

to its funds, nearly £1000 for various translations of the Bible, and at his death left £5400 "for the propagation of Christianity in infidel and unenlightened nations." It was in this period, too, that Cromwell devised his scheme, which though futile, was yet grand, for uniting all Protestant peoples in an effort to evangelize the entire race, parcelling out the heathen and Mohammedan world among them.

Two or three almost fruitless attempts on the part of individuals will complete the missionary history of this century. In one of the earlier decades, inspired by Grotius, seven young men of Lübeck were moved to endeavor to rekindle the light of New Testament truth in the midst of the corrupt Oriental churches. One set forth for Jerusalem, but lost his faith while on the journey; another pushed his way into Turkey and seems to have met death by violence, while a third, Peter Heyling, after several failures, is heard of in Abyssinia in 1634, and for years lifted up his voice in witnessing for Christ. Then, in 1664, Von Welz, an Austrian baron, of Ratisbon, his heart burning within him, published two impassioned pamphlets in which he called upon Christians to rise and make haste to seek to save the lost, and proposed to form the Society of the Love of Jesus. But he excited only ridicule and opposition in Germany, and so took his departure for Holland, gave up his title, was ordained, and sailed for Surinam as a missionary, where he soon died.

And thus two hundred years of Protestant history passed with only these attempts, so few, so feeble and sporadic, to carry the glad tidings abroad. The missionary dawn was yet almost a century away, but presently a few cheering tokens of the morning were to appear. Just now, and for forty years to come, Denmark is the centre of missionary activity, and with its King Frederick IV. to lead. As seems probable, it was by his chaplain Lütken that this monarch was moved to send one message of salvation to various dependencies of the Crown. Searching for fit persons, when none could be found at home, recourse was fortunately had to those godly men Francke, at Halle, and Spener, at Berlin, and at length two young men were found willing to go. Great opposition was met with in Germany on the ground that missions were neither necessary nor proper, and so difficult was it to establish their orthodoxy before a court of Danish theologians, that the candidates were ordained only at the imperative command of the king. But finally, and after a tempestuous voyage of *forty weeks*, in July of 1706, these pioneers of the Gospel among the millions of Hindostan, Ziegenbalg and Plutsch, began their arduous labors at Tranquebar. Incredible difficulties awaited them, and not only from the nations, but even more from godless Europeans, and from the local authorities, by whom they were thrown into prison. But in spite of all they held on, mastered the language, preached without ceasing, and translated the Bible into Tamil. King Frederick never failed them, but sent an annual allowance of £300, which later was increased to £450. In 1709 came a reinforcement of three more from Halle, and the London Society for the