

was born of a noble family in Navarre, in 1506, a friend and coadjutor of Loyola, and was one of the earliest members of the Society of Jesuits, and a man of genuine piety and extraordinary zeal and devotion. To the warning that he would certainly lose his life if he went to heathen lands, Xavier replied,—"that is an honour to which such a sinner as I am may not aspire; but this I will say, that whatever form of torture or death awaits me, I am ready to suffer it ten thousand times for the salvation of a single soul." In Travancore, he baptized 10,000 heathens in a single month. He visited Ceylon, where he found 20,000 Syro-Christians, and baptized 40,000 natives. In the capital of Japan he baptized 3000. He died in the island of Sancian, near China, in 1552, ten years after his arrival in India, and was buried with great honours at Goa. It is said that there are now about a million of R. Catholics in India. Many of the priests are natives, but most of their "converts," are ignorant of the word of God, no part of the Bible having ever been published by the missionaries of that church in any of the languages of India.

To the Danish Lutheran Church belongs the honour of having been the first to plant Protestant mission in India. Dr. Mullens says of their early missionaries,—“They were the first to find out what Hinduism really is; the first to oppose caste; the first to meet the difficulties by which the work in India is beset. They lived not in the days of missionary reports and platform speeches. No magazines chronicled their difficulties or sought sympathy on their behalf. Scarcely a man of them ever returned to Europe. They came to India young; in India they lived; in India they died. They lived in an age of gross indulgence, and fought manfully to the last. Honour to their memory!” During the first hundred years they sent out fifty missionaries, and their converts amounted to more than 50,000. ZIEGENBALD and PLUTSCHAU were the pioneers of this noble band. They embarked in 1705. The success which attended their first efforts were speedily followed by bonds and imprisonment. After three years, Grundler, another famed missionary, joined them, and laboured for eleven years with great zeal. By 1711 they had the New Testament translated into Tamil. Numerous conversions took place, and so great was the interest excited in their work in Britain, that the Society for the Propagation of the Gospel took them under its wing, and George I. addressed a letter to the missionaries in acknowledgment of their eminent services,—“not only because the work undertaken by you of converting the heathen to the Christian faith doth, by the grace of God, prosper, but also because that in this our Kingdom such a laudable zeal for

the promotion of the Gospel prevails.” Zeigenbald died in 1719. But the work was carried on by Schultze and Duhl and other faithful men. In 1726, the mission numbered 678 converts. In 1733, the first native pastor was ordained.

CHRISTIAN FREDERICK SCHWARTZ was ordained by the Danish Lutheran Church, at Copenhagen, in 1749. In July, 1750, he arrived at Tranquibar under the patronage of the S. P. G. Society. Four months later, he preached his first sermon in the Tamil language. In 1766, he removed to Trichinopoly where he was appointed chaplain, and where a church was erected for him, seated for 2000 persons. The government of Madras gave him a salary of £100 a year, the whole of which he devoted to the erection of a mission-house and school-room, and for the relief of the poor. In 1769, he was introduced to the Rajah of Tangore, who held frequent conversations with him on religious subjects, and before his death committed to him the education of his adopted son and successor. The Madras government appointed him a private embassy to Hyder Ali, who also was delighted with the missionary and presented him with a sum of money to defray his travelling expenses, but which he used for founding an orphanage at Tangore. After forty-eight years of self-denying labours, he died, 13th February, 1798, full of years and honours. His success was perhaps greater than that of any other protestant missionary in India before him, or even since his time. By his Christian example, as well as by his preaching, he became instrumental in the conversion of 10,000 natives from idolatry. His great influence drew him into politics, but no public man has ever won more universal esteem and reverence. “Mohammedans and Hindus vied with his converts and countrymen in extolling his virtues and deploring his decease.” The Rajah erected a monument in the mission church in which he is represented as grasping the hand of the dying missionary and receiving his benediction. The East India Company also erected a splendid monument to his memory at Madras.

At this point may be noticed some of the hindrances to the spread of Christianity in India. One of the most formidable is the division of the people into *castes*, by which the station of each individual is unalterably fixed. By this system all motives to exertion and improvement are extinguished among Hindus. A stupid contentment takes the place of enterprise. For a Hindu to lose caste, means that no one may eat with him. No one will marry into his family. His wife and children, even, disown him. He is disgraced for ever; and, to embrace Christianity is to lose caste. The Hindu is a fatalist. He believes that the fate of every man is written