work, and we do trust that many of our friends will be led to make an effort in this direction. Cards, books, and every information will be given on application at the Office.

At Rio de Janeiro the Rev. F. Young has entered upon his duties as Chaplain to the British residents in succession to the Rev. G. Preston, who has laboured there for fourteen years. One of the last official acts of the late Chaplain was to remit the sum of 60*l.* contributed by his congregation after sermons preached by himself in behalf of the Society.

From Rosario we hear sad accounts of internal disorders. The nomination of a new Governor without a proper election had given great offence to the people. Fatal disturbances had taken place in the town of Santa Fé, where over twenty people were killed and a great many wounded in an attempt to assassinate the late Governor in the public square. Even in Rosario, the streets are reported as almost deserted, and that after sunset it is unsafe to be out of doors. Thus it will be seen our Chaplain needs to be remembered in prayer that he may be preserved from harm and danger and be permitted to continue his labours amongst our countrymen unmolested by excited and misguided men.

P. W. S.

The Gran Chaco Colonies.

(*Concluded from page* 131.)

THE last time I came up here I had five leagues in a boat up the Paraná,—then five leagues ride across the swamps, in order to reach the Alexandra Colony, my present goal. Now the whole journey must be accomplished by boat.

"The Paraná has two floods every year, one in the middle of winter, the other in the first quarter of the year. There has been no great flood for the last eight years; the present one has filled all the inhabitants of these regions with excitement, for now the Paraná is twenty miles wide up here, and the Chaco swamp, which allowed a well-beaten cart road by which the colonists and their produce reached the Paraná last year, is now a wilderness of water, only spotted over with trees or floating *camalotes*. The consequence has been to drive all the inhabitants of the *Bañado*, or swamp, to take refuge on the highlands to the west. I do not refer to the few human denizens of these places, who are always provided with canoes, but the tiger (*felis onca*), the *Aguará*, or Argentine wolf (*canis júbatus*), the *ciervo*, or stag (*cervus paludosus*), the lion (*felis concolar*), and the carpincho (*hydrochærus capybara*), with flocks of ostriches (*rhea Americana*), were driven from their native haunts, and had to swim to the mainland, affording abundance of capital sport to the colonists. Great numbers of snakes also made their way from the flood, including the deadly vivora de la cruz (*trigonocephalus tornatus*) and the *boa constrictor*. It was interesting to notice how the ever-diligent ants made good their retreat, the whole tribe uniting together to form a round ball, which floated on the surface of the water till dry land was reached, when a general rush would be made to the shore. The alligators (*alligator sclerops*), called here *jacaré*, were also driven to a refuge on the coasts, or, resting on the camalotes, careered along till a more congenial home was reached. Countless hosts of mosquitoes and other noxious insects combined to render the epoch of the Paraná floods as unpleasant to man as a malicious kind of fly has rendered it to the horses.

"Shortly after leaving Esquina the sun set, so that my boat voyage, being performed through the night, was cooler than it would have been by day, with the heat at 90 deg. in the shade. A little after daylight I reached the Alexandra Colony, where I received a kind, warm, welcome from Mr. Webster, the manager, Mrs. Webster, and the other members of the establishment. I am living now at the Administration house, which is a long-thatched cottage (as you would call it in England) placed near the edge of the cliff, which forms the western bank of the Paraná valley. When the

house was built a few years ago it stood some ten yards from the edge; but the flood has so eaten away the bank that it is now barely half that distance. The view in front embraces a vast extent of flooded swamp, dotted over with the tops of the higher trees that look like miniature islands. At the base of the bank is the course of the River San Xavier, an offshoot of the Paraná, that runs along in this direction for some 170 miles, being separated from the main river by the swamps, its current being now indicated by the constant stream of *camalotes*.

"It is a great satisfaction to find the way prepared at this colony through the exertions of Mr. Webster, who, since his arrival here, has regularly read Divine Service on Sundays, and thus the nucleus of a congregation has been already formed.

"On the Sunday after my arrival I inaugurated my Mission.

"At 10 a.m. Divine Service in English. Special lessons for the occasion. 1st, Ezekiel xxxiii. read by Capt. Massingberd, son of the late distinguished Chancellor of Lincoln; 2nd, read by Mr. Burrell. Sermon on Psalm cxxii. 1, 'I was glad when they said unto me, Let us go unto the house of the Lord.'

"At 4 p.m. Divine Service in Spanish, the 2nd lesson being read by Mr. Webster. Sermon 1st John iv. 19, 'We love Him because He first loved us.'

"To myself it was an occasion of joy to have the privilege of holding up the banner of Christ's Church in this remote corner of the earth, to find an attentive and appreciative congregation in the Gran Chaco; to have established a regular English Church Service in Spanish (the first in the country, with exception of some occasional attempts elsewhere); these are privileges worth living for, and worth the coming away from the amenities of civilization down the river.

"I can but trust that no discouragements or contretemps from *whatever source* will prevent the Church at home from continuing to uphold our hands in spreading her cause in this *new mission field*.

"F. N. LETT."

The Alexandra Colony.

"This colony, so named after H.R.H. the Princess of Wales, is situated in the Santa Fé section of the great territory known as the Gran Chaco, in latitude 30 deg. S. and longitude 59 deg. 45 min. W. of Greenwich, on the river San Xavier, which is a side branch of the great river Paraná. It is the property of Messrs. Thomson, Bonar, and Co., of London, and was founded in 1870. Up to that time it was in possession of the Chaco Indians, and the first colonists had to fight for existence. However, the

Indians have been forced to retire towards the N. and W., so that the colony now enjoys almost complete immunity from their depredations.

"The founder and original owner of the colony was Mr. Andrew Weguelin, who was killed by the savages in one of their incursions on the 9th of October, 1871, at the age of twenty-three years, much lamented. After this sad occurrence the colony had to struggle against many difficulties—Indian invasions, droughts, locusts, &c.

"On the 8th of October, 1875, the then manager, Mr. Arthur L. Powys, was killed by Indians, and was succeeded by Mr. Charles H. Webster, the present manager.

"The lands belonging to the colony comprise twenty-two square leagues, or 150,000 acres, being situate from two to three leagues to the west of the Paraná, the intervening space being a 'bañado,' or swamp, that is covered with water during the flood of the Paraná, which occurs every nine or ten years. The Rio San Xavier runs through this swamp.

"Communication with the rest of the world is kept up by boats and canoes to the town of Esquina in the province of Corrientes, ten leagues distant, where the steamers call on their way up and down the Paraná; and overland by horse or vehicle to the town of San Xavier, eighteen leagues south of the colony, whither a steamer comes up from the city of Santa Fé thrice a month in combination with a stagecoach that passes the colony (where there is a post-office), and runs up as far as El Rey, in latitude 29 deg. S.

"The climate, though hot during the greater part of the year, is very healthy. In winter the temperature occasionally descends to freezing point. The vegetable soil is of unusual fertility, at times from three to four feet in depth, covering a stratum of yellowish marl.

"The pasturage for cattle is unexcelled. Crops—maize, wheat, barley, tobacco, root crops, ground nuts, &c.

"Vegetables are grown in great luxuriance without manure, and for fruit (oranges, lemons, limes, figs, peaches, &c.) there could not be found a more congenial home. The colony only wants more settlers with a little capital. As some of our readers may be interested in this promising field for emigration, I give the following figures as a guide to those who may wish to make a start:—

"Farms of 100 English acres may be purchased for £50 sterling, the best land, with the present use of large tracts of common land for grazing. The purchase money for the land can be paid in instalments, extending over two years. Price of cows, 8.00 dols. Bolivian silver, (6.50 to the £). Horses, 15.00 dols. Oxen, 30.00 dols.

"The general way to begin is to make a hut of sticks and mud, and to gather together furniture, implements, &c., by little and little. The adjoining rivers team with fine fish, and countless wild fowl and other animals contribute in no small degree to the supply of food. There are forests of valuable timber all around.

"So much for this place as a field for European emigration.

"There are at the present time 400 inhabitants in the Alexandra colony, of whom 300 are Protestants—English, Welsh, Italian Waldenses,—and to these long neglected peoples it will be my privilege to minister, to preach the Gospel, administer the sacraments, celebrate Divine service, build a church, form schools, Sunday-schools, and, in short, attempt every method to promote their intellectual, moral, and spiritual welfare, as well as that of the inhabitants of the other adjacent colonies, numbering, as they do, from one to two thousand Protestants. It may not be an easy work; it may be one of many toils; but it is one that seems to me to invite like Macedonia of old. Personally, I may be allowed to add, I do not aspire after any higher honour than to do the rough and difficult work of the Church. I am willing to leave luxuries to others if I can in any degree respond to the call of 'Come over and help us.'

"I have Divine service in the Colonial Granary, a thatched building of sunburnt brick, 36 ft. by 20 ft. Morning service at 9 o'clock in English, followed by Sunday-school, and afternoon service at 4 in Spanish; after which a number of the congregation linger behind to practise Spanish hymns. Our choir meets for practice every Saturday afternoon. It is heart-cheering to find them full of enthusiasm in the sacred service of song, and to notice their industry in performing the praises of the Lord both in the glorious tones of old England and in the noble Castilian, this latter language so long left a desert so far as spiritual song was concerned.

"A fortnight ago I presided at a Meeting for the revival of a library and reading-room, which had lately suffered from the return to England of a lady who had worked for some time with loving heart for the benefit of her neighbours in the colony. Our library and reading-room are now in working order, and I would request of you to invite your readers to send me as many new or second-hand books in any language or department of literature as they can afford, assuring them that they will be highly prized, and be a means of usefulness. Parcels can easily be sent to my name by Lamport and Holt's steamers from Liverpool to Rosario.

"The inroads of the flood on the land have required the opening of a new cemetery in a more suitable position, and to which the remains are being removed. Those of the former heads of the colony who were killed by the Indians have been placed in the site chosen for the church, to which the title of St. Andrew will be given, and which will stand in the middle of the colonial village of St. Catherine, now consisting of five houses. Towards its erection I solicit the contributions of all friends at home who find an interest in extending the pure (reformed) religion of our Church in South America, or in meeting the spiritual wants of their brethren scattered among these woods and plains, and who have hitherto been as 'sheep without a shepherd,' but whom we are now endeavouring to bring back to the Shepherd and Bishop of their souls.

"While writing this the welcome news has arrived of the new postal

arrangements by which a single payment will cover postage on letters, &c., between England and the post-office of this remote settlement. Of course, we often must wait in patience for our letters, on account of delays on the way up from Buenos Ayres.

"FRANCIS N. LETT."

Brazil.

SAN PAULO.

BEFORE leaving South America the Bishop of the Falklands paid a visit to San Paulo, of which our Chaplain sends the following account:—

"23, *Rua dos Bambus*,

"*San Paulo, April* 26, 1878.

"The Bishop has paid us a pastoral visit and left a pleasant impression behind him, although we were sorry to find him looking so tired and worn.

"He arived at the Braz Station on Thursday, April 18, at 8 p.m. By the regulations of the Camara no vehicles except the tram-cars (called here bondes) are allowed to run from noon on Maundy Thursday till noon on the Saturday following, but, fortunately for us, as the Braz Station and Mr. Fox's house are neither of them within the city, Mr. Fox was enabled to persuade a driver, whom he often employs, to meet the train and drive us to the house. On the following day, Good-Friday, the Bishop preached from Eph. vi. 20, and on Sunday morning, as I was at Santos, he kindly took the whole service, including the administration of the Lord's Supper. Unfortunately it rained in torrents the whole day, so that we had miserably small congregations. On Monday we started for Campenas by the 12 o'clock train, hoping to arrive there at 2.35 p.m., but unluckily a slip had taken place about forty-three miles from here, which caused a great delay, and we arrived at 5.20 p.m., in time to encounter a very chilling March wind. We were met by Mr. Hammond, the Superintendent of the Paulista Railway, who hospitably entertained his Lordship and Mr. Morton, the Director of the Collegio Internacional, who offered me very comfortable quarters. The following morning the Bishop took the opportunity of visiting the College, while I called upon two candidates for Confirmation. Our train started at 9.30 a.m., and proved more unfortunate than on the previous day. Arriving at the slip, we alighted and hurried across with our bags, only to learn that a train had come to meet us and had gone away because we were late, so there was nothing to do but stand there in the burning sun; fortunately it was fine. After a lapse of some time the joyful sound of a train was heard, which

caused a general laughter, as it consisted only of an engine with three ballast trucks containing some men for the work. On receiving permission we scrambled into the trucks and were conveyed to the nearest station, where we were tantalized by hearing the busy working of the telegraph instrument; but the gentlemen at the different ends of the wire seemed unable to come to terms. At last, at 3 p.m., a train came up and we reached San Paulo at 4.30.; just four and a half hours late. On the following day a Confirmation was held at 3 p.m., at which I was able to present to his Lordship ten candidates. As the day was fine there was a large congregation, numbering from 70 to 80. On the following morning the Bishop left for Rio by the 5 a.m. train, and as he could not arrive till about 8 p.m. it must have been a rather wearisome journey

"During the past quarter we have had more sickness and more deaths than in any previous one. I believe that in 1875 I had only 4 burials, and in 1876, 8; since January 1st, there have been no less than 7. The yellow fever at Santos and various forms of typhoid and intermittent fever here produced a general feeling of anxiety, but I am glad to say that this is gradually passing away, and the cooler weather is making us all brighter.

"At Santos, owing to the fever, it has not been thought wise to have service on board ship on the Saturday evening. On the other hand, additional services have been held at San Paulo. For two months I had service on alternate Tuesdays at a private house one-and-a-half miles from the church; also, during Lent, services were held in our little church on Wednesday evenings.

"The attendance at San Paulo has been about as usual. Owing to the wet we have had one or two small congregations and again some large ones, the largest being on March 17th, when 59 were present; the congregation, in the morning, when Mr. Fox reads prayers, keeps up very well, varying from 32 to 47.

"During the epidemic the attendance has been so small that I meditated giving up the service and going down simply to visit the sick. But on the third Sunday, as I passed along the quay, I accosted the captain of a ship inviting him to service. He replied, 'As soon as I have been on board and wound the chronometer I am coming. All my crew are down with fever and gone to the hospital, and it is very painful to me to go on board, but it is a great comfort to have a place of worship to go to.' That morning there were ten.

"In the hospital at times there have been a great many Englishmen. I have sometimes read with as many as fourteen. On one occasion I had been talking with a poor lad who was suffering very much from a wound in the arm; as I left him he said, 'Your visit has quite cheered a chap up, for I have hardly anyone to speak to. You must not spend as much time with every one else or you will not get away till the evening.'

"B. C. HUNTLY."

The following report of Pastor Zink's work for the quarter ending March 31, has been sent home by the Rev. B. C. Huntly, who pleads very earnestly that the Pastor may receive the continued support of the Society.

"On looking over the notes of my work in Rio Claro, Crescinial, and Santa Cruz, I feel encouraged by the progress it has made. The congregations are increasing in Rio Claro, and also the Sunday-school; you will see from the tabulated statement that I have had as many as twenty-six attending at one time. At the present time I have a class of thirteen young people daily to whom I am explaining the Catechism, preparatory to Confirmation; and I hope that God will give us His blessing.

"About Pirassimurga I cannot say much. I have been there only three times, but when the railroad is carried there I hope to visit it regularly. Pirassimurga is a village of between two and three thousand inhabitants. There are only ten or twelve Protestant families in the village, but within a radius of fifteen miles are forty other residents, making in all some fifty families, who could come to the service. As this would be very inconvenient for those who live at a distance, I have volunteered to preach at one or two of the colonies where about a dozen families are living near to one another; but so far I have not been able to obtain a house to preach in. The people were for nearly seven years without a German pastor, therefore the greater part have no interest in spiritual things. I preached there on March 24th, to a congregation of thirty-four; previously I had only 17 and 21. In this place the contributions barely cover the travelling expenses.

"Rosinha is a very small place, containing only eighteen Protestant families. I have now preached there for eight years; for three years I lived among them and kept a school. In the neighbourhood are seven other families. Here there is a schoolroom which can be used for Church services. The congregation numbers from forty to fifty, as the people are glad to hear the Gospel; and in two homes the father conducts family prayers.

"Sete Quedas is a colony about five miles from Campenas, and contains thirty Protestant families. During the time that I was at Rosinha (about ten miles from here), I went there every month to preach, but the people asked me to come only once in three months; and then about sixty attend. Here the people have been under the influence of schoolmasters who have been bad, drinking men; but the present one seems a good Christian man. I hope that God will change the hearts of the people here that they may not be satisfied with a service once in three months.

"J. JACOB ZINK."

Chili.

SANTIAGO.

FROM the West Coast accounts of great depression in trade continue to arrive, notwithstanding which, however, the Superintendent of the Bible Depôt, Mr. Robertson, is able to furnish tolerably satisfactory reports of the business transacted, and it is especially encouraging to know that the sale of Bibles and Testaments continues quite up to the average.

"*Santiago de Chile, March* 12*th*, 1878.

"The three cases of goods marked 'B. S.,' containing Spanish Testaments and Gospels from the British and Foreign Bible Society, and also the books you kindly sent, arrived in very good order. Please accept my best thanks for them. The Spanish Testaments and English Prayer-books are very prettily got up, and the latter are exactly what I wished for, as up to now I have bought these books at Valparaiso.

"I enclose copies of the Diary and Cash Statement for February. Our receipts were very small, but I am glad to say that this month we are in a measure making up for the deficiency of last. Mr. Christen sent me another colporteur last week, but I have seen very little of him lately. I fancy he has been ill. The improvidence of the lower classes here knows no bounds, and to this the hundreds of beggars must chiefly be ascribed. On Saturday they sally forth—the halt, the maimed, and the blind—and make a regular house-to-house visitation throughout the entire city. One can only catch a few words of the monotonous cry they all invariably raise, such as 'una limosña, per el amor de Dios;' and if they get anything, 'Dios se lo pagne, Señor!'—'God will pay for it, Sir!' or, in the words of Holy Writ, 'Cast thy bread upon the waters for thou shalt find it after many days.'

"As regards the distribution of the Scriptures, I may mention the following incidents:—A friend of mine, passing through the Plaza last Sunday, observed a soldier in a retired corner intently reading a Spanish Testament. On my way to church with a friend a few Sundays ago, we noticed two ladies sitting upon one of the seats of the Alameda. As we approached them they rose up and walked away, leaving upon the seat they had just vacated a Spanish Testament, which we restored to them. Considering the bad state of all business here, I am told that we are doing very well. I have many friends come to see me—English and Chilenos, Protestant and Catholic, and have really now become quite attached to the place.

"T. S. ROBERTSON."

From the Straits of Magellan to Valparaiso.



S we neared the Straits of Magellan the steamer, which had been running from twelve to fourteen knots an hour, slackened speed, and amid fog and occasional showers we reached Sandy Point towards evening, snow having been for some time visible on the hills. Sandy Point is a Chilian penal settlement in the Straits of Magellan, with perhaps 1,500 inhabitants. They trade in skins, wool, fish, and timber, there being two or three steam saw mills here worked by foreigners. Dr. Fenton, an Irish gentleman in the service of the Chilian Government attends to the convicts. It is also a coaling station for steamers, and it has been in contemplation to make it a station for powerful steam tugs to take sailing ships through the Straits instead of their being left to make the long and often stormy voyage round Cape Horn. That the Straits will come more into use as they are better known, and as the Pacific commerce increases, there can be no doubt, but at present nothing is satisfactory, there being no lights at either entrance nor any pilots, and hence ships are obliged to wait when it is dark and foggy.

"Leaving Punta Arenas early in the morning we were all day defiling, through straits between high mountains and rocky islets, mostly covered with snow, though not down to the water's edge; an occasional shower of fine rain or mist obscured our surroundings, but when not so the scenery was grand and beautiful. The water was delightfully clear and smooth, and seals and large fish were frequently seen, and numerous sea and land birds, gulls, geese, divers, Cape pigeons, &c., while the wood-skirted shores, with snow above and blue or purple glaciers peeping out among the rocks in the rugged valleys, reminded one of Swiss scenery. The breezy air, though keen enough to bring wrappers, ulsters, and Inverness capes into requisition, was not frosty, and hence many were on deck the whole day. No natives were seen, but I was told of a Mission station farther south under the Rev. Mr. Bridges, which is doing much good in civilizing the Fuegians and Patagonians.

"The weather in the Pacific, though far South and at the mid-winter season, in these parts was delightful, though accompanied by a long and heavy swell, the result of former storms. Three or four days' steaming with the prospect of distant hills to starboard brought us to the little port of Lota, a coaling station at the head of a spacious bay. There are some 5,000 inhabitants here with 300 English, employed mostly in copper smelting works. The coal is brought a distance of two or three miles by rail from the mines, where it is very abundant and of fair quality; some

of it is shipped at Coronel, about twelve miles farther north. The copper ore is brought to Lota from the north as ballast in coal trading ships. The town of Lota is built of low framework houses of one storey only, to stand against earthquakes, which, however, are seldom if ever severe. The streets in winter rains are a foot deep with mire, and in summer equally deep with dust, and in the upper part of the town (amid the lower class of miners) are hovels exhibiting the utmost squalor and wretchedness, though the people are in full employ if they will work, and earn liberal wages—five dollars to six dollars per week. On the north of the bay and town is a hill rising a couple of hundred feet from the shore, on which stands a well-built modern mansion, surrounded by a most beautiful and luxurious garden laid out with great taste and at much expense, with hot-houses, grottoes, miniature lakes, suspension bridges, fountains, bronze statues, parterres of grass and flowers, groves and bowers in which birds sing delightfully. The little humming-birds are abundant here. This is now the property of Madame Cousiño, the widow of the late proprietor of the copper works and of great part of the coal mines, and who laid out the place (which is not yet finished) at great cost. The courtesy of the present proprietor permits free access to strangers during the day to every part of the grounds. Here there is a strange contrast in luxury and splendour to the squalor and wretchedness of the miners' district at the upper part of the town, where some of the huts are made of the branches of trees and grass. Strong drink, I was told by an English storekeeper there, is the bane of the place, as it is sold in every variety, at every store, and the stores are in plenty. Here I observed that modern auxiliary to the public-house, viz., the pawnshop, in one of the principal streets, with the following inscription in Anglo-Spanish :—'Monte de Piedad Pawnshop,' *i.e.*, 'Mount of piety pawnshop,' thus sheltering itself under a benevolent aspec in a way I had never before seen. There was lately an English clergyman here connected with the South American Missionary Society for the English community, but he died recently; and now they are left to the care of a schoolmaster who gives to the children week-day instruction, while a worthy Scotch layman from the copper works gives an address or Christian exhortation on Sundays. A night and day's steaming from this place brought us to Valparaiso, the largest and most important port of Chile, and indeed of the West Coast of South America, with a population, it is reckoned, of nearly 100,000 and an English community of about 1,000, besides Americans and others. The port possesses good anchorage in south winds, but is rather too exposed to the north winds. Here are many large mercantile houses, and the community appears to be a thriving one. The port is an entrepôt for foreign goods for the whole Chilian coast. There is one English and one American church, and several good schools. The Roman Catholic and native community are of Spanish or mixed origin, and speak the Spanish language. The climate is a very healthy one, and in winter

greatly resembles Nice ; the pepper tree, geraniums, eucalyptus globulus, or Australian gum tree, roses, and many other garden plants and flowers are green all the year round. Swallows and martens, too, stay during the winter, though they are not perhaps so numerous as in summer. The latitude is little over 33° South (while Nice is 43° North), but the proximity to the sea and the snowy mountains renders the climate cooler than is usual in such latitudes, though it is dry and warm in summer."—*Extract from Letter from Rev. W. B. Keer.*

Upper Amazon.



O many travellers have described the Amazon that most of this immense watershed is comparatively well known. The steamboats, however, go no higher than Tabatinga, the frontier between Brazil and Peru, about half-way from the mouth (at Para) to the Andes.

Above Tabatinga it is generally known as the Maranham, but below this point it receives three great tributaries—the Javary, which forms the boundary with Ecuador ; the Japura, and Rio Negro ; after which it becomes the Amazon proper, and pours onward in one majestic flood to the ocean. Several of the minor affluents traverse districts more or less auriferous, as attested by the sands which they bring down in tribute to the king of rivers. The width of the Amazon varies from three to five miles, being continually maintained by such auxiliaries as the Maderia, Tapajos, Xingu, &c. ; the first drains a great portion of Bolivia ; the second comes from the sierras of Matto Grosso ; the third is fed by the snows and streams of Goyaz.

There are two mouths of the Amazon—the southern, called Tocantins or Guajara, is six miles wide ; the northern, from Marajo Island to Cape Norte, is 186 nautical miles across, gradually narrowing to six miles. At the tides of new and full moon there occurs the "Pororoca," or battle between the ocean and the Amazon, when the waters leap to a height of fifteen feet, with a noise that is heard for several leagues, and such violence that the effect is clearly perceptible as high as Trombetas, over 900 miles distant.

The melting of the snows in the Andes causes the Amazon to rise in the end of October, the period of lowest water being in June. Navigation is at all times easy for steamboats, but the immensity of the river is wearisome to the traveller, unless when the coast varies in scenery. In some places there are endless prairies, in others dense forests or swamps ; at rare intervals you see a cluster of Indian huts, where fishermen are mending their nets, or the women dancing to the sounds of music.

One hundred and fifty large rivers fall into the Amazon.

Manaos includes all the territory north of the Amazon between the Jamunda river and the Andes. The city of Manaos, capital of the province, and residence of the president, legislature, and other chief authorities, is a place of 6,000 inhabitants, about three leagues above the confluence of the Negro and the Amazon, is 3.30 S. latitude, eighty-one leagues from the mouth of the Jamunda. Here stood the old Portuguese fort of San Jose, where a depôt was established in the 16th century for Indians captured in the woods to be sent down in slave gangs. A century later it was known as the village of Barra do Rio Negro, where some white traders dwelt along with Baniba, Manao, and Bore Indians. In 1806 the Legislature of Para created it a city, and restored the name of Manaos, from the original Indian settlers. The steam navigation has given it a great impetus. The houses are tasteful and built of brick; the streets and plaza well laid out; the public buildings including a church, Government House, town-hall, barrack, Government cotton-mill, besides numerous shops, factories, and local industries. The city stands on a hill, watered by three streams, and the eye wanders pleasantly over prairies, islands, and wooded scenery. About one-fourth of the inhabitants are whites, more than 4,000 being Indians, and 500 slaves. The Indians are quite civilized, specially addicted to bathing and cleanly habits; the women remarkable for grace, and very stylish in their dress. The townfolk speak Portuguese as well as the Indian dialect. In winter, when the annual inundations take place, the city of Manaos is a scene of balls and festivities. In summer, when the waters have retired, the inhabitants devote themselves to making turtle-butter, catching pirarucu fish, harpooning river-cows, collecting medicinal drugs, hunting, or cultivating patches of coffee, cocoa, cotton, or maize. They seldom eat meat more than once a week, generally on Sundays. Viscount Maua has contributed to lower the price of beef by carrying it on his steamers at very low rates. Every Sunday four companies of militia, chiefly Indians, go through drill, after Mass, in the Plaza. Europeans often visit this city, and among recent settlers who accumulated a fortune by persevering industry is an Italian named Antonio, for thirty years the most skilful pilot on the Amazon. Manaos, being 878 miles from Para, is half-way to Tabatinga, the terminus of Amazon steam navigation and frontier town on the side of Peru. The department of Manaos also includes Sylves, an Indian town of 4,000 inhabitants on Lake Saracá, founded in 1663 by some Roman Catholic missionaries, which exports excellent tobacco, as well as cocoa, coffee, and India-rubber to Para. Lake Saracá is famous for strange petrifactions. The town of Serpa is on an island at the mouth of the Aniba river, and was likewise founded by friars in 1759. The inhabitants are industrious, and the Amazon steamers call here. An attempt to establish a Chinese colony failed; some of the colonists still work a saw-mill and tile factory.

Barcellos is a department of 10,000 inhabitants, with a town of the same name, on the right bank of the Rio Negro, 500 miles above Jamunda. It is just under the Equator, counts 2,000 Indian inhabitants, and was the residence of the Cacique Camandi, who, at his mother's request, gave it to the friars. In 1758 it was made capital of the department of Rio Negro, of which dignity it was deprived in favour of Manaos in 1804. The ruins of the Government House and other public offices are surrounded by huts and cabins. Three treaties of limits were signed here by Spanish and Portuguese plenipotentiaries. Figuerredo, a poet of much merit, was born here. Barcellos exports some rice, tobacco, coffee, turtle-butter, river-cow-meat, and medicinal drugs. The river-cow is an amphibious animal, sometimes 17 feet long and 2½ feet thick, with a head like a cow, and a hide like a rhinoceros; the Indians are very dexterous in harpooning it, and the flesh is eaten like beef—fresh, smoked, or salted. Turtle-butter is made of turtle eggs, which are found in the sand in millions during the months of September and October. The Indians are also very expert in killing boa-constrictors after the latter have had a meal. The boas are twenty-five feet long, and as thick as a 24-pounder piece of artillery. They can seize a bull and strangle him in their embrace, and have often been known to eat two pigs and a goat at one meal, but during the process of digestion it is easy to kill them.

The Amazon Navigation Company was founded by Baron Maua in 1852; the first freights were double those previous to the introduction of steamers, and now the commerce increases in a surprising degree. The steamers from Para take thirty-eight days to ascend the Amazon.—*Brazil and River Plate Mail.*

Farewell Address to Mr. Hugh McCaul.

A CROWDED Meeting was held in the Society's Rooms, 11, Serjeants' Inn, at noon on Thursday, the 13th ult., to take leave of Mr. Hugh McCaul, who was about to proceed to the River Purus in the capacity of Catechist and Engineer, and in charge of the steam-launch "Pioneer."

The Right Rev. the Bishop of the Falklands presided. There were also present Revs. R. J. Simpson, W. Windle, W. H. Duke, H. Smith, T. F. Thiselton-Dyer; Capt. P. W. Stephens, Messrs. A. R. Pite, D. Couty, A. Hall, W. Hughes-Hughes,

C. P. Higgs, E. Harry Woods, C. H. Bousfield, W. T. Woods, and a large party of ladies.

The service commenced with the singing of the hymn, "Speed Thy servants, Saviour, speed them," and a prayer, offered by the Rev. W. H. Duke, father of the Rev. W. T. Duke, of the Amazon Mission, after which Bishop Stirling read Psalm xcvi.

The Secretary then read the Society's letter of instruction to Mr. McCaul.

Mr. McCaul, in reply, said :—

My Lord, Ladies, and Gentlemen,—I am sure you will not expect a long speech from me to-day, but I beg you to allow me to thank you most heartily for all your prayers and kind wishes on my behalf ; and especially do I beg to thank Captain Stephens for the address he has just given me. The solemn and earnest words contained in it will be engraven on my heart and memory ; and at the same time the loving words of encouragement do much towards cheering me under the present circumstances, which must for a time be very trying to me. If God permit me to arrive on the scene of my future work, I will devote my whole strength and energy to my duties. The Superintendent of the Amazon and myself are well acquainted, and I am happy to be associated with him in the work. I think I may safely say we shall work most harmoniously together, and that it will be our mutual endeavour to carry on the work of God by the power of His strength given to us, with united, and therefore strong effort. I feel very proud to have the management of the steam-launch committed to my care, and I pray that it may be the means of enabling us to do a great work. My utmost attention and skill shall be given to it, to preserve it, as far as human skill can, from injury and harm, in humble dependence on God's help. I firmly believe in His blessing being given in answer to the united prayers which I know will be offered. I thank the Committee for the honour they have done me in selecting me to fill so responsible a position. I take leave of you with this one request, that prayer may be made without ceasing for one so young and inexperienced as myself ; and with the hope that God's abundant blessing may be given without measure upon this new effort to bring home the precious Gospel of our Lord and Master to the tribes of the Amazon valley.

The Right Rev. Bishop Stirling then addressed the Meeting as follows :—

I have been asked to address a few remarks to Mr. McCaul, and I suppose to the Meeting generally, but I was perfectly unaware of the obligation that was upon me till yesterday, since which time I have been so incessantly engaged that I have not had a moment to prepare any special

address. Of course in a matter of this sort one is never unprepared to say something. In the address to which we have just listened Mr. McCaul promises to give all his strength and energy to the work of Christ in the valley of the Amazon and amongst the heathen tribes there. He seems to me to be full of strength and energy, and yet there will be times of course when he will be prostrate from the exceeding heat, or it may be, from the fevers which prevail in the district, and yet, notwithstanding that weakness he will have strength and energy if his trust is in God: "Because He hath set His love upon me, therefore will I deliver him," "He shall call upon me and I will answer him," "I will be with him in trouble, I will deliver him, and honour him." "Them that honour me," God says, "I will honour." I trust that that strength and energy of which Mr. McCaul is now so richly possessed will be continued in the midst of trials and weakness which he is sure to experience, and that he may feel that out of weakness he is made strong. That shall be our prayer. Your coming together to-day indicates that you will uphold by your Christian sympathy and your prayers at God's footstool, his hands, his heart, so that, though widely separated from you in the body he may feel that he is not separated from you in spirit, but that he is being sustained by your sympathy and Christian love. I was struck by the instructions that Captain Stephens read: they are particularly minute; they almost seem out of place in a meeting of this sort, but they show that the Society takes you into its confidence and you see exactly how things stand with regard to the launch which is committed to Mr. McCaul's care, and for which you have subscribed. It has struck me very often in reading the accounts of the Society that the Committee deal very largely in detail. Well, that should give you confidence, and if to-day you are made acquainted with all those little requirements which are placed upon Mr. McCaul you will, I say, only feel a greater interest in the property that you have provided for the work of Christ in the Amazon, and know that it will be thoroughly looked after. It is a great satisfaction to me to know that Mr. McCaul has not only intelligence of mind and zeal of heart, but that he is skilled manually; that is a great satisfaction. I see a young man in this room who was sent home from the Falkland Islands. I found him put in a fine school, learning Latin and Greek; but I said, "I will have nothing to do with him until you put him to a carpenter's or blacksmith's." Abroad we are useful in proportion as we use not only our heads, but our hands as well; therefore, to bring with him qualifications such as Mr. McCaul does is to me of the highest satisfaction. There are some places for missionary effort where mental and spiritual qualifications chiefly are required; where we have to deal with book religions, and old philosophies, and superstitions. It may be that the student must be in his study the greater part of his time, in order to produce results which shall redound to Christ's glory and the increase of His Church; but in the work in which we are engaged among the savage races of South America, it is necessary

that we should bring with us, not only mental qualifications and intelligence, but mental and bodily strength combined. Another point is this: Mr. Duke has asked for Mr. McCaul's help; he wished for it; he knew him and knew the work, and he said, "If there is any one amongst my friends at home, the young men whom I know, desirous to come out, and who I think would be of service to the Mission, it is Mr. McCaul." When it was mentioned to him we found, as we often find, that while it had been put into Mr. Duke's heart to desire this companionship and support, it had been put into Mr. McCaul's heart at home to make the request: God was working in the hearts of both. Thus we are brought together by our personal friendships and brotherly loves to co-operate in the work of spreading the Gospel. We recollect the early disciples called one another to come to Christ; and so Mr. McCaul is known to Mr. Duke, and Mr. Duke knows the wants of the Mission, and feels that Mr. McCaul will prove a valuable helper. I am so glad to see you here to-day, Mr. McCaul, and I hope God will preserve you in health and strength. What you want is simply not to be too ambitious in your hopes, not to think you will carry everything before you; you must be patient and persevering in God's work till He sends a blessing. When I first went out, much of the bloom of missionary zeal had in one way or another been rubbed off. You are sure to have yours rubbed off also; but if you go with a calm and earnest desire to do the work, then God will carry you through it. The Mission in Tierra del Fuego they said was Utopian; I might as well go on a mission to the moon. Somehow or other I went, and now there is a Church of Christ there. There are baptized and confirmed natives rejoicing in God, and their children in daily attendance in the schools; and what seemed to us so hopeless, so utterly out of the question, now is acknowledged by the Government at home, and by the Government at Chili, to be doing real good. If nothing particular happens in eight or ten years, you must not despair; you must go and lay the foundation. I am glad to see you for your father's sake. We learnt to admire him long ago. I hope when you go out you will be preserved from all dangers. You will have ups and downs, but in the midst of it all I hope God will give you strength of heart and courage, and sufficient bodily health to carry out to the very utmost those Christian and holy desires that now animate your heart. I cannot say more than that. Our prayers mingle for a blessing upon your work, and I thank you for the address you gave us. A prayer is now to be offered to commend Mr. McCaul to the Divine keeping. I will ask Mr. Simpson to offer that prayer.

