

Colon and Panama, enjoys occasional services from clergymen of the Church of England, under the care of the Bishop of Jamaica. We are informed here that since the work on the canal has been suspended Christian work has also stopped. It will be some time before anything can be done there on account of the overturning of all relations there. I was told by natives in Colon that no work was done there for Spanish-speaking people at any time; but that English-speaking ministers of different denominations had held occasional services there for years. The Isthmus is almost as much separated from the rest of the Republic as if it were a different nation. The only communication is by sea, and as its ports are free, all articles coming from there pay duties in the other ports of the country as if they came from some other nation.

2. The only other missionary work is under the care of the Presbyterian church in the U. S. A. (North). The mission has two stations, viz: Bogota and Barranguilla. (1) The Bogota station's work has been carried on for some thirty years. It is conducted by Rev. M. G. Caldwell and wife (now visiting in the U. S. A.), Rev. J. G. Touzeau and wife, who expect to open a new station as soon as Rev. Mr. Caldwell returns, and Miss M. B. Franks, in charge of a school for girls. There are several native helpers, none, however, ordained. A teacher for a boys' school and a teacher for the girls' school are expected in June or July.

(2) The Barranguilla station was opened last year. My wife and I are the only workers on the field connected with our mission board. There is an independent worker, Mr. A. H. Erwin, who has been here for a number of years supporting himself on a small property that he has by cultivating it and selling fruit and by teaching a small school. Not being an ordained minister and being a

Presbyterian, he welcomed us and assists us all that he can. Very little work has been done outside of these two centers, chiefly because the force has been too small; and what has been done outside is chiefly seed-sowing by the wayside, without time to wait for the harvest.

The position of the Government is simply to permit us to live and work. It is conservatively Romanist, but grants religious liberty, and punishes any assault that may be made on us or our services. But it prohibits us from openly attacking the Roman Catholic dogmas by the press, and virtually prohibits the same in spirit.

A portion of the people are conservative Roman Catholics, and will not allow us a chance to preach the gospel to them, but the majority are willing to hear what we have to say. Nowhere are we ostracized in society, but can be on visiting terms socially with even the strictest of the people.

In the larger cities in the interior living expenses are very high, much more so than in the United States. Rents, clothing and living (necessary expenses) are high. Here on the sea coast these are not so high, but still it costs more to live in the same comfort than it does in a city of the same size (30,000) in the United States of America. Still, I believe that self-supporting missionaries, especially if they had a small capital, could maintain themselves here and do great good. Mr. A. H. Erwin is an example of this. A good gardener, with \$2,000, could buy a plot of land and support his family very well. A photographer, builder, carpenter and others could make a living. There are Americans here in business who make a good living on a small capital stock-raising, buying and shipping produce to New York, and others in the fruit business. Why could not Christians do this for Christ's sake? I am here at the port of the country and would be glad to