

spite of all medicine and all our prayers, died. Almost at the same time the child's grandfather was attacked by a very long and painful eye-trouble, so that he was almost beside himself for pain. Under these circumstances the confidence of the family in the cause of Christianity suffered a great shock, yet thus far they have continued uninterruptedly faithful in coming to church. How earnestly, in such cases, one is tempted to wish that he had the apostolic gift of healing."

—It is sometimes said that in Greenland the Danish Lutherans and Moravians have baptized the last heathen Esquimaux. This, I believe, is true as to the natives of the West Coast. But lately the natives of the East Coast have been coming across to the Moravian brethren. This inaccessible region was once far milder in climate, and was, as we know, the seat of a flourishing Danish colony, from which Eric the Red, or his son (I am not sure which), is said to have come down along the shore of New England. But some 600 years ago a sudden lowering of the temperature took place; long piles of icebergs began to line the coast; the last bishop of the colony consecrated at Trondhjærn, in Norway, set out for his diocese, but neither he nor his people were ever heard of again. Whether these Eastlanders that are resorting to the Moravians are a mixed race of Eskimos (Esquimaux) and these old Northmen, or pure Esquimaux, I do not know. It is said that a European has lately made his way across Greenland from east to west. If so, we shall know more about the region so long mysteriously secluded. Missionary A. Riegel, in the *Calcer Missionsblatt* of June, 1889, writes: "Having been able in my last report to give account of 6 newly baptized Eastlanders, this letter will report 50 additional baptisms of heathen. The first family dwelt very quietly among us, and we took a good deal of satisfaction in them, although they were little enough advanced in Christian knowledge. The man had a boat, indeed, but got little by it, so that the family was none too rich, especially as in the winter the man fell sick. The sickness increased till spring, and then the Lord took him to Himself. He felt disquieted in view of his family, but was glad to go home. The countrymen of this man, who had returned to the East Coast, kept their word and came back. In September they came to this station and made ready for living here by putting up three houses: expressing the desire to become Christians, they received catechetical teaching, and at Easter were baptized.

'Unhappily they were very sick and wretched, and several died; nor did they earn any too much, for there were fewer seals and birds than usual. As this naturally implied a scarcity of winter provisions, it came sometimes very near to famine with them. Since May all the people, the newly baptized among them, are at the summer-grounds, that is, the seaward islands: yet unhappily we only hear of a very scanty take of seals. This raises forebodings for the coming winter, yet the Lord may secure them an ample autumn fishery. How these neophytes will develop spiritually, remains to be seen. We cannot expect that all will turn out to be of the best quality.

"You believe that there must come a time when the Greenlanders can maintain their churches and their Christianity without European pastors, even though under European oversight, 'and with European money.' If you had added this last, I too should not doubt of the possibility. That the Greenlanders will themselves voluntarily meet the costs of their churches and schools, only he can believe who does not know the Greenlanders. But it will be practicable to maintain paid catechists, upper and lower, at the different settlements, to work under European direction. I believe that is the aim of the Danish Mission, because they can secure hardly any pastors or missionaries for Greenland."

There we see Christianity struggling to live, chiefly because the race that professes it is struggling to live.