The Rev. R. J. Simpson then offered prayer, the Doxology was sung, and Bishop Stirling closed the proceedings by pronouncing the Benediction.

The Annual Sermon.

THE Annual Sermon of the Society was preached on Ascension Day morning by the Rev. H. W. Webb-Peploe, at St. John's Church, Paddington. The preacher selected as his text John iii. 13, "And no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven," noticing in the outset the peculiar solemnity with which St. John introduced each mention of the Ascension of Christ. In the fourth Gospel, he remarked, the historical event is not recorded in the Synoptic narratives; but our Lord's own prophecies of it are on three different occasions given to us, and they teach us that the Ascension is the completion of the cycle of Christian truth. The vital connection between God and man was broken by Adam's transgression. And as in the human body there is the flow of the blood from the heart to each limb and back again to the heart, so between God and man must there be this communion if there is to be life for man. The Lord Jesus, by assuming our nature, and in that nature dying for us, and then ascending to his Father's presence, restored, as it were, this arterial band of union between God and man. A sinner has but to be brought to touch this channel of life, and, like the serpent-bitten Israelite who looked at the brazen serpent, he lives. The preacher reminded his hearers that it was their blessed privilege to help to form this connection between dying souls and a living Saviour, and showed how missionary societies were set on foot for this special work. He could speak from his own experience as to the work this particular Society was doing in South America, having been associated with that young missionary who was now bearing the burden and heat of the day on the mighty river Amazon. He knew no Society which had so grand a field with so narrow means for the cultivation of it, and he sincerely trusted his hearers would give lovingly, liberally and prayerfully to sustain the Society's varied missionaries. A collection was made amounting to 38*l.* 7*s.*

PRAYER UNION FOR SOUTH AMERICA.

The following are the suggested subjects for prayer, on Monday, July 1st:—

1. That journeying mercies may be vouchsafed to Mr. McCaul, now embarking for the Amazon.
2. That God would be pleased to raise up suitable clergymen for the existing vacancies on the East and West coasts.
3. That the Rev. W. T. Coombe and his flock may be preserved in the strife now going on around them at Rosario.

THANKSGIVING.

For mercies vouchsafed to Bishop Stirling during his journeys in South America, and for his recovery from recent illness.

Gleaning.

"HE THAT GLORIETH LET HIM GLORY IN THE LORD."—2 Cor. x. 17.



AST night, I was awakened by thoughts crowding into my mind. The eye of faith ran over the foundations of its hope, and discovered such glorious marks of everlasting stability. I saw a necessity for the Atonement in the astonishing baseness to which our nature had fallen, and for the power and wisdom engaged in our restoration being nothing short of God—the eternal God manifest in the flesh. As clearly as I perceived that body and soul make one man, so clearly and certainly did I see that God and man make one Christ, "the Wonderful, the Counsellor, the Mighty God, the Prince of Peace." Now my soul drank plentifully of the streams which make glad the city of our God. Every feature of the Divine sacrifice acquired additional value in my eyes. I bowed before the Lord, and humbled my soul before Him who saith of Himself, "I am He that liveth and was dead, and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." I felt that the inestimable price of my Saviour's blood was put into my hand. I could not tell nor count the riches I was worth; yea, I could scarce grasp the thought that all this was mine. But God strengthened my faith again, and I realised the glorious truth that with such a price in my hand I could *buy* all heaven and all the promises of God. I did apply the golden key to heaven's treasury, and with it opened the storehouse of God's exceeding great and precious promises. With glorious light streaming in my face, and my heart dancing for very joy, I saw such a meaning in the words, "Grace reigns through righteousness unto eternal life, by Jesus Christ our Lord," as filled me with wonder and "great admiration." Indeed, I was lost in wonder, love, and joy. Grace reigns! Mercy is on the throne of Omnipotence! Love is exalted,—to do its own will, to follow its own promptings, to give out of a full hand, to bless according to its boundless charity. Grace reigns! Jesus is enthroned! He who loved us and gave himself for us, has all power in heaven and on earth, and is ascended to give gifts unto men, and to dispense eternal bliss to his redeemed people. What I saw and felt of Christ's love no tongue can tell. Heaven was begun below. How long I continued feasting on such a feast of fat things and on this "wine of the kingdom" well refined, I cannot tell. But some hours must have passed, for with the exertion of the spiritual and mental energies nature was all but exhausted.—*Memoir of Richard Williams.* (Tierra del Fuégo, 1851.)

HOME PROCEEDINGS.

THE large amount of rain that has fallen during the last few weeks has, in many cases, injured our cause, not only by preventing an average attendance at Sermons and Meetings, but by inspiring in the minds of agricultural communities gloomy forebodings as to the future harvest. We can hardly be surprised at this when we are told that the rainfall in the west of England for the month of May was three times as great as usual.

The Annual Sermon is perhaps the most encouraging event in our Association Calendar for May. Mr. Peploe's sermon was all that could be desired, and gained for us almost the largest collection we have ever received on such an occasion. The largest collection was made when the late Bishop of Cork, whose death we have just been lamenting, preached for us at Portman Chapel, ten years ago.

Our own Bishop's presence once more among us will give a great stimulus to our Home Work, for not only are pulpits offered to his Lordship which would not otherwise be open to the Society, but among our old Associations a visit from Bishop Stirling very naturally excites fresh life and activity. Derby, Kidbrooke, and other places have already profited by his presence, and he has kindly consented to take a number of sermons in the course of the next month or two. But we would remind our friends that the Bishop has come to England, not only to attend the Synod, but for rest, after nearly four years of incessant work, and that therefore he is unable to accept all the invitations which he receives to preach or speak.

Our work in England, over and above what we have mentioned, has not amounted to very much. Drawing-room or ordinary Meetings at Mr. Crichton Stuart's, Regent's Park, Chatham Soldiers' Institute, and Brompton School, Wapley, Stalbridge, and Burton, with Sermons at St. Bartholomew's Gray's Inn Road, Holy Trinity Hampstead, Emmanuel Church, Maida Vale, Awre, Blakeney, South Stoke, Shepton-Mallett, and Shoreham, are what chiefly call for mention. Of these some four or five are new openings to our Society.

Two Juvenile Associations have been formed, [redacted] at Southsea and the other at Landport, the latter in connexion with the Schools of the Circus Church, where also a Meeting was held by our Secretary.

The Society is indebted to the Revs. W. Acworth and T. W. Wilkinson for the efficient help they rendered at Shepton-Mallett and Stalbridge and Burton. As we have often remarked, we need more of such help if the Society is to show much advance.

Mr. Welby began the Irish work by a series of Meetings and Sermons in and near Dublin, and then proceeded to the west and north-west, preaching at Tuam on June 23rd. His tour of a little under a month ends on July 4th, and promises well, so far as it has gone at the time we write.

Mr. Mills still has more to record in the way of sowing than reaping, but he is evidently beginning to bring South America's claims home to some of the Northern clergy. Mr. Sadgrove gave him his church at Sunderland on Ascension-day, and there are various places promised for July and August. More than this we can hardly expect at present.

H. S. A.



MISSIONARY STEAM LAUNCH "PIONEER," ATTACHED TO THE MISSION ON THE RIVER PURUS, RIVER AMAZON.

THE SOUTH AMERICAN

Missionary Magazine.

AUGUST [redacted], 1878.

LETTERS.

DURING the past month letters have been received from the Revs. R. Croker, W. Thwaites-Duke, and J. H. Gybbon-Spilsbury; Mr. Lazonby, Valparaiso; Dr. Mulvany, R.N.; Messrs. J. S. Robertson; F. S. Golborne; W. Bartlett; J. M. Dean and Sons; and Captain Willis.

BUSINESS.

THE Monthly Meeting of the Committee was held on the 9th ult.

The name of J. R. Mills, Esq., M.P., was added to the list of Vice-Presidents.

Señor Moran was appointed catechist to join the Rev. J. H. Gybbon-Spilsbury's Mission at Cordoba.

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

FINANCE.

The Finance Committee held a Meeting on the 18th ult.

Total amount received during the month of June was £264 17*s.* 11*d.*

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

GENERAL INTELLIGENCE.

OUR frontispiece this month is a representation of the Steam Launch "Pioneer," now on its way to the Rev. W. Thwaites-Duke, the Superintendent of the Amazon Mission. Seeing that the only way open to our missionaries to visit the Indians inhabiting the banks of the "Purus" and its tributaries is by water, and that the distances to be traversed are often very considerable, it will be understood how great a boon this little craft will prove to them in accomplishing these fatiguing journeys. Hitherto these necessary visits have been made by canoe—if we except the occasional opportunities afforded by the uncertain rubber boats—which, from the nature of the climate and dangers of the river, have been attended with considerable risk to health and life. Indeed it is not very long ago that one of the missionaries nearly lost his life by the filling of the canoe with water when he was mid-stream, and in waters which swarm with alligators and other reptiles, we can only attribute his escape to the watchful and preserving care of Him who has hitherto so graciously shielded His servants.

We take this opportunity of thanking those kind friends who have so kindly contributed towards defraying the cost of the launch and expenses in sending her out. The subscription list is still open as there is yet a considerable deficiency in the amount required.

The Rev. R. Langbridge again writes cheeringly of his work. He was on the point of starting on a journey of sixty miles through the desert to Carrizalillo to hold Divine Service there. The erection of the church at Chanaral was commenced early last May. He says it promises to be a very comely and suitable building, and it was hoped that the end of this month would see it opened. A nice school-room is also being erected contiguous to the church. The earnestness of the people in this matter is shown in the fact that the whole of the necessary money has been subscribed without anyone outside the place being asked to contribute, so that they were looking forward to perform the

almost unprecedented feat in the annals of church building, of opening the church free of debt.

The Juvenile Association at Valparaiso have held their annual sale of work in aid of the Mission in Tierra del Fuégo. The proceeds, which amounted to the very gratifying sum of 108*l*., were immediately remitted home. It is to be regretted that no account has been furnished of what must have been a very happy day to our young friends, and we can only hope something may reach us in time for publication in the next Magazine.

At Santiago the commercial depression continues with unabated severity, and it is probable that, owing to the departure of many of the English residents and the consequent reduction in the subscriptions to the Chaplaincy Fund, some new arrangements affecting the chaplaincy will have to be made. As the capital of Chili and the place of residence of the British Minister, Santiago seems to have a peculiar claim on our sympathies; the withdrawal of a resident chaplain would therefore be a matter of sincere regret.

The first Vestry Meeting at Cordoba was held on Easter Sunday, when Messrs. W. H. Taylor and J. Watson were elected churchwardens, and Mr. J. W. Wright, the Manager of the London and River Plate Bank, was re-elected treasurer of the Church Committee. Mr. Gybbon-Spilsbury had nearly completed his arrangements for taking up his residence in the city, from whence, in future, the Camp district will be worked. In consequence of sudden changes in the management of the Tucuman line, our chaplain's pass has been withdrawn, which, of course, means that for the present his visits to that interesting place will be interfered with. He is in hopes, however, that it will shortly be renewed. Mr. Moran, a young Spaniard, is about to leave our shores to join Mr. Spilsbury's Mission.

Beyond a few lines from Mr. Bartlett we have no news from the South. The death of another native at Keppel had naturally thrown a gloom over the community. The poor lad was ill about five weeks. For several days before his death he sang many of the hymns he had been taught at the Mission Station, and before his death gave such a testimony as to the reality of his Christian character as leads us to hope that in him another

has been added to the number of the white-robed throng who are singing the praises of Him who has washed away their sins in His own most precious blood.

Dr. Mulvany, R.N., the garrison surgeon at Stanley, who so kindly undertook the medical care of the native, Wm. Barlow, reports that, after a very successful operation, the lad has been discharged cured. At one time it was thought it would be necessary to amputate the arm, but happily, through great skill, this was saved.

The correspondence from our other stations is small and chiefly refers to business matters, but we are thankful to believe that all is progressing satisfactorily.

P. W. S.

SOUTHERN MISSION.

KEPPEL ISLAND.

MR. BARTLETT in his last letter reports the death of another native as follows:—

"You have no doubt by this time received Mr. Burleigh's letter giving you the account and particulars of the death of poor Senehagoon, the native lad who was so severely injured by being dragged by a horse that he died shortly after; he was a strong active lad, very good natured, and was bidding fair to make a very useful man; he had been here about twelve months, and had always behaved well. Poor fellow, his sudden death cast quite a gloom over our little station. This is the only serious accident which has happened here; in this we have cause to be very thankful to our heavenly Father for His sparing mercy. The other poor lad who had been suffering very severely for four weeks died on the 5th of this month, just a week after Bishop Stirling left us. The doctor thinks from the symptoms described to him that he died from disease of the brain. His sufferings were very great indeed. We sincerely hope and trust that this poor lad is one more added to the numberless throng around the throne singing, singing, Holy, Holy, Holy, as he was wont to do in the midst of his sufferings, when quite unconscious, as he was for several days before his death. He sang part of several hymns he had learnt, quite correctly to the tune. I am thankful to say all at present here are well with the exception of colds, which have been rather troublesome to everyone.

"WM. BARTLETT."

Notes of a Visit to the "Allen Gardiner."

BY A NAVAL OFFICER.

ON being introduced to the six natives who were then living on board, I was at once struck with their gentle and quiet manners. It was always with a "thank you," or "please," that they answered my questions.

Two or three of them seem very tolerably intelligent; their faces were somewhat like those of the Siwashes (N. A.), but as a rule they had not the high angular cheek bones peculiar to those people. Their colour was reddish brown; eyes, dark brown, small, but quick and lively, and they looked remarkably healthy. One, a new arrival, was rather less intelligent-looking than the others; but all seemed very attentive to the Word of God when it was read by the catechist, who translated and explained it to them in their own language.

One of the natives, by name Stirling Maacole, a married man, struck me at once as being a very earnest, thankful and attentive Christian. He said in my presence that he was so very thankful for what the missionaries had done for him. The natives after being introduced to me, sat down on stools in the central cabin; they were then asked to sing, and repeated at first in a low and slow tone "Rock of Ages" (in English); they then sang it again in good time, and seemingly with great feeling. We then knelt down and had prayer, Stirling Maacole, Henry Lory, and another native praying in their native tongue; they seemed to be all very thankful at having attention shown to them, and I was much struck with the quiet, gentle, happy way with which they answered my few questions, always smiling and so thankful. They were all very hearty in saying good bye. They were comfortably dressed in woollen jerseys, comforters, coats, &c.; their ages seemed to be from fourteen to about thirty-five; only one was fourteen.

Captain Willis very kindly showed me over the vessel. I found in the fore cabin a seemingly quiet, steady man called "Karl," one of the crew, a Dane, reading a book. He appeared to be very comfortable; a native assisted the steward in the cooking; this native had belonged to the last missionary ship. Stirling Maacole showed me his copy book while in the cabin, and it was very creditable and clean, filled up with numerals to about 150 and then short words and sentences phonetically written; the natives being taught in the phonetic style.

When I left they all without exception shook hands with me so kindly and seemed very grateful for the few articles I gave them.

I was told that the schooner was too small, that it would be better to

have one at least 70 tons (screw), and that they were very much in want of old clothes ; and that on account of the size of the vessel, they could only carry a very limited number of natives and not much cargo.

Religion, etc., in the Argentine Republic.

THIS country was discovered and settled by the Spaniards in the 16th century. In 1810 it proclaimed its independence ; and, after a protracted series of warfare, revolutions, and changes of Government, it has assumed the position of a Constitutional Republic, formed on the model of the United States, and that bids fair to occupy an important position among the family of nations.

It is divided into the fourteen provinces of Buenos Ayres, Entre Rios, Corrientes, Santa Fé, Cordoba, San Luis, Mendoza, San Juan, Rioja, Santiago del Estero, Catamarca, Tucuman, Salta, and Jujuy. There are also the territories of Misiones, Vermejo, Gran Chaco, La Pampa, Los Andes, Rio Negro, Chubut, and Patagonia.*

The city of Buenos Ayres, on the south shore of the River Plate estuary, is the capital and seat of Government for the whole Republic. It was founded in the year 1535, and has a population estimated at the present time (1877) of 200,000 souls.

The President of the Republic is Nicolas Avellaneda, elected in 1874 for the constitutional term of six years. Each of the provinces mentioned above preserves its State rights, and is ruled by its own Governor and Provincial Legislature, under its own provincial Constitution, while the whole fourteen provinces are confederated together as the "Argentine Republic," with its National Constitution, President, Vice-President, Ministers, Senate, and Congress, which are composed of representatives sent up from each province in numbers proportionate to the population of each.

THE ROMAN CATHOLIC CHURCH

has one Archbishopric—Buenos Ayres (Archbishop and Head of the Argentine Church, Dr. Federico Aneiros)—and three Bishoprics—Paraná, Cuyo, and Salta. Congress takes part in the choice of the Bishops ; that is to say, a list of three persons is elected, from which the Government chooses one to propose to the Pope.

The Jesuits are strong in their old homes at Cordoba and Santa Fé, but in Buenos Ayres their influence and efforts have increased, most of all within recent years, especially in the establishment of schools.

A large number of Missions to the Indians receive subventions from the

* That part of Patagonia to the south of the River Santa Cruz is claimed by Chile.

Argentine Government, and it is now proposed to establish them also in Patagonia and Tierra del Fuégo.

These Missions do not seem to afford any results in the way of Christianity, civilization, or morality that can at all compare with those of Protestant Missions in North America, Oceania, and Australasia.

In 1869, in the Argentine Republic, 1,382,669 persons could not *read*, 1,431,321 persons could not *write*.

Protestant Churches.

I.—Presbyterian (Established) Church of Scotland. Is confined to the Province of Buenos Ayres.

1.—Buenos Ayres.—Established 1835. 1 church. Rev. James Smith. Has 1 Sunday-school and library.

2.—Quilmes.—1860. 1 church. Rev. Francis Gebbie. Has a library.

3.—Chascomus.—1862. 1 church. Rev. Martin F. Ferguson. Has 1 Sunday-school and library. All these congregations are self-supporting.

II.—Evangelical (Lutheran) Church of Prussia.

1.—Buenos Ayres.—1843. 1 church. Rev. J. Grieseman.

2.—Esperanza, in Pro. of Santa Fé.—1870. 1 church. Rev. J. Finkbein.

III.—Evangelical Church of Denmark.

Tandil, in Pro. of Buenos Ayres.—1876. Rev. O. Memlemgracht.

IV.—"Methodist Episcopal Church" of United States.

1.—Buenos Ayres.—1842. 1 church. Rev. H. Jackson. Has 1 Sunday-school and library.

2.—Rosario.—1864. 1 church. Rev. J. Wood.

Both the above are supported by a Missionary Society in the United States. This latter body makes use of a ritual containing Communion, Baptismal, &c., Services, taken chiefly from the English Book of Common Prayer.

The Established Church of England.

The first Protestant church in this country was the English one of Buenos Ayres, founded in 1825 by the Rev. John Armstrong.

Province of Buenos Ayres :—

1.—Buenos Ayres, 1825.

1. St. John's. Rev. F. Smith, M.D. Sunday-school and library.
2. Trinity, 1872. Lomas de Lamora. Also rooms fitted as chapels at Flores and Barracas, at which latter there is a Sunday-school and library.

This church is managed by a select vestry, under a local constitution, and is self-supporting.

2.—Patagones, 1863. 1 church and school. Rev. G. A. Humble, M.D.
Is maintained by the "South American Missionary Society."

Province of Santa Fé :—

3.—Rosario, 1868. 1 church (St. Bartholomew's), 1 Sunday-school.
Rev. W. T. Coombe. Is assisted by the same Society.

Mr. Coombe also itinerates in the surrounding country districts.

Province of Corboba :—

Cordoba, 1876. Rev. J. H. G. Spilsbury, who also itinerates.

These churches are under the supervision of the Right Rev. W. H. Stirling, D.D., Bishop, who resides in the Falkland Islands.

The Israelites in Buenos Ayres have a temporary synagogue.

The Republic of Uruguay,

or the Banda Oriental, *i.e.*, Eastern Shore, being on the other side of the Plate from Buenos Ayres. Population, 450,000 ; capital, Monte Video, with 105,296 inhabitants. Constitution tolerant, but supporting the Roman Catholic as the State Church, which is ruled by J. Vera, Bishop of Mejará *in partibus*, and receives 8,320 dollars per annum from the State. The frequent civil wars have resulted in the establishment of a Dictatorship under Lorenzo Latorre.

The following are the only Protestant churches :—

Monte Video. 1. Methodist Episcopal Church, established in 1870. Rev. J. Thomson, who has a Spanish congregation and Sunday-schools and library. Supported by a Missionary Society in the United States.

2. Evangelical Church of Prussia, established in 1860. Rev. J. Höppe, who holds service at the English church.

Rosario,* 1860. Vaudois Presbyterian Church. Rev. M. Morél, who ministers to a colony of Waldenses.

Mercedes, 1869. Evangelical Church of Prussia. Rev. T. Weigle ; itinerates among the farms.

Established Church of England.

1. Monte Video. Established 1843. 1 church (St. Mary's). Rev. J. W. Sloan.
2. Fray Bentos. 1866. Rev. W. H. Shimield.
3. Salto. 1868. 1 church (Trinity). Rev. W. H. Shimield.

The Monte Video church receives a subvention from the British Government. Both the latter are supported by the South American Missionary Society.

* This name frequently occurs in names of South American places.

The Republic of Paraguay

is recovering very slowly from the devastation of the war, which deprived it of its adult male population. Population estimated at 500,000.

The Roman Church is the State religion, but is in a sad state of corruption and disorder.

There is no Protestant church in Paraguay.

Throughout these countries the educated classes have lapsed very much into infidelity, while the poor classes, composed of descendants of Spaniards, mixed with the Aborigines, and inhabiting the country districts or the outskirts of the towns, are grossly ignorant, without moral education, uninfluenced by moral restraints, possessing only a smattering of superstitious observances by the way of religion, regardless of marriage, often cruel, and regardless of human life. They formed the bulk of the "armies" in the old days of revolutionising, which are now happily passing away. Still there are not wanting instances of fidelity and good conduct among them. The Argentine Government is making great exertions for the promotion of education, which will doubtless effect a great social improvement. Still, however, the great desideratum of all is wanting, viz., a wide-spread diffusion of pure religion, of the pure principles, and doctrines, and habits that are the outcome of the reception and following of our great Master the Lord Jesus Christ.

F. N. LETT.

From Pernambuco to the River Plate.

ON the next day, or second Sunday from Lisbon, we were off the rocky reef and palm-fringed shores o Pernambuco, or Recife, *i.e.*, a reef, as it is also called. The reef, which runs about a mile more or less from the shore, forms the harbour, and extends for two or three hundred miles, and may have been the work of an earthquake, though originally formed by coral insects. The city, together with Olinda, a suburb about two miles north, on a hill, may contain nearly 150,000 souls, of whom about 150 are English merchants, the rest speak Portuguese. There are extensive tramways, and a railway nearly 400 miles long to connect the river San Francisco above the falls and rapids with the port. It has been constructed, it is said, by Englishmen and with English capital; and, though it runs through a fine country, is said not to pay. It cost over two millions sterling. Here we obtained tropical fruits—pineapples, bananas, &c., and fresh vegetables. A run of 380 miles brought

us to Bahia, or the Bay of All Saints, discovered in 1503 on All Saints' Day, by Americus Vespucius (under the patronage of Don Manoel, King of Portugal), who carried thence a cargo of dye wood, which when cut resembled "brazas," or coals of fire; hence the name of the whole of the vast country of Brazil, containing the Amazon and other large rivers. This city of Bahia was long the capital of Brazil, but the Emperor often spends his time at Rio de Janeiro when not abroad travelling as he was then, and still is, in Europe. The city is still the ecclesiastical capital, and has an archiepiscopal see and some conventual and college establishments. The churches are not grand. There are many miles of tramways, and a hydraulic lift to raise passengers from the lower to the upper town. There is also a railroad into the country. There appears to be a good trade done in the port; and the city, which may contain 180,000 inhabitants, is a thriving one. There is a small English community of about 200 souls, and the city is indebted to a former English Chaplain for several improvements. A large iron screw steamer lay stranded near the lighthouse, an awful warning to others, as it was not the effect of bad weather. A considerable quantity of oranges, cocoanuts, bananas, and other tropical fruits were put on board here for Rio de Janeiro, a port 742 (geographical) miles further south, and where such fruits are less abundant. A run of little more than three days brought us early on the morning of the fourth day to Rio de Janeiro. The entrance to the magnificent land-locked harbour or bay is very grand. Several mountain-like islands are passed, and then several forts, where the mountains part as if to admit ships to one of the most beautiful and quiet harbours in the world. Sydney, in Australia, and Naples are only to be compared to it for beauty, though it bears more resemblance to Bombay than to Naples. The bay, it is said, was called Rio de Janeiro because it was discovered in the month of January, and because it was then erroneously supposed to be the mouth of a large river. It was also called St. Sebastiano; and the city, which is built on the south side, is now called simply Rio, and contains, with its suburbs, nearly 600,000 inhabitants. The bay has plenty of deep water, good anchorage, and room for several fleets; and there are several docks and shipbuilding yards. The city has a cathedral, several collegiate or conventual colleges, and other public schools, and a very fine Jardin Botanico, in which is a double row or avenue of lofty palm trees. There is also a large and busy Bourse, and several daily and other newspapers are published. The most remarkable feature of the place is the mountains: one at the entrance of the harbour, called Sugar-loaf Mountain, is a splendid granite cone nearly 1,000 feet high, and rising more than 720 feet, it is said, without a chink; the Rodondo is about the same height, 1,212 feet; the Gaira, 2,575 feet; the Corcovado, a little more east, a lofty point 2,272 feet high, appears to pierce the heavens, and at times the tops of several of the mountains may be seen above the clouds. On one or two of the summits observatories or watch stations are placed. In the harbour are several

islands—Ilha dos Ratos, or Rat Island, and Ilha Cobras, or Serpent Isle, on which is a fort, and Mucangue Pequenho, a coaling station, four miles up to the west. Nitcherohy, the capital of the province on the opposite side of the bay to Rio, with its suburbs of Pria Grande and Santo Domingo, are places of fashionable resort for residences of wealthy citizens and for Sunday and other holiday excursionists ; and ferries constantly ply to and fro every ten minutes, as they do between New York and Brooklyn. Both sides of the bay are brilliantly lit with gas, and at night present a magnificent spectacle both from the bay and also far out at sea ; the sky being so illuminated that the light is distinctly visible to a vast distance. There are several fine but narrow streets. Rue Ouvidor is the Regent Street of the city. The city is drained by an English Deodorizing Sewage Company, which is said to pay well; I was told from 8 to 10 per cent. There is a railroad thence up country, many leagues of tramways in the city, and every facility for locomotion. Fruit, especially oranges, are plentiful; mangoes and bananas and pineapples rather dear. There are several good hotels, but the place is said to be one of the most expensive in the world. We passed two days pleasantly here, and took in cargo, &c. It is, however, a prosperous place, and undoubtedly, as a port, is the glory of Brazil. From Rio to Monte Video is a run of 1,039 miles, which occupied nearly four days, since the shallows of La Plata shores were only passable by daylight, and we had a severe thunderstorm the evening before. Monte Video, or, I See a Mount (from a mount over the bay), is a port situated on a peninsula rising from a flat shore, which admits no large craft near the land. The town is scattered, but contains some good buildings and streets, with fine shops and hotels, of which Hotel d'Orient is the best ; but many of these having skylights not a whole pane was left by the hail that fell in the tempest of the evening before. Here are, perhaps, 100,000 inhabitants, about 300 English, who have a church ; and the place, being more accessible than Buenos Ayres, is a flourishing port, and export hides, wool, corn, and cattle. A British scapegrace came on board who, it was said, had killed three men in the past month. It is the chief city of Uruguay ; and, from its tramways and railroads connecting it with the interior, is a place not likely to decline, though there were grave complaints of trade being dull. Here the oranges and other fruits brought from Rio were discharged, and were no doubt sold at a high figure to indemnify the shipper for the heavy loss sustained in throwing so many overboard *en voyage*. Here we met Bishop Stirling, of the Falklands, who had come in the little missionary vessel "Allen Gardiner," to visit La Plata, with whom we had a chat on his Missions.—*Extract from Letter from Rev. W. B. Keer.*

South American Railways.

THE most important railway in South America is that which begins at Callao, climbs across the Andes, and reaches the navigable waters of one of the head streams of the Amazon. During the first forty-six miles the line climbs up 5,000 feet. In the next sixty miles it mounts 10,000 feet more. It winds along the edge of precipices; it leaps from cliff to cliff by bridges that seem to hang in the air; it pierces the mountains by a series of sixty-three tunnels at the average of two miles apart; at the summit, 15,645 feet above the sea, it cuts through the rock by a tunnel of nearly 4,000 feet. The iron viaduct of Agua de Verrugas springs 576 feet across a chasm 253 feet deep. After ascending a grade of 105 to 211 feet to the mile for twenty-three miles, the lines reaches the chasm of La Infernilla, a fissure 2,000 feet deep, with sides as smooth as mason work, and the torrent of the River Rimac at the bottom. The railway crosses this gorge 200 feet above the river by a bridge opening into a tunnel at each end. In driving these tunnels the workmen were lowered by ropes from the top of the cliff, and hanging in that way they hammered at the face of the rock until they had cut themselves standing-room. At the distance of 200 miles from Callao the railway will reach the famous silver mine of Cerro de Pasco, one of the richest in the world, now neglected, but supposed to contain 600,000,000 dollars worth of ore.—*English in South America.*

SANTIAGO.

BIBLE DEPOT.

NOTWITHSTANDING the continued commercial depression Mr. Robertson is able to report well of the business at the Depôt, which is a cause for great thankfulness.

Santiago, May 7, 1878.

"I enclose with this copies of the diary and cash statement for April. My receipts were much in advance of any month. I have many new customers, and altogether I consider the business is improving very much. This is very encouraging during these hard times and gives me great hopes of doing better in the future. I am very glad indeed to say that the sales of Holy Scriptures continue up to the average. I assure you it is very difficult to sell a Bible now-a-

days, Santiago and the neighbouring towns of Chili have been so well canvassed. My agents are often discouraged, but I urge them to make greater endeavours to distribute the Word. I tell them to persevere, and that they will be sure to sell eventually. Mr. Müller, the Valparaiso colporteur, was here some two weeks ago. He intended to make a stay of twelve days or so in Santiago, but after three days' work he concluded he had better leave this field open for me, and went south.

"I enclose also a list of books which I trust you will kindly send me. Nearly all which I ask you to forward are *already ordered*. All the historical works about South America are for a very rich Chileno gentleman, the rest are for friends of mine, principally Chilenos. The small order a the end is for an Irishman, a Catholic, who takes an interest in the Depôt and sends me many customers.

"I ask you also for some 1*d*. Spanish Bible histories and Obreros; please let the latter be of the year 1877. I do not mention any particular number of these, as probably the Religious Tract Society will grant you some.

"I have also written to the Secretary of the British and Foreign Bible Society requesting him to send me five hundred Spanish Testaments, also one hundred Bibles.

"J. S. ROBERTSON."

NORTHERN MISSION.

"THE AMAZON."

WRITING from San Pedro on May 3rd, the Rev. W. T. Duke says:—

"I was sorry not to be able to send you any communication last month. The steamer, which arrived before I expected her, passed down a few hours after, having only gone as far as Caxoeira. She passed at night, and as I had not finished my letters I was obliged to let her depart without them for England.

"I am now located in the temporary house, referred to in my last letter, on our new clearing. I am sure that if you could see the two places you would say there was no comparison between the old and the new. While the house we have left is only a few feet above the water-line, our present abode is almost even with the tops of tall trees growing on the margin of the river.

"I have had need of considerable patience during the two months past. I did not think it would take much time or trouble to make a house such

as we need, but I have now found out my mistake. Men will work for a few days steadily and then leave, saying they 'have some business to attend to, but will return in one or two days'; instead of which a week may pass before they appear again. Meanwhile heavy work, which requires several hands, remains undone. The thirteen main posts of our new house, after giving us much trouble dragging them through the forest, bringing them here by canoe, and hauling them up the steep bank, lay for a fortnight on the ground before I could get sufficient men together again to set them on end. On Wednesday last, however, our neighbour, S. Marinho, offered me the services of himself and one man, gratis, to effect this. With his help we have now got ten of them in position, and it only remains, to-morrow, to get up the three heavier ones which are to support the roof-tree. After this is accomplished the labour will be comparatively light. I think I mentioned in my last that I was ordering from Pará red tiles for the roof, as I thought that the security from fire and their durability would quite compensate for the extra expense incurred. I have now come to the conclusion that it will be best to order also cedar planking for the walls and floors. The expense of getting planks sawn by hand here is great, and takes much time. For making walls the other two methods in use here are what is known as 'wattle and daub,' and paxiuba palm split and nailed to the uprights, with the smooth, rounded side outermost. Neither of these last very long, and both afford ample accommodation for our insect friends. Large quantities of cedar planks come up here from Pará and Manaos for house-building purposes, and the cost is not so great as might be imagined. I understand that the whole cost per dozen for planks 20ft. by 1ft. by 1½in., is 30*s*. I am having beams squared in the forest for all the inner work, such as joists, &c., of andiroba, which has the good qualities of being easily worked while new, becoming very hard and durable after a short time, and being proof against cupim (white ant), on account of its strong odour. I have been obliged to give much time, which might have been profitably spent in forwarding the education of our children, to manual labour in the forest. Do not infer from this that I have any dislike to labouring with my hands; on the contrary, I believe it to be very beneficial to health if not carried on under a mid-day tropical sun.

"You will be pleased to hear that another has been added to the number of our small charges; he was brought here by some Indians who come from one of the tributaries of the Seruyny, a river which joins the Purús some twenty miles above this. He is a nice little fellow, of about six or seven years, and is called Kírama, or Kíramara. He was rather shy and silent at first, but is rapidly becoming accustomed to us and our ways. The same Indians on leaving promised me that they would return in a short time and bring me another boy, and also a little girl.

