

punishing those slaves who had committed crimes on Sunday, twenty, thirty and even more being hanged ; but since the Gospel has been preached to them, scarcely two are hanged in the whole year, and these, for the most part, are strange negroes who have not been long on the island."

The year following the establishment of missions in the West Indies the Moravian Church pushed out her laborers into the Arctic regions, and a mission to Greenland was begun. In 1733, Christian David, "the leader of emigrants from Moravia, who felled the first tree at Herrnhut," accompanied by two cousins Stach, set out for Denmark, on their way to the frozen north. With no earthly store, and troubling themselves very little with the question how they should reach their destination, they went forward in the name of the Lord. "How do you propose to procure food in Greenland?" they were asked. "By the labor of our hands and God's blessing," was their heroic reply.

Reaching what an English explorer, John Davis, has called the Land of Desolation, where "the great ice rivers of Switzerland" are "dwarfish beside Humboldt's glacier, which has a breadth of sixty miles," whither they had been preceded by the cultured and faithful Danish missionary, Egede, from whom they received a cordial welcome, our Moravian heroes began their work. They proclaimed their message to men and women to whom "life is a mere struggle for existence," and whom environment had made phlegmatic, "as if their constitution had been touched with frost." The trials the missionaries endured are almost indescribable. When starvation threatened them, the Eskimos refused to sell them food. "Your countrymen," the natives often protested, "must be worthless people, since they

send you nothing, and you will be fools if you stay here."

In the fifth year of toil and sorrow, nearly sixteen years after the arrival of the first missionary, Egede, in Greenland, the first well-defined instance of conversion occurred. One day a Moravian missionary, John Beck, is copying out a translation of the gospels, "when a company of native Southlanders . . . call and wish to know what is in that book." The story of the redemptive work of God through Christ is told, and one of their number, Kaiaruak, accepts the salvation thus presented. From that hour the work made steady progress, until the entire native population was evangelized. Well has William Cowper sung of Moravian courage and faith as exhibited in the planting of these mission fields :

"Fired with a zeal peculiar, they defy
The rage and rigor of a Polar sky,
And plant successfully sweet Sharon's rose
On icy plains and in eternal snows."

The Moravians were equally heroic and prompt in the establishment of missions in Labrador. The triumphs of the Gospel amongst the diminishing people of this sterile region have been marked. In 1763, owing to the cruelty of the Eskimo pirates, navigation was unsafe along the Labrador coast, and no Europeans dared to pass a night among the natives. Now hospitality characterizes the people, who have been transformed from savages into Christians. No longer are the aged and infirm put to death, but are cared for with true-hearted love.

In severity the climate of Labrador excelled even that of Greenland. The Eskimos bore a worse reputation than the heathen Greenlanders for treachery, superstition and savage ferocity. "The traders," says Dr. Hamilton in his *History of Moravian Missions*, "put forth every effort to keep