

before the Reformation. In 1722 a remnant of the scattered brotherhood found a home in upper Lusatia, and a patron and warm friend in the person of Count Zinzendorf. On his estates they were permitted to build a humble village which they named Herrnhut—"The Lord's Watch," which has ever since been their head-quarters. Zinzendorf placed himself at the head of this little community and came to yield nearly absolute authority in their Church, and although his character was not free from eccentricities which reflected on his prudence at times, he was a well-meaning and earnest man, while his followers were conspicuous examples of simple faith, piety, and devotion; and their subsequent history affords a conspicuous illustration of what may be accomplished by a small number of people animated with a sincere desire to promote the interests of Christianity. When their numbers were as yet scarcely six thousand persons, such was the missionary spirit of the United Brethren that in the short period of eight years, from 1731, they had sent their missionaries to Greenland, Lapland, the West Indies, and North and South America. With a zeal and perseverance unequalled by any other body of Protestants they have never flagged in their efforts, and now they present the unique spectacle of a Church having a larger number of communicants in its foreign mission stations than in its home field. In 1879 it had only 18,717 communicants at home, while the communicants in its mission stations numbered 23,843. The total number of adherents in the Home Church is only about thirty-thousand; the number in the missions is over seventy-three thousand! of whom four thousand are Esquimaux and Indians. The total yearly missionary income of this Society is about \$250,000, one-half of which is contributed by the denomination. The expenditure is managed with the most scrupulous economy. Many of its agents labour gratuitously, and few of its missionaries receive more than \$600 per annum. The Brethren have indeed girdled the globe with their missions, for in addition to the countries already named, they are to be found in Australia and Africa, in Egypt, Thibet, and Mongolia. Their Labrador mission is supported by a branch Society in London, which has its mission ship, the "Harmony," that has made over a hundred voyages to these sterile shores. Several of the Moravian missions have become self-supporting, and all their converts are early trained in the grace of Christian liberality. In many respects the Brethren are a model missionary society. Apart from what they have accomplished themselves, the influence of their example upon others has been incalculable. In the long list of illustrious missionaries, there are no names better entitled to honourable mention than those of Christian David who

went from Herrnhut to Greenland, and Martin Schenk to the West Indies, George Smidt, the proto-missionary of South Africa, and Henry Rauh and David Zeisberger, who laboured long and faithfully among the North American Indians.

Early in the history of the North American colonies, efforts were put forth for the instruction of the native Indians in the Christian faith. Among the first who achieved any success in this direction, was John Eliot, the minister of Roxbury, in the neighborhood of Boston, who having acquired their language, was very successful in his ministrations, and in teaching them the arts of civilized life. In 1651, a number of them united to build a town, which they called Natick, and here the first Christian Church for the aborigines of New England was organized. On the Island of Martha's Vineyard, too, the Mayhews, father and son, laboured with remarkable devotion during the long period of one hundred and fifty years for the conversion of the Indians, many of whom gave evidence of the work of grace in their hearts, while many others were only inoculated with the vices of the white man. The first Protestant Missionary Society in Britain was organized in 1649, under the title of "The Society for the Propagation of the Gospel in New England and the adjacent parts of America." It was intended that its influence should reach both the colonists and the natives, but as the days of elaborate reports and statistics had not yet arrived, little is known of the work done by this Society which, fifty years later, merged in the now famous S. P. G. Society. In 1743 David Brainerd commenced his heroic work among the Indians in the neighborhood of Albany, under the auspices of "The Society for the Promotion of Christian Knowledge," founded in Edinburgh in 1709, and which was probably the first Presbyterian Missionary Society in Scotland, though its efforts were directed rather to assist existing agencies than to plant missions of its own. During three years Brainerd laboured incessantly, enduring great hardships, but also winning great triumphs, and at the end of that time finished his brief but splendid career with joy, in the thirtieth year of his age. It is scarcely necessary to add, that in all the regions where these devoted men laboured so long and so faithfully, there is now not so much as a vestige of *The red men* remaining. "The fate of the red man," says Sir Francis Bond Head in one of his official despatches, "is, without any exception, the most sinful story recorded in the history of the human race." The number of Indians in the United States is computed to be about 266,000, one-half of whom are nominal Christians. In addition to native pastors and teachers, 130 missionaries, under the auspices of the various Protestant Churches, labour