"Cawái is now quite one of us; as a picture of health and spirits he is quite equal to any English boy I ever saw, and the same may be said for

his aptitude for learning. Some idea of his precocity will be obtained from the fact that I found him to-day, with one of my files, making a 'bico' (arrow-head) for an arrow out of a nail; and not long ago he employed himself for some hours opening out an empty meat tin, and making a tin canoe of it, using a large iron vice and hammer with considerable tact. This, for such a small boy, and one so new to civilized life, I thought worth recording.

"The case containing Bibles, &c., reached here in good condition, and I was much pleased to receive them. I have already given some away, and I have found in doing so an opportunity of commencing a useful conversation. The hooks and arrow-heads are very good, and the assortment of fishing-tackle of different kinds excellent.

"I am delighted to hear that there is a probability of the Committee sending out a launch, as I believe that our work will be much forwarded thereby.

"In speaking of the children, I omitted to mention that the Indian chief who brought us Warisambá, and to whom I delivered him again on his being ill, called here some three weeks back, and told me that the boy had died shortly after returning with them. I should be much grieved if I thought this was the case, but I cannot place any reliance on the statement, as it is perfectly possible that they have sent him to some of the traders' houses, knowing that they would receive guns, knives, &c., in return. The same chief and several men, with four women, two of them his wives, called again in a few days and brought me seven turtles, for which I gave them several articles in exchange. The women adhered to the same story which the chief had told me about the boy.

"Had we a launch here I believe that by visiting these and other parties of Indians, in time we might be able to obtain great influence with them. The traders are very keen on obtaining children, and will give presents in exchange for them to a considerable amount, well knowing the value of an Indian lad who can cut india-rubber for them, and costs but little to sustain.

"Although there are laws in Brazil protecting the Indian, and declaring him a free subject of the Empire, and not liable to be called out for military service, &c., yet there are men here who will 'arrange' children from the Indians far up river, and bring them down in the hope of selling them for about 8*l.* or 9*l.*, according to their size and appearance. A man passed here the other day who had a young girl with him (Ipuriná) about eighteen or twenty years old, whom he wished to sell, if he could find a purchaser, for Rs. 130.000—about 13*l.*

"I thank God that I am able to report myself in good health."

The Steam Launch "Pioneer."

IT is with very much pleasure that we present our readers with an engraving of this beautiful little craft, which, by the time the present number has been placed in their hands, will doubtless have arrived at Pará, and be about commencing its journey up the mighty river upon one of the tributaries of which it is intended to do service.

The "Pioneer" is built of steel. Her dimensions are:—length, 37ft.; beam, 7ft.; draught, 2ft.; tons, about 3½. The furnace has been constructed to burn either wood or coal, and the engine is high pressure, capable of working to 30-horse power. She is fitted with steering gear in the bows as well as with the ordinary tiller; a light wooden awning, with side curtains to let down at pleasure, covers her from stem to stern, and she is altogether as complete as could be.

The launch has been named "Pioneer" at the earnest request of an old and devoted friend of the Society, in whose mind, as well as in the minds of many other friends, this name will ever be linked with some of the most sacred incidents in the Society's history. May it for many years to come prove, in a sense, a pioneer of the everlasting Gospel in that benighted region to which it is sent! At the time the photograph was taken from which the engraving forming the frontispiece was made, Mr. Hugh McCaul, who has gone out in charge of the launch, was on board, manipulating the engine and giving ocular demonstration of his ability to perform this part of his duties. When it is borne in mind that this gentleman is not only a practical engineer, but has gone forth primarily to assist Mr. Duke, with whom he has been long and intimately acquainted, in his evangelizing work, it will be seen how valuable this new acquisition to the Amazon Mission promises to be.

The contract price of the launch was 460*l.*, adding to which the cost of a twelvemonth's stores, insurance, the duplication and in some instances triplication of the fittings liable to sustain injury from wear and tear, 60*l.*, freight to Para on the deck of the steam

ship "Augustine" 100*l*., the cost of towing the launch 2,000 miles up the river, which the Amazon Steam Navigation Company have kindly promised to reduce to a minimum, and the total expense of building and transit will amount to between 600*l*. and 700*l*.

Towards this sum 460*l*. have been subscribed already, 200*l*. of this having been given by one friend, leaving a balance of 200*l*. to be provided, which the friends of the Society will doubtless soon make up

If any of our readers have ever been thrown upon their own resources, and left high and dry, as it were, in a place to and from which there has been little or no means of conveyance, they will readily appreciate the immense value and importance of the steam launch to missionaries placed as Mr. Duke and his colleagues are, in a wilderness, the innermost recesses of which are only accessible by water. They have been absolutely dependent upon the infrequent and uncertain visits of river boats; and encumbered, as they necessarily are, with heavy stores, where they have been landed, there pretty much they have been compelled to remain. To give a single illustration of the very great inconvenience they have suffered. Mr. Resyek, stationed some twenty or thirty miles from head-quarters, has been practically cut off from all communication with the Superintendent. They were within a few hours' journey of each other by a steam launch, but by the ordinary, and often leaky, canoe were more completely severed than two persons residing at the two extremities of these islands would be. With the Divine blessing upon the means about to be employed, this will now be altered, and the Mission planted at San Pedro will be in a position to stretch forth its arms to embrace surrounding regions and open up intercourse with Indians never yet reached by commerce, and, should it be found necessary to remove the head-quarters to any other spot likely to be still more favourable for intercourse with the Indians, the missionaries will be able to effect the change with comparative ease.

It is hoped that Mr. Resyek will shortly be on his way to rejoin the Mission on the Purus, to labour, we trust, with renewed zeal

and increased vigour in the great work, to which so many years of his life have been devoted. How rejoiced will he be to find that instead of being required to undertake slow and toilsome journeys to obtain supplies, his whole time and energies will be at the disposal of the Superintendent and available for the instruction of the Indians and their children, and the further acquisition of their language!

It is now going on for ten years since the first journey up the main river was undertaken on behalf of the Society, and, by slow and painful steps, the Mission has been planted in the heart of Amazonia. With the advent of the "Pioneer" we hope it will reach a new phase, and that in due time the way will be prepared for new stations and additional labourers, male and female, and simultaneously with the prayers and praises which ascend up unto God from once heathen lips in the extreme south, shall arise those of a converted but now heathen people, in the very heart of this long-neglected continent.

F.

Winchester Association.

"THIS year we have had the great advantage of a visit from Dr. Stirling, the Bishop of the Falkland Islands. He is not in strong health, having within the last three years, had three severe attacks of fever. He finds the moist heat of some parts of his diocese very trying. From the heated climate of Peru or Brazil he passes to the snow mountains of Tierra del Fuégo, and the treeless but healthy region of the Falklands. It is his great desire to combine all the English communities in South America in a grand effort to reclaim for our blessed Saviour the vast multitudes of native Indians, who are driven into the interior of the continent. The whole coast of South America is in the hands of the Spaniards or the Portuguese, with the exception of Guiana, where there are three colonies of English, Dutch, and French. The native Indian races do not possess any of the coast which is not claimed by men of European descent. The Indian races have retired further inland. But in every part of the coast English people come pouring in as merchants, bankers, engineers, miners, railway contractors, artisans, and labourers; and English ships are in every harbour.

"Beginning from the Falklands, the Bishop and his clergy have direct communication with the heathen tribes of Tierra del Fuégo. But if they

wish to approach the heathen tribes of other parts of South America, they must do so first through their own countrymen, and then through the Spaniards and Portuguese. This can be done if the English are willing to do it ; and the Bishop hopes to enlist their sympathies in so great a work. But he thinks that all the European races have themselves a great want which ought to be supplied. They want a good system of English education, such as is found in English colleges. One such college has been founded in Brazil by Americans from the United States. But as yet no such college has been founded by our own countrymen in any part of South America. And the English populations are sadly behindhand in the building of churches. But through the help of the South American Missionary Society there are English clergy, widely scattered indeed, but still to be found in all the principal centres of English life in South America, *i.e.*, in the Brazilian Empire, in the great cities of Monte Video, Buenos Ayres, Rosario, and Cordoba ; and also in some of the cities of Chili. They are all visited by the Bishop of the Falklands.

"On Sunday, the 23rd of June, the Bishop preached in the Cathedral at Winchester ; and on the same day he preached in St. Swithun's and St. Michael's churches. Sermons had already been preached in Christchurch and St. Thomas's earlier in the year. A sermon was also preached in the afternoon at St. John's chapel, by the Rev. J. W. Marsh, for the same cause ; and in the evening at St. Maurice's by the Rev. H. E. Moberly.

"Those who were at St. Michael's in the evening will remember the Bishop's sermon on Hebrews xii. 1, 2, and his remark, that 'the great cloud of witnesses' is being constantly increased whenever work for God is done. Nor will they forget another remark on 'laying aside every weight,' when preparing for our Christian race, to the effect, that we must be ready to go into training. Many things which are quite right and proper have to be given up, and are voluntarily 'laid aside' by people who are preparing for some athletic sport. And if we have some definite Christian work to do, we must also lay aside, from time to time, many things which are quite lawful for us at other times, but not while we are 'in training' for a definite purpose. Such a work as that of the South American Mission cannot be undertaken successfully without self-discipline or training. We shall be more ready to 'look unto Jesus,' if we have given up something for His sake. Take, for instance, the position of the Chaplain at San Paulo, in Brazil. Living in a place which is 2,000 feet above the level of the sea, it is part of his duty to visit the shipping at Santos, just below. It is like going down into a well from a healthy spot to one where yellow fever abounds. Such a life is one of self-discipline. Passing to the Mission in Tierra del Fuégo, he described the Fuegian children at school, as they stood up to be questioned. They repeated texts, and showed a general progress in elementary education under the teaching of Mr. Bridges and his helpers, but it might shock some if he carried his description

further. Some of them were orphans, who were provided for, fed, and clothed at the expense of friends in England. But there were many who were not so fortunate. Schoolboys, as they were, they were absolutely without any clothing at all. It is simply impossible for the missionaries to clothe them all; but education cannot be restrained till clothes are sent out to them.

"On Monday evening, the 24th of June, a Meeting was held at St. John's Rooms. The Bishop of Winchester, in a very kind note, regretted that he was unable to preside, not having a single day at his disposal in the month of June. The Archdeacon of Winchester kindly sent a donation for the collection. The Warden of the College, having promised to preside, was prevented from doing so by illness. The chair was taken by the Rev. H. E. Moberly. Ten of the city clergy were present. This paper must not be prolonged to give an account of the address, which was delivered by the Bishop of the Falklands with great energy and rapidity of utterance. He described the diversity of climate in South America, and the variety of national Governments. There are many Spanish Republics, and one Portugese Empire. The duty of the Bishop was to superintend the English clergy in whatever part they might be located outside of British Guiana. At the request of Mr. Moberly, the Bishop gave a brief account of his first visit to the Fuegians ten years ago. They are, by habit, terrible thieves. But the great lesson taught them by that visit was—'Thou shalt not steal.' He endeavoured to teach them the simplest truths, of which this was one. They learned readily to sing English hymns, but it was very hard for them to learn to obey the Eighth Commandment. Yet they did learn it; and during the seven months of his residence among them he lost nothing. Natives protected things which belonged to him, though they could not protect things which belonged to themselves. Several years have now passed since that time, and now a Christian settlement has grown up in their midst, with a little church, and school, and orphanage, and the families of English missionaries. There are many native communicants, and many more who have been baptized. And the influence of this Christian settlement is extending among those who as yet have no knowledge of God. Rewards have been sent by Her Majesty, and also by the Chilian Government, to natives, far removed from the Station, who have tried to save human life.

	£	s.	d.
"The Cathedral Offertory amounted to ...	9	13	10
St. Michael's	8	1	6
Christchurch	5	17	2
St. Thomas's	5	14	10
St. Swithun's	2	7	7
St. John's Chapel	1	10	0
Meeting in St. John's Rooms	8	11	6
	41	16	5"

—*Parish Magazine.*

Gleaning.

"TO DEPART AND TO BE WITH CHRIST."—Phil. i. 23.

THIS evening I have been so allured by the love of Jesus, that I have not been able to refrain from asking the Lord to permit me to come to Himself. Nothing on earth could hold back my wishes from transporting me at once into His presence. I felt it could be no sin to desire thus eagerly for heaven. Its light, its atmosphere, its peace, its joys, yea, and its holiness, were around my soul, and earth to my eyes seemed a dreary place. But am I ready to go? O yes; Jesus has made me ready. I could not be more ready than He can make me, were I to live a century longer. His blood, His precious blood, I bear upon my heart; His righteousness declared of God, I hold for my title-deed. I have time after time felt an inexpressible desire to be with Christ, and to-day I have been ravished with His love. Should this then be the will of God, then, my beloved ones, weep not for me. Let no mourning thought possess your hearts, nor sigh of sadness once escape your lips. Say rejoicingly, How good was the Lord! how greatly was he blessed of God, and he is gone to be with Jesus! There you, my beloved ones,—you, my mother, you, my sisters, may all of you—oh yes, you will shortly meet me,—will you not? The love of Christ fills my heart; but with this love which loves me supremely, I love you as I never did before. But heaven is at hand. It is nigh to my soul. It is my home. I shall look for you there. There we shall meet to part no more. Its glories invite me. Its holiness, its purity, makes me desire it, where I shall no more feel the curse of sin, nor see that loathsome thing, corruption. I hail the glorious change. My soul rejoices in the Lord, and I would not exchange my dying hopes, surrounded as I now am with all earthly discomforts, for the greatest luxuries and all the blandishments the world could set before me; nay, nor could it stop one minute my onward flight to God, were the whole realm of nature, and every monarch with his crown, inviting me to linger for a while, and taste of honour, power, and earthly good. No, oh no! All that is vanity and a delusion. There is no other happiness but in knowing God, and Jesus Christ whom He has sent; in knowing Him as our merciful, gracious, long-suffering God; forgiving iniquity, transgression, and sin: and Jesus Christ as—no words can say what Jesus Christ is when you know Him. This is the white stone, inscribed with a new name, which no one knows, but He to whom it is given. O Jesus, blessed Mediator and Intercessor! into Thy hands I commit my beloved ones. Do Thou effectually prevail in the behalf of each, so that all may receive Thy Holy Spirit and gift of the eternal life, to Thy own and the Father's everlasting glory, world without end. Amen.—*Memoir of Richard Williams.* (Tierra del Fuégo, 1851.)

HOME PROCEEDINGS.

AS the days get hot and the evenings long we find our meetings become few and far between, and our deputation work chiefly takes the form of Sermons. An opening was made for the Society at the Mildmay Conference, on June 20th, the Rev. H. W. Webb-Peploe kindly occupying the ohair, and a good deal of interest seemed to be aroused among those who attended, several becoming subscribers or donors to the Mission.

Bishop Stirling took part in the Winchester Anniversary, preaching in the Cathedral and two other churches, and speaking at the Annual Meeting. The visit was in every way a success, and the collection exceeded 40*l*. On the 25th of June a Meeting was held in Islington, under the presidency of the Vicar, to found an Association. Our Bishop was welcomed by several of the local clergy, and we are glad to add that the Rev. S. B. Sealy, vicar of St. Michael's, has accepted the Hon. Secretaryship. We sincerely trust that for the future we may look for warm support in a district which has hitherto given a hundred pounds to Africa and the East for every pound contributed to South America.

The only other meetings in which Bishop Stirling took part were the Anniversary at Streatham, when his Lordship also preached the sermon, and a conversazione at the house of our old friend, Mr. C. H. Bousfield. Both of these went off well, and by the latter our work was brought before several leading South American merchants, who knew little of it before. The other places visited in the past few weeks are the following: Abinger, Oakham, Uppingham, Burstow, St. Mary Hoo, St. James's Muswell Hill, West Wickham, Rugby, Long Sutton, and Guernsey. At the last of these we have found our way into the St. James's pulpit, through the kind offices of the new incumbent, the Rev. R. W. Marmion, who long befriended the Society in county Cork. Mr. Marmion not only preached our sermons in his church but, together with our late Secretary, spoke in our behalf at the Drawing-room Meeting which followed. Guernsey will, we expect, in the next Annual Report show a very considerable increase on the sum remitted last year.

Mr. Mills is able to tell us of a few sermons in the North, but still finds great difficulty in getting good pulpits. Eastham, Christ Church Salford, and Almondbury are the principal places at which he has preached.

Mr. Welby, when we last wrote, was in the middle of a tour in Ireland. That has now come to an end, and has been as successful a summer tour as any that we can recal. Besides the work in and near Dublin it embraced the West and North-west of Ireland, taking in Tuam, Ballinasloe, Galway, Athlone, Castlerea, Castlebar, Longford, Drumsna, and Carrick-on-Shannon

When places such as these, blest with little wealth and no more connected with South America than any other Mission-field, can and do cordially assist us, it seems passing strange that our rich North of England towns, trading as they do with South America, should be so irresponsive to continued appeals for help. We cannot but wish that the few Associations we have in the North would follow the example of some of our Metropolitan Auxiliaries and Birmingham, and set on foot periodical Meetings for prayer that the Lord of the harvest would inspire in His servants more zeal for His work in South America. H. S. A.

PRAYER UNION FOR SOUTH AMERICA.

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

1. For Señor Moran, about to join the Rev. J. H. Gybbon-Spilsbury's Mission at Cordoba, as Catechist.
2. That suitable clergymen may be led to offer themselves for the vacancies on the East and West Coasts.
3. That the effort to establish Juvenile Associations may be owned and blessed of God.



PARSONAGE CHURCH AND SCHOOL AT FRAY BENTOS, URUGUAY.

THE SOUTH AMERICAN

Missionary Magazine.

SEPTEMBER 2, 1878.

LETTERS.

DURING the past month letters have been received from the Revs. W. H. Shimield, W. F. Satchell, B. C. Huntly, J. H. Gybbon-Spilsbury, F. N. Lett, R. Langbridge, and W. T. Coombe; Messrs. J. Resyek, A. Hall (Lota), H. Burleigh, J. M. Dean and Sons (Stanley), and J. S. Robertson.

BUSINESS.

THE Monthly Meeting of the Committee was held on the 13th ult.

The Rev. G. P. Quick, at present Chaplain at Santiago, was appointed to succeed the Rev. B. C. Huntly at San Paulo, Brazil.

Señor Moran had interview to take leave of Committee on the eve of his departure for Cordoba.

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

FINANCE.

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

Total amount received during the month of July was £810 3*s*. 8*d*.

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

GENERAL INTELLIGENCE.

IN our last number we intimated that some change would probably be made with regard to the Chaplaincy at Santiago. We have now to acquaint our friends that the Rev. G. P. Quick has been appointed to succeed the Rev. B. C. Huntly at San Paulo, Brazil, and that he will proceed there as soon as practicable after the Rev. W. H. Lloyd has returned to Valparaiso. During the illness of Mr. Lloyd's *locum tenens*, the Rev. W. B. Keer, an arrangement was made for Mr. Quick to take two services in the month at Valparaiso. In his absence from Santiago, Mr. Baird and Mr. Robertson conducted public worship there. It was hoped that Mr. Lloyd, who is now on his way back to Chili, would, while he was in England, have secured the services of a clergyman to be attached to Valparaiso as Assistant Chaplain. In granting Mr. Lloyd this additional help it was intended to provide spiritual ministrations for the large number of English seamen always to be found in the roadstead, and likewise for the people at Lota.

We trust that it will be put into the hearts of God's servants to volunteer for the existing vacancies in the Society's work, as such are now wanted more than ever. Our friends will, perhaps, kindly continue to make this a matter of prayer.*

At Lota the services are still regularly carried on by one of the residents, and it is satisfactory to know that the average attendance at church is equal to when there was a resident clergyman. The Sunday and day schools appear to be well attended, and the congregation had subscribed a sufficient sum to put the church in repair.

The Rev. W. T. Coombe is thankful to report matters quiet in his district. The Revolution which was proceeding when he last wrote has happily passed away, though it has left its mark in the stagnation of trade. He fears it will be some time ere confidence is restored and business revived.

The Rev. W. H. Shimield, writing from Salto, reports en-

* Vide "Prayer Union" requests in July and August Magazines.

couragingly on the sale of the Scriptures. On leaving England he took with him a small stock of Spanish Bibles as a commencement, the whole of which, with the exception of two copies, has been disposed of. The British and Foreign Bible Society have kindly undertaken to send a further supply. Will our friends ask that a blessing may be vouchsafed on this effort to spread the knowledge of the Lord Jesus in this locality through the instrumentality of the Word written? The description our Chaplain gives of the dangerous state of the "camps" reveals a condition of things almost incredible. Murder and robbery are rife, the perpetrators of which are rarely brought to a court of justice. Guachos prowling about at night time visit the "estancias," and, unless a good look out is kept, and firmness displayed in dealing with these ruffians, the owners are robbed of their property before they have time to defend it, or assistance can be procured. We who live comfortably at home are little aware of the dangers our countrymen and women are called upon to pass through in these unhappy districts.

Our friends the Rev. Dr. and Mrs. Trumbull, of Valparaiso, have been called upon, in the mysterious Providence of Him whose ways are not as our ways, nor His thoughts as our thoughts, to pass through a terrible affliction. Their eldest and dearly loved son, who was preparing for the ministry, and who, it was hoped, would ere long be associated with his father in the work in which he has been so long and successfully engaged in Chili, has been in a moment called to his rest. A brief notice of the circumstances attending what we may call his heroic death will be found further on. Here our space will only allow us to convey to the sorrow-stricken parents our loving sympathy, and the assurance of our prayers, not only for needed strength and support in their heavy trial, but that the faith of the Shunammite of old may be theirs, so that, in this furnace of affliction, with her they may be able to say, "It is well;" or with another of His saints, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

The Rev. J. H. Gybbon-Spilsbury, when he last wrote, was about to take advantage of the school-holiday to re-visit Chilicito and the North-western provinces. He reports that both day and Sunday schools are increasing in numbers. Señor

Moran, who is now on his way to join Mr. Gybbon-Spilsbury, will, we trust, prove to him a real help, and so lighten some of the work our Chaplain is so assiduously engaged in.

The Rev. B. C. Huntly may be expected shortly in England, having resigned the Chaplaincy at San Paulo. Mr. Huntly will be regretted by his congregation, to whom he had greatly endeared himself during his three years' pastorate. Chiefly will he be remembered for the courageous and faithful discharge of his duties at Santos during two epidemics of yellow fever. P. W. S.

SOUTHERN MISSION.

KEPPEL ISLAND.

MR. BURLEIGH, who has settled down well to his work at this station, sends us the following:—

"*Keppel Island, May 10th*, 1878.

"It gave me very great pleasure to receive your kind letter, which came to hand per the 'Louisa,' on May the 5th. Captain Rowland having promised to call for and take our mail to Stanley, I hasten to reply. Work goes on much as usual here, at present the potatoes are being dug, which employs a great portion of our number; but I have six boys at school twice a day, and I am happy to say that they are making progress, the young ones last brought more especially; they have been here about six weeks, and I am surprised to hear them spell words of three, four, and five letters. They write very nicely, and altogether bid fair to do well. It was a relief to me to get some who would learn; their progress makes those who are inclined to be more dilatory ashamed. I have been enabled to make an alphabet board required for use in the night school, which I hold two evenings a week at the boys' houses.

"We are all very glad to hear that the hymn books are coming; I think it a very nice collection. We have had visitors lately in the persons of Mr. Waldron, who came over to purchase some eighty head of cattle, and Mr. H. Felton. We were very glad of their visit for two reasons; one, that we are always pleased to see those who are friends to the objects of the Mission, and as Christians have fellowship with us and each other; the other, because it tended in a more expeditious and profitable way to lessen the number of cattle upon Keppel, which you have seen by his Lordship's letters are too numerous.

"I have sent per the schooner, 'Jessie Brown,' some Spanish and Portuguese Bibles, books and tracts, to Messrs. Reynard, Sandy Point, who will distribute them; we have a spare supply here which I will try to send where they will be read, and I pray that they may be blessed.

"H. BURLEIGH."

Argentine Republic.

ROSARIO.

PEACE after revolutionary troubles will be very welcome to our Chaplain, though the "terrible depression in business" of which he writes must prove most trying to the young and struggling community to whom he ministers.

"*Rosario de Santa Fé, July* 12*th*, 1878.

"When I wrote in May last we were in the midst of revolution which at one time threatened to be serious, but, I am thankful to say, has now blown over, at least for the present, and we are again enjoying peace, though I fear it will be some time before business revives.

"The tenth annual meeting of our church was held last month, and I regret to say that the accounts presented to the meeting show a considerable decrease in the subscriptions and collections, but not more than I expected. Three English houses have closed during the last year, and a few who once subscribed liberally have felt it necessary to withdraw their subscriptions, owing to the terrible depression in business, and some six or eight have either returned to England, or left this for other places. The following is an extract from the Report read at the meeting :—

"'The churchwardens of the English Episcopal Church have the pleasure of laying before the subscribers the annexed account of the Services Fund for the year 1877-8.

"'By this statement it will be seen that there is a deficit of 140 dols., which, considering the paralyzed state of commerce generally during the past year, must not be looked upon as a disheartening result,' &c.

"The constant fluctuation of the English community in these places will always form a considerable difficulty in the way of building up permanent institutions among them, as I have no doubt you have learnt by experience. I do not say this to discourage. There is no immediate danger of Rosario lacking an English-speaking population, though they are not of the class likely to contribute to the maintenance of a church. Of course, there are exceptions, but it is a lesson our English Church people have yet to learn.

"Will you kindly acknowledge in the pages of the 'Magazine' the

receipt of a box of work from Mrs. Longman, of Bristol, the sale of which has put our new schoolroom quite out of debt.

"Also from the Rev. F. Barnes, Vicar of Holy Trinity, Plymouth, 250 books for the library, in answer to my appeal in the May number of the 'Magazine.'

"The chancel of the church is progressing, and I hope will be completed before the end of the year; but this must depend on the means at our disposal, for I have no intention of going into debt. I think when a church is dedicated to God it ought to be free of debt. In this respect I have been very fortunate hitherto, and have no doubt the means will come all in good time. We are still wanting about 160*l*. Not a large sum, certainly, but at the present depressed state of business almost more than I can hope for.

"I hear occasionally from Mr. Lett, who seems to be happy in his work. In his last, dated June 22, he says:—'My congregations, English and Spanish, are very good and hearty, and I am busy building a school or Mission house, which I hope to open in two or three weeks.' I believe he is the right man in the right place, and I have no doubt he will do a useful work there. I forwarded your letter received a few days ago; it is only two days' journey by steamer from this, but the communication is very irregular.

"W. T. COOMBE."

Gran Chaco.

UNDER the energetic pastoral care of the Rev. F. N. Lett, this new Mission is assuming a very promising aspect. With much earnestness we desire to call the attention of our friends to his request for the constant prayers of the Church at home.

"My last letter was addressed from Buenos Ayres. After a very pleasant visit there I embarked in the steamer 'Messenger' with my wife and youngest daughter, leaving the elder at school in Buenos Ayres.

"We had a prosperous passage, my only regret being that I could not see Mr. Coombe, as the steamer passed Rosario after night.

"I met with a renewed welcome at this colony. The great floods of which I wrote in my first letter have begun to subside, and the only trouble now is an epidemic of a fatal nature among the horses, occasioned, as I think, by the putrid condition of the pasturage.

"During my absence Divine service was regularly kept up, not only in

English, but also in Spanish. I consider this a most interesting fact. It is my foremost thought to encourage my people to be my fellow-workers, and to take a part in the work of the Church. I teach, and, in fact, insist on this, so that they shall not look upon religion as consisting merely in the performance of priestly functions by the Chaplain, and to be abandoned or forgotten when he is not present, but as their work, their duty, and their pleasure, in which the Chaplain is not the everything, but the guide, and director, and encourager. So that during my absence I find there was great pleasure felt by them in carrying out my arrangements, and keeping up Divine worship for themselves.

"It is most heart-cheering to hear the praises of God offered so heartily and willingly, not only in our old English tongue, but also in Spanish, amid the wilds of the Chaco. Indeed, I felt quite exultant last Sunday in hearing a full congregation gathered out of many nationalities uniting in a favourite hymn specially chosen for Trinity Sunday, beginning—

'Anuestro Padre Dios
Alabe nuestra voz:
Glorià á El.
Tal nos amó, que dió
Al Hijo que murió,
En quién espero yo,
Gloria á El.'

"My arrangements for this colony are as follows:—English service, 9.30 a.m.; Spanish service, 3 p.m.; English service, 7.30 p.m.; Holy Communion on morning of first and third Sundays in the month; Sunday-school immediately after morning service. While in Buenos Ayres, as mentioned in my last, I had the privilege of preaching on behalf of the erection of a school or Mission-house, and obtained an offertory of 2,996 paper dollars. The St. John's Church Sunday-school contributed an offertory of 276; the Barracas Sunday-school an offertory of 267; and the Flores Chapel of Ease an offertory of 260 paper dollars, which is very gratifying considering the hard times. The Rector, the Rev. Dr. Smith, evinced very great interest in my Mission.

"I also obtained a good many donations of books towards the Alexandra Colony Library. Perhaps some of the readers of your Magazine could also send me contributions of useful books on any subject, in any European language (not old school books). I have not received any copy of your Magazine this year. It is always a gratification to read it.

"My wife has taken her place in the Sunday-school, which has been always her special labour of love, and which is one of the most important—indeed an indispensable—branch of every Church or Mission.

"Requesting the constant prayers of the Church at home on behalf of the work and for myself, I remain, "FRANCIS N. LETT."

Uruguay.

FRAY BENTOS AND SALTO.

THE Rev. W. H. Shimield, after long detention in quarantine, writes of his safe arrival amongst his people in Salto and the surrounding camps, and at Fray Bentos. Of this latter place we are able to present our readers with an illustration.

"*Fray Bentos, June* 18, 1878.

"When I last wrote to you we were enduring the discomforts of quarantine on Flores Island. We were released from that place on April 7, and on the next day were able to embark on the river steamer for Salto, where we arrived on the 10th. My day's sojourn in Monte Video gave me the opportunity of making the acquaintance of Mr. Sloan, the newly-arrived British Chaplain, who is an old friend of the Society.

"I was very thankful to arrive safely at my former scene of labour, to receive the welcome of the people, and to resume my work in this country. Since my arrival I have found so much to do, and my presence has been required in places so widely separated, that I have been unable before this moment to sit down and report myself.

"On account of the quarantine regulations the Ports of Entre Rios were rigidly closed against the Banda Oriental, and there was no communication except by telegraph. This continued until May 20, so that for more than a month after my arrival in Salto I was unable to visit Concordia, or the Camp district of the Mandisovi. I, therefore, arranged a visit to Paysandu, where a good congregation assembled for service on Sunday, May 5, in

THE NEW TEMPORARY CHURCH.

"Great care has been taken to furnish it in a neat, substantial manner, and to those who have carried out the work it has evidently been a labour of love. The expense, amounting to nearly one hundred pounds, has been cheerfully borne by the English residents in Paysandu and the neighbouring camp. When I look back and see the congregations of worshippers which God has been pleased to gather together during the last three years in Concordia, the Mandisovi Camp, and Paysandu, places where there was hitherto no public Divine service, I cannot but feel encouraged, but at the same time all the more convinced that it is the work of the Holy Spirit of God, to whom be all the glory.

FRAY BENTOS.*

"From Paysandu I proceeded with my family to Fray Bentos to receive from Mr. Croker the charge of the Chaplaincy and possession of the church property. These arrangements were completed on May 18, when Mr. Croker left for Monte Video, *en route* to England. After visiting the English residents in the town, and holding service in the church here on the 19th and 26th, I returned to Salto in time for service on Ascension Day.

"I should here remark that the congregation which attend church at Fray Bentos is very small indeed at present. One of the reasons is that most of the Protestants of the place are employed in the fabrica of Liebeg and Co., and during the killing season this huge factory does not stop work a single day, not even on Sundays and feast days. The season will shortly be over, and then I am told there will be a larger congregation. I sincerely hope that it may be so.

CONCORDIA AND THE MANDISOVI CAMP.

"The day after Ascension Day I started for Concordia and the Mandisovi Camp, and here, also, I received a hearty welcome. Wet, stormy weather unfortunately prevailed after my arrival in the Camp, yet a good congregation braved the storm in order to be present at our service, which proved that their desire for joining in the worship of God had not cooled during my eight months' absence.

"The Mandisovi district is an extensive one, and the number of Scotch families resident there is still increasing, so that I was employed fully a week in visiting them all. During my stay I had the pleasure of uniting two couples in holy matrimony, and of baptizing a newly-born infant.

INSECURITY OF THE SETTLERS.

"I am sorry to say that many of my Scotch congregation here have been robbed of their troops of mares. The robbers, it appears, began their expedition in Corrientes and coming south to Concordia swept the Camp on their way of all the troops of mares, which, by an infamous compact with a Government official, they were able to sell and deposit in a saladero. They were all killed and disposed of before the victims of their villainy could arrive on the spot to detect them. A combined effort is now being made to obtain some redress from the Government, or at any rate some better protection of the settler's property. The Commissary who is supposed to have been in league with the robbers is in prison. He vows that when he is released he will have the life of every one of his accusers.

"People at home have no idea of the insecurity of life and property in these camps. While visiting the house of one of my congregation who has a store, he told me that on the previous Sunday evening an attempt was made to break in. He and his wife were alone in the house, his assistant having gone to the service, and about 7.30 P.M., being warned by his dogs, he looked out, and saw three gauchos dismounting just outside the

* See Frontispiece.

fence. He asked them what they wanted, and one of them, who throughout acted as spokesman, said they wished to come in to gather up the peons by order of the Commissary. They were told, however, to come when it was light the next morning, that the door would not be opened to them that night, and they were to attempt to come nearer at their peril. A loaded rifle in the hands of an Englishman is a powerful argument with a native of these countries, and so it was with these gauchos. After conversing together in low tones for a time, they mounted their horses and rode off. Of course, the story of the Commissary's order was an invention; and had admittance been granted, there is little doubt that any one in the house would have been spared to tell the tale.

"This dangerous state of the Camp is not confined to the remote districts of Entre Rios or Corrientes, but it prevails also in the well-peopled province of Buenos Ayres. Scarcely does a day pass without some shocking report of murder or robbery, and but very seldom does one hear of any criminal suffering the penalty for his crime. A few extracts from the *Buenos Ayres Standard* may convey some idea of the alarming situation.

"In about a month I hope to visit the principal places on both sides of the Uruguay, southwards. There are as yet, I believe, no regular services nearer than Buenos Ayres, but it will be my aim to arrange systematic visits and to hold Divine service at certain stated times, as at Paysandu, Mandisovi, and Concordia. Where this is practicable, *i.e.*, where there are a few English families at a reasonable distance from each other, I find it preferable to private visiting at uncertain periods. It not only enables people to make their own arrangements for baptisms, marriages, &c., but our meetings become a bond of union between different families, some of whom have told me that previous to the establishment of the Church services they have been many months without leaving home.

"You will find a list enclosed of the Spanish, Italian, and English Bibles that I require, which I shall be glad if you will forward to me as soon as possible.

"W. H. SHIMIELD, Chaplain."

State of the Camp.

