

Promotion of Christian Knowledge sent a printing-press as well as a liberal donation of money, the first gift of a long series. Before the death of Ziegenbalg, in 1719, Schultz had come to India, another man of God as gifted and devoted, to take up his work, and in 1750 Schwartz made his advent, who possessed not only gifts and graces truly apostolic, but the powers also of an accomplished scholar and statesman. By him and his helpers the work was enlarged upon every side, and it is estimated that by the end of a century not less than 50,000 converts had been made.

In 1714 this same Danish king established a college of missions. Two years later he opened a mission in Lapland. And it was during these same years that in northern Norway the soul of Hans Egede was pondering a great question night and day. For thirteen years the Macedonian cry had sounded in his ears; he longed to undertake something in behalf of the perishing in Greenland, and sought eagerly for means to betake himself thither. He petitioned Frederick for aid, and in 1717 resigned his pastorate in Waagen and made his way to Copenhagen. And finally, by sheer persistence having conquered every obstacle, he set forth in 1721 and entered upon a fifteen years' course of spiritual and physical suffering, with but slight measures of success attending.

And now the Christian world was to behold yet another notable step forward in the sublime march of missionary progress. And this also was closely connected with Denmark, King Frederick, and Francke. The Renewed Moravian Church had been in existence at Herrnhut only ten years, and numbered but some six hundred souls, when Zinzendorf, who had felt profoundly the influence of the pietistic movement which centred in Halle and Berlin, paid a visit to Copenhagen at the coronation of Christian VI. While there he heard that the settlements which had been maintained in Greenland, *being financially unprofitable*, were to be broken up and the missionaries called home, and he also saw two Eskimo converts whom Egede had baptized. Moreover, it came to his knowledge that the sister of a negro whom he met was a slave in St. Thomas, and with other wretched beings was famishing for the Bread of Life. This tiny mustard-seed had fallen into soil most fruitful, and was destined to bear a plentiful harvest. The story was repeated in Herrnhut, and in a few months five heroic messengers of peace were ready and eager to endure all and risk all for Christ, whether at the frozen north or under the tropics, and in the latter case expecting success only at the cost of suffering themselves to be sold into life-long slavery, and ready to die if only able to save a single soul! And such was the inspiring and most remarkable genesis of Moravian missions. Nor has the spirit changed, nor has a halt been called from that day to this. This little church went on in faith and love to start "more missions in twenty years than all the Protestant churches together had in two hundred." Dr. Warneck justly deems Francke and Zinzendorf "the fathers of the modern mission to the heathen." And further, he declares of the latter that "He is the first in modern times on whose heart lay day and