

filled up and the work went on. Ten died on St. Croix in a few months, but Zinzendorf only sang in German verse: "Ten have been sowed as if lost, but upon their bed (seed-bed) stands 'This is the seed of the Moors,' " while twelve were on their way to take their places. Six died in a few weeks on St. Thomas in 1817. The same day on which the news reached Bethlehem, Pa., eight volunteered to take their places.

Such consecration had to tell, and their work spread from island to island; but then their stations were often devastated by hurricanes, earthquakes, droughts, and famines, but nevertheless they kept on.

Gradually the opposition began to die down. Planters began to see that the Christian negroes were more faithful and reliable, and that they brought better prices in the slave-market (*sic*), and, by the by, to this day "Moravian" negroes are particularly sought after as servants.

Thus for over a century the missionaries labored among the slaves, until finally the Day of Emancipation dawned—in the British Islands, August 1st, 1838, in the Danish Islands in 1848. On the night of July 31st, whatever may have been the disturbances among the heathen negroes, the Christian negroes gathered in their churches and spent the solemn night in praise and prayer. Their watchers were stationed on the surrounding hills to report the first rays of the sun that was to rise upon the day of freedom, and when their halloujahs heralded that glorious dawn, the worshipping congregations poured forth, praising God with loud voices that the year of jubilee had come.

Up to that time there had, of course, been no possibility of self-support, and in spite of all the help received from truly Christian planters, the work was beset with numberless difficulties. The mission made great strides in the following years, but the problem of self-support is being solved but very gradually. As laborers receive in some islands only 19 and 20 cents a day even

at this time, it is easy to see with what difficulties the work is surrounded. Nevertheless, the Moravian missions expect to be constituted an independent province of the Unity, on the same footing with the home provinces, by July, 1899, and are receiving but little support from Europe and America now.

There are at this time but very few absolutely heathen negroes on the British and Danish islands. Nearly all are nominally under the care of some church; but remnants of African superstition can be found among many, and sorcery is still practised by some. Sexual immorality, the awful legacy of slavery, is their besetting sin. The actual church-membership of the Moravian missions is not large, because of the strict church discipline exercised; but the rules of the Church are very rigid in this respect.

Another peculiar phase of the work at present is the unfortunate caste feeling that has grown up between the "colored" and the "black" people. The blacks are those of unadulterated negro descent; the colored are those with white blood in their veins. The latter, little realizing that their color testifies to their parents' shame, look down upon and despise their black brethren. The "colored" people are, on the whole, more intelligent, but they are slower to become genuine followers of the Lord Jesus.

On the island of Trinidad, which has but recently come into renewed prominence, there are a large number of heathen coolies imported from the East Indies, numbering over sixty thousand, almost slaves, and sadly needing the blessed Gospel of Jesus Christ.

The Moravians have a large number of native helpers and teachers educated in their theological seminary in St. Thomas, and in their normal school for male teachers in Jamaica and for female teachers in Antigua and Jamaica.

The Moravians entered the islands of St. Thomas and St. John in 1732; St. Croix, 1740 (these three are Danish, all the rest of the islands on which Mora-