ALL that could be said in reference to the increase of crime in the Camp would be but a faint reflection of the truth. It is necessary to visit the rural districts and hear the accounts to even imagine the horrors that are enacted. What appears in the Buenos Ayres papers gives but a faint idea of them.

The gaucho now uses firearms in preference to the knife on his predatory excursions, and this in itself makes

him much more formidable. Besides, he now robs in high school fashion, carrying out carefully laid stratagems with consummate skill, and having for leaders men who are not gauchos. Robbery is carried on to-day by educated banditti who work on a mathematical plan.

This state of things must be grappled with. Formerly it was possible to travel safely by night as well as day, and lights were often to be seen in ranchos till very advanced hours, guiding the traveller, and cheering him on his way. Now not a light is ever seen after dark, even through the chinks ; for every house is double-locked, the chinks are carefully stopped up, and the inmates sleep with arms under their pillow, not knowing when the robbers may attack their dwelling. This is no fancy picture, as the news in our columns proves.

This is the state to which the Camp has fallen under "rural" Governors. This desperate state of the country districts, this deep-seated evil, thisterrible social malady at present preoccupies the mind of every man who has a stake in the camp. "Dr. Tejedor is our only hope. If he disappoint our expectations there is nothing for it but to constitute ourselves both judges and executioners, and sweep the banditti from the country. The time has come when we must remember that self-preservation is the first law of nature." This is the language now held by the principal men in the Camp. And they are right.

But there is worse still. The bottom of the evil must be probed, and its origin laid bare. The first and foremost cause of all is the clause in the Constitution which allows a criminal to be liberated on bail. The second is our present system of frontier defence, which has its evil as well as its good side.

The Constitution admits liberation on bail for criminals condemned to two years' imprisonment or any lesser term. Robbers are generally in this category : hence the Camp swarms with robbers. But the worst is that this Constitutional clause is not definite in terms or prescriptions, and urgently requires reform. The Judge has a discretionary power in its application, and this is far from conducive to the safety of the life and property of society. A glance at the Courts of Justice in the Camp will show in what fashion this Constitutional clause about bail is abused, and why murderers and robbers are again at large before the blood shed by them is well dry.

Yet worse. There are numbers of degraded men who traffic in crime. There are lawyers in the Camp districts who not only defend assassins before the courts, but become their bail, and secure their liberation when only a short time in jail ! There is unanimous complaint about the way justice is administered in the Camp tribunals ; and the Legislature should deal with those judges and lawyers who set the most infamous criminals at liberty. Allowing criminals out on bail as is now done is a social poison for the country, and the most effective stimulant for its demoralization.—*The Prensa, April,* 1878.

Brazil.

SAN PAULO.

BEFORE leaving Brazil, Mr. Huntly forwarded the subjoined report of Pastor Zink, which furnishes a simple but interesting statement of his work for the previous quarter:—

"*San Paulo, July* 26, 1878.

"While sending to you Mr. Zink's Report for the past quarter, I cannot help again expressing the hope that the Society will find it in their power to help him. The Pastor seems thoroughly in earnest in his work, and undoubtedly must be exerting a good influence; and if you only look at the average attendance at his services, and remember the number of places that he visits, you will also see that the number of persons who come under his preaching is very great. I suppose that no less than 500 individual persons must have heard him preach in the past quarter.

"D.V., I leave Rio on August the 9th by the 'Guadiana.'

"B. C. HUNTLY."

Pastor Zink's Report for quarter ending July 30, 1878, is as follows:—

"It is with a thankful heart that I look back on the year that is past. The Lord gave me strength to work more than in any previous year. My health was good, thus enabling me to work without interruption among the Germans, and, as opportunity offered, among the Brazilians. But it is very difficult to state what has been the effect on the hearts of men.

"During the last quarter I had a better opportunity of working with the young people. In the month of April I had a class of 13 at Rio Claro, and in May I had 10 at Rocinha to prepare for Confirmation. The Confirmation at Rio Claro took place on Good Friday, and a large number of persons were present. On the Sunday following, too, viz., Easter Sunday, I had larger congregations than ever before: in the morning 70, in the evening 60; while 56 were present at the Lord's Supper. It was a time of great joy to me, and many of the parents seemed to be moved on hearing the confession of faith made by their own children, and the exhortation to be faithful to the Lord, and not to go away from following Him, as many others did.

"There was one case especially interesting—a young person of 23 years of age, the daughter of members of the Baptist Church in Germany. Her father came with her at the beginning of April, and I named the days for her instruction. Some of the times her mother came with her, and at the others her father, so I took the opportunity to speak to them also of the

things of God, and found that they were very much interested, and were well instructed in the Bible.

"From my quarterly statement you will see that the congregations in the cities are much smaller than those in the country villages. I have been much encouraged, too, by my Portuguese services at Rio Claro, Limiera, and Pirassenunga. The people tell me that they can understand very well, and are much interested in the Gospel. During the past quarter I have preached 37 times, viz., 22 times in German and 15 times in Portuguese; my largest congregation being at Sete Quedas on April 4th, when 120 persons were present."

Chili.

SANTIAGO.

HARD times, we are told by Mr. Robertson, affect the sale of Bibles and Testaments in Chili; but in spite of this check the distribution of the Holy Scriptures up to the end of June, 1878, nearly equals what it was during the same period of 1877.

"*Santiago de Chile, July* 2, 1878.

"The sale of Scriptures continues fair; according to the hard times here I really think we cannot expect to do more. My agents (I have only one now) complain bitterly of not being able to sell, and three of them have left off for a time, and obtained other employment until things look brighter.

"The cold has been intense. One evening last month I broke quite thick ice in the Alameda. The natives say that they cannot remember a harder winter in Chili. Now that Mr. Quick goes to Valparaiso every other Sunday, I read the service at the church in the morning, and give an address; I also take the evening service at the station.

"You will be glad to see by the Diary that the distribution of Holy Scriptures, up to the end of June, 1878, is nearly equal to that number of the year 1877, an event I hardly expected.

"To give you some idea of the sentiments some of the priests have towards us, I send you the following incident:—

"On Monday, May 13th, a priest came to the depôt, and began to abuse me the moment he entered. As he proceeded his rage knew no bounds, nor his language either. The words '*devil*' and '*thief*' were often spoken with much gusto. Nor was he content with abusing me

alone, but he said that 'Trumbull in Valparaiso was a greater devil than I was.' I did not retaliate, and, consequently, found myself master of the situation. From this ebullition of bitter animosity I cannot but believe that some good is being done. Opposition of the strongest kind is infinitely preferable to utter indifference and deadness of soul.

"Some time ago, during the recent 'Missions' of the Redemptorist Fathers at San Felipe, a miracle was supposed to have taken place, which caused great excitement amongst the ignorant and superstitious. The 'Deber' of Valparaiso, however, throws a little more light on the subject, and describes it thus:—'The sermon was upon the Prodigal Son, and on concluding, the orator raised his streaming eyes towards heaven, and in a voice broken with emotion, cried, "The people of San Felipe fly to Thee, as the Prodigal Son fled to his father. Pardon us, O Lord!" Suddenly a supernatural voice was distinctly heard from the roof of the temple, saying, "Thou art pardoned, my son!" The terror that took possession of the congregation is impossible to describe; the cries and shrieks were deafening; numberless ladies fainted, and others fled panic-stricken, tumbling one over the other. The orator, trembling with fear, descended from the pulpit, vowing vengeance against the sacristan who had given them so tremendous a fright.'

"I have received a very kind letter from Mr. Finch, of the British and Foreign Bible Society. It gives me very great pleasure indeed to hear that our efforts here have been appreciated.

"J. S. ROBERTSON."

"In the Midst of Life we are in Death."

THIS solemn truth has been most sadly impressed upon our minds by very mournful intelligence lately received.

In His mysterious Providence, whose ways are not our ways, our kind friends the Rev. Dr. and Mrs. Trumbull, of Valparaiso, have been called to pass through a sore trial involving bereavement so heavy that our hearts are filled with the deepest sorrow on their account.

In the bright morning of what bid fair to be a most useful career, and in a moment as it were, their eldest son David, the son of many prayers, and the object of fondly cherished hopes, has been taken from them—has passed from time into eternity. The touching circumstances are heroic. Whilst sailing in a yacht in New London Harbour the owner's little son fell overboard. Without a moment's hesitation the father and David Trumbull sprang after him. The child was saved, but they who had sought to rescue him were drowned. These few simple words tell the sad tale; but what language can adequately describe the

awful event! One minute the heart beating warmly with holy aspirations and bounding with noble impulses, and the next still in death! Twenty-five years of life mostly spent in preparation and training for the Master's service, and, almost before that service could be entered upon, the life is closed. Yes, strange as it may appear to man's wisdom, at the very commencement of the race he has reached the goal. What a lesson to young men to work while it is called day! What a lesson to us all while we have time to do good unto all men! Not indeed that he, brief though his life was, had failed to be about his Father's business. One who knew him well writes:—"David was such a fine fellow, physically, mentally, "morally, a good son, a good brother, a Christian young man, who was "not ashamed of Christ and His cause, upon whom Dr. Trumbull had "spent so much, and for whom he had denied himself so greatly. He "seemed, too, so fitted to be his father's helper, and perhaps afterwards "to succeed him. He was ready to give himself, if thought desirable, to "Mission-work in Chili, for which it seems almost impossible to find "suitable agents, and he is cut off. But the Lord seeth not as man seeth. "He had need of him elsewhere, and can raise up ten such if He see fit. "Yet the loss is great. If it tries our faith, what must the trial be to his "parents?"

For upwards of thirty years a large portion of the life and energies of Dr. Trumbull have been devoted to the spiritual amelioration of Chili. There he and his wife have endeared themselves to many friends and members of our Mission, whose prayers will now go up to Him who heareth prayer, that while this dark shadow rests upon them their faith may be strengthened. That when human weakness and affection cry, "Had he but lived!" Faith may reply, "He lives still!" The earthly house being dissolved he has a building of God, not made with hands, eternal in the heavens. "Absent from the body, he is present with the Lord." This is Faith's function, to pierce the vail, and behold the happy, redeemed spirit of the loved one, freed from every weakness and all earthly imperfections, waiting in the presence of the Lord, for the day of the Lord, that stupendous day to which all created things are hasting. F.

Religious Superstition in Chili.

A LETTER appears in the *Revista del Sur*, of Concepcion, which may interest some of our readers who are unfamiliar with the extent to which the religious simplicity of the Chilian people is carried, and the way in which their credulity is practised on. The letter refers to the robbery of the image of San Sebastian from the church of Yumbel, which we have previously reported:—

"You are aware that San Sebastian is the patron saint of this town,

and by his numerous miracles, which produce not less than fifteen or twenty thousand a year, has achieved a fame rivalling that of our Lady at Andacollo.

"Every year, on the 20th January, a grand mass is sung, a sermon preached, and processions formed in his honour. On the 19th, 20th, and 21st of January the people repay the saint for his miracles—payments which have reached the enormous sum of 11,000 dols., but have this year only amounted to 5,600 dols., doubtless owing to the general scarcity.

"The manner of making offerings to the image of St. Sebastian is for the giver to advance on his knees for a distance of two or three cuadras, the blood streaming forth and the pilgrim fainting at every step. Somebody formed the idea of stealing him, and yesterday a door of the church was found open. On the sacristan being informed, he went and made a search, and the image of the glorious Sebastian had disappeared. As it was Sunday there were people in the church, who, before Mass was celebrated, heard those terrible words from the priest:—

"'With the profoundest sorrow, I have to announce that last night the most horrible sacrilege was committed. Our patron saint, San Sebastian, has been stolen, and I beg my beloved flock to denounce to justice or to me the names of the guilty parties.'

"The people, on hearing this, cried out, burst into tears, and exclaimed against the heretics, who they said were doubtless the robbers. About 10 a.m. all the inhabitants of the city were in the streets, weeping and lamenting. At last an attempt was made to discover the hiding-place of the saint, with which object about 300 persons went to the river and the neighbouring fields. About three in the afternoon a man arrived at full speed with the information that the diadem or crown of the saint had been found. The man was quite smothered with questions, and a new army was speedily on the march to the place indicated, where they found a fire had been kindled. There the pedestal was found, and a bottle which, from the smell, had evidently contained parafine.

"At nightfall the people gathered in the plaza, and nothing else was spoken of but the saint, and the savages who had stolen him. About eight o'clock next morning it was cried aloud in the streets that the saint had appeared, half burnt, and buried in a sand-drift, at a distance of some twenty cuadras from the town. Then there was nobody, with the exception of the heretics, who refrained from going to the blessed place. Men and women fought for the pleasure of kissing the charred lump of wood. Thus they arrived at the church."

NORTHERN MISSION.

RIVER AMAZON.

LAST month we published a somewhat lengthy epistle from the Rev. W. T. Duke. The following keeps us advised of his continued preservation. By this time we trust he will have been reinforced by the arrival of Mr. McCaul, with the Steam Launch "Pioneer."

"*Sao Pedro da Caxoeira, Rio Purus, May* 29, 1878.

"I send a few lines to let you know that, through the mercy of our loving Father, I and those under my charge have been preserved in health and safety during the month past. Truly I have cause to be thankful that for so long strength has been vouchsafed to me in a climate which proves so injurious even to the natives of the country.

"Very little worthy of record has occurred since last I wrote to you. No Indians have visited us; nor have I been able to leave the spot except to hunt, or to go to a neighbour's to purchase necessaries. We have suffered some inconvenience through the miscarriage of a letter ordering provisions from Pará, and I fear it will be quite a month before the goods last ordered can reach here. I hope before long to be able to leave a standing order with Messrs. Singlehurst and Co. to send me a certain quantity every month, and so prevent the possibility of such an accident occurring again.

"Were this to happen when we have (as I trust we may, at no very distant date) some twenty or more children in the house, it might cause more than mere inconvenience.

"I have been much disappointed by receiving no letters whatsoever by the 'Joa Augusto,' which has just passed. English letters must have reached Pará too late to be despatched by her. I shall look for them by one of the private steamers which ought to arrive shortly.

"The river has commenced to fall very rapidly, and already our 'port' is far from the house. This is about the only inconvenience which we shall experience from having built on such high ground. Arnaldo has been occupied the last two days in cutting a broad flight of steps in the hard base of clay (almost rock) on which this *terra firma* stands.

"I cannot now add more, as I believe the steamer has not gone much above here and may return at any minute. I shall write to you more fully by the private steamer.

"W. THWAITES DUKE."



"The Love of Christ constraineth us."

AT the close of a Meeting held a short time since in behalf of our Mission, a little girl came forward, amongst others, and addressing the wife of her clergyman, said, "I should like to take a card, Mrs. ——, because I want to do all I can for Jesus."

"Not by constraint, but willingly." Love, the constraining principle—this is what we want, dear friends.

With how many is it otherwise! A desire to oblige constrains one. He has a natural horror of collecting—there is a cross in connexion with it which he is not disposed to bear, but some friend has urged the effort, representing the great need of increased help. Unable and unwilling to resist his friend's pressure, he yields good-naturedly, but sorrowfully, to his fate. Another is constrained by a sense of duty, and writes thus towards the close of the year,—

"I must begin work soon: every year I find this collecting more and more disagreeable. It is quite a burden to me, and I am always thankful when the job is over. I know you will shake your head at this, but it is no use, for I shall never feel otherwise."

Others collect because they are accustomed to do so. They receive cards regularly, and return them in due time, with precisely the same set of names (which we know by heart now) and the same average sum every year, but live in a chronic state of hopefulness that they "will do better next time."

The first year we felt cheered by the prospect, but the longer their hopefulness has lasted, the less have we become inspired by it, for "hope deferred maketh the heart sick."

We do not wish to speak disparagingly of any of these collectors—they all mean well—we sympathize with them, and especially the poor conscientious duty-worker, and we thank them for bearing their several burdens out of kindness to, and in order to assist, ourselves, or the cause, as it may be; but we would rather our fellow-workers were all inspired by the motive that animated the young girl of whom we have spoken.

Thank God it is so with some of them, and these rejoice to be permitted the privilege of helping forward the cause of Christ by every means in their power.

How do we know it?

It is the very nature of life and love that they cannot be hid. Where they exist, instead of stagnation, there is progress; instead of good-natured acquiescence, or even hopeful resignation, there is kindling zeal,

untiring earnestness, and loving ingenuity in discovering means of furthering the work at heart.

While in matters like these it is undesirable as well as impossible, owing to the variety of dispositions, to lay down rigid rules, yet to those who are willing to help our Mission forward, perhaps we may be permitted to say—let each of us accept the work of collecting, humble and unattractive though it may be, as work for the Master ; asking Him to guide in its details, to open the hearts of friends to contribute, and so to fill our own hearts with love to Him and His cause, that we shall consider it a privilege, and not a trial ; a pleasure, and not a pain ; an honour, and not a trouble, to be used by Him in forwarding it in any way.

If we ourselves are aflame with the love of the Master and of perishing souls, if we are intelligently and thoroughly interested in the work we have in hand, we shall not fail to kindle the flame in others, and to inspire them with kindred interest.

Surely angels must look on amazed, while those for whom Christ died, those who bear His name, and profess to be His followers, are more occupied with their own ease than His honour, with self-gratification than soul-saving, with anything rather than work for Him, however trying, or involving self-denial. It seems as though we could hear a chorus of voices around and above, angelic as well as saintly, the spirits of the just made perfect, urging us to earnest, loving, unceasing labour, during our short time here, for Him who loved us, and washed us from our sins in His blood, reminding us that soon, very soon, the day of work will be over, the opportunities for winning souls past and gone, the earthly conflict at an end, and then, and not till then, may we seek or desire rest from our labours.

Dear friends, let us listen to these voices from the unseen world, and seek to awake to a sense of our duty and privilege in regard to the advancement of our Master's kingdom. Let us not be satisfied with admiring missionary speeches, or extolling the zeal and devotion of the missionaries themselves, but let each, in his or her sphere, go and do likewise.

It is true we may not have it in our power to address public meetings, but we can speak to our friends on the subject of Missions, and seek to enkindle their zeal. We cannot, it may be, join the noble missionary band, and, leaving all, follow Jesus ; but each can deny himself for the Master's sake, and seek to strengthen the hands of those who have given up all for Him, by collecting or contributing the funds needed for their sustenance in distant lands.

But here we recognise the voice of a dear friend, saying, with a sigh, "Ah ! 'tis the old story. Work, work, work ; beg, beg, beg." Yes, even so.

Jacob worked seven years, and they seemed to him but as days, for

the love he bore Rachel; and shall we who call Jesus the beloved of our soul, account it hard to work for Him during our short stay here? No!

Toil is sweet and "labour rest,
When with His gracious presence blest."

Therefore let us work on; love lightening our labour, and hope gilding it with a halo of brightness. Let us work on without fainting; for, oh, dear friends, all we can do is too little,—too little,—for Him who "loved us, and gave Himself for us."

"Jesus, Thy love constrains me
To live alone for Thee;
And henceforth seek Thy glory
Who gav'st Thy life for me.

Jesus, Thy love constrains me
To seek the lost for Thee;
That they may know Thee, Saviour—
Thy loveliness may see.

Jesus, Thy love constrains me
To suffer joyfully;
To bear the Cross with gladness,
Since it is borne for Thee.

Jesus, Thy love constrains me
To work unweariedly;
All I can do is nothing
To what I owe to Thee.

Oh, Jesus, blessed Saviour,
Who gav'st Thyself for me;
Help me with joy to serve Thee,
Until Thy face I see."

K. J. G.

PRAYER UNION FOR SOUTH AMERICA.

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

1. For the Rev. W. H. Lloyd and family, now on their return voyage to Valparaiso, and the Rev. B. C. Huntly, on his way home from San Paulo.

2. For Señor J. Moran, on his way to Cordoba to join the Rev. J. H. Gybbon-Spilsbury.

3. For the Rev. Dr. and Mrs. Trumbull, Valparaiso, suddenly bereaved of their eldest son, that they may be supported and comforted by the consolations of the Holy Spirit in their great affliction.

Gleanings.

"GO WORK TO-DAY IN MY VINEYARD."—Matt. xxi. 28.

WHAT an honour for a man of God to be engaged in this South American work! Not only the poor Fuegian is to be attended to, but there are numerous and extensive tribes on the Southern Continent which must be brought to bend the knee to Jesus. "What shall be done unto the man that the King (of glory) delighteth to honour"? The jewels in his everlasting crown will be bright and more numerous, and his joy will be increased tenfold in the kingdom of heaven when, before the throne of the Lamb, there shall be crowds of once benighted heathens, captives of Satan, doing homage to Him, and the vaults of heaven resounding with their loud hallelujahs. There are dangers attending the work, by sea and land; but what is our faith if it stands aside at every difficulty, and does not overcome through trust in Jesus? He has promised to be with His servants, therefore why do they hesitate to come? .....I find Satan is very busy, but greater is He that is for us than he that is against us. Were it not for His almighty arm, how we should succumb to the severe onslaughts of the dreaded foe!

We ought to be very thankful that we have been instruments in His hands in any good work. Who are we, and what are we, that He should so favour us? Are we any better than others? No; but because He hath set His love upon us. You and I must love Him more. How sweet it is to pour out our griefs and cares and sympathies into the ear of an ever-present helper—the Saviour Jesus. Continue instant in prayer, and watch in the same with thanksgiving. Melancthon says: "Perplexities and trouble drive men to prayer, and prayer drives away perplexity and trouble." Make the Bible your chief reading-book—that is, the one you treasure most. The Psalms are very consolatory to the believer, and likewise St. Paul's Epistles.—*Memoir of J. G. Phillips.*

"THEY THAT TRUST IN THE LORD SHALL BE AS MOUNT ZION." (Psalm cxxv. 1.)

I hope you are leaning on the "Beloved," who unto us that believe is precious and altogether lovely, Are you looking to Him by faith for the garment of salvation, and the robe of His righteousness? Trust in Him for all you need, and you will *never*, oh *never*, find you have trusted *too much* or in vain. Ask great things of Him for yourself, for me, and for all dear unto us. The more you ask, the more He will give. He delights in giving out of His fulness. He needs empty vessels, into which to pour the water of life.—*Ibid.*

HOME PROCEEDINGS.

OUR work during the past month has been uneventful owing in a great measure to the absence of so many from home. Although, too, most of the watering places are crowded, yet missionary meetings seldom answer at this season, as those who go to the sea-side are generally glad of a complete rest.

We are now, however, arranging for the coming autumn and winter months, and hope to have a succession of Dissolving-View Lectures, illustrative of our work in South America. It will help us greatly if those clergy who are desirous of lending their schoolrooms for this purpose would communicate with us.

The most important new openings in the Southern District for the past few weeks are St. Paul's, Whitechapel, Chipping-Barnet, Lower Merton, Wisbech, and Clapham.

The Rev. F. W. Tremlett, Vicar of St. Peter's, Belsize Park Gardens, Hampstead, kindly gave us his pulpit, when the collections amounted to 27*l.*, and we hope that we may henceforth look to him for annual support. The Rev. C. Campe, the Vicar of St. Stephen's, South Lambeth, gave us a sermon in his church, and has promised a schoolroom meeting in the autumn.

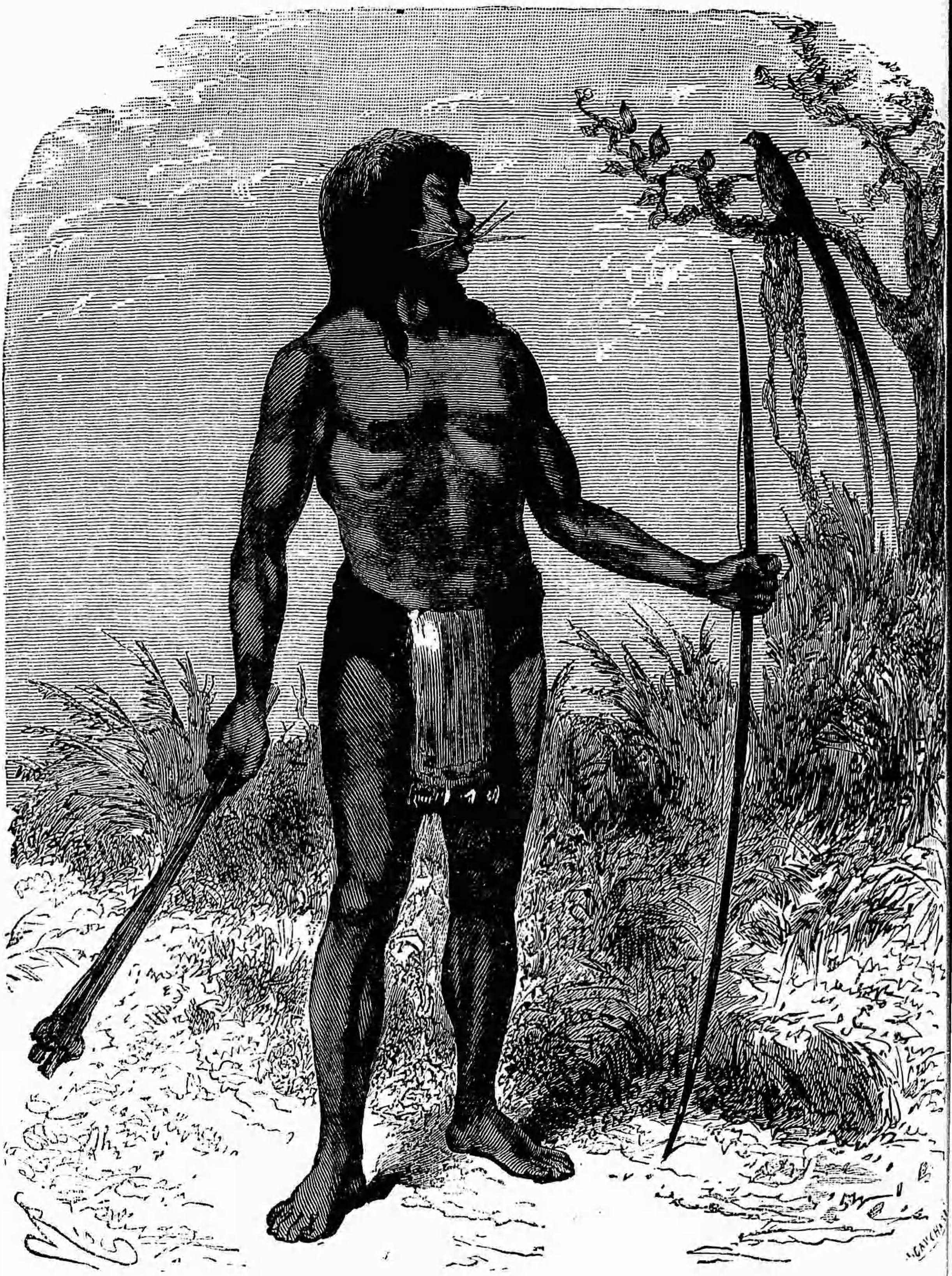
When preaching at Guyhirne, we had the pleasure of seeing our little Amazonian friend, Irima, who is under the kind charge of the Rev. W. Carpenter, the Vicar. It will gratify our friends to know that Irima has become quite a favourite in the neighbourhood, and is well spoken of on all sides. He is progressing in his lessons very satisfactorily, and can not only repeat the Lord's Prayer and Ten Commandments, but read the early chapters of St. John's Gospel. He seems, too, full of gratitude for the care and attention bestowed on him.

Our thanks, are due to the Rev. Prebendary Mackenzie, who preached for us at Spratton, when the pulpit was occupied for the first time in our cause.

The Bishop of the Falklands took part in a garden meeting at Canon Haygarth's, Wimbledon, which was unfortunately very thinly attended on account of a heavy thunderstorm. His Lordship also preached at St. Matthew's, Redhill, St. John's, Blackheath, and before a large congregation at York Minster, which was kindly placed at the disposal of the Society by the Very Reverend the Dean. The other places visited in last few weeks are Clifton, Trinity Church, Sydenham, All Saints' Schools, Gordon Square, Norwich, Wimbledon, Stourpaine, Bath, Stapleton, Pendoylan, and Southampton.

The Rev. J. R. Mills has been actively engaged in canvassing the Northern District, and still reports to us the difficulty he finds in getting openings. It is certainly very disheartening for him to meet day by day with constant refusals, and we would ask our Christian friends to make it a matter of special prayer that the clergy in the north may respond to the appeal made to them and bring our work before their congregations; we would remind them of the forcible words of the present Bishop of Winchester, when speaking of our Society, "If the work of God is to be done, if Christ is to be served, and His word honoured, which bids us go into all the world and preach the Gospel—there can be no escape from rendering a cordial support to the Society." The Bishop of London too speaks in a similar manner. He says:—The supporters of the South American Missionary Society are justified in recognising the Society as having taken its place fully among the organized missionary machinery of the Church of England." Surely with such weighty statements as these the Society ought to find no difficulty in meeting with that support which the importance of the work demands, and, therefore, once more we prayerfully and earnestly hope that the missionary effort abroad will not be crippled by want of sympathy at home.

T. F. T. D.



AN AMAZONIAN INDIAN.

THE SOUTH AMERICAN

Missionary Magazine.

OCTOBER 1, 1878.

LETTERS.

DURING the past month letters have been received from the Revs. J. H. Gybbon-Spilsbury, G. P. Quick, W. T. Duke, W. F. Satchell, F. N. Lett, and R. Langbridge; Messrs. Hugh McCaul and J. S. Robertson.

BUSINESS.

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

The Right Rev. Bishop Stirling was present.

The Rev. B. C. Huntly had interview on his return from Brazil.

Questions affecting the Amazon Mission were referred to a sub-committee.

The date of next Meeting was changed from the 8th to 16th inst.

FINANCE.

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

Total amount received during the month of August was £863 15*s*. 4*d*., which included an advance on the Society's wool from Keppel Island.

Next Meetings will be held (D.V.) on the 3rd and 24th inst.

GENERAL INTELLIGENCE.

OUR friends will rejoice with us in the news of the safe arrival of the "Pioneer" at Pará. After a prosperous voyage, Mr. McCaul and his valuable charge reached that port on August 2nd. The little craft was immediately placed in her native element, steam raised, and a trial made of her engines. With the exception of a trifling defect to the injectors, which was speedily put to rights by our kind friends of the Amazon Steam Navigation Company, everything proved to be in working order. Acting on the advice of these gentlemen, Mr. McCaul wisely decided to remain a little longer in Pará in order that he might give the launch another coat of paint, and cement her inside. This was to be completed in time for the steamer leaving for San Pedro on the 20th August, by which she was to be towed to her destination. During Mr. McCaul's stay at Pará he was the guest of our hospitable friend Mr. Shipton Green, H.B.M. Consul. To this gentleman, Mr. Joss, and Captain Pomeroy of the Amazon Steam Navigation Company, the Society is under deep obligation for their kindness in assisting Mr. McCaul in preparing the launch for her voyage to San Pedro. The letter we publish from our Superintendent, the Rev. W. T. Duke, will show how anxiously he is expecting the launch, and what a comfort and value she will be to him in communicating with the different stations on the river.

We are also thankful to report the safe arrival in England of the Rev. B. C. Huntly from San Paulo, where, it will be remembered, he has laboured earnestly and successfully as Chaplain for three and a half years. On his leaving, the community gave expression to their appreciation of the Chaplain's efforts by spontaneously presenting him and Mrs. Huntly with a sum equal to 30*l.*, with the request that on his arrival in England, he would purchase with it a piece of plate as a "memento" of his residence amongst them, and as a small token of their respect and esteem for them individually. The gift was accompanied by

an address, a copy of which, through the kindness of Mr. Huntly, we are able to lay before our friends.

The news last month from our stations was somewhat limited, and was confined chiefly to business matters. Mr. Lett contributes interesting information, which will be found under the head of Malabriga. There is also an article on the Locust Plague, taken from the "Brazil and River Plate Mail." Our Chaplains have so repeatedly referred to the losses our countrymen have sustained in consequence of the ravages of these insect pests that we feel sure the same will help our friends to realize the immense difficulties with which they have to contend.

Turning to home matters, we have to thank the numerous friends who have so kindly sent valuable parcels of clothing, materials, &c., to be forwarded to the Rev. T. Bridges for the use of the native converts and others at the Mission Station in Tierra del Fuego. The visit of the Bishop of the Falklands to this country, and the interesting addresses he has delivered in various parts of the kingdom, have doubtless done much to stir up and awaken additional sympathy in their behalf. How we wish the loving hearts of the several donors could be rewarded by witnessing the delight and gratitude which we know are always manifested on the happy occasion of the distribution of these love tokens. But though this cannot be, they have their reward in the knowledge that inasmuch as they have done it unto the least of these His brethren, they have done it unto Him. The letter we publish from Mrs. Bridges on this subject also shows how much this sympathy is appreciated by those who having forsaken home comforts and friends are labouring amongst these poor neglected people. A vessel is expected to sail during this month which will convey the goods to their destination.

We take this opportunity to remind our friends that for the maintenance of our work, which increases year by year, a large increase of funds is needed. The season for urging the Society's claims has again come round, and we earnestly invite them to use every endeavour to advance the same by obtaining openings, whether for meetings or sermons, or by employing any of the usual means for gathering in funds.

In the last month's issue we published an article contributed by a friend of many years' standing, and a very energetic worker, entitled, "The Love of Christ constraineth us;" the immediate result of which was an application for collecting-cards from one whose motive was that of the little girl mentioned in the article, who said, "I should like to take a card, because I want to do all I can for Jesus."

We will just mention that the Society's Almanac for 1879 is ready. That for last year was much appreciated, and we have endeavoured to improve the present one by the addition of the Lessons for the services of the Church. Will our friends kindly endeavour to promote its further circulation, and send their orders, with as little delay as possible, stating the number of copies required. These should be addressed to the Secretary, with the word "Almanac" written on the envelope.

P. W. S.

SOUTHERN MISSION.

Tierra del Fuego.

WE have no fresh news from the Southern Mission. A letter written some little time back by Mrs. Bridges, addressed to a very old friend of the Society in England, has been kindly placed at our disposal. It is full of interest for those ladies who so kindly contribute clothing and other articles for this Mission, and we therefore venture to publish it. It is with very much thankfulness that we acknowledge in another place the valuable gifts already received, which we hope to send out during the present month.

