



LONGWOOD HOUSE, NAPOLEON'S RESIDENCE IN ST. HELENA.

present difficulties. Under these circumstances, is it any wonder that any Church work should fall off? And were it not for the valuable aid rendered by the Society for the Propagation of the Gospel, so long and so generously given, certainly much of our work must cease altogether.

Should the Government see fit to withdraw what few troops now garrison our shores, as is anticipated, this, together with the laying of the cable to Ascension, I fear, will prove the death-blow to poor, struggling, penurious St. Helena.

But, in spite of our poverty, and all that now stares us in the face, there seems a decided improvement in the morality of the people, and a greater interest exhibited towards Church work generally."

At a place called St. Paul's, the Rev. F. H. Baker has a population of 2,000 under his charge. He writes in a similar strain of the poverty of the island, and has had an additional trouble in the shape of illness, which has much hindered his work. The fourth missionary of the Society in the diocese has his station, not in the island itself, but in remote Tristan d'Acunha, an isolated rock in the Atlantic.

The present Bishop, Dr. Welby, is the second occupant of the See, which he has held since 1862. Among these poor people of St. Helena there is work, in its measure, important and valuable, which should be done, and would be almost impracticable without aid. Here is not, it is true, a case of helping the foundation of the Church in colonies where the future is full of prosperity, as has been the case in Australia and New Zealand, and Eastern Canada, and will doubtless be the case in Manitoba and other colonies which are being liberally aided now. Nor is it a case of Missions to the heathen in Asia or Africa. It is simply that the mixed races of St. Helena have been brought into the fold of the Church of England, and in their poverty cannot yet stand alone.

THE TIERRA DEL FUEGO MISSION.

By REV. COMMANDER ROBERTS.

THE same hand which gave North America to the British and Protestantism, handed over the States of the South American continent to Portugal and Spain and to Roman domination. No greater contrast could be drawn of the benefits relatively to the human race of these two religions than the study of the history of these two great continents. Material and intellectual progress, factories, mills, roads, bridges, railways, steamboats, telegraphy and the telephone mark the high state of civilization of the one; no intelligence, no progress, low standards of morality, bondage and gross superstition mark the degeneracy of the other.

The one has freedom of worship and the pure Gospel preached, the other a formidable antagonism to the Word of God and universal spiritual destitution. Chili first threw off the yoke of Spain in 1818, and threw off with it the tyranny of the priesthood, and as a natural result has developed a new life.

Brazil, which covers half the continent, followed in her wake in 1822 and declared her independence of Portugal, and is under a free constitution, gradually assuming a condition which bids well for its future.

In 1846 when Capt. Gardiner was in Bolivia he received a warning letter from the British Consul, "Allow me to observe that fanaticism is at its height and as active as it was in the dark ages. I plainly tell you if you persist in your work you will run the risk of being assassinated, not by the Government, but by the clergy whose ignorance and intolerance are incredible."

When in 1861 the English community at Sota built a room to serve as church and school the laws of Chili were against them, and a mob collected to burn it down when it was first used for