

soon became apparent that this was impossible, and so he and his wife, up to the present time, have confined their work principally to Saboba and Potraro. At the latter place the spiritual ground had already been broken. The Government-school-teacher, Miss Sarah Morris, had, with great devotion, in addition to her regular work, opened a Sunday-school, and has since assisted the missionaries faithfully.

The greatest difficulty has been experienced in securing the right to erect mission buildings. The titles to property are very insecure and uncertain, and the Indians are exceedingly suspicious of all papers, having learned by sad experience that the signing of papers with white men has often resulted disastrously to them. Finally, however, in December, 1889, the necessary land was secured, and, at last accounts, the logs for the missionary home were being hauled.

But in the meantime the missionary was not idle. The three languages used are the native Indian, the English, and especially the Spanish. Preaching as best he could, either directly or by means of an interpreter, he strove to bring home to these Indians the glad tidings of a Redeemer. And wonderfully has the Lord blessed the message of his servant. On October 24, 1889, he was permitted to baptize twenty-seven children and young persons, many of whom had been scholars in Miss Morris' Sunday-school. At subsequent meetings adults began to rise and ask to be brought to Christ. The missionary writes. "We tried to use our utmost discretion in selecting these candidates for baptism, and, as later experiences have proved, the baptism of these persons was the best step which we could possibly have taken at that critical time, for it gave us a hold upon the people, which others (presumably Romish Catholics) were unable to wrest from us, though effort was made in that direction. We at once formed all the young people of suitable age into a class for special catechetical instruction (preparatory to confirmation), and have since been adding a number of older people who desire to join our (Moravian) communion, so that by the coming (April 6, 1890,) Easter Festival we hope to have about thirty communicant members as a working force and nucleus."

Surely this is an age when the Word of the Lord at once enters the hearts of the once stolid heathen. The time of dreary waitings seems to be passing away. No sooner is the message proclaimed than eager hearts accept the glad tidings.

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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In the Evangelical (Lutheran) Church of Russia interest in missions had experienced a delightful increase, and a sort of Missionary House for the Russian colonies of Southern Russia was in course of establishment, when suddenly, by command of the sovereign, the Lutheran pastors were forbidden to hold any further missionary festivals, or to collect or send out money for missions. But what has been the result of this prohibition? This: that in many congregations where hitherto nothing has been done for missions, the people now begin to ask, What then are these missionary festivals that are not to be held? We have never celebrated such a one yet! That thus the indifferent are awakened. Furthermore, that many friends of missions now feel themselves impelled to give yet more than hitherto, and, finally, that the clergy as a body have distinctly declared that missions are a command of the Lord Jesus, which is obligatory for every church and for every Christian, and which no human command can annul. They do, it is true, submit meanwhile to the will of their Czar, but at the same time they urgently petition for a revocation of