"About a fortnight ago we had the happiness of seeing our old 'Allen Gardiner,' now the 'Ready,' and by her we received a large budget of letters, and bales and parcels, almost without end. Very many of them I know we owe to your happy thought about publishing my letter to you, and we thank you much for the kind motives which prompted you to do it. I must say that I was somewhat startled when I read in my home

letters such expressions as, 'I am so glad you have written for the Magazine,' &c.; but on looking into the Magazines, when they arrived, I had no difficulty in discovering what portion of my writing had been published, and when we looked on the result a few days ago we felt truly thankful to you. I must now thank you most heartily for the very acceptable and most useful bale sent by you, and this I do not only for myself, but for Mrs. Whaits and Mrs. Lawrence, to whom some of the things were given. The natives have not yet received any of the things sent, as we feel we have no room large enough for a great gathering. We therefore intend waiting until the shell of Mr. Lawrence's house is up, and then we can have a delightful tree before the partitions are up. But you will think, 'What, Mr. Lawrence's house not up yet!' No; and I do not expect it will be finished until spring. It was intended that the house should be brick, but Mr. Whaits is of opinion that no brick house that we could build would stand the dreadful north gales which we have here. Therefore it was thought well to have the outside of the house of native wood, sawn, and for more than three months Mr. Whaits, with a party of natives, has been in the woods using the pit saw. As the wood will be green when put up, double the quantity will be required, Mr. Whaits says, so that no amount of shrinking will take from the comfort of the house. In a fortnight they hope to be home from the woods, and then everything will be ready to go up at once. Several ladies have asked me to write another letter for the Magazine, saying they were much interested in my last, and as I cannot write privately to all on account of the signatures being such as 'A friend,' 'Two young friends,' 'E. P.,' &c., I have thought that after the distribution of the gifts I will write you an account, so that if you think it is worth sending to the office you may do so. I feel quite sorry not to write to one or two ladies who wrote such kind notes and enclosed them in their parcels; but, of course, if I know not their names I cannot possibly do so. I must tell you, because I think it will give you pleasure, that in consequence of your publishing my letter I have received for my mothers a valuable lot of things from Mrs. Teape, of Edinburgh, knives and forks, spoons, combs and brushes, clothes brushes, work-boxes, clothing, &c., &c. Also from Miss Dines, a nice parcel of clothes for the children of the mothers, with a promise of more. The Mothers' Meetings have been for some time discontinued for lack of material to make up, and I was not sorry to give them up for a while, as another little member has been added to our family, a fourth child, a third son, a precious babe, for which we are truly thankful to the good Giver. Now, however, my little one is four months old, and a bountiful supply of clothing material has arrived from the Mission, so that we hope to begin again in good earnest in about a fortnight. The rest has been good for us all, and the natives will value the meetings the more for the break. I will enclose a note to Mrs. Cooper and to Mrs. Best.

"You will, I trust, excuse this hasty letter. Please do not measure

the extent of my gratitude to you by the length of my letter. Your sympathy and your prayers are highly prized by us. I forgot to mention that we received a very nice box from Mrs. Kirkpatrick. I will, D.V., write to her. Thanking you again for all your love and sympathy, and the proofs you give us of the same,

"M. A. BRIDGES."

The Argentine Republic.

MALABRIGA.

THIS is the name given to the region immediately North of the Alexandra Colony (of which an account was given in my last article). It denotes in Spanish bad shelter, and was probably so called by the early discoverers from being specially exposed to the incursions of the Indians. It is divided by the river Malabrigo, which has its origin in the backwoods of the Chaco, and flows from west to east towards the Paraná. The nature of the soil is similar to that of the Alexandra Colony, only the surface of the country is quite undulating and presents some picturesque scenery, with its extensive forests of quebracho, algarroba, aspinillo, and other hard timbers; vast groves of palm-trees charming in their native exuberance, with wide glades of luxuriant pasture, spreading out in wide undulations, with room enough and to spare for thousands of colonists.

The first settlement was made here in the year 1873 by Dr. Theophilus Romang, a Swiss physician, who has had a prominent share in the foundation of the Santa Fé Colonies.

During the three first years the colonists were engaged in coustant, harassing, deadly warfare with the Indians—the wild denizens of the Chaco forests, who have, however, been driven back, and have not made any inroad for a little over a year.

Dr. Romang has built himself a house, which for its style, size, and cost is quite a wonder in these regions. Its timbers are quite massive, and obtained from the hard-wood forests of the neighbourhood. The cost he estimates at some 4,000*l*. I receive a kind welcome here, and am shown round the place. A town is springing up, which, with its annexed colony, bears the name of Romang. There are artisans of all trades busy at work, with a saw-mill worked by mule power, cutting up the timber into convenient sizes for exportation.

Some scores of men are at work in the forests cutting down the fine trees which yield the hard timber, which forms the principal business of this colony. Cattle are, however, increasing in numbers, and many of the colonists have devoted themselves to agriculture—wheat, maize, tobacco, and mani (the pea-nut), are the staple crops. Cotton is also being tried,

and Dr. Romany has put down numbers of mulberry trees, having been quite successful last year with his silkworms. The timbers obtained here are chiefly the quebracho (break axe), a fine hard timber, useful for every purpose where strength and durability are required; the algarroba, also a hard wood; the tatané, a satin wood; and the timbo, which resembles cedar, and serves the place of pine boarding.

The present number of inhabitants is over 1,000. The most numerous nationality is Swiss; then come Germans, Italians, &c. The number of Protestants is about 500.

On my arrival here, having previously sent word of my coming, I find quite a number of the colonists assembled to bid me welcome and present their children for Holy Baptism; after which solemn service in Spanish we have dinner. Then there is a wedding in the evening, and arrangements are made for service on Sunday. The next three days are spent in a visit to other settlements towards the north. On Sunday, at 10 a.m., a large congregation assembles. I put on my surplice, distribute some copies of my mission, Spanish edition of the Liturgy, and feel quite happy in performing the first service for public congregational worship ever held in these regions, where, but a few years ago, the wild Monterraces and Abissines wandered in savage possession of the whole country around. I preach from Isaiah xxvi. 3, and am asked to have evening service at seven, when a still larger assembly listens with marked attention to what I have to say to them in the Lord's name from 1 John iv. 19, and my proposal for services once every two months is gladly and thankfully accepted.

Of course, many of the Germans and Swiss are infected with infidel opinions. Still, the fact that there are many of them as well as of other nationalities who accept and value the ministration afforded to them in our solemn liturgical service and in the plain setting forth of the great truth of God's Word, is one that affords encouragement at least to myself. As a rule these colonists are very poor, and live in a very primitive style, and have had many trials and losses from locusts and Indians, and at present from the horse plague, which has left them well-nigh on foot. Among other children baptized was that of a colonist killed in the last invasion while looking after his cattle.

F. N. LETT.



The Locust Plague.

MONG the news item of the last mail from India is the account of the stoppage of a train by a swarm of locusts. The insects lay drifted into such heaps upon and between the metals that the engine clogged and eventually came to a standstill, unable to force its way through the multitude of corpses. This is not by any means the first time that the locust has been conspicuous in India, but, fortunately for our

Eastern dependency, it is not there so frequent in its visits nor so terrible in its ravages as elsewhere. In Arabia it is a chronic scourge, but it is the privilege of the Arab herdsman to revenge himself on the locust swarms that consume his pastures by making soup of them. Revenge is thus rendered palatable, and, if sweetened with a little honey, it becomes, to the Arab taste, quite delicious.

The orthopterous insects, among whom this pest is the chief, have been divided by naturalists into the "leapers" and the "runners," and contain the locusts, the grasshoppers, and the cricket. The best known species of the first is the "migratory locust," found all over Southern and Central Europe, but having its real home in the hotter continents, and confining the ravages that have made it famous to Asia and Africa. The very name, derived from the Latin words meaning "a burnt place," conveys a terrible significance, recalling at once the description in Holy Writ, "A fire devoureth before them, and behind them a fire burneth." Passing over a district, they do indeed seem to scorch it, for the green surface on which they rest turns on the instant a dull dark brown, and as they move along the bare earth behind them presents all the appearance of having been swept by fire. In their flight the noise of their wings strangely resembles the sounds of a strong flame driven by the wind; and when the myriad are feeding, the rear ranks, by constantly fluttering or leaping over those in front, make it seem, even from a short distance, as if a low wave of smoke were rolling across the ground. Utter devastation marks its course, while its advance is irresistible. Mountains offer no obstacle to the strong-winged destroyers, and the pitiful device of setting alight great bonfires in their path is overcome by the insects smothering the conflagration by multitudinous suicides. For what use are fires or fences against an enemy that can only be computed by its superficial area in miles, or the length of time it takes in passing overhead? A sheet of locusts three miles in width is reported by a trustworthy observer to have passed over Damascus in 1824, and, though flying with all the speed of their wings, accelerated by the steady wind blowing behind them, it took five hours in passing. Another exodus, computed in length, stretched for eighty miles; and when in the morning the host rose from the ground the sun was literally eclipsed, and the travellers rode on their way under a living cloud.

The Tartars aver that human beings have been smothered by locusts—just as in other climates they are smothered by snow flakes—the grain stores of the caravan having tempted the hungry flight to alight. Astonishing facts of the same kind could easily be multiplied by reference to any work on natural history; and, when we reflect on the enormous ravages of other insect pests, there is, after all, nothing incredible in the miracles of devastation recorded of the locust. The white ant of India, a soft-bodied creature and individually feeble, acquires in concerted action a gigantic force against which man is quite powerless; and in the ants of Africa and the Brazils a consuming power, incalculable in degree, is constantly at work

to keep down the vegetation within tropical limits. The "foraging ant" and the dreadful tanoca represent forces to illustrate which we can only adduce other insect agencies, for Nature uses no remedies so violent as these. In a single visitation a little insect levelled, by actual calculation, over a million trees in the Hartz district; and between the years 1851 and 1859 another tiny creature literally annihilated the vineyards of Madeira. At the present day Sweden pays a tenth of its barley in tribute to a fly, which, imported into America, once threatened the absolute extinction of wheat cultivation; while at frequent intervals the appearance of a small beetle or smaller aphis creates such apprehension that the Romans, hearing Attila was hard by, might in comparison be considered quite at their ease. Now it is our potatoes and now our turnips, one year the corn and the next the vines, that are threatened, and it has therefore been wisely noted that Nature has made our insect enemies so small in individual dimensions, for—

> "Had they bulk and size,
> More hideous foes no fancy could devise.
> With helmet heads and dragon scales adorned,
> The mighty myriads now securely scorned
> Would mock the majesty of man's high birth,
> Despise his bulwarks, and unpeople earth."

Meanwhile they are small, and the people of the countries specially infested by locusts take advantage of their diminutive proportions and eat them. Treated as we treat shrimps, the dire pest gives a pleasant zest to bread; but more often "the scourge of God" is stewed with a little oil, and eaten alone. Occasionally, also, the provident Bedouin, apprehensive that another similar plague may not befall the country for some time, pounds up "the armies of the Deity" into flour, which he carries about with him for daily consumption.

This insect, though so notable in many ways, was nevertheless for many years mistaken for the harmless, though tiresome, "cicada;" and when some specimens of the latter were found in the Channel Islands foreboding spirits warned England of a coming plague of locusts. It was not, indeed, till an intelligent observer pointed out that the locust, "being ordained for saltation, hath his hinder legs far exceeding the other," while the cicada, the pet of Anacreon, and held by him the happiest of all insects, as being blessed with voiceless wives, has feeble legs, "not contrived for saltation," that the scare died out, and English farmers considered themselves secure from an Egyptian visitation. Nor was it without reason that the bucolic mind distressed itself when thinking of that day when Pharaoh's watchmen saw a cloud moving from the east, "and the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt; very grievous were they." The Arab legend makes the locusts interview Mahomet himself; and even in the presence of the Prophet the insects asserted their terrific

capacity for evil. "We are," they said, "the army of the great God; we produce ninety-nine eggs, and if the hundred were completed we should consume the whole earth and all that is in it." St. Augustine tells us that in his time there was a flight of locusts in Africa in which the numbers falling into the sea were so great that from the stench of the corpses on the shore a plague broke out and killed eight hundred thousand persons. In France they have legislated against the locust, and it is on record how a Pasha of Tripoli once marched out with four thousand soldiers to repel an invasion of these insects. Fortunately for us, the sea that keeps England safe from the mischievous inroads of larger enemies protects us also from these, for not only would the country, from its vast extent of corn land and pasture and orchard, offer peculiar temptation to the leaf-eating scourge to settle and make its home among us, but we, from our insular prejudices against strange meats, should not avail ourselves of the Arabs' revenge. Utilised as manure, the dead myriads might be compelled to afford a poetical redress, but in such retaliation there would be none of the satisfactory completeness that marks the Bedouin's procedure when full-stomached he surveys with placid eye the devouring myriads. It is well, therefore, we are without them.—*Brazil and River Plate Mail.*

Brazil.

SAN PAULO.

BEFORE leaving San Paulo the Rev. B. C. Huntly had the gratification of receiving a testimonial from the members of the congregation as a token of their appreciation of his services amongst them during the past three years. The testimonial consisted of a sum of money with which to purchase a piece of plate in England, and the following address :—

"To the Rev. B. C. Huntly, M.A.

"We have been requested by the subscribers to convey to you the sum of 305.000 Rs., the result of a subscription amongst the members of the Church, with which they beg that Mrs. Huntly and yourself will purchase in England a silver tea and coffee pot, or other piece of plate, as may be found most convenient to yourselves, as a 'memento' of your ministration in São Paulo during the past three and a-half years, as well as a small token of their respect, esteem, and good feeling for you on the occasion of your resignation of the Chaplaincy.

"The feeling of the subscribers is, that the articles selected should bear an inscription, and they take the liberty of suggesting that it be the following, viz.: 'Presented to the Rev. B. C. and Mrs. Huntly by the Members of the English Church, São Paulo, Brazil. July, 1878.'

"The subscribers feel sure that neither Mrs. Huntly nor yourself will prize this testimonial for its intrinsic value, but as recording, in a very slight degree, how highly your parishioners have appreciated the indefatigable exertions of both Mrs. Huntly and yourself on all occasions and in all matters conducive to their welfare.

"Wishing you a safe and pleasant voyage and every happiness and prosperity in the future, we remain, &c.,

(*Here follow the signatures.*)

Chili.

SANTIAGO.

VERY difficult and uphill is the work of Bible distribution at this place, owing to the continued critical position of financial matters in Chili. This being so, it is a matter of thankfulness to know that the work of the Depôt is still carried on with a fair share of success.

"*Santiago de Chile, July 26th*, 1878.

"There seems to be little or no improvement in business in Santiago; everyone is complaining; many say they do not sell sufficient to pay their rent. I really think Chili is in a very critical position as regards financial matters. Only the beginning of this week a decree was passed by Government to allow the bank to issue more paper currency; and now they are not compelled to pay in silver coinage. There is little or no gold in the country, and soon silver will become just as scarce. This expected turn of affairs has for the moment completely paralyzed business, as it is very difficult to meet with small change, the lowest paper currency being for a dollar.

"My agents are gradually falling off. They come and go, and now I am never at all disheartened when a man returns, and tells me he cannot go out again as he can sell nothing. Generally they return again. At present I have only one working for me, and I have kept him by giving other employment as well.

"You will be glad to hear that through the real kindness of a great

friend of mine, a Chileno of high position in Santiago, I have been enabled to have the 'Patente' reduced from 100f. to half that amount, thereby saving 50f. per annum.

"Don Diego Dublé Almeido, late Governor of Magallanes, often pays me a visit. He gives a graphic description of the terrible time he and his family had at Punta Arena, during the revolution of the convicts. Señor Dublé speaks in not only high but affectionate terms of the Bishop, and makes many inquiries for him. He wishes me to say that he desires to be very kindly remembered to Bishop Stirling, and that he looks back with very great pleasure upon the days he passed in his society.

"I have been continuing to officiate at the church and railway station during Mr. Quick's absence in Valparaiso. Mr. Christen kindly preached for us last Sunday week. When Mr. Quick was in Valparaiso a very sad event happened here. A Scotchman, in a fit of insanity, committed suicide. The family asked me to read something over the poor fellow's grave. This I did, selecting a psalm, a chapter, and part of a prayer from the burial service. There is no doubt whatever, from what the doctors say, that the unfortunate man was really insane.

"You will be surprised and gratified to hear that a young man, formerly employed in the Condes Mining Company, but now in the Hospital de San Juan de Dios, is allowed to read his Bible without interruption or remonstrance from the priests or Sisters of Mercy.

"The poverty in Santiago at the present time is very alarming; consequently murders and robberies are of every-day occurrence.

"A bill of lading has just come to hand from Pickford's for four cases of goods. As yet I have no factura; but probably Señor Dueña has one.

"Please accept my best thanks for being so prompt in executing the order. The 'Patagonia' was four days late. Trusting that you and all kind friends are quite well.

"J. S. ROBERTSON."

NORTHERN MISSION.

THE AMAZONS.

NEWS of the safe arrival at Pará of Mr. Hugh McCaul and the steam launch "Pioneer" will be read with deep interest and thankfulness. That the journey may be completed in safety, and Mr. McCaul and the little vessel find useful employment in the Lord's service, will still be our prayer. Just before going to press we are

glad to receive a letter from the Superintendent, which we insert:—

"*Sao Pedro da Caxoeira, Rio Purus, July 25th*, 1878.

"I am greatly rejoiced to hear that the Committee have decided on sending us out a steam launch, but much more to know that I am so soon to be joined by my friend Mr. McCaul. I am expecting them both by the Joas Augusto, which will be due shortly. Had Mr. McCaul been with me six months ago I might have been able to report the state of affairs in a much more forward condition than I now can.

"The five children who are with me are all in good health. Arnaldo has been occupied during the last month squaring timber for the house, clearing about the premises, making a good approach from the river, and making paddles for our use, besides hunting, fishing, &c. I find him of great service, although he is not a very strong man, and is at times laid up with rheumatism. He has now cleared himself of my debt, and expresses his intention of remaining with me at any rate until this time next year. He was much surprised when I informed him that he had worked off what he owed.

"These men, who have most of them been agricultural labourers near Pará or other towns, commence work here in debt to the master at whose instigation they have come, generally a matter of 200.000 Rs. or so (20*l*., roughly calculated). This is for their passage and the necessary implements for cutting and smoking the indiarubber.

"They are but few who find at the end of each season that they have cut sufficient rubber to cancel the amount for the expenses of living, to say nothing of the amount owing when they commenced work. This I can quite understand when I find in Arnaldo's bill from his late master such items as 2lbs. of rice, 1*s*.; 1lb. of (common) sugar, 10*d*.; 1lb. candles, 2*s*. 6*d*.; 1 button, 3*d*.; 1 real of cotton, 8*d*.

"As I have been able hitherto to take but a passing glance at the different stations between here and Chiwené, I shall take the first opportunity of making a passage in the launch some little distance above here, in order to learn all I can of the whereabouts of the largest numbers of the Ipurinás. I have had offers of assistance from two or three of the traders if I would build our house on land adjoining their sitios, but I fear, from what I know of them, that their desire to have us near them arises from mercenary motives rather than any regard either for us or the objects we have at heart.

"I was surprised on the 5th of June by a visit from some Jamamadys; they appeared suddenly from one of our paths near the house. They numbered six men, and were all perfectly naked, each one carrying a couple of long arrows or darts thickly smeared for about six inches from the points with poison—a preparation of a dark chocolate colour, made, I believe, from the berries of certain trees.

"On my demanding their weapons, and offering them fish-hooks in return, they readily parted with them. They stayed some two hours with us, partook of some farinha, and engaged in conversation, which latter was rather a difficult operation, considering that I knew not a word of their language, and they but a few names in Portuguese for such things as farinha, axe, fish-hook, &c.

"The next day they appeared again, this time bringing an old man with them and some articles for barter, viz., reeds for turtle-shooting, arrows, balls of native twine, &c. This time I happened to be alone in the house with the children. I found these to be superior to the Ipurinás in this, that they showed much less disposition to beg and none to steal. After eating some mingau (porridge) made of farinha they returned the sauce-pan and spoons in the most orderly manner. I learnt some twenty words of their language, which I have written down. They explained that the Jamamadys extend from the river Mamoriá Grande, an affluent which joins the Purus some forty miles above this, to the Mamoriá-mirim (small Mamoriá), about fifty or sixty below. I think that the two Mamoriás are connected by a chain of lakes and igarapés—at any rate, during the rainy season. What a grand opening for extending our efforts towards another tribe of the aborigines of South America may be at our hand when we are in a position to take advantage of it!

"I think in all probability we shall have another visit from the same party before long, and if in time a favourable impression is produced, they might consent to guide some of us through the forest on a visit to their malocca, a distance, I believe, of two days' journey. The Jamamady Indians hold a very good character for industry and independence. It is said that they refuse to part with their children under any consideration. Since I wrote last I have seen none of the Ipurinás, as none have called here, and, as you know, I am not yet in a position to seek them out. I hope and believe that this will not be the case much longer.

"W. THWAITES DUKE."

Mr. McCaul writes:—

"*Pará, August* 10*th*, 1878.

"Through mercy I arrived safely in Pará on Friday, August 2nd, after a prosperous voyage of twenty-eight days from Liverpool. On landing here I at once called on Mr. Shipton Green, the Consul, and presented your letters to him. He received me with much kindness, and offered to take me in during my stay in Pará.

"Next day (Saturday), after much trouble and no little risk, I had the 'Pioneer' lowered from the 'Augustine' into the river. Several times the ropes broke in lowering her, and when she was launched her compartments were nearly full of water. However, we got all hands to bale her out as quickly as possible, and as soon as she was dry, I proceeded to get up steam, and, with the chief engineer of the 'Augustine,' went out for a

short run. We found, however, that the injectors gave us much trouble, and at last refused to feed the boiler at all. We were at the time fortunately close to the 'Augustine,' and were able to go alongside and rake out our fire at once, and thus no damage was done to the boiler. On Monday we got up steam again, and after a little management got the launch to run very satisfactorily. Mr. Green kindly arranged to get the launch through the Custom House, and succeeded in doing so at the reduced duty of 150 milries, *i.e.*, about 15*l*. I saw Mr. Joss, of 'The Amazon Co.,' and he arranged with me that the 'Pioneer' should be towed up to Manaos by the steamer 'Marajoh,' leaving here on the night of the 9th inst.; but on inspecting the launch closely, Mr. Joss and Captain Pomeroy strongly advised me to have her cemented all along inside, to keep the rust off her bottom; and as her hull wanted painting besides, and Mr. Joss considered it would be safer to have her boiler out to tow her up the river, I decided, after talking the matter over with them, to wait for the next steamer, which leaves here on the 20th inst. I have written to Mr. Duke, telling him of my unavoidable delay with the launch, and that I would try and get up to him as soon as possible. I hope to be able to tell you in my next letter of the safe arrival of the launch at San Pedro. And now, as I find the mail leaves for England this evening—earlier than I expected—I must conclude.

"HUGH F. MCCAUL."

The Purus and its Affluents.

THE Inawené is one of the largest affluents of the Purús, from whose mouth it is situated about a thousand and seventy-five miles, and from what I learn of the Indians there, it must be of extraordinary length; some suppose it to take its rise from near the Amazon, but as no intelligent person has yet explored it, this must be considered only a conjecture. Just at the mouth, when I was there, it had a breadth of sixty-five yards, thence further on it widens to fully a hundred yards, a little distance on it narrows again, and for half-an-hour up stream it begins to bend; the characteristics of its banks are the same as those of other confluents, na mely, Auerana trees on one shore and terra caida on the other alternately; its water is of the same colour as that of the Chiwené—dark brown—and runs rapidly, but is not so cold. About a quarter of an hour from its entrance on the left bank and thence an hour in the forest on high land, is the first "malocca," or Indian hut. It is a peculiar feature in Indian life, in preference to a pleasant view on the river, to clear a plot of land of a few fathoms in extent, almost in the

heart of the forest, and there build and live from one generation to another, evidently dreading to come into contact with the bustle of civilized life. Having fastened our canoes at the landing place, and I taking with me a little box of trinkets, we commenced the ascent through a dense undergrowth of virgin forest ; in about a quarter of an hour we came upon an abrupt high land some fifty feet high from the level of the river, at which the "terra vargem" or low land ends. On the summit we saw traces of small temporary huts where the Indians from time to time pass a few days ; here we rested awhile, and while so doing I had a good look about, scanning its features ; looking towards the river, we have a large extent of low land in front, on the back a deep descent or valley ; on the left a continuation of the same high land, ending far away down river in a point, and this is the spot I have chosen for future operations ; the land is plentiful and fertile, and, what is most important, not subject to the yearly overflows ; from this point, where the two rivers together assume a cruciform, we have a splendid view both of the Purús and the Inawené, the former seen for nearly two miles down and one up, the latter for about a furlong upward. After an hour's brisk walking on a narrow footpath—for the Indians are careful not to have a proper road—now and then perceiving an agreeable aroma from certain plants, we arrived at the malocca—a circular construction finishing off in the top like a cone and covered with the well-known ubim, a species of palm. The Indians had been apprised of our approach, they therefore in time sent away the women and children to hide in the wood, as they customarily do. The dogs had all been tied in anticipation of our coming, as they make a tremendous noise at the presence of a stranger. I several times asked the men to send for the women and children that I might present them with a few trifles, but they only answered they were not at the place at all, and I was much disappointed in not getting one or two children from them, as by means of these I had wished more easily to gain their confidence. I spent an hour or more conversing with them and making inquiry about the surroundings, and the information I have so acquired is to me most satisfactory, and has come up to my expectation. I only wish I had not been obliged to wait to undertake this trip till then. There are of men, women, and children belonging to this malocca, twenty persons ; this, from the scattered state of the Ipurinás as well as their migratory habits, I consider a large number. Suppose we could find a like number in every one of the surrounding huts, we should find a useful field of our Mission at this spot, even if the average were fifteen. This malocca belongs to an Indian called Shamacarí, not quite forty, and the name of the ground is Macácuanshiti—that is, the land of sleep, or sleeping ground. To all appearances, the mouth of the Inawené is an important spot as regards the Ipurinás hereabouts ; here, comparatively speaking, they muster a strong force, and I learn that, besides this hut, there are three more higher up belonging to Maruké, Máwaampu, and Maraparí,

which last the Indians say is six months by canoe up river ; I doubt not it is very far, but not so far, for they travel very irregularly, only a few hours at a time. All this had not been known before to the people here. You will see how great the advantage must be, and happy the results, by having a small launch of our own, and so be able ourselves to explore this hitherto unknown and promis ing river. I soon entered into relationship with many, if not with all. I have for instance one more mother, about half-a-dozen sisters, and nearly as many brothers, to all of whom I gave a trifle, such as beads, which they are passionately fond of, but only white : they care for knives, scissors, thread, and needles, &c., and they also gave me a few mouth, ear, nose, and neck ornaments of bone, shell, and teeth, and for a long time they were in ecstacy. Nevertheless, their cupidity could not be kept long within bounds ; they would have more than I chose to give, which, however, I did not allow. I told them who I was, and what my object, and told them I would return in about twelve months to build a house on the aforementioned point, and told them I shall need their services ; that they must come and help me, and, finally, live with me ; that I wish to become acquainted with the other Ipurinás up the Inawené, and asked them particularly if they liked me to come and live there ; all unanimously replied in the affirmative. Amidst shouts, and in a state of satisfaction, I left these errant sheep without a shepherd.

"I am well pleased with the Inawené ; the advantages it holds forth are manifold. First, it is central. From Chiwené to Ywákyry, a distance of thirty-one miles higher up from the Inawené, within my knowledge, there are fourteen or sixteen maloccas. Suppose there be on an average fifteen persons in each, we have two hundred and forty, the entire distance in a straight line being a hundred miles, to say nothing of the Ciriwené, whence Irimá is, and which is also one of the largest tributaries on the right of the Purús, and runs parallel with its parent to as far as the river Ywákyry, if not farther, the Indians of that part often coming across by land to the Purús. Second, a good number of Indians are on its banks, as already remarked above. Third, it affords facility to reach the fearful and retired Jammandy tribe, who are near its source on the high land. Fourth, the land is high, extensive, and of excellent quality. Fifth, it commands a splendid view. Sixth, it has as yet no definite owner.

"The Purús has already been explored a distance of 1,866 miles from its mouth, and up to 1,080 miles its banks are possessed and inhabited by traders ; further up it has no owners except the Government. Anyone can come and choose any spot he pleases ; he there builds a hut as a sign of his ownership of that place, otherwise anyone else can take possession of it, and not be interfered with. Formerly Government reserved to itself the prerogative of at any time reclaiming the different lands ; but after loud and continuous complaints by the possessors, followed by a diminution of emigration, the reclamation was withdrawn, and now the Purús is open to everybody.

"The Purús is daily assuming an important feature in commerce; people continue to flock to it, and it is expected that the navigation of the steamer 'Teixeira e Ruiz,' which plies bi-monthly between Pará and this river, will be extended in November or December next to the river Ywákyry. In June last the Anajás and the Teixeira brought from the Amazon 750 persons, the number of civilized inhabitants on the Purús now being between 12,000 and 13,000; this is prodigious when compared with that of but a very few years back, and it is remarkable that not a single place of worship, nor a single school, is provided for all these; religion is, as cannot be otherwise, on the lowest scale imaginable; the name of God on the most trifling occasions is made use of, and that of the archfiend still oftener. This state of things has of late been prominently brought forth in a newspaper of Manáos. The impetus to this influx is the caoutchouc, which is being largely manufactured and exported to England, France, and America. I doubt, however, whether this will continue many years longer, for the trees being pretty well tapped and no new 'seringaes' to be opened, the fever cannot but subside, and as there is plenty of land on the Amazon to be had for little or nothing, it is more likely people will prefer there to here. J. E. R."

Salisbury Missionary Conference.

OUR friends in the Diocese of Salisbury are well acquainted with the Annual Missionary Meeting held at the Bishop's Palace in the month of August. This year the Bishop of the Falklands received an invitation to attend and bring the work of the Society before those present. We subjoin a summary of his speech, extracted from the *Salisbury Journal*:—

"The Bishop of the Falkland Islands, after referring to the great pleasure he experienced in being among them on that occasion, and the gratitude he felt towards the Bishop of the Diocese for the privilege he had enjoyed that day, said that although he was engaged in a part of the Church's work, he was very much isolated from the great body of the Church and its agencies, and it was a matter of great comfort and it imparted a strengthening influence to be present at such a festival, and to hear the testimony which others might give of the work of God and its progress in heathen lands. He delighted at the thought that the festival was an expression of the missionary spirit of the Church in that diocese. He regarded it as a generous and a Christian thing that the Bishop of the

Diocese should, by an annual festival, give visible expression to the manifold forms of Christian life and energy in connection with the Church's Mission work. And therefore he regarded it as a great privilege to join in such a festival as that, and to hear such testimony given to the progress of Christ's kingdom throughout the world. He believed there must be distinct agencies and channels, but if they worked so as to interfere with Christian concord, then he foresaw perilous issues; and was it well to show their divisions in the midst of the heathenism and in front of such great adversaries as they had to contend with? (Hear, hear.) There was a holiday appearance about many who were present. If they came there understanding fully the nature of the Mission work, the vastness of the field, and the urgent character of its needs, they would have come in their working attire as soldiers preparing for battle. It was no matter for simple rejoicing on a day like that; it was a great and serious matter with which they had to deal. Let them think of the 240,000,000 of India, all subjects of their beloved Queen. Those were not ignorant, degraded people, but people, very many millions of them, of a high intelligence, with an ancient literature, which Englishmen would do well to study. Let them think also of China, with its 500,000,000 of people—people intelligent, wonderfully intelligent. There were great political questions before them in the future, with which the Chinese would be intimately mixed up. His diocese was in South America, and he believed that that continent would be mightily affected by the emigration from China, and it might almost become a possession of its people. They were a people with great force of character, and their empire was ancient. It was contemporaneous with the old Assyrian Empire, with the Greek and Roman Empires, and it was the contemporary of the empires existing now, and yet Christian England was only beginning to assault the heathenism and superstitions which prevailed there; and did they think that that was a light thing to contemplate? They could not afford to treat the missionary subject lightly; they must ask themselves, as people belonging to the Church of Christ at home, how far they were acting up to the responsibilities which were imposed upon them by the very profession of the name of Christ. Referring to his work in the Falkland Islands, he said that the whole population of the islands did not exceed 1,200 people, and explained that England took possession of the islands in order to afford shelter and security to our mercantile marine. He went on to state that the Falkland Islands were only a base, that the whole continent of South America came under his superintendence, that he was constantly on the move,—not always performing the work of a Bishop, but doing the work of chaplain wherever he found any English communities,—that he was so constantly going about that he had hardly slept in his own bed for many years; he had no residence, no cathedral, and no place he could really call his own; he was continually among strangers, and travelling from place to place. He had 10,000 miles of coast line alone to travel in order to

carry out the work which had been committed to him; he began on the equator, and if he attended to his duty he should have to go 2,000 miles up the Amazon. When he went out there were only seven clergymen at work in that vast field connected with their Church, and now there were twenty-five. The number had been higher, as there were several vacancies at present. But it was encouraging to know that the ministers of their Church there were being multiplied, and that wherever they went they opened schools and brought the Scriptures with them. But funds were required to develop the work, and if he had funds at that moment he could place twenty clergymen where they were much required and where they would be most useful. They were not asked to help places which could help themselves; the places in South America which could help themselves were doing so: it was only on behalf of places too poor to help themselves that assistance was asked. The work that remained to be done in his diocese was great, and the people were in great need of help, and he urged upon them that in order to extend their Church it was necessary that they, enjoying daily all their high privileges of worship, should enlarge their hearts and stretch out their hands to help and strengthen God's work in benighted lands. (Applause.)"

PRAYER UNION FOR SOUTH AMERICA.

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

I. That the interest felt by our friends in London and its suburbs may be stimulated by the winter lectures now being commenced; and that opportunities for giving these may be largely multiplied.

II. For Señor José Moran, now entering on his labours at Cordoba under the superintendence of the Rev. J. H. Gybbon-Spilsbury.

III. For Mr. Hugh McCaul, placed in similar circumstances on the Purús, River Amazon, with the Rev. W. Thwaites Duke.

Gleaning.

"BLESSED IS THE MAN WHO TRUSTETH IN THE LORD, AND WHOSE HOPE THE LORD IS."—Jer. xvii. 7.

ONE extract from Captain Allen Gardiner's journal tends to illustrate more than anything I could suggest the truth of our text; that the believer is supported, and not only supported, but brings forth fruit in a time of the most abounding distress, as a well watered tree in a time of drought.—"I am writing this (says he) at ten o'clock in the forenoon."—This was on September 3rd, when all his companions had perished, and when he himself, the sole survivor of the little party, on an hostile shore, alone and friendless, was ready to sink under exhaustion and famine, and only three days before he actually expired.—"I am writing this at ten o'clock in the forenoon. Blessed be my Heavenly Father for the many mercies I enjoy,—a comfortable bed, no pain, nor even cravings of hunger, though exceedingly weak, scarcely able to turn in my bed--at least it is very great exertion; but I am, by His abounding grace, kept in perfect peace, refreshed with a sense of my Saviour's love and an assurance that all is wisely and mercifully appointed; and pray that I may receive the full blessing which it is doubtless destined to bestow. My care is all cast upon God, and I am only waiting His time and His good pleasure to dispose of me as He shall see fit. Whether I live or die, may it be in Him. I commend my body and my soul to His care and keeping, and earnestly pray that He will take my dear wife and children under the shadow of His wings, comfort, guard, strengthen, and sanctify them wholly; and that we may meet together in a brighter and eternal world, to praise and adore His goodness and grace, in redeeming us with His precious blood, and plucking us as brands from the burning, to bestow upon us the adoption of children, and make us inheritors of His heavenly kingdom. Amen."

