

with the hope of converting the native population to the Christian faith. It failed, however, in both respects. Before the missionaries had time to acquire the language of the natives they themselves became the objects of persecution at the hands of the man who had headed the enterprise, and before a year had passed, such of them as survived were glad to return to their native land. Three years later, the king of Sweden sent a missionary to Lapland who laid the foundation of a Christian Church there. In course of time schools were established and the Bible was printed in the vernacular, but though that mission has survived the changes of more than three centuries, the progress has been limited. The Reformed Church of Holland instituted a mission to Ceylon in 1642. Its first efforts were directed to the conversion of the Roman Catholics whom they already found there in large numbers. Schools and printing presses were established and proselytes were gained over, but, from whatever cause, it does not appear that the Protestant religion of that time was a whit more effectual for the regeneration of the Cingalese than the system which it largely replaced. The professed Christians of Ceylon rapidly declined in numbers, and those who nominally adhered to the new doctrines were scarcely to be distinguished from their pagan neighbours. The history of Dutch missions in Java is especially discouraging. They printed and circulated large editions of the Bible, but they neglected the education of the people, so that their labour was in vain, and the last state of the Javanese was as bad as the first. In 1631 they turned their attention to Formosa. Mr. Robert Junius, said to belong to a Scotch family which had settled in Holland, was sent to this island with a view to introducing Christianity among the natives, and he seems to have been remarkably successful. He is said to have baptized some six thousand adults, besides children. He instituted schools, and had as many as fifty trained native teachers employed under him. During twelve years he laboured, chiefly in the northern districts, but he also planted twenty-three churches in the southern towns. When he left the island, other Dutch missionaries took up the work, but in 1661 the "foreign devils" were driven from Formosa, and no trace of their missionary labours seems to have been discernible when our Canadian missionary, Dr. G. L. Mackay, began his great work at Tamsui in 1872. The Dutch also extended their missionary efforts to India as early as 1630, and were indeed the first among the Protestants in that field.

To the DANISH LUTHERANS must be assigned a very honourable place in the van of Protestant missions. If not the first to sow the good seed in India, they were the first to reap any substantial and lasting results. Zie-

genbald and Plutschau, two young men educated at Halle, Saxony, were their first missionaries, who settled at Tranquebar, a Danish colony, in 1705. These were followed by Schultze and Dahl, and Schwartz, and Grundler, and Kiernander, men eminent for their piety, self-denial, and enthusiasm, whose success as missionaries has not been surpassed in modern times. It is a fact worth remembering, that at the death of Schwartz, in 1798, more than 50,000 converts to the Protestant faith had already been baptized in India alone. It is only fair to add, that the success of these Danish missionaries in India was in a large measure due to the English "Society for the Promotion of Christian Knowledge," founded in 1698, which, impressed with the hopefulness of the work, came to their assistance and furnished a large portion of the funds requisite for carrying on the work efficiently. About 1825, the Danish missions in India were transferred to the S. P. G. Society, under whose auspices they were greatly extended, and have been crowned with marked success, especially at Tanjore, Trichinopoly, and Tinnivelly. The mission of Hans Egede to Greenland, commenced in 1721, under the patronage of the king of Denmark, is one of the most interesting episodes of Protestant missions. Attended by appalling difficulties, owing to its isolation, the rigour of its arctic climate, and the poverty of the people, it nevertheless was tolerably successful. It survived many years and was ultimately transferred to the Society next to be named, and whose history is a very remarkable one.

THE UNITED BRETHREN, or the "Moravians," as they are commonly called, trace their origin to the time immediately succeeding the death of Wicliff--"The morning star of the Reformation." In 1457, a number of the followers of John Huss, and Jerome of Prague, the reformers and martyrs of Bohemia, formed themselves into a Society under the name of *Unitas Fratrum*. The Bohemian Church, like that of the Waldenses, was always distinguished for its fidelity to the doctrines and discipline of the primitive Christians and for many centuries had withstood the encroachments of the Roman See. At length, however, they became the subjects of merciless persecution, and were compelled to hide themselves in their mountain fastnesses or to seek an asylum in other countries. Their last bishop, Amos Comenius, took refuge in London, where the church of Austin Friars was set apart for the use of the Protestant refugees from Bohemia, Moravia, Poland and Hungary. Amidst all their sufferings the Brethren laboured incessantly for the Truth, and they were the first to avail themselves of the art of printing for the publication of the Bible, three editions of which were issued by them in the Bohemian language