

It was during the siege that the Rev. Anthony Hambroek, who has been already noticed as the ablest and most prominent of the Dutch missionaries, emulated the devotion of Regulus and met with a similar fate. He had been captured by the Chinese in the open country as he was attending to his missionary labours. After the siege had been in progress for some months, Koxinga sent him with other emissaries to urge the garrison of the fort to surrender. Instead of doing so he encouraged them to resist, pointing out that the Chinese had lost so heavily that they were growing weary and disheartened, and that there was good hope that help might yet arrive and the island be preserved for the Dutch. When his message was delivered, he prepared to return to his captivity. His friends in the fort, and especially his two daughters who had found refuge there, pled with him to stay as Koxinga would assuredly put him to death if he returned. But he replied that his wife and two other children were in the hands of the enemy, and that he would return to them and share their fate whatever it might be. It was as they expected. On receiving from him the answer of the commandant of the fortress, the pirate chief ordered that Hambroek should be at once put to death. Along with him died his young son, three other clergymen, Mus, Winsem and Apzingius, many schoolmasters and other Dutch prisoners. Of some of those whose lives were at that time spared, nothing more was ever afterwards heard. A number of others escaped after twenty two years in captivity.

At the present time there remain but few traces of Dutch rule in Formosa. A few documents written in Dutch and native dialects have survived the ravages of insects and the destructive climate. A few beads, metal utensils and other articles of trade of Dutch manufacture may still be found among the aborigines. The lines of Fort Zeelandia may still be traced in heaps of ruins. By far the best preserved memorial of the Hollanders is the fort crowning the hill top at Tamsui. The interior had fallen into ruins, but the massive brick walls, six feet in thickness, seem as solid today as they were two and a half centuries ago. With renovated interior the old Dutch fort has for some years been occupied by the British Consular offices.

Fort Zeelandia fell and the Dutch missionaries met their martyr deaths early in the year 1662. It was a most two hundred years later, in 1860, before the gospel was again preached in Formosa by a missionary from the West. Then it was by the Rev. Carstairs Douglas of the English Presbyterian Mission at Amoy. Of that flourishing Christian Church of the seventeenth century scarcely a trace has been found. On one of his visits to the savages of the interior, Dr. MacKay met a native who told him that his grandmother had had a little book in which she read, and that she would not worship the gods the rest of her people worshipped. But no one else could read the book, and after her death it was lost when their village was destroyed by a typhoon. This is as distinct a trace of the Malay Church as has been found, although some of the preachers of the Churches now in the island are known to be lineal descendants of aboriginal chiefs whose names

figure prominently in the Dutch records.

The question will doubtless be asked: What explanation is there for the complete extinction of this flourishing mission church? The first and most obvious reason was the force employed by the Chinese invaders. They came in such strength of men and arms that the aborigines, heathen and Christian alike, were powerless to withstand them, and only those preserved through independence who took refuge in the mountain fastnesses of the interior and east coast. But the special point of attack of the Chinese was upon everything connected with the rule of the Dutch. The Christian preachers and teachers were nearly all put to death, the few survivors being kept as prisoners or slaves. Christian churches and schools were destroyed, and many of the natives who had been baptized were led to apostatize either by bribes or through fear.

A second and more far reaching cause was the fact that the Chinese invaders were a vastly superior race to the Malay aborigines. The latter possessed a slight knowledge of a better religion, but this was more than counterbalanced by the Chinese superiority in industry, in persistence, intelligence and civilization. They conquered the Malays, not only in war but in peace.

Above all the Malay Church had no literature worthy of the name to perpetuate a knowledge of the truth, and that knowledge died almost with the generation which had received it from the lips of the missionaries. Protestant foreign missions were then in their infancy, and many of the early missionaries thought that the matter of first importance was to preach to and baptize the largest possible number of people in the shortest possible period of time. They instructed the people orally because they grudged the time necessary to prepare books and teach the converts to read them. The only knowledge most of the native Christians had of Scripture truth was what they had heard from the lips of the preachers, or had been taught to repeat by the schoolmasters. More far seeing men had sought to lay foundations for an abiding work. Junius prepared catechisms and forms of prayer. Cravius published a Formulary of Christianity, and translated St. Matthew's Gospel into Formosan. Under the leadership of Hambroek, the missionaries repeatedly appealed for a printing press, and urged the establishment of a college for the training of a native ministry. But little was done until it was too late. So far as we know, no Christian literature was given to the Formosans except the catechisms and prayers of Junius, and it is a striking testimony to the value of a Christian literature, that the only trace of the Malay Church the present day missionaries have been able to find, seems to have been connected with the catechisms of Junius. The Chinese brought into the island a well organized religion, a religion with an elaborate system of education and a vast literature, and an unorganized, oral Christianity perished before it. The Churches in the Formosa of to day have profited by the experiences of the past, and are being content with slower work and fewer converts now, in order that they may lay foundations of a Church, which no disturbances of the future can destroy.

The Christian Church, which these

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early Dutch missionaries and martyrs founded here, seems to have perished utterly, but if there be any truth in the defiance that Tertullian flung at the Roman persecutors, "the blood of Christians is the seed of the Church," Formosa ought one day to yield an abundant harvest to those who there are gathering for the Kingdom of God.

Tamsui, Formosa.

"French Protestantism is gaining. From 1835-1900 churches have increased from 10 to 105. These sent forty missionaries to Madagascar."

As the breaking forth of water in the south fork of the Conenough, so is an evil habit of a strong nature.

Presumption is a broken bridge on the highway to success.

The 19th annual meeting of the Brockville Presbyterian will be held in the Presbyterian church, Iroquois, on Monday and Tuesday, Feb. 23rd and 24th. The open meeting will be on Monday evening, and on Tuesday there will be morning, afternoon and evening sessions. Rev. Robert Laird, M.A., Brockville, will preside at the Tuesday evening session.

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