Never to human appearance was there a man more completely forsaken—but even then, he felt the promise, "I am thy shield, and thy exceeding great reward." Even then, he felt "Blessed is the man who trusteth in the Lord, and whose hope the Lord is." Even then, in the want of all earthly things, he possessed all—the world was his—life was his—death was his—things present were his—things to come were his—God was his—Christ was his—the Holy Spirit—Heaven was his—yea, the love of God was his; and then he knew what it was not to be separated from that love; he knew that neither tribulation, nor distress, nor famine could separate him from the love of Christ. Yea, in the want of all things, he loved his Redeemer more and more, till, without any one to close his eyes, or any human hand to smooth his pillow, he left the world, and in leaving it, gave us this legacy—See how "blessed is the man who trusted in the Lord, and whose hope the Lord is."—*Sermon, Rev. F. Owen, M.A.*

HOME PROCEEDINGS.

OUR Association work in September is generally brisk, for often more than one district of Ireland is having its meetings and sermons, not to mention Scotland, which claims some one or two Sundays, and the winter lectures in London and the suburbs are being arranged. In the northern half of Ireland Mr. Mills has spent the entire past month, and will not finish his tour till the 20th instant. So far as he has gone at present he has had much to encourage him ; and, after the apathy exhibited by his own district, is not unnaturally astonished at the interest felt in South America by the Irish Church. Bishop Stirling has taken part in the Irish work, preaching or speaking at Belfast, Londonderry, Donegal, Cavan, Kilmore, and Dublin. Our Hon. Secretary for Belfast thinks much good has been done by the visit of his Lordship ; and from what we know of Dublin we are very thankful that, at last, there is to be a real "meeting" there ; the parochial lectures we have had hardly reach the city as a whole. The Irish correspondence of one of the London papers contains the following particulars of his Lordship's visit :—"The Right Rev. Dr. Stirling, Bishop of the Falkland Islands, is in Derry on a visit with the Bishop of Derry. He preached last Sunday in All Saints' Church in aid of the South American Missionary Society. He is to visit Donegal during the present week, and to hold a meeting of the friends and supporters of the Society in the town of Donegal. Bishop Stirling deserves the sympathy of all friends of Christian Missions for his zealous labours in South America. I hope he will receive a hearty welcome and liberal help from all true Protestants in Derry and Donegal."

Counties Cork, Tipperary, and Waterford are being arranged for as we write, and particulars will be given in our next.

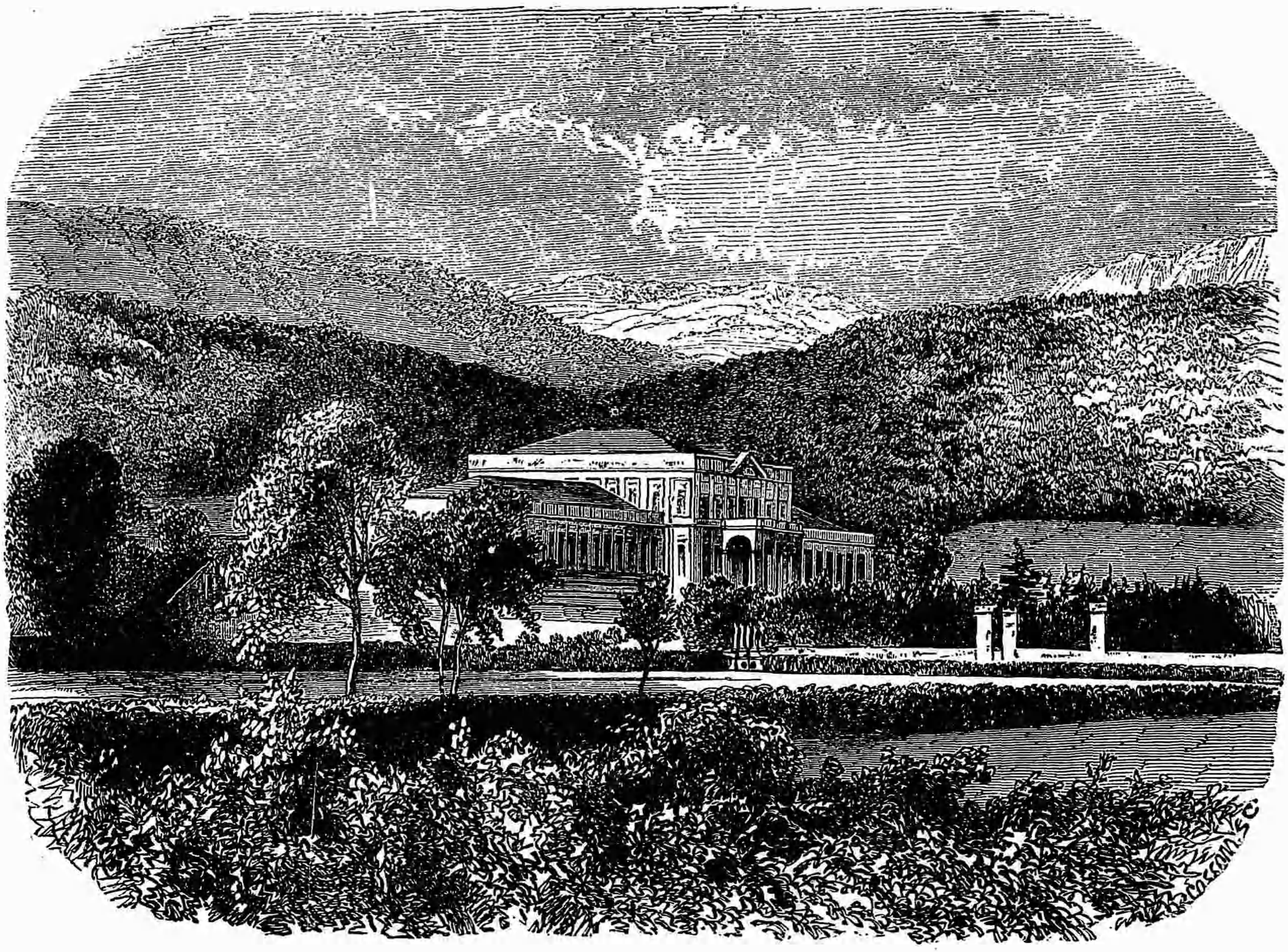
Of the work in England there is not very much to say, though a good many sermons have been preached, and two or three meetings held. Merton, Wanstead, St. John's, Weymouth, Emmanuel Church, Wimbledon, Old Widcombe Church, St. Saviour's, Brixton Hill, Gussage, Christ Church, Barnet, and St. Stephen's, Hampstead, are the churches where we have had sermons the last few week ; Colchester and Lowestoft are the chief places in the South where meetings have been held. The first of these had the benefit of Dr. Stirling's presence, and the meeting was one of the best we have had there.

The Midland district deputation work consists of sermons at Holy Trinity, Nottingham, North and South Elkington, and Brailsford, and a meeting at Leigh.

In the North, Beverley Minster was opened to us on September the 8th, the sermons, in Mr. Mills's absence, being taken by Mr. Dyer.

The sermons at All Saints', Baden Baden, were useful as bringing our work before a very *representative* congregation if we may be allowed the expression. The collection was 11*l.* 10*s.* ; and the chaplain, the Rev. T. A. S. White, is genuinely interested in our work and will do all he can to promote it in Baden. The church being free and open and dependent on the offertory, it was the more gratifying to receive a spontaneous offer of the opening, and we are sure the local funds will no way suffer for the generosity manifested toward a distant Mission field.

H. S. A.



THE IMPERIAL PALACE AT PETROPOLIS, BRAZIL.

[*See p.* 251.

THE SOUTH AMERICAN

Missionary Magazine.

NOVEMBER 1, 1878.

LETTERS.

DURING the past month letters have been received from the Revs. T. Bridges, J. H. Gybbon-Spilsbury, R. Langbridge, W. Brown Keer, W. F. Satchell, F. N. Lett, G. P. Quick; Messrs. H. Burleigh, R. Whaits, and J. S. Robertson; W. Robinson, J. M. Gay and H. Fisher (Rosario), F. G. Golborne (Santiago), D. M. Fox (San Paulo), Singlehurst and Co. (Pará).

BUSINESS.

THE Monthly Meeting of the Committee was held on the 16th ult., and was adjourned to the 23rd ult.

The names of the Lord Bishops of Norwich, Cork, and Ossory were added to the list of Patrons of the Society.

The Right Rev. Bishop Stirling was present, and an interesting discussion took place with his Lordship on the best mode of co-operating with the Bishop's Councils abroad.

Special meetings were also held on the 3rd and 10th. At the latter the Committee took farewell of Mr. J. Resyek-Polak.

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

FINANCE.

The Finance Committee held Meetings on the 3rd and 23rd ult.

Total amount received during the month of September was 335*l*. 0*s*. 5*d*.

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

GENERAL INTELLIGENCE.

IT is our painful duty to announce the death of the Rev. W. T. Coombe, the Society's Chaplain at Rosario, which sad event took place on the 7th of September last. From particulars to hand, it appears that, according to a previous appointment, he proceeded on Aug. 3rd to Roldan, to hold religious services at that place, thereby increasing a cold from which he was at the time suffering. On the following Lord's-day he performed the usual services in the church at Rosario, although strong efforts were made to dissuade him from doing so. At the conclusion he was much exhausted, but during the first three days of the week the cold left him, and he was considered to be almost recovered. On Friday, however, inflammation set in, and soon after one o'clock on the following morning he peacefully breathed his last. On the sad news becoming known, the most intense shock was occasioned to the feelings of the whole town and neighbourhood. The congregation to whom he had ministered so faithfully and zealously for upwards of ten years felt that not only had they lost their beloved pastor, but their friend and counsellor; and immediate steps were taken to show in a practical manner their love for the dead, and their appreciation of his labours for their temporal as well as spiritual welfare. The beautiful church, built entirely by his personal effort, and now nearly completed, will be a noble monument to his memory; but it was felt that immediate steps must be taken to make provision for the loved ones he has left behind, and for this purpose a "Coombe Memorial Fund" was at once set on foot, which, we trust, will be as liberally subscribed to in England as it is sure to be at Rosario. Any amounts received at this office for that object will be duly remitted to the Treasurer of the Fund. At Plymouth, his native town, the intelligence of his death created a profound impression, for he was well known there, and beloved by all who knew him. On Sunday, October 13th, special sermons having reference to the

sad event were preached in Trinity Church, where, remarkable to state, that very day twelve months he was the preacher, when he also addressed the Sunday-school children. Besides the erection of the church at Rosario, his other noteworthy work was the establishment of day and Sunday schools, which are now in a thriving condition, and for whose accommodation he built a commodious schoolroom. Last Easter he had the pleasure of taking ninety-four of the children, with their teachers, by special train, to Carcarańa, for their annual treat. Only a fortnight before he died, writing to a friend at home, he said, "The work continues to prosper; in fact, I may say that I am now beginning to see the fruit of my ten years' labours. Out of this has grown two other chaplaincies, Cordoba and the Gran Chaco. Mr. Spilsbury is now resident in the former, and Mr. Lett in the latter; the latter has just opened a school and church, and is doing well." But the Master whom he loved so well willed it otherwise; and great as the loss is to the Society, to the community amongst whom he laboured, and to the bereaved widow and children, it is not for us to repine, nor sorrow as those who have no hope, but rather to rejoice that he finished his course with joy, and is now with Christ, which is far better.

Our friends will also have read with deep regret of the death of Right Rev. Bishop Mackenzie, which took place on the 15th ult. For many years the deceased Prelate took a warm interest in the welfare of the Society, presiding on more than one occasion at the Annual Meeting at Lincoln.

We have news from most of our other stations, and are thankful to state that the reports are satisfactory and encouraging.

The Rev. R. Langbridge records the completion of the little church at Chañaral, and the opening of it for Divine service on Sunday, August 4th. The Rev. Dr. Trumbull, of Valparaiso, took part in the dedicatory services, and the greatest interest was shown in the happy event, not only in Chañaral itself, but at the neighbouring mines; many riding long distances to take part in the same. In the afternoon Dr. Trumbull conducted a service in the Spanish language, which was well attended by the natives. A full description of the church and

the opening ceremony will be found further on in Mr. Langbridge's letter. The request he makes for prayer that this, the Society's most distant fort, may be abundantly blessed to the glory of God and the welfare of immortal souls will, we feel sure, find a response in the hearts of many of our friends.

On the 15th ult. Mr. Resyek, accompanied by Irima, took his departure from Liverpool in the "Cearense" for San Pedro, to rejoin the Rev. W. Thwaites Duke. Thanks to the kind care of the Rev. W. Carpenter, Vicar of Guyhirne, who has so kindly looked after Irima's training during his stay in England, he returns to the Amazon with a very fair knowledge of our language and manners, and, what is of still greater importance, with the seed of truth sown in his young heart. His further education will of course be carefully attended to by Mr. Duke and Mr. Resyek, and we can but pray very earnestly that he may, in God's own time, be used as the honoured instrument of making known to his fellow-countrymen in their own tongue the glorious message of salvation which He has commanded to be preached to every creature. According to family arrangement Mr. Resyek has added the name of Polak to the one by which he has been so long known to the Society.

In conclusion we desire to call attention to a statement issued by the Committee of the Endowment Fund of the Bishopric of the Falkland Islands, to be found further on, by which it will be seen that a large sum is still required to complete the proposed amount. It is now nearly ten years since the fund was originated, and but little more than one half the amount has been subscribed; the consequence being that the Fund has yielded but a moiety of the amount expected. Our South American friends will well understand how great are the expenses entailed by the Bishop's incessant journeying in the performance of his Episcopal functions amongst the various congregations in his vast diocese. It was a great encouragement to the Committee to receive a donation of 25*l*. from the Haberdashers' Company, through their Master, the Rev. Prebendary C. Mackenzie. We sincerely trust so good an example will be followed by the other Livery Companies.

P. W. S.

SOUTHERN MISSION.

Tierra del Fuego.



THE last mail brought us a long letter from the Rev. T. Bridges, of which the following is an extract. We are thankful to state that all were well when he wrote :—

"On the 25th April a report was brought us that two boats full of seamen were going about from place to place in that neighbourhood, and had come in this direction as far as Floorooia, near Cape Rees. We heard that the larger boat of the two, in which was the captain and his wife, contained the stores of the party; that the two boats, which came from the south, did not keep together, but separated, in order to have a better chance of getting off to any passing vessel. We heard they avoided intercourse with the natives, and that they left things behind them, as though hurried by fear, in hastening from place to place. We also heard they had lately arrived. Our informant was an Emeean girl, of fifteen or sixteen, whom Cwisenasan brought up with him. She had seen the sailors herself. I thought it my duty to go and seek these poor fellows, and bring them hither. We understood that Ahshia, *i.e.*, Lennox Cove, was their chief rendezvous. On Thursday, April 25, at 8.50 a.m., having breakfasted, we started. I selected Henry Lory, James Cooshi, Stephen Lucia, Philip Liwia, and Tispinjiz to accompany me. Willie Whaits being very desirous to accompany me, and his parents desiring the same, I assented, and was glad of his company and help. We found it a long pull, certainly 160 miles, and we all took our turn equally at the oars. I had hoped to have reached Ucatoolla, the settlement at Gable Island, the first night, but the weather rendered this impossible. That day the weather was very cold, and we had the wind from the south-east, with long-continued squalls of snow. The same day many canoes left Ooshooia for Gable Island in order to get whale meat, as they had heard that no less than three whales had been stranded down east, and they hoped to get a share from their friends. These canoes lost their way, and got completely scattered, and, on the clearing up of one of the snow squalls, many found themselves where they little expected; the wind had risen after the snow had hidden the land. Some supposing it a south-west wind directed their course accordingly, when lo, on the clearing up of the sky, they found the wind to be south-east; and, instead of being close in to the south-east shore, they were over at the north-east. We rested at 2 p.m. at a place called Lowù, on the north shore, where we warmed ourselves and had a drink of hot coffee. Hoping to reach Ucatoolla we pushed on till far into

the night, but overcome by the cold, and the weather being very threatening, we landed at a place on the north shore, called Cutúranwia, where we disembarked. It was quite dark, and the falling snow made it extremely difficult to distinguish anything, but the natives, who have wonderful eyesight, piloted us safely to the spot they fixed upon; and James stepping out knee-deep into the water hauled up the boat as far as he could. She was pretty deep in the water, and had a good deal of water in her, besides eight persons and provisions. James carried me ashore, and till he put me down upon it I really could not tell where it was, for the snow and darkness made land and water one. Willie and I rushed about to warm our cold feet; and when we hauled up and turned over our boat, the 'Margaret Dundas,' we entered our wigwam, fortunately a good one. We struck a light, when, to our surprise, we heard such shouts of excitement; this arose from the natives, who discovered a bird called 'tuchik,' a beach thrush, which had taken refuge in the deserted wigwam from the cold and snow. They all scrambled for it, and presently killed it, and Henry's little sister had it for supper. This little girl Henry Lory desired to return to the care of his mother. We protected her as best we could from the cold, which she bore with the greatest patience. The frost was intense during the night, but Friday dawned upon us bright and calm. We found ourselves about five or six miles to the west and north of Gable Island, and after breakfast and prayers we started afresh, and reached Ucatoolla at noon; we were all glad of a run ashore. I was surprised at the number of natives, chiefly resident there, all of them well known to me. I spent an hour in conversation with them, and promising them longer time on my return, we hastened to depart. I should have said that last night we were forced to use the wood of the wigwam for fuel. Here we saw the owner of the wigwam, and I promised him recompense, and I doubt not he is rather glad than otherwise that we made free with his wigwam. The people were very kind; they gave us crabs and fish, and readily lent us fish lines and crab spears. Wishing them good-bye, we were soon out of sight, and hastening eastward as fast as four oars could drive us, we reached Múranucan at dusk, and hastened to get things comfortable for the night; each of us assisting in these matters equally, we soon settled down. This day, Friday, we passed three stranded whales, which had been but partially stripped of their flesh. Our natives landed, and chopped off certain portions, which they ate raw. We passed many beautiful spots and hidden harbours, not written on the charts. On Saturday we moved on, and at midday, passing through a beautifully protected place called Wusquamushahga, we found large quantities of fine fish, called 'dowin-abila,' washed ashore; some of these we used for dinner. As we passed along we found some of these fish apparently bereft of their senses; we found some floating as if dead; these were stabbed with the spear and secured. If missed the fish would sink, but would presently rise again. Others we found continually rising and sinking: all these were readily secured. We found

them choice eating. We spent Saturday night at a place called 'Little Sichin,' at that part of the Gorree Roads where the channel is narrowest. Day was past when we landed, but the sky was well lit up by stars, and we got needful fuel without difficulty. We put up a breakwind behind, but our refuge was wide open in front. On Saturday we passed Henry Lory's mother and brother, and left his little sister there, a bright-eyed, quiet child, whose name is 'Wucúchin.' We saw smokes at the north-west end of Picton Island, but did not cross over to that exposed shore. On Sunday it blew fresh from the west till noon; meanwhile we rested, and after breakfast we took a pleasant ramble, hoping to see signs of the wrecked sailors. Willie and I came across a place where much wood had been cut down for shipment. We ascended a little eminence, where we had a view of the coast as far as Guanaco Point, but we saw no smoke or any sign of human life. After service we dined early, and the wind having moderated at 12.30 we embarked and crossed the channel. We knew not how important every hour might be, and we were on a mission of saving life, and so hastened on our voyage. We well examined the coasts as we past along, and nothing could escape the searching eyes of the natives. The weather was delightful: we passed round the coast of Lennox Island and came to Lennox Cove or immediate neighbourhood, where we put up. Here we made a nest for ourselves in a thicket, and had a good night. We felt we were now on the eve of finding those we were in search of. On landing tracks were found on the beach, which the natives ran along tracing, but darkness compelled us to desist. Here we found no wigwam, so prepared a place for ourselves under the thick bushes. The next morning the gravel of the beach was firmly caked together by the frost, the sun rose in a cloudless sky, and having breakfasted and worshipped, we again embarked. In Lennox Cove we saw two superior dwellings well covered up with grass. We hastened up to them, but found nothing, save a piece of iron screwed on to one of the logs of the wigwam. In the wood at the back and round about everywhere we made diligent search but found nothing. Having done this we crossed over the bar and went on southward, and passed round the island. At nightfall we were halfway up the west side of the island, not having landed since 10 a.m. We now landed, drank the remnant of chocolate from breakfast, and I distributed the last of our biscuit, and having determined to cross the channel at once, whilst the weather was so favourable, we again embarked. First we pulled well to windward, then hoisted sail, but continued pulling. We were soon over, but continued our homeward course far into the night. At length overcome by cold we landed, and the good natives soon started a fire and made a bough shelter, and having boiled some potatoes and made tea we refreshed ourselves. The following day, Tuesday, it was blowing hard from the N.W., but by keeping close in shore we were able to make some progress. We found large quantities of the finest limpets, which were quite a treat to the natives. These are

eaten raw when fresh gathered. To day we obtained a fresh supply of 'dow-in-abila.' We encamped for the night at a place called Oolooloopeina, and all of us felt most thankful for our many mercies."

(To be continued.)

Argentine Republic.

CORDOBA.



T would greatly cheer the heart of our Chaplain here could the way be made plain to him to proceed with the Iron Church he is so anxious to obtain. Any contributions sent to the Office for this object will be forwarded to Mr. Spilsbury.

"You will have already heard from my former letters that I have dispensed with the services of Mr. Miles as schoolmaster, having undertaken the work myself. He is now employed under Dr. Gould, at the National Observatory, but he is lent to me whenever duties call me away from the school. I repeat again that I cannot speak too highly of Mr. Miles; his work has been done most thoroughly and efficiently.

"Amongst other papers I enclose you a return of the day-school attendance for the last thirteen months (since it was opened) and also an account of the expenditure of the same.

"The Sunday-school is now flourishing, I am happy to say. We have 22 names on the register, with an average attendance of 18. There are four teachers available besides myself, and the children are really making progress. But now comes a very serious question. Hitherto we have, through the kindness of Mr. Fisher, Manager of the Central Argentine Railway, enjoyed the use of a large room in the Telegraph Offices for our services. Now this privilege is about to end. The Company, for the sake of economy, is to give up these premises in November, merely renting other offices just sufficient for the telegraph. So we shall be turned adrift. I have called a meeting of the Protestant members of my congregation to consult on the matter. But to save time I will at once state what course I intend to pursue, and how you can help us in the matter.

"The cheapest way, of course, would be to rent a house. This would come to (say) 32 dollars, or £5, a month. But then at the expiration of a few years we find we have nothing remaining for our money. I shall therefore suggest at once an iron church. I believe in England, one (say)

for 100 people would cost £300, with fittings complete—say £400 delivered here and put up. I am now starting a subscription list, with what results I cannot say ; but if we fail in obtaining the money, it shall not be from want of trying. Could you kindly start a subscription list in England, and endeavour to push the matter, as we are in such need ? I am by this same mail writing to my old vicars, asking them, for the sake of 'Auld Lang Syne,' to give me one Sunday's collection in their respective churches, and forward the amounts to you.

"I am now actively engaged in studying the Quichua. I should like, when conversant with it, to make a regular missionary journey through the Indian territories of the Upper Provinces. But in learning this language there are no available books—only a few MSS., and those most difficult to decipher. The Quichua, or more properly written the Kechua, must have been a most harmonious language. In many respects the pronunciation resembles the Italian, although there are also a few guttural sounds akin to the Welsh. The original roots of words must have been very limited ; but this want is more than supplied by the infinite number of particles or suffixes, by which every possible sense or 'nuance' of meaning can be conveyed. However, the greatest difficulty seems to lie in the impossibility of finding out what really belonged to the old language as practised at the time of the Spanish Conquest, and what alterations have been introduced by the Jesuits in later ages, in their desire to blot out the language altogether. There is a young professor at the university here, a Santiagueman (or inhabitant of Santiago del Estero), who knows a little of the language orally, and is of great assistance ; but in his case the difficulty is to reduce it to writing, as he never saw it written.

"J. H. GYBBON-SPILSBURY."

Brazil.

PETROPOLIS.



PETROPOLIS is a place seldom noticed by geographers, but there is hardly an inhabitant of Rio who does not go once a year to admire this truly enchanting spot, whose altitude above the level of the sea adds to its other charms a perpetual spring. An excursion to Petropolis is a sort of pilgrimage which leaves the most delightful recollections on the mind of the European recently arrived in this magnificent country.

The spot where the town of Petropolis was founded, on the little mountain of Estrella, stood solitarily until the 17th and 18th centuries. It was, however, a place of resort for the inhabitants of the interior, who came there to trade with Rio de Janeiro and its suburbs.

Here are to be gathered strawberries as sweet as those of Europe, plums, luscious peaches, grapes of an enormous size, and many other fruits.

It is to the plans of a young German engineer that Petropolis owes its beautiful situation, and it must be said to his praise he knew how to select a position for the future development of the embryo city.

It was the salubrity of the climate and the lovely scenery which induced the real founder, Don Pedro d'Alcantara, to commence its construction about thirty years since. The principal street, "Do Imperador," running east and west, serves as a basis into which all the other streets converge. In this street are the principal hotels and shops. In one word, it is the centre of commercial activity.

The imperial palace* rises on an artificial plain formed by the debris from a neighbouring hill. It is neither remarkable for its size or the beauty of its architecture, but, thanks to its commanding position, it does not lack a degree of majestic elegance. The terraces and gardens run down to the foot of the plain, where they join the two principal streets, from which they are separated by iron railings. Several elegant residences are now grouped round the Imperial residence.—*Translated from the "Magazin Pittoresque."*

Chili.

CHAÑARAL.



I give with great pleasure the following extracts from Mr. Langbridge's letter announcing the opening of the new church at Chañaral, and feel sure the perusal of it will create in the hearts of our friends a spirit of thankfulness for the blessing so abundantly vouchsafed to the efforts of all engaged in the erection of this "little church in the wilderness."

"*Chañaral, Chili, August* 13*th*, 1878.

"Since writing you last I have made another pastoral visit to the outlying mining district called Carrisallillo, a journey of sixty miles on horseback into the heart of the desert. It is very pleasant after riding league after league through a sandy waste, without seeing a sign of animal or vegetable life, to receive a hearty welcome in the comfortable residence of the 'Captain,' whose hospitable attentions leave no want unsupplied. There are nearly thirty English *employés*, all of them from Cornwall, and, with scarcely an exception, Wesleyans. Of course, I use a form of service adapted to their predilections. Unfortunately, an accident to a part of the lifting gear, requiring immediate attention below ground, interfered with our usual morning service, but we had a full and very hearty meeting in the evening. As soon as I can get on well enough with the language I intend

* See Frontispiece.

holding a Spanish service for the natives, of whom there are some 500, in the afternoon. As there is no Roman Catholic church within sixty miles, and they are never visited by a priest, they are altogether destitute of religious ordinances and influences, and live and die without anything to remind them that they have a God to serve, a Saviour to seek, or souls to save. The men spend the Sunday chiefly in gambling, and the boys and youths in games at ball, etc. The only pretence of any religious observance whatever, for some years past, was on the occasion of bringing a dressed-up image, one Saint's-day, to the place, carrying it in procession, and performing dances before it, which, however, ended in a free-fight between the 'faithful' and the unbelieving, in which one man was killed. The great want for Chili is a good supply of Evangelistic natives, with zealous hearts and ready tongues. I believe there are thousands of the people that have drifted clear of the prevailing superstitions and mummeries, but yet feel the need of a religion, who only want the pure faith of the Gospel placed fairly before them to win their acceptance of it. But an Englishman, however familiar with the vernacular, is saddled with a preliminary obstacle in the general prejudice against 'gringos' (foreigners), while a native speaker could always command a favourable hearing. It would be impossible to estimate the results that might follow from the faithful preaching of a few earnest and able Chileno evangelists, with their hearts in the work and their zeal tempered by discretion. I cannot speak too highly of the courtesy and kindness of the Manager of this mine, P. N. Schöjlberg, Esq., in doing everything in his power to facilitate my visits there, and to promote my comfort and convenience on the occasions.

"I am happy to be able to record the completion of our little church, which was opened for Divine worship on Sunday last. The presence neither of the Bishop, nor of Mr. Lloyd, being available for the occasion, both of them being in England, we invited the Rev. Dr. Trumbull, of Valparaiso, to come and take part in the dedicatory services. The greatest interest was shown in the happy event, the congregations, morning and evening, including almost all the English who could attend; many riding in from neighbouring mines distances of twenty, sixty, and in one case no less than ninety miles. At the afternoon service, which was conducted by Dr. Trumbull, in Spanish, the church was nearly filled with natives and Germans, including several of the leading townsmen, many of whom have since warmly expressed their approval of all that they heard. The success of this experiment, of which we felt very doubtful beforehand, will stimulate me to renewed diligence in seeking to acquire the language with a view to establishing a regular service for the natives. But after the third decade of life has been left behind, it becomes hard, slow work, to learn a foreign language, that is, to speak it easily; to be able to read and write it is of course only a matter of a few months' study. I am already quite at home with a Spanish book, but it will be some time yet before I could venture even to expound a passage of Scripture to a congregation of Chilenos.

"The church is built entirely of wood (there is not a stone or brick structure of any kind in Chañaral), the timber used being a beautiful variety of American pine. The site—a most eligible one, a good space of high ground in the middle of the town. The length of the building is forty-six feet, the height twenty-four feet. The walls and ceilings are painted in light tints, with a dark-varnished wainscot, four feet high. The pulpit and reading-desk, of the same colour as the wainscot, are sightly and convenient. Very pretty, light-varnished open seats for 150 people. This is more accommodation than is required at present, the English-speaking population, all told, scarcely numbering sixty; but it was thought advisable to allow plenty of margin in case of the community increasing with improved trade. It is capitally lighted with handsome (paraffin) lamps, two large ones pendant from the ceiling with four lights each, and six single lights affixed to the walls, which are also set-off by some illuminated scrolls. Altogether the interior is as nice and suitable as could be desired, well-proportioned, comfortable for the worshippers, very good for sound, bright and pleasing to the eye, and in general aspect and character well befitting its sacred purpose. The vestry has been made large enough to serve also both for Sunday and Day school. I hope to be able to send you a photograph of the building shortly, together with a detailed statement of the cost and amounts subscribed. The total cost will amount to 3,500 dols., say 600*l*., nearly all subscribed, including a very liberal donation of 500 dols., placed by Mr. Miller, Portland Place, London (on behalf of the Carrizalillo Co.), in the hands of Mr. P. R. Schizlberg and his co-shareholders. Mr. E. Wyld, Mr. J. Waters, Mr. G. S. Richardson, and Mr. J. C. Richardson, have also expressed their readiness to render further assistance if required. Considering that on my arrival here last January not a cent. had been collected for this purpose, nor even had the idea been entertained, it must be allowed that the zeal and liberality of this small and by no means wealthy community who on the 4th of August worshipped in a beautiful little church, raised entirely through their own efforts, deserve the warmest commendation. I cannot claim the slightest credit in the matter myself, as it really has not cost me a single hour's time or trouble, the entire work of collecting subscriptions, making the contract, and superintending the erection, having been undertaken, as a labour of love, by the church committee, who have been most unremitting in their attention to it. We have now the great blessing of a suitable building in which to assemble ourselves together, and we have solemnly dedicated it to the worship of God and the preaching of the Word. May the material temple be a true symbol of a spiritual living temple, the worshippers therein being 'builded together for a habitation of God through the Spirit.' Will your readers pray that this little 'church in the wilderness,' your Society's most distant fort, may be abundantly blessed to the glory of God and the welfare of souls.'

"R. LANGBRIDGE."

The Bishop of the Falklands at Dublin.

MEETING of the friends and supporters of the South American Missionary Society was held on October 1st, in the Molesworth Hall, to hear an address as to the progress of the Mission work in South America from the Right Rev. Waite H. Stirling, Bishop of the Falklands. There was a very large attendance, the hall being crowded to excess. The chair was taken by his Grace the Archbishop of Dublin.

Amongst those present were—The Lord Bishop of Ossory, the Dean of the Chapel Royal, Rev. Canon Scott, of Bray, Rev. F. R. Wynne, Rev. F. Trench, Rev. Dr. Benson, Rev. Dr. Leeper, Rev. Dr. A. S. Fuller, Rev. Canon Hamilton, Benjamin Darley, M.D.; Rev. W. A. Hayes, Rev. R. W. Harden, Rev. J. S. Fletcher, Rev. F. C. Hayes (Honorary Secretary), Rev. R. B. Stoney, Rev. St. George French, Rev. C. Strong, Rev. Anthony Elliott. Rev. W. B. Booth, Rev. W. B. Askin, Rev. J. W. Hackett, Rev. Hugh Hamilton, Rev. Horace Townsend, Rev. George Burnett, Rev. J. B. Keene, Rev, L. B. Weldon, Rev. Dr. Duncan Craig, Rev. W. G. Ormsby, Rev. A. R. Barton, Rev. Thomas Tomlinson, Rev. Dr. Woodward Jellett, &c.

The proceedings having been opened with prayer by the Rev. F. C. Hayes,

The CHAIRMAN said they were gathered together to hear something from the lips of a chief pastor of their Church—the same in South America as at home—concerning the progress of the Gospel of God's dear Son in that great southern continent. He would hardly be mistaken, he thought, if he affirmed regarding most, if not all, of those present that their ignorance upon the points on which Dr. Stirling was about to speak was almost boundless. He trusted the Bishop would keep that in mind, and that he would not stint his time—that he would tell them something in detail concerning the great work in which he was engaged. He (his Grace) said something in detail, because generalities did not touch them —generalities abode with them a very little while, while the particulars, the single incident, or events, clung by them and remained with them. (Hear, hear.) As he had remarked, their ignorance respecting South America was nearly boundless. They just knew of it as a land of jaguars and alligators, as a land of immense rivers and boundless plains, as a land of Indians and of tribes that had fallen almost as low as it was possible for man originally made in the image of God to fall; as a land where, even in those parts in which the religion of Christ was professed, there was an infinite amount of things to mourn over, but of that they need not speak now. Without more ado he would request Bishop Stirling to tell them

something of the work of this Mission, and, to encourage him to greater length, would say that they only had in reserve one other speaker. He (the Bishop of Ossory) was one whom they would not care for less because he was a new bishop. (Applause.) He was one whom they had often listened to with pleasure and profit in times past, whom they would expect to listen to with the same pleasure and profit that day, in which expectation he (his Grace) would venture to say they would not be disappointed. Without more delay he would ask the Bishop of the Falklands to address them.

The Bishop of the FALKLANDS, who was received with applause, said it was not in Dublin only that people were ignorant of South America and the Falkland Islands. They were, indeed, a very out-of-the-way people, the islands lying to the east of Patagonia, the southern extremity of South America. With regard to that vast continent itself he would say a few words. People frequently asked, "Is your climate good?" He had every kind of climate in the course of following out his duties as a bishop. Sometimes he was in Brazil, in the tropics, where their churches were under the palm trees; sometimes he was in those wide plains spoken of by the Archbishop, where the climate was salubrious, and existence delightful; and sometimes, again, among the icebergs of the south, at the Mission station, under the glaciers in Tierra del Fuego. Every variety of climate, scenery, and people they had to do with in South America. They had, too, their large centres of life, and culture, and wealth there. Rio de Janeiro they had doubtless all heard of, with its noble harbour: and there were other cities, which, like it, possessed all the arrangements and accessories, customs, habits, and fashions of civilized life. The language spoken in Brazil was Portuguese. Outside Brazil, Spanish was spoken; and the Spanish-speaking portion of the continent of South America was divided between several republics, each having a President. As for instance the Argentine Republic, which embraced fourteen Provinces, with a constitution resembling very much in its organization that of the United States of North America. Of this Republic Buenos Ayres was the capital. At the entrance of the La Plata was Monte Video, a city with a population of 100,000, where they had every comfort of life, and where they would miss none of the luxuries enjoyed at home, except, perhaps, society. Besides these were Valparaiso, Lima, Bahia, &c., all towns of note, and having large white populations. So that they were not to think that the Church had there simply to do with masses of heathen and black people, or that the country was crowded with superstitions, idols, and idol worshippers. They had to deal with all classes of people. The ruling races spoke either Spanish or Portuguese, and were represented in the Empire of Brazil or in the Republics; but there was not a country in Europe which was not largely represented. They had steamboat communication with Great Britain, France, Germany, and Italy, and vessels from those countries brought not freights only but also passengers to settle

down there and assist in developing the wealth and resources of the continent ; and besides the Portuguese, the Spanish, and the representatives of the various European countries, they had other races to deal with. For instance, in Brazil there was a large servile population of blacks—about a million and a-half African slaves. Then they had to do with the aboriginal races scattered and thrown into the recesses of the continent—found up the valleys of the Amazon, in the plains of the interior, and among the islands of Tierra del Fuego. In addition, they had still another race coming in—a very remarkable race, and one likely to exercise great influence on the future of South America. Although that continent was so large, the intelligent, active, working population was very small—something like twenty-five millions—a mere handful in such a vast country. The institution of slavery was dying out ; it was doomed legally. In a few years there would be no such thing as slavery there, and the result was that in order to bring out the wealth of the land for the future a new industrious element must be introduced. That was coming from India and China. That class was being brought over under contract, and in a servile state, but it had a ruling power, and would exercise it. A wonderful, marvellous race it was, and they were not to be surprised at that, for the Chinese nation was not a young one. They were but upstarts compared with it. But be that as it may, it was asserting for itself a place, not only within the limits of the old Empire of China, but beyond those boundaries, and had extended to South America with its heathenism and immoralities, setting up its very Joss houses opposite and against Christian Churches. The Bishop of British Guiana—the oldest Colonial Bishop—speaking at Dover the other day referred to this inroad of Coolies from India and China, and from his large experience testified that he knew no race so worthy of attention or so receptive of Christianity as the Chinese. He had now given the meeting an idea of some of the peoples, as well as of some of the geographical peculiarities of the continent whence he came. Until the South American Mission was started, outside British Guiana hardly anything was done for their own people. He had some 10,000 miles of a coastline to travel over in the course of his work, for although he was there as Bishop of the Falklands, he was doing constant pastoral and visiting work in his diocese, which embraced nearly the entire continent. He had no cathedral church, no palace, no study ; he very seldom slept in his own bed ; he was continually moving about to afford opportunities of worship to his scattered flock. There were but seven clergymen of their Church for the whole of the work when he commenced, and now there was an increase to—he was ashamed to mention how small it was—twenty-four. Some of these were entirely depending upon the grant of the Home Society, others got subsidies, and so on. Of course there were larger centres, such as Rio Janeiro, Monte Video, Buenos Ayres, and Valparaiso, for which they did not ask grants. There they had large mercantile firms and great wealth, and there the chaplains were handsomely paid, but those were favoured parts. And they

were not forgetful of less favoured districts on the same continent either. The other day his daughter received a cheque for 108*l.* from Valparaiso from the little English children there for an orphanage in Tierra del Fuego. (Applause.) The first gift they made was a box of clothes and 50*l.*, realized from the sale of their own handiwork ; the next time they sent 50*l.*, and now 108*l.*, so that they were not weary in well-doing. (Applause.) He mentioned this to prove that he only asked for those who were in need of help, and these were scattered over the land, large numbers of their people unable to provide themselves with the ordinances of public worship, and requiring to be visited by the mission clergy from time to time. Though the number of clergymen was so small, it would be a mistake to suppose that they represented the only agency that was at work. Wherever there was a church there was a schoolhouse, and sometimes a schoolmaster. Then there were Bible depôts for the distribution of the Scriptures amongst the general population, which was Roman Catholic, but of a type exceedingly low. Again, having to do with the aboriginals—the heathen, pagan tribes of that continent—the Society had adapted itself to the special requirements of the people. They had a mission on the Amazon, 2,000 miles into the interior, for the benefit of the Indians. At present the work there was rudimentary or preparatory. The first clergyman who went up was drowned, but he was succeeded by the Rev. Mr. Duke, who had established schools, and who had a steam launch to enable him the more readily to visit the several native settlements on the tributaries of the Amazon. In the extreme south, among the islands of Tierra del Fuego, they carried on another mission, worked mainly from the Falklands. Assuming a boundless ignorance on the part of his hearers, he would inform them that there were no natives on the Falklands. They had only a population altogether of about 1,200. There they had a most intelligent and exemplary chaplain, whose mother and brothers were then in that room. There was also a Presbyterian minister and Roman Catholic priest at work, but the services of Rev. Lowther Brandon, their chaplain, were welcomed everywhere, so much was he respected and beloved. First, it was attempted to go direct to the heathens of Tierra del Fuego, but it was not a success. An officer of the navy, Captain Gardiner, tried that, but he and his whole party were so harassed that they perished. They, however, left a noble example and good plans. Chief amongst the latter was that instead of going to the heathen people, who were barbarous and inaccessible, they should bring them to the mission station at the Falklands. These islands, originally discovered by the English, had been successively occupied and abandoned by Great Britain, France, and Spain. They were eventually reoccupied by Great Britain, with the view of providing a harbour of refuge for her marine, and just then Gardiner was thinking of establishing a Mission there for the Indians of Tierra del Fuego. That Mission was eventually formed under the auspices of the South American Missionary Society, and its *modus operandi* was this. It com-

prised churches, schools, and a farm, and the Indians from the neighbouring isles—ignorant in everything—were brought there, educated, and trained, then sent home to spread the knowledge amongst their own tribes. They had a vessel in which to make their trips to these islands. The captain of the ship, in the early days of the enterprise, thought the plan he had referred to required too much time, and that the people were more ripe for instruction in their own homes than was admitted. Accordingly, he landed with his crew to visit them—he was a good man, but he made a mistake, and terribly did he suffer for it. He perished with all his men save one, and one of his (the Bishop's) first duties in the Mission was to gather up the remains of his murdered predecessors and give them Christian burial. But what was the case now? There was a well-arranged farm in Tierra del Fuego; they had introduced cattle; the people were more civilized; they had their school, and above all their daily services there. (Applause.) Such, under God's providence, was the result of example and precept from the Mission in the Falklands. Not many years ago, a white man cast away there met certain death, and but the other day he was exceedingly gratified in receiving from Her Majesty's Government presents for the Indians—rewards for their consideration and kindness to poor shipwrecked sailors. Their labours were also recognised by another Government—that of Chili, which, being very jealous of its supremacy in the Magellan Straits, had men-of-war posted there. One of these vessels was once placed at his service in the prosecution of his work, and he would get whatever he asked from the Chilians. Why, then, did he not take from that country, but instead ask from them at home? Because Chili was a Roman Catholic country, and if he accepted their aid the Mission would cease to belong to the Church of England and Ireland, and would fall under the Roman Catholic dominion. Already there were threats held forth that Roman Catholic priests would be sent down to Tierra del Fuego; but, let it be as it might, they had now possession of the field, they were doing a good work, and could do much more if they had the men and the means. He asked the friends of Missions at home to remember this, and give them aid—to assist th th their prayers and with their means. (Applause).

The Bishop of OSSORY, who rose amidst loud applause, said if he rightly interpreted that warm reception—which his Grace's words had done much to secure for him—it had a deeper meaning than a welcome to an old friend, or even gratification at seeing an old friend converted into a new bishop—he believed it meant that they felt the new bishop was doing the right thing in opening his lips for the first time in public at a missionary meeting. And certainly he should be false to all his old convictions and to all the precedents of his past life, if he did not continue to take the deepest and the warmest interest in such a work as this. They were not there to see or hear a new bishop, but to see and hear their old friend—the Bishop of the Falklands. Most of them remembered

his visit just after his consecration, eight years ago, and many of them knew the story of his many hardships and his journeyings over his diocese, that comprised one-half of the new world, and also the dangers he had suffered from the fevers so prevalent there. (Hear.) He was aware that the Bishop of the Falklands had had three fevers since he was last amongst them; but they were glad to welcome him back, looking well; and, if they might judge from his address that day, just as ready as ever to go out again and do his noble work for his Lord and Master in that dark and distant continent. If there was any one Mission that seemed to combine within itself all the attractiveness of all the other Missions, he would say that it was this South American Mission. (Applause.) It went to the Indians, the Africans, the Chinese, the aborigines of the continent, the Portuguese, the Spanish, and to their own people scattered over the land. Its work was missionary, evangelistic, and pastoral. Going down to the Diocese of Ossory he could not but feel thankful to God that a son of the most devoted clergyman that diocese ever saw, or that the Church of Ireland ever produced—a son of the Rev. Wm. Brandon—was engaged in this noble work at the Falklands. · He was sorry to hear that the funds sent from Ireland to this Mission during the last year showed a falling off, but he might promise, he thought, that after what they had heard there would be another tale to tell next year—(hear)—and they would not only follow the Bishop and all those labouring under him with their prayers, but also with their substantial help. From the very first this Society had attracted the sympathy of the Irish Church. He did not forget that his Grace's predecessor, Archbishop Whately, gave it his most hearty support, and he was rejoiced to see that example so worthily followed. (Applause.) It was gratifying to find that the disestablished and disendowed Church of Ireland had done more during the last nine years for the cause of Christian Missions at home and abroad than it ever did in the memory of man. It was a proof that there was real life at the heart when they saw the blood sent out to the very extremities; and he sincerely trusted that their Church would ever continue to maintain her old reputation and glory of a Mission Church. (Applause.)

A collection was then taken up, and the proceedings terminated with the singing of the Doxology and the pronouncing of the Benediction.—*Dublin Express.*

PRAYER UNION FOR SOUTH AMERICA.

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

I. For the widow and children of the late Rev. W. T. Coombe.

II. For journeying mercies to Mr. Resyek-Polak and Irima.

III. For a blessing on the ministration of the Word and Sacraments in the new church at Chañaral, Chili.

Gleanings.



"I WILL BE AS THE DEW UNTO ISRAEL."—Hosea xiv. 5.

AN I see the dew of heaven as it falls on a summer evening? I cannot. It comes down softly and gently, noiselessly and imperceptibly. But when I go forth in the morning after a cloudless night, and see every leaf sparkling with moisture, and feel every blade of grass damp and wet, I say at once, "There has been a dew." Just so it is with the presence of the Spirit in the soul.—*Ryle.*

"THE NATURAL MAN RECEIVETH NOT THE THINGS OF THE SPIRIT OF GOD."—1 Cor. ii. 14.

Unconverted men often say, "If these things are so, if they are so clear and great, why cannot we see them?" And there is no answer to be given but this, "Ye are blind." "But we want to see them. If they are real, they are our concern as well as yours. Oh, that some preacher would come who had power to make us see them!" Poor souls, there is no such preacher, and you need not wait for him. Let him gather God's light as he will, he can but pour it on blind eyes. A burning glass will condense sunbeams into a focus of brightness; and if a blind eye be put there, not a whit will it see, though it be consumed. Light is the remedy for darkness, not blindness.—*Hoge.*

"QUIT YOU LIKE MEN—BE STRONG."—1 Cor. xvi. 13.

Common observation ought to teach us how impossible it is to avoid the rough, if we would succeed in any great enterprise. No conqueror brings to a successful issue the war in which he is engaged without encountering many difficulties, and those over and above what he has to meet on the field of bloody strife itself. No sailor can bring his vessel to port, after a long voyage, without having had to weather some storms, and reef his sails in some tempestuous gales. The shopkeeper, in his daily transactions of business, has to take the rough with the smooth; the artizan must do the same, even with the material upon which he works. Shall the Christian be the only one who is exempted from all the rough work, and who is not called upon for an exercise of patience and of skill?—*P. B. Power.*

HOME PROCEEDINGS.

SINCE we penned our last notes on the Home Work, a great many meetings have been held and almost as many sermons preached. Ireland has specially engaged our thoughts; and so important do we deem the meeting in Dublin on Oct. 1st, that we have inserted *in extenso* the report of the proceedings, as given in the *Express*. Londonderry, Belfast, Donegal, Kilmore, and Cavan were also visited by our Bishop, and we have received numerous letters testifying to the gratification felt by the Society's friends in those places by his Lordship's presence among them. We look forward to seeing the contributions from the Irish Church almost if not quite up to the amount raised in 1875. In addition to the labours of Dr. Stirling, our cause in Ireland has been advocated by Mr. Mills, Mr. Redknap, and Mr. Farmer. The first and last of these have made use of a magic lantern in their lectures, one working in the North and the other in Co. Cork. Mr. Redknap, in addition to giving three Sundays to Cos. Cork and Waterford, has taken various meetings in those Counties and Co. Tipperary. We are thankful to have from all three deputations encouraging accounts of the various Associations visited. Mr. Redknap's sermon and meeting at Skibbereen produced the largest sum ever raised for our Society there. Mr. Farmer was able in several places to plant "Juvenile Associations," which will, if well worked, do great things in the future.

The Scotch meetings and sermons were not very numerous, and produced only some 50*l*. Cupar contributed 15*l*. 11*s*. 10*d*. of this, which is the best collection made there for many years. At a drawing-room meeting held at the house of an Edinburgh lady who has two sons in South America, arrangements were made for a working party, which will meet in the houses of different friends in rotation. This is well, for nothing keeps alive in a town an interest in foreign work better than such regular albeit informal meetings. Ardrossan and Peebles, if we may judge by collections and number of audience, show an advance since last year.

In England a considerable number of associations have been visited, together with certain places which we hope to see one day included in our list of auxiliaries The Bishop has, since his return from Ireland, given a Sunday to each of the three districts, taking St. George's, Leeds, on 6th, Holy Trinity and St. Peter's, Nottingham, on 13th, and All Saints', Knightsbridge, on the 20th. The last of these is an important church, opened to our Society for the first time. A drawing-room meeting attended by his Lordship at Assington Vicarage, near Sudbury, will do much, we think, towards opening up that part of Suffolk.

Want of space forbids us to dwell further on our English deputation work. We would only add that the Folkestone sermons and meetings taken by Mr. Dyer on 13th produced nearly 30*l*., and that our deputation was much encouraged at the cordiality displayed by our friends there.

Will our supporters among the clergy kindly remember our Society in making their arrangements for the Day of Intercession on behalf of Foreign Missions? We shall be happy to forward information to any who will preach for us on that day.

H. S. A.

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 regret to report that not much more than half this sum has been raised and invested, while towards the second 5,000*l.* only about 300*l.* is in the Bankers' hands.

There is, however, a promise of a second sum of 500*l.* from the Society for Promoting Christian Knowledge, when another 4,500*l.* shall be obtained, and the Council of the Colonial Bishopricks Fund have lately liberally offered 500*l.*, provided the same is claimed within four years, and the whole 10,000*l.* placed out in investments approved by themselves.

The sum of 3,700*l.* is therefore still required to complete the proposed Endowment Fund.

Now that the good effect of the Bishop of the Falklands' exertions has been fully recognized in the great mercantile cities and chief agricultural holdings in South America, it is hoped that the residents there will assist towards raising this amount; but, considering the present aspect of commerce in that country, and the adverse influences both of climate and of civil war, some additional steps should also be taken in this country to complete an endowment promised to the Bishop before his consecration. Accordingly, the Committee respectfully 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 this devoted and indefatigable Bishop.

If any stimulus were wanted it might be found in the following gratuitous testimony, given by Mrs. Brassey in her charming "Voyage in the Sunbeam." When at Sandy Point on the 6th October, 1876, that lady wrote:—

"Bishop Stirling, of the Falkland Islands, has been cruising about these parts in a small schooner, and visiting the natives for the last twelve years, and the Governor here tells us that he has done much good in promoting their civilization, while the hardships he has endured, and the difficulties and dangers he has surmounted, have required almost superhuman energy and fortitude on his part."

Signed on behalf of the Committee,

CHAS. MACKENZIE, M.A.,
Prebendary of St. Paul's.
WILLIAM W. KIRBY, M.A.,
Rector of Barnsley, Hon. Secretary.

LIST OF SUBSCRIPTIONS TO ENDOWMENT FUND.

Received from 1st January, 1875, and NOT PREVIOUSLY ANNOUNCED.

		£	s.	d.
1875				
Jan. 4	Rev. W. T. Coombe, Rosario	3	0	0
„ 19	Mr. G. W. Digby	20	0	0
Feb. 23	Mrs. Heathcote ...	20	0	0
„	Susan Hooper	0	6	0
„	A Friend, per Mrs. Heathcote	5	0	0
Mch. 3	The Society for the P. C. K.	500	0	0
May 10	Mrs. Soames	20	0	0
July 26	Susan Hooper	0	10	0
Dec. 9	Susan Hooper	0	10	0
		£569	6	0
1876				
Jan. 10	F. Comyn, Esq., per Mrs. Jones	0	10	0
„	Dr. Ogle, per Miss Tell	1	1	0
„	Rev. W. H. Loyd, Valparaiso	5	0	0
„ 19	Miss Winter, per Mrs. Jones.....	0	15	0
Feb. 7	A. R. Pite, Esq....	10	10	0
Mch. 15	Mrs. Heathcote, per Dr. Marsh	30	0	0
Apl. 12	Susan Hooper	0	5	0
July 11	Susan Hooper	0	5	4
Dec. 5	Rev. H. Joy (subs.)	15	7	11
„ 8	Susan Hooper	0	10	0
		£64	4	3
1877				
Jan. 2	Rev. W. H. Lloyd, Valparaiso	5	0	0
„ 4	Dr. Ogle	1	1	0
„	F. Comyn, Esq., per Mrs. Jones	0	10	0
Mch. 19	Mrs. Heathcote, per Dr. Marsh	42	0	0
„	Messrs. Valpy and Chaplin, amount of account not recovered	2	17	6
July 30	Susan Hooper	0	15	0
		£52	3	6
1878				
Apl.	Mrs. Heathcote, proceeds of sales of work	72	0	0
July	Susan Hooper	0	5	0
„	F. Comyn, per Mrs. Jones	0	10	0
„	Susan Hooper	0	10	0
Aug. 23	The Haberdashers' Company, per Rev. Prebd. Mackenzie	25	0	0
		£98	5	0

Summary.

1875.....	569	6	0
1876..	64	4	3
1877.....	52	3	6
1878.....	98	5	0
	£783	18	9

BISHOPRICK OF THE FALKLAND ISLANDS ENDOWMENT FUND.

From 19th January, 1870, to 31st March, 1878.

RECEIPTS.

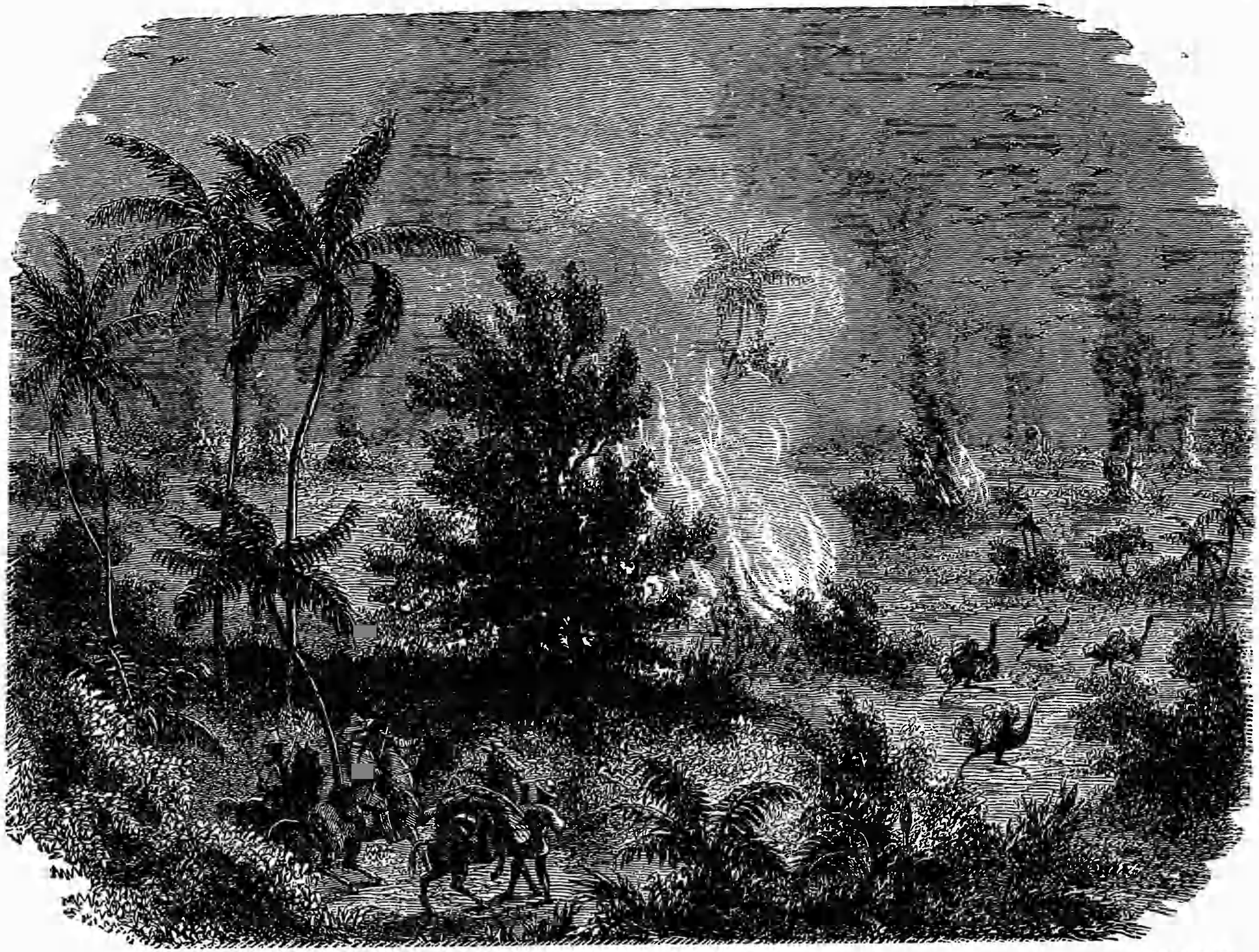
	£	s.	d.
To amount paid in to Barclay, Bevan, & Co. for Donations to Endowment Fund to 31st March, 1878.....	5421	18	1
	£5421	18	1

PAYMENTS.

	£	s.	d.
By expenses, printing, advertizing, &c.	63	4	11
By investments in sundry stocks	5055	13	6
	£5118	18	5
By balance in bankers' hand	302	19	8
	£5421	18	1

London, 1st April, 1878,

JOHN FAIR, *Treasurer.*



THE CAMPOS OF BRAZIL.

[*page* 283.

THE SOUTH AMERICAN

Missionary Magazine.

DECEMBER 2, 1878.

LETTERS.

DURING the past month letters have been received from the Revs. W. T. Duke, W. H. Shimield, F. N. Lett, W. F. Satchell, G. P. Quick, and Pastor Zinck; Messrs. D. M. Fox and W. Speers (San Paulo), H. Fisher (Rosario), J. S. Robertson, H.M. Consul, Pará, Singlehurst and Co. (ditto), H. McCaul, and Señor Moran.

BUSINESS.

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

E. Harry Woods, Esq., was elected a member of Committee.

The Right Rev. Bishop Stirling was present, and assisted the Committee with his valuable advice on several important questions.

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

FINANCE.

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

Total amount received during the month of October was 718*l.* 7*s.* 2*d.*

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

GENERAL INTELLIGENCE.

LATER news from Rosario describes the intense grief which still pervades the community in consequence of the sad loss they have sustained in the removal of their beloved pastor. Every letter tells the same tale, and shows how thoroughly dear Mr. Coombe had entwined himself in the hearts and affections of his flock.

Through the indefatigable exertions of Messrs. Cooper and Fisher, the appeal made in behalf of the "Coombe Memorial Fund" has been liberally responded to both in Rosario and Buenos Ayres, and the Fund bids fair to reach a goodly sum. For the sake of the widow and orphans we are rejoiced at this, and trust that the effort now being made at home will meet with as successful an issue. The services at Rosario, at present, are conducted by the Rev. F. N. Lett, who came down from the Cháco at the unanimous request of the community, and he will continue as Acting Chaplain until final arrangements are completed.

In Mr. Lett's last communication he had the happiness to report the completion and opening of a room, to serve as a schoolroom and temporary church at the Alexandra Colony, on ground granted to the Mission by Messrs. Thomson, Bonar, and Co. The chaplain was his own architect and contractor, and raised the necessary funds principally through his friends at Buenos Ayres. This building will be a great boon to the colonists, and will greatly help on the work of the Mission. The mention made by Mr. Lett, in his paper on the Gran Cháco, of his visit to the colony of the Waldenses, carries one's thoughts back to the beautiful valleys of Piedmont and the terrible scenes enacted there. These simple-minded, hard-working people have emigrated in considerable numbers to the River Plate, carrying with them the same faith that sustained their forefathers in their days of cruel persecution. Mr. Coombe often mentioned the pleasure it afforded him to minister to them, and the encouragement he derived from witnessing their unaffected, genuine piety.

Mr. Gybbon-Spilsbury and Mr. Shimield send satisfactory reports of their work; the former had been joined by Señor Moran, and the latter had made arrangements with the community at Salto, which enables him also to take Fray Bentos under his pastoral care. Already a considerable increase in the attendants at the church in the latter place had taken place. Mr. Shimield also reports very encouragingly on the efforts made to distribute God's Word amongst the native population. He says that there is manifestly a spirit of inquiry abroad, and that copies of the Scriptures are readily purchased. The British and Foreign Bible Society has recently sent him another consignment.

From San Paulo we have received sad news of the sudden deaths of two of the principal residents, Messrs. Dulley and Wightman. Their lives were lost in a noble effort to rescue a Portuguese servant who, whilst working in a well in an adjoining courtyard, had been overcome by the sulphurous gases collected at the bottom, and was in danger of losing his life. But alas! they themselves were overpowered by the same gases, and although on the recovery of the bodies every effort was made by the six doctors present to restore life, all was of no avail. They were beyond the reach of human aid. Great was the consternation in the city when the sad news became known, and at the funeral, which took place the following day, the demonstrations of grief were universal. As the procession passed a certain point a military salute was fired, and a band played the "Dead March in Saul." The streets were lined with sympathizing friends, and over eighty carriages joined in the procession. "Never," writes a correspondent, "was such a solemn sight witnessed in San Paulo."

The Rev. W. F. Satchell, of Morro Velho, reports a pastoral visit made to the neighbouring mines of Morro St. Anna and Santa Barbara, where he was well received and hospitably entertained by the respective Superintendents. Services and a missionary meeting were held.

A few lines from the Rev. G. P. Quick announce his arrival at San Antonio, a mining village in the desert of Atacama, *en route* to San Paulo, across the Andes. He expected to arrive at

Catamarca on October 15th, and at Tucuman two days later. His departure from Santiago was the occasion of great regret to the community, who gave expression to their feelings at a meeting at Mr. Baird's "quinta," assembled to bid him good-bye, and to present him with a magnificent album, containing the photographs of many of the congregation. The members of the Church Committee passed a series of resolutions, which will be found further on.

Mr. McCaul reports his arrival at Manaos with the "Pioneer." The President of the Province had put obstacles in the way of the Launch proceeding to its destination; but these will, we hope, be shortly removed, through the intervention of H.B.M. Consul at Pará.

And now we come to a sad piece of intelligence which has just reached us from Mr. Bridges. Briefly stated it is thus:—Some natives had come in collision with the seamen of a merchant vessel, and bloodshed was the result. The full particulars of this unhappy occurrence we shall look forward to by the next mail. In the meantime Mr. Bridges assures us that there need be no alarm on account either of the work or the missionaries. This is a cause for great thankfulness. We always feel that dear Mr. Bridges and his fellow-labourers constantly need the prayers of our friends for God's special protecting and persevering care, for although the safety of the Mission in Tierra del Fuégo humanly-speaking is now established beyond doubt, we must not on this account forget that they are isolated from the outer world and that Fuégia is but partially civilized.

Following the precedent of the past three years we beg to remind our friends that a Prayer Meeting will be held at the Office, 11, Serjeants' Inn, Fleet Street, at the commencement of the New Year, to return thanks to Almighty God for the mercies and blessings vouchsafed during the year 1878, and to seek a continuance of the same during the New Year. The Meeting will, God willing, be held at noon on January 9, and we earnestly invite our friends to meet with the Committee at the Throne of Grace.

P. W. S.

SOUTHERN MISSION.

Tierra del Fuego.

MR. BRIDGES concludes his account of the search after the shipwrecked mariners as follows:—

(*Continued from page 250.*)

"On the morrow, Wednesday, May 1st, we embarked betimes. The strong wind was lessening fast. Seeing two signal smokes on Picton Island we crossed over to gather news. On our way we saw a signal smoke rising from the north point of Lennox Island. At Picton Island we found two parties of natives, Lennox islanders and Picton ditto. These told us that three Lennox islanders had been over to New Island and had now crossed over to Lennox Island. We found these natives very friendly; they had immense quantities of dowin-abila and whale meat, and were liberal to the natives in the boat. Sitting with them on a dry bank overlooking the sea, I spoke to them of God, specially dwelling upon His love to mankind, which should make us careful of offending Him. For if we lived hating and injuring one another we did grievously offend Him, the maker and preserver of us all. Peace was made between them and James and his party. Among these natives there were four invalids, who have all since recovered.

"We heard, in response to our invitation to them to come to Ushuwia, that the natives of Gable Island dissuaded and kept them back, by telling them that the natives of these parts were planning mischief for them. I reproved the natives at Ucatoolla for this, but they passed on the accusation to other natives.

"The reason of this conduct is the desire to keep the eastern trade in skins to themselves, and to keep the natives from learning the higher value of their skins if sold at Ushuwia. The natives of Gordon Island act much in the same manner towards the western natives. Until we met these natives I had felt uncomfortable in not making further search for the lost seamen, but now learning the power of the boats, and the manner in which they went about even in rough weather, fully satisfied me they must have put off to some passing vessel, or ventured across to Le Maire's Strait or even to the Falklands. The natives suppose they have done the latter, and nothing has been heard or seen of them. We learned at Picton Island that they avoided intercourse with the natives and were seen by them only on three occasions. Among the natives we saw no traces of the strangers in the shape of trinkets or clothing.

"Bidding these friendly natives farewell, we parted in high spirits. Our stock of provisions were much added to, and the natives with us were all much gratified with the interview.

"We crossed over to the south-west shore, and continued our course along it. At nightfall we came across Henry's mother. She was returning in a canoe from the evening fishing, and she and her companion gave us such fish as they had. There was a considerable swell on the coast, and as her son and son-in-law were away on Snipe Island for shags, we gave them our help in hauling the canoe up on the shore. Here our natives took in more blubber, which is buried in a little stream here in large quantities. The owners had given us permission. Some of our party were for staying here, but I was for pushing on; so away we went. We soon passed the place where we had spent our second night out, passed the three stranded whales, purposing to pass the night on a certain sland where was a good wigwam. About 10 p.m., sleepy, cold, and tired, we reached this spot, but found the wigwam burnt to the ground; on feeling which we found it still warm. Chopping up some of the unburnt ends, we shortly had a good fire, had something to eat and drink, and having warmed ourselves again embarked. The stars were shining brightly in a cloduless sky; it was perfectly calm and very frosty, and all of us, in turn, rowing vigorously, we in due time came to Ucatoolla. Presently a few natives came down to meet us, and carrying up such things as we needed, we spent the night in Saytellan's fine dwelling, which has three compartments. On the morrow it blew hard and contrary, and I spent the chief part of it in converse with the natives. After breakfast a large number crowded in. I addressed them on our duty to our God and our neighbours, and on the blessed purposes of God towards all men, even to save all who return to Him in penitence and love, and receive His Son as their Lord and Saviour. This, I showed them, we all ought to do with all sincerity and joy. Unless we did yield ourselves to live according to the will of God, we should certainly forfeit all peace and glory. We must not only know God's will, but must obey it gladly. God claimed a loving and faithful obedience from all men, to whom He has shown such infinite love. Having thus addressed them, and warned them to break off their sins, I prayed with them, and afterwards again addressed them on their worldly matters. I showed them that the only way they could hope to improve their condition was by steady industry; that if they would work they could secure abundant supplies of food. They had many complaints against each other, and in order to right things with them I advised and directed them as follows:—To Saytellan, Quisenasan, and Tundoomama, I assigned the care of the cattle. Each one was to have his week in turn, and they were not to depute their work to others. To these men I assigned squares of land, and advised the others to choose portions for cultivation elsewhere. I pointed out to them that in other parts where there are no cattle they need not fence in the

land, but have only to dig it. At Gable Island they must enclose cultivations because of the cattle, which visit every part of the island. As wood for fences has to be brought across the channel this is a great difficulty for these not over-industrious natives. This hindrance does exist elsewhere. Again, they were overcrowded at Ucatoolla, and as there is not, and will not, be work there for many natives, it is better they should disperse. They determined to act upon my advice, which, I trust, will end in their obtaining good results from their labours. I walked to the highest part of the island, and was very pleased with the capabilities of land and sea to support a large population. The scenery is beautiful, and there are hundreds of places along both shores of the channel for the natives to settle on with every advantage. After we had dined at 4 p.m., the tide having turned in our favour, and the wind having ceased, we started. The wind, however, rose again, and compelled us to land at 9 p.m. at a place called Crab Island. Here we were again driven to use the logs of the wigwam for fuel. The next day it blew fresh, but by keeping within the line of kelp, which fringes the coast, we made many miles, and at sundown the wind died away, and continuing our course, we reached home at midnight. Thus ended our excursion. We did not succeed in attaining our chief objects, yet, on the whole, the results are happy. We know more of the country; we shall be the more ready when duty calls to go about to other parts; we have increased confidence in the good qualities of the natives, and we have been refreshed in spirit by the cheerfulness, unselfishness, and good conduct our five native companions showed. They, of themselves, proposed that Willie and I alone should use the potatoes, when they saw we had not too much to last us, and such fish as they procured they readily shared with us. The work which fell to them they cheerfully did, and I had not occasion to rebuke any of them. On the contrary, they merited my esteem and gratitude, of which I was glad to give them a token. The 'Margaret Dundas' is, I think, as suitable a boat as could be for her size. Her depth secures some shelter against cold; she is quick, but soon takes in water over the rail. She is, of course, too small for such a trip, but yet is sufficient. I am much gratified also at the greater insight I have into the manner of life the natives lead.

"Since our return we have visited Acamatoo, near Liwia, and found a large party of natives there. We went only for the day; starting at 9.20 a.m., we were back at 7.20 p.m. Mr. Whaits, Willie Whaits, Despard, three natives and myself were all the party. The scenery from Waif to Acamatoo is very beautiful. At both places natives have settled, and have cultivations, and we found a large company at either place. The natives were very friendly, and took such advice as I gave them in a good spirit; they need only the fear of God and moderate industry to enable them to live in prosperity. I should have mentioned that the potatoes Quisenasan showed me were decidedly finer than any we ever reared at Ushuwia."

IN MEMORIAM.

The Rev. William Thomas Coombe.

"*Non multa sed multum.*"

IN a letter published in the "South American Missionary Magazine," Vol. iii. p. 10, Mr. Coombe incidentally alluded to the above motto as a maxim of his own.

His life and works bore testimony to his adherence to the same principle.

On the 17th August, 1861, he left Southampton for Chile; and was employed as catechist at Lota from October, 1861, to 1866, having made a missionary journey in April, 1863 among the Araucanian Indians, of which an interesting account was published in the Magazine at the time.

On March 17th, 1867, he was admitted to the Diaconate at St. Dunstan's in the East, London, by Bishop Jackson, of Antigua, on which occasion an impressive sermon was preached by the Rev. W. H. Barlow, under whom he had studied.

In the latter part of the same year he was engaged as Missionary at Patagones, in the North of Patagonia; and was appointed in 1868 Chaplain of Rosario, the second city in importance of the Argentine Republic, where he arrived on the 11th of April, where he became the founder of St. Bartholomew's* Church, and the successful parochial work in connection therewith.

His first service on May 10th, 1868, had a congregation of only eighteen persons. The first baptism was performed on October 20th, 1868; his last on September 1st, 1878, being No. 449 on the Register.

On September 19th, 1869, he was ordained Priest at Addington, by the Archbishop of Canterbury, returning immediately afterwards to the work so beloved by himself, and in the discharge of which he became so beloved by all persons with whom he came in contact.

At the first the services were held in a room hired for the purpose in the Calle Urquiza; but on the 1st of January, 1871, a small iron church was inaugurated: and on the 29th of the same month a service was commenced in the City of Cordoba, which was the origin of the present congregation and Mission there under Mr. Gybbon-Spilsbury.

On January 7th, 1875, the foundations of the permanent Church of St.

* So named after old Bristol memories. He was thus the senior missionary of our Society, and also the senior clergyman (by date of appointment) of the Church in South America.

Bartholomew were laid; and we find him making these remarks over the event:—"How long this work has been in contemplation; thank God there is now some hope of its being accomplished. May it be the rallying-point of our people for many generations."

The church was completed all but the chancel, and opened on August 6th, 1876. The remaining portion was begun last February, being almost complete when he who had collected the money, and laboured so faithfully and lovingly for the welfare of Zion, was called away.

On the 1st of September he discharged his last duties. Morning prayer, a sermon on Revelation iii. 12, and Holy Communion; then a baptism and a funeral. On the 7th he was at rest.

There are not many things to record of such a life, but there was much in it. Untiring energy, large-heartedness, humility of mind, patient perseverance in well-doing, real progress effected in the Church's cause, an affectionate congregation plunged into the profoundest grief, his name will be cherished as a household treasure among his people, who has gained the reward of a faithful pastor, and now realizes the promise of his own last text, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

That sermon was closed with the following words, speaking of the Christian conqueror, "When his earthly warfare shall have finished, he shall be removed to the heavenly temple, and become a trophy and a monument of God's saving grace. He shall have the name of his God, which gives him a right to be there, and that new name of which we read in the epistle to Pergamos, 'that no man knoweth it saving he who receives it;' that name which is a secret between Christ and His servant, inasmuch as it expresses a relationship into the meaning of which the world cannot enter. The promise is one of secure and permanent position in God's heavenly temple. It reminds of other passages of Scripture in which individual Christians are compared to the stones of which the temple of God is built, as where St. Paul says, in his Epistle to the Ephesians, 'in whom,' *i.e.* in Christ, 'all the building fitly framed together groweth into a holy temple in the Lord, in whom ye also are being built together for a habitation of God through the Spirit.' And again, in the 1st Epistle of St. Peter, we read, 'To whom coming,' *i.e.* to Christ, 'as to a living stone, ye yourselves also as living stones are being built up a spiritual house,' a house which shall not be shaken nor moulder into decay, whose builder and maker is God; and when heaven and earth shall have passed away, these living pillars in the temple of their God shall stand, unchanged and unchangeable, everlasting monuments of God's redeeming love and sovereign mercy, for they shall go no more out for ever.

"Brethren, I trust there are those among you who know something of the Christian life, something of communion with God and of the blessedness of fellowship with His Son Jesus Christ. But how imperfect is that communion and the realization of that fellowship with what we shall know hereafter, when inheriting the promise of the text! We shall stand in the unclouded presence of God, and rejoicing in the sunshine of His love, serve Him with a worship that shall not weary, in a service that shall not tire. May the anticipation of that blessed state shed a hallowing influence upon our souls, and raise us on this Sunday from earth, and draw us nearer heaven!"

At the close of so good a life, and in view of his edifying, resigned Christian death, praying, as he died, for the work and flock so dear to him, we need add no more than the words of the heavenly voice, "Blessed are the dead which die in the Lord: for they rest from their labour, and their works do follow them!"

F. N. L.

The Gran Chaco Mission.

THE Protestant settlers hereabouts were accustomed formerly to submit their children for baptism to the Franciscan monks, who are stationed as missionaries at San Javier and El Rey; and some have been baptized by an unauthorized German (minister?) who has been going about at times, and has no very good reputation.

"Among the Waldenses here there is a worthy man who has endeavoured to keep up the motto of his old historic church (*Lux in tenebris*); holding meetings for religious worship and teaching the young. I have had great satisfaction in encouraging him.

"As an instance of the good done by the Spanish service, I may mention an Italian who, before going to Corrientes to look for work, came to me for a copy of the Spanish hymn-book, and my own little Mission Edition of Common Prayer, in order to keep up the good things he had begun to learn.

"All the people of the Republic of Paraguay, and the inhabitants of the important Argentine Province of Corrientes and Territory of Misiones, speak the Guaraní language,—a Grammar and Dictionary of which were published two hundred years ago by Father Montoya, and have lately been reprinted in Germany (of which edition I have a copy). But there is no literature in this language, though spoken by more than half-a-million people. The Gospels of Christ have never been published in it.

So much for the missions of the Roman Church. The native labourers, hunters, &c., employed in our Colonies, speak this language.

"In a former paper I have described the Malabrigo Colony. Ten leagues further north is the settlement now called Reconquista, or El Rey, from a small ruin of that name. This is where the Jesuits founded the settlement of San Geromino del Rey in 1748; and which survived their expulsion in 1768, till in 1811, on the withdrawal of the Spanish troops in consequence of the revolution of these countries, it was overrun by the Indians, and fell into ruins, its very site being unknown till discovered by my friend, Mr. Wm. Perkins, on his expedition to the Chaco in 1866. Some ancient orange trees, of unusual height and size (4 feet in girth at 2 feet from the ground), and the ruins (or rather foundations, 60 feet by 20) of the Church, are all that is left to commemorate the old settlers.

"In 1873 the present town and colony were established, having now a population of 800, including Indians, besides 320 soldiers and 30 officers: this being the headquarters of the troops stationed at this frontier to keep back the Indians. There is only one Englishman here, a gentleman who holds the office of secretary to the frontier. The Commander, Colonel Obligado, has also reduced (to use a Spanish phrase) a number of Indians (400), who live here in a state little better than among their native woods. There is a school maintained by the Government, and the Church is represented by a Franciscan monk, who lives in a wretched hut, that also serves the place of a church, and is only distinguished by a bell that is hung outside. The foundations of a church, 30 by 10 metres, laid some years back, are being overrun with weeds. The chuchu, or intermittent fever, is very prevalent here; and the horses have been swept away by the plague, which seems to have no cure, and is attributed to the poisoning of the animals' blood by a kind of fly (mooca brava), which seems to me to correspond very much to the description of the 'tsetse' of Africa.

"A few miles south of El Rey is a colony of Welsh people, fifty souls in all, twenty-one being under fifteen years. I always meet with a hearty welcome here, and have 'all hands' for a congregation. We have Welsh hymns, and service is followed by the singing of anthems and hymns, in the old strains of Cymbria, an exercise that lasts long into the night after evening service, and sends me away full of pleasure in those poor, warm-hearted people.

"Between the Welsh colony and Malabrigo is a new settlement called Cardona, after the promoter, where I had a kind reception, and a baptism and marriage. Some parts of the country hereabouts are covered with the Yatay palm, which is very graceful, and helps me to realize one's juvenile dreams of 'palmy plains.'"

F. N. L.

The Alexandra Colony.

THE great *creciente*, or flood that I mentioned in my letter published in the July magazine, has now quite subsided, and the swamp over which schooners sailed in 20 feet of water is dry again. The wild animals have returned to their old coverts, and the colonists' cattle seem to prefer the succulent grasses now springing up luxuriantly in the swamps. A good deal of wheat has been sown; and the people look forward to freedom from the locusts. The road along the mainland is also open, and admits of the diligence resuming its traffic from San Javier to El Rey, after an intermission of six months, during which the mails were carried by a solitary man on horseback, whose exertions to get through flooded camps and deep streams must have been quite exciting.

On the 6th of April last, we laid the first brick of a Mission or school house, on the ground granted by Messrs. Thomson, Bonar, and Co.

I have been architect and contractor, and after anxiously watching its progress have now to record its completion. It is an unpretending building of brick, 60 ft. by 18 ft., roofed with tiles formed of the hollowed split trunks of the black palm. At either end is a small room; the one being intended for caretaker's residence, and the other as library or office, leaving a room between of sufficient size to serve as school, reading-room, and temporary church. The windows and doors are formed with painted arches, and the woodwork is of Algamba and Simbo (a kind of cedar) wood, grown in the colony. On September 1st we had Sunday-school at half-past 8, taught by my wife, who is always at home in Sunday-school work. At half-past 9 morning service, with an attendance of 50 persons, followed by Holy Communion, a baptism, and churching; and at 3 o'clock our Spanish service. The evening service we held at the Manager's house for convenience sake. To me it has been a great privilege to have completed this building, a great step forward towards the prosperity of the colony, as well as the progress of the Mission. I have also been engaged in making plans and specifications for the church (St. Andrew's), which will, I hope, be some day erected on the same plot of ground as the school. To-day I leave for a journey to other colonies to the south of this. On my return I will remove the library to the new buildings and open the reading-room.

There are many difficulties to contend with here. The poverty of the people, the prevalence of many heartburning questions and disputes about debts, and rights, and wrongs, afford frequent cause for anxiety and discouragement. Still we must try and do our best *ad majorem gloria Dei.*

FRANCIS N. LETT.

Uruguay.

SALTO.

ENCOURAGING news from Uruguay is contained in the following interesting letter from our Chaplain there. A demand for the Holy Scriptures must ever result from the Church's "witness to truth," and that it is so here is an occasion for deep thankfulness. May the fertilizing influence of the Holy Spirit accompany the distribution of the Word of God.

"*Salto, Uruguay, August 20th*, 1878.

"The following is a list of places in my district where I have held services during the quarter ending August 20th:—Fray Bentos, Salto Mandisovi Camp, Entre Rios, Concordia, and Paysandu.

"It may enable readers of the Magazine at home to realize the extent of your Chaplains' districts in this part of South America when I state that, having summed up the distances travelled by steamer and on horseback, in order to hold the above services, I find it to be over 1,400 English miles.

"Our countrymen and other Protestants are very widely scattered, as you are aware, both in Uruguay and in Entre Rios, and large numbers can never be mustered in one place for service, therefore long journeys must necessarily be undertaken by the clergyman to bring the means of grace to a few here and there.

"In Salto there is every appearance of an increased interest in the Holy Scriptures among the Spanish-speaking population, and the 'Evangelista,' a periodical published in Monte Video, with the object of stirring up this interest, is subscribed to, and read by many in the town. Ten days ago a Spanish colporteur, of the American Bible Society, arrived here, and he says that in no place that he has hitherto visited in this country has he been received by the natives in so pleasant and friendly a manner. He quickly disposed of his stock of Spanish Bibles—one old Colonel took forty for distribution among his friends. We could not assist him with more copies, since the stock I brought out with me this year has been sold, and we are anxiously waiting for the others that I have asked you to send out.

"This readiness to buy and read the Holy Scriptures may, I think, be ascribed in some measure to the existence of an English Church here with its witness to truth, and I feel sure that the five years of godliness of life and unaffected piety of my predecessor cannot have been without an enduring influence for good.

"I see in your last yearly Report that the station of Salto was founded in 1868. At the expiration of ten years some visible result of the evangelizing efforts of your Society is naturally to be hoped for, and though it is ever difficult accurately to guage spiritual work, yet I think I may say, from the evidences I have mentioned, that the foundation of a marked advancement in true Christianity has been built here. Oh, that each one of us in this foreign land may daily endeavour to be more and more worthy of our Saviour's words, specially addressed to those going among strangers, 'Ye are the salt of the earth!'

"The Banda Oriental has been, for the last three years, under the rule —I may venture to say—the autocratic rule of a military Dictator, Colonel Latorre. During his short rule, he has, by a succession of acts of judicious legislation, won the confidence of almost all his subjects, and the admiration and respect of Europeans. He has done much to redeem the credit of the country, has introduced a silver coinage, and established schools for the poor in many country districts. Criminals are pursued, and receive the penalties decreed by justice. These are among the most prominent of his public acts, and a steady daily progression towards prosperity and civilization is noticeable. Long may the Dictator live to continue the work of regenerating his country; but long life, though it may be hoped for, may not be expected here, even though it be not shortened by assassination. Even now there are whispers abroad of an intended revolution, which can only be raised by unprincipled adventurers, and not by those who really desire their country's prosperity.

"My last visit to the Mandisovi Camp was saddened by the misfortunes of my congregation there. During the last three months more than half of their flocks have died. This excessive mortality they attribute to the previous rainy summer, and to an internal disease for which they have not found a remedy. A similar scourge some years ago decimated the flocks of the Banda Oriental, which ruined many sheep farmers, and resulted in most of the Estancieros stocking their camps with cattle instead of sheep, and they have had no reason to regret the change. The sheep-farmers in the north of Entre Rios will probably be obliged to follow their example.

"But to return to my work. I had fixed the place of service for the 21st of July on the north side of the river Mandisovi, and had only got as far as the south part of my district, *i.e.*, to the river Gualeguaycito, when a violent thunderstorm came on, and it rained in torrents all the night of Friday the 19th. The consequence was, that the small streams and water-courses were very much swollen, and we were obliged to make a long, weary, circuitous ride on the higher ground to the sources of the Mandisovi, where we hoped the river would be fordable. Even then our journey was over camp covered with water half-a-foot deep. Twenty-six miles of such riding was very trying. On arriving at the Mandisovi, we were disappointed to find that it was more like a lake than a river, and all hope of crossing it that evening was abandoned. We were therefore glad

to accept the hearty hospitality of one of my congregation, in the hope that we might be able to ford the river on the morrow, and yet reach the place of meeting in time for service.

"Looking at the broad expanse of water, we could scarcely believe that it would have sufficiently subsided by morning; yet so it was, for though the rivers rise very quickly, they as quickly subside, and by starting early we reached our destination in good time, much to the surprise of all who were there. So confident had been our host and his family that I should not be able to come to the service, that they had sent word to some of their friends that there would be none.

"The next day I spent in making a round of visits between this point and the Gualeguaycito, and the following day rode into Concordia, to be ready to proceed the next day to an estancia four leagues south of that town, to perform two baptisms.

"At Fray Bentos I have been received very kindly, and have been encouraged by an increasing attendance at public worship. On one occasion our little chapel was quite filled, and chairs had to be brought from the house to supply sufficient seats. The Fabrica is not now working, the killing season being over, so that many Englishmen who are therein employed are better able to come to church.

"W. H. SHIMIELD."

Brazil.

SAN PAULO.

FOR the following sad account of the lamentable death of two prominent members of the congregation, we are indebted to D. M. Fox, Esq., Resident Engineer of the San Paulo Railway:—

"*San Paulo, Oct. 22nd*, 1878.

"Knowing the deep interest your Committee take in the wellbeing or troubles of our small community, I lose no time in communicating to you the sad news of the awfully sudden death of Messrs. C. D. Dulley and W. F. Wightman, who in the very prime and glory of their manhood, have been mysteriously called from amongst us. Probably there were no more highly respected and beloved men amongst us than the two fine fellows whose fearfully sudden death has moved the whole city, and plunged all the English-speaking community in the deepest gloom. Mr. Dulley was a railway contractor and merchant, whose name was another word for energy, uprightness, and kindliness. He was an American, but a lover of and loved by all good Englishmen. Mr. Wightman was an Englishman, a civil engineer, who began his career on this

railway, and was chief of a district on the Rio de Janeiro line. After two years in England he had but two months ago returned, and had just been appointed engineer to the waterworks, &c., and was revelling in the pleasure of a return to work after two years' forced idleness. An able engineer and an ornament to his profession, Mr. Wightman's chief characteristic was a singularly fearless and frank disposition, and a conscientiousness which made his profession of Christianity no mere formality, but a living example, known and read of all men.

"I must now tell you how it all happened.

"On the afternoon of Oct. 9th last Mr. Dulley was superintending the fixing of a pump on a well in his courtyard, and had sent a Portuguese servant to clean up some chips from the surface of the water before finally closing it, when, finding the man did not come up, he looked and found him in the water. He called out for help, and went down by a ladder to his servant's rescue. Mr. Wightman, who chanced to be passing and had called at the house, saw his friend in difficulty and labouring to get up the ladder. He also went down to help his friend. They managed to get almost to the top of the well, when they fell back, and rose no more. You can fancy the agony of the poor mother and wife and children of Dulley!

"The cause of death was foul sulphurous air, that had been forced into the well by a process common here for killing ants. The subterranean passages made by these insects had communication with the well, and the sulphur and charcoal fumes, which are blown into the ants' nests in order to kill them, had reached the well, and the foul gases had remained there.

"I need not describe the heartrending scenes, and the fruitless endeavours to call to life again the strong men that had been thus snatched away from all that was dear to them. They were noble in their deaths as in their lives, poor Wightman absolutely giving his life away in the attempt to save that of his friend. The whole city was in consternation, and the funeral was quite a public demonstration of grief.

"On the Sunday following we had most affecting services at our little church, Mr. Chamberlain preaching in the evening a most touching sermon to a very large congregation. His text was from the Lesson for the Evensong, Jeremiah xxii. v. 10: 'Weep ye not for the dead,' &c.

"I cannot refrain from adding how glad I am that we invited Mr. Chamberlain to preach in the evening in our church, for it would indeed have been lamentable for our church to have been closed at such a time. As Mr. Chamberlain well said, 'This sad event is such a sermon as God, perhaps, never preached to any of us,' and I should have felt it deeply had the solemn teachings of such an occasion been denied room for utterance in the English Church of San Paulo.

"You will be gratified to hear that the attendance on Sunday evenings has been most encouraging, the congregations being much larger—a state of things I trust may continue.

"I will write to you after Mr. Quick's arrival. He is expected here about the end of the month.

"Yours faithfully,
"D. M. Fox."

The Campos of Brazil.*

THE campos differ materially in their aspect from the prairies of the north. Stretching on every side to the horizon, they are dotted here and there with little clumps of trees which afford shelter to the numerous wild animals of these regions. During the hot months of summer the traveller through these plains finds himself suddenly stopped by clouds of smoke and flame, and the fire runs with amazing rapidity along the surface of the campos, burning up all before it. These fires are not always accidental in their origin, for the Brazilian agriculturists frequently use, and more frequently abuse, this means of obtaining manure; vegetable ashes commanding a higher price than is usual in such a country.

Chili.

SANTIAGO.

ON the occasion of the departure of the Rev G. P. Quick, for the scene of his new labours at San Paulo, farewell was taken of him at Mr. Baird's residence. The following account is from the "Chilian Times," and will be read with interest by Mr. Quick's many friends at home:—

"On Thursday the 19th, the members of the English community of this city met at the beautiful quinta of Mr. Baird to take leave of the Rev. G. P. Quick, on his departure for San Paulo, Brazil. The fineness of the weather after the rain of Wednesday, and the object of the meeting, attracted a large number of people. After enjoying a sumptuous lunch provided by their hospitable host, Mr. Applegarth, as President of the Church Committee, presented Mr. Quick with a magnificent album containing the photographs of many of the congregation. The album bore the following inscription:—'Presented to the Rev. G. P. Quick, by his congregation of Santiago de Chile, as a token of their love and esteem for him as their pastor and friend, on his leaving for San Paulo, Brazil.

* See Frontispiece.

Sept. 18th, 1878.' Mr. Baird then, as Vice-President, read the following letter addressed to Mr. Quick by the committee :—

"'Santiago, Sept. 18, 1878.

"'Rev. and dear Sir,—I have the pleasure to communicate to you the resolutions adopted at a meeting of the Committee of the English Episcopal Church, held on 29th August last, and which are as follows :—

"'1st. That the Committee deeply regret the departure of the Rev. G. P. Quick from Santiago.

"'2nd. That the Committee sincerely hope that Mr. Quick's separation may be only a temporary one, and that ere long he may return to his Santiago friends. During his absence the Committee intend to carry on amongst themselves the service of the Church, trusting that by so doing they may be the sooner in a position to welcome Mr. Quick once more amongst them.

"'3rd. In bidding farewell to Mr. Quick the Committee beg to express to him their best wishes for his future happiness and success; and it is their duty and pleasure to inform him that his faithful ministry and courteous kindness have obtained for him the respect and esteem of his congregation, and that he leaves Santiago beloved and regretted by all.

"'4th. It was lastly resolved that a copy of the foregoing resolutions be forwarded to the Secretary of the South American Missionary Society, with the request that he would have the same published in the Society's Magazine.

"'Assuring you of the great pleasure it affords me of being personally the medium of transmitting to you the above resolutions, I beg to remain, Rev. and dear Sir, yours, &c.,

"'FRED. S. GOLBORNE, *Secretary*.'

"Mr. Quick replied in an address as eloquent as it was impressive. After enjoying a very agreeable afternoon, and bidding 'good-bye' to Mr. Quick, the company separated."

Lee and Blackheath Association.

THE Quarterly Prayer Meeting of this Association was held on October 26, at the house of Mr. D. Couty, 3, Northbrook Road, Lee.

The Right Rev. the Bishop of the Falkland Islands presided, and there was a very large gathering of friends.

The proceedings were opened by singing the well-known hymn—

"Spirit Divine attend our prayer."

After which the Bishop briefly addressed the Meeting on the occasion that had brought so many together, and then read a portion of God's Word.

The following introductory remarks were read before each subject :—

SUBJECT I.

ROSARIO, &c.

"A recent dispatch brings the sad tidings of the death, in the prime of life, of the Rev. W. T. Coombe, our Chaplain at Rosario, where he has ministered ten years, and raised a church, and was building schools.

"We shall be forgiven if we quote two or three lines from his early despatches home in 1864, as an example of the spirit in which he began his work, and by grace has closed it.

"His flock greatly mourn their pastoral loss, and in a few days after his death subscribed 240*l.* on behalf of his widow and children.

"Deaths and fevers, and commercial difficulties, are indeed ever disturbing our arrangements in respect to our clerical labourers and their fields of work, which call importunately for thoughtful prayer. But the message of the risen Lord to His Church was, 'I know thy works, and thy labour, and thy patience.'

"Your prayers are asked, 'That by the Divine guidance suitable men may come to our help, and that such only may be chosen; that suitable fields of labour may be selected, and that the Spirit may richly be poured out upon the Bishop, the pastors, and the flocks abroad, and upon the Church at home.'

"And further, your prayers of sympathy and condolence are asked for the bereaved church at Rosario, and for the bereaved widow and family."

SUBJECT II.

THE SOUTHERN AND THE NORTHERN MISSION FIELDS.

"The steady progress of the Society's Missionary work among the Indians of Tierra del Fuego, and the hopeful growth also of the new station amongst the Indians of Amazonia, are subjects for devout thanksgiving.

"The Gospel is softening the heart and civilizing the life of the Fuegian, and deeds of violence are manifestly fewer, and there is safety and even kind treatment for the stranger cast amongst the far-distant tribes as well as among the near. The change since the noble missionary, Captain Allen Gardiner, and his comrades, laid down their lives there is indeed great and cheering; it is indeed great since, at a more recent date, one who is present stood for months alone there, with his life in his hands and prayer on his lips, for the conversion of these heathens to God; and the long cry of the Church,

'In every land, and every tongue,
Let the Redeemer's name be sung!'

has had its answer and its echo for some long time here. Yes, everywhere it is found true, 'the blood of the martyrs is the seed of the Church.'

"From the Amazons also we have good tidings from dear Mr. Duke, that he is well, and progressing with his hut-buildings, and the education of his Indian children. Mr. McCaul, in charge of our Pioneer Steam Launch, has arrived out well; and last week, Mr. Resyek, with the Indian youth, Irima, sailed from Liverpool to rejoin the Mission.

"You are asked to join in thanksgiving to Almighty God for the encouraging blessings and mercies bestowed on the Society's missionary labours amongst the heathen, and to commend the labourers there, and them also now on the sea, to the Divine keeping."

SUBJECT III.

FUNDS.

"The receipts for the completed nine months of the year are several hundred pounds short of those of the last year; whilst the unavoidable expenditure has been some hundred pounds greater.

"It becomes not believers to be anxious, but diligent and watchful.

"Commercial distress may account for but does not remedy this deficit. A wider circulation of the Society's literature may help to do so; more habitual reading of the Society's monthly periodical (price one penny) may help to do so; additions to the list of our annual subscribers, and of our juvenile collectors, is the practical mode of ensuring it.

"Your prayers are asked, 'That the Lord may be pleased so to add to the number of the Society's 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 faithful and vigilant in the administration of them.'"

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

Beckenham and Shortlands Association.

THE Quarterly Prayer Meeting of this Association, in connexion with the Prayer Union for South America, was held on November 4, at the house of Mr. C. Hill, Oak Grange.

The subjects were those given in the November Magazine.

The Rev. W. Welsh, Vicar of Christ Church, presided, and there was a very fair attendance of friends.

"While we have time let us do good unto all men."

LIKE a sorrowful knell did these words sound in our ears a few days since when, circumstances recalling an effort contemplated in behalf of a friend, one of God's labourers, the remembrance came that he had been removed by death, and was now beyond the reach of our sympathy and help; and is it not, alas! often thus, that we have reason to mourn over the things left undone, which we ought to have done?

That young man, full of promise, who seemed interested in the subject of religion, over whom we knew we might have exerted an influence had we only taken a little trouble to do so; but there were difficulties in the way, and we yielded to them, and put it off to a more convenient season, and soon the tidings came that sudden illness had carried him away, and our opportunity was gone for ever.

"*While we have time.*"

That poor woman, whom we were always intending to visit, but that so many other occupations intervened, and we could go to her any day. One morning the tidings come that she has been seized with sudden illness. We hasten to her bedside; but the vacant look and evident unconsciousness show that our presence is of no avail, and words and acts of kindness are all too late to soothe the departing spirit.

"*While we have time.*"

That friend in trouble or want, to whom an expression of love or a little assistance given would have been cheering in his affliction, or have tided him over a difficulty. We withheld it from no positive unkindness, but a spirit of procrastination, or some similar reason, until we hear he too is beyond the reach of earthly kindness or help, and we grieve uselessly over our neglect.

"*While we have time.*"

That lonely missionary, who, amid the trials and privations of his far-off post, and its great isolation, feels cut off from the people of God—or, at least, from all he has held dear in the past—and who yearns for an expression of sympathy from some of the many friends of the Mission at home. We think of him often, it may be, and intend some day to write and tell him how much we like to read his journals in the Magazine, with what interest his particular sphere of labour inspires us; and we purpose, at the same time, to send a contribution towards the erection of his church or schoolhouse, or a box of clothes for his school children. Conscience is quieted with the good intention, the months and years 'pass by, and presently the tidings come that the weary worker has gone to his rest, and the missionary to his reward. And our help?

"*While we have time.*"

That far-off Mission-field. Whilst listening to the address of one who had laboured in it long and earnestly, our hearts burned within us. He pictured vividly the great spiritual destitution of the people; the fearful uncertainty of life in many parts of the country, and the great importance of entering speedily on the many and hopeful openings for the spread of the Gospel. There was indeed a work going on, but owing to the feebleness of the instrumentality employed, it was as nothing compared to the need, and he besought increased help. We felt stirred up; we would deny ourselves, and make every possible exertion in this cause. We would no longer yield to the spirit of indulgence or procrastination, and would seek to interest all around; but as time passed, and the same difficulties met us as before, our enthusiasm cooled down, and we became discouraged,—hoping and thinking that another year we should probably do better, we let the present opportunity pass, and meanwhile souls pass into eternity uncared for as before, and the lonely workers in the Mission-field fail to receive the encouragement we might have given, or it may be the hand of sickness or death is laid on ourselves, and we realize the solemn truth that our working day is over.

"*While we have time.*"

Oh, Friends! is it not sorrowful that souls should perish daily in the sight of God's workers, and that their hearts should sink and be discouraged (for they are but human), and that the hands of those who control the work should be tied, and unable to send them further aid; whilst so many of God's people at home, even though admitting the duty of increased self-denial and exertion in His cause, and the great need for it, defer making the effort for the present, vaguely hoping for better things in the unknown future—a future on which they may never enter? The passing year, our fleeting lives, the wondrous events taking place in the world around us—which lead to the belief that "the end of all things is at hand"—do they not seem, with one voice, to call on us to work earnestly, heartily, untiringly—"*While we have time.*"

"For the night cometh when no man can work." K. J. G.

PRAYER UNION FOR SOUTH AMERICA.

The following are the suggested subjects for special prayer, on Monday, December 2:—

I. For the Rev. G. P. Quick in his new sphere of work at San Paulo and Santos, Brazil.

II. That the Committee may be rightly guided in their choice of a successor to the late Rev. W. T. Coombe, Rosario.

III. That the needful funds for meeting the liabilities at the close of the year may be forthcoming, and that a blessing may rest on those who are engaged in advancing the interests of the Society at home.

Gleanings.

"WHEN God hedges up our path, His hand is as conspicuous, and His power and His wisdom are to be acknowledged, as much as when He opens to us the widest door of usefulness. Shall not the Judge of all the earth do right? It is enough for us to know that it is the Lord, and that He never cuts short any work which He has commanded us to undertake, but for some gracious and wise end. What we know not now, we shall know hereafter. We can never do wrong in casting the Gospel net on any side, or in any place. During many a dark and wearisome night, we may appear to have toiled in vain, but it will not always be so; if we will but wait the appointed time, the promise, though long delayed, will assuredly come to pass. We can know, no more than Peter did, at what time, or on what side of the vessel, we are most likely to meet with success: but this one word I will add, Having cast the net on one side, let us not slothfully and unbelievingly relinquish the work, but committing ourselves, and the heathen whose souls we seek, afresh to the direction and tender mercy of our covenant God, let us now cast it in humble confidence on the other side; and who can tell but the same gracious Saviour who commanded success to the disciples on the sea of Tiberias, will vouchsafe so to ordain strength out of our weakness, that we shall have cause to admire the riches of His grace, and to exclaim, What hath God wrought?"

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"The Lord in His providence has seen fit to bring us very low, and to remove many of the blessings which we have so long been partakers of: but all is in infinite wisdom, mercy, and love. He knoweth our frame, that we are but dust, and will with every trial impart to those who commit the keeping of their souls unto Him strength sufficient for their day. How have I abused the manifold gifts of God! How unmindful of the daily comforts which I have so unremittingly experienced, although unworthy of the very least of them. I know, O Lord, that there is a deep necessity for this trial, or Thou wouldst not have sent it; and I humbly beseech Thee to vouchsafe to me the full benefit which Thou dost design in it. Make me to see myself in the light of Thy Holy Word, to search and try my heart by it; and may Thy Holy Spirit work in me the grace of true contrition, and renew in me the graces of love, faith, and obedience. Let not this Mission fail, though we should not be permitted to labour in it; but graciously raise up other labourers, who may convey the saving truth of thy Gospel to the poor blind heathen around us. Grant these my humble petitions, I beseech Thee, for the sake of my Saviour Jesus Christ."

(*Extracts from the Journal of Capt. Allen Gardiner.*)

HOME PROCEEDINGS.

THE arrival of December reminds us how nearly the year has run its course, and we have little doubt that our various workers find, as we ourselves do, that the years as they pass over our heads follow each other with accelerated speed. To the believer this need cause no feeling of pain, provided he can honestly tell himself that the year has seen an advance in his own spiritual life and his work for the Master. From what we know of our Hon. Secretaries, we think that many of them, at all events, will have the happiness of feeling it to be so with themselves and their work for our Society. It is not our intention now to review our work for the year, but we may just state our belief that at its close it will be found to have been the busiest the Society has ever known so far as "Home Work" goes. The past few weeks which at present call for notice have certainly been crowded with a variety of meetings and sermons in all parts of the country. The October return showed 55 of the former and 44 of the latter, the largest number we remember to have seen taken in one month during the Society's existence. The Irish work was at length brought to a close on November 7th, and Mr. Mills returned to his own district after a tour extending over no less than 68 days, being the longest period one deputation has ever *continuously* devoted to Ireland. The only important Association visited in the North was Kersal, where our Bishop preached on November 10th. In spite of rain and storm, £48 was collected after the two sermons.

The principal feature to note in the Midland District was the sermon on the 17th in Lincoln Minster by Dr. Stirling. This makes the third cathedral opened to our Society during his Lordship's present visit to this country; and though the collections may not be so large in a cathedral as in some of our good suburban churches, yet the advocacy of our cause in these venerable structures brings its claims before persons to be reached in no other way, and withal gives a prestige to the Society as (to use the Bishop of London's words) "a part of the organized missionary machinery of the Church of England." An interesting incident occurred at Lincoln. A "working man" placed his silver watch in the plate, thereby, like the widow in the Gospel, setting an example to wealthier persons. We have not time to dwell on the various arrangements made and carried out by Mr. Welby, but we may observe that, meeting him at a recent committee, we noted that there was not a week up to the end of the year in which there was not more than one entry in his pocket-book of places to be visited, and many of these, we are glad to say, new openings.

In the South, not to mention a large number of dissolving view or magic lantern lectures delivered by Mr. Farmer in the metropolis and its suburbs, Bishop Stirling has advocated the cause of his diocese at Cheltenham, Lee and Blackheath, and Old Basing, while our good friend Mr. Adams kindly undertook our sermons at Christ Church, Tunbridge Wells. We are truly glad that that Church sticks by us, for without it our Hon. Secretary there would have scant public recognition, it being found impossible to organize a meeting in that important Association. Sermons or meetings, or both, at Odiham, Clayton, Keymer, Pinner, Goring, Aldershot, Malden, Barnet, Woodford, and St. James's, Plumstead, are among the long list of those taken in the last few weeks, Odiham and Pinner being perhaps the most encouraging new openings. Amongst these we must not omit a crowded and successful Drawing-room Meeting, at the house of Mrs. Witherby, the Glebe, Blackheath.

In conclusion, we would remind our friends of the "Day of Intercession for Foreign Missions;" perhaps we ought to say "days," for owing to St. Andrew's Day falling on a Saturday, various days in the following week will perhaps be observed in different places. Whatever day our friends select, we would ask them to give a large place in their hearts and prayers to the work of our Society. If this be done, we have no fear but that He to whom belong the silver and gold will bless and acknowledge our work in South America.

H. S. A.

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