

his life. On the 28th of March he took to his bed. On the 2nd of April he received at the hand of his assistant, Father Conradi, the last rites of his church, and, on the 15th he was released from his sufferings and sank peacefully to rest. All marks of leprosy disappeared from his face after death. At his request he was buried under the large pandanus tree under the shelter of which he slept when he began his missionary labours in Molokai. And so we leave him in sure and certain hope of a joyful Resurrection, waiting for that Great Day when he shall hear the words,—“I was sick and ye visited me Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.”

Formosa.

A FORGOTTEN CHAPTER IN THE HISTORY OF CHRISTIAN MISSIONS.*

IN fulfilment of our promise we gladly resume notice of Mr. Campbell's republication of the quaint and vivid narrative, first published in 1650, of mission work in Formosa, conducted by ministers of the Martyr-Church of Holland. Scarcely had the Presbyterians of Holland wiped away the tears, or covered with green sod the blood shed in their deadly struggle with the tyranny of the Pope and the Spaniard, when they sought an outlet for their energies in farthest India and China and Japan. Wherever the adventurous trader penetrated in his search for gold, the devout preacher and teacher followed to tell the story of love Divine. The result for a time was glorious. No chapter in the annals of the reformed churches is more honorable, more worthy of Protestant Christendom, than the story, brief and tragic, of the Dutch mission in Formosa.

Two centuries and a half ago Holland established a trading colony and a Christian mission on Formosa, which for a time promised well and prospered greatly. In 1627 George Candidius commenced mission work on the island. He studied the language and religion of the natives, mingled with them, won their confidence and eagerly sought their highest good. He was joined in 1629

by a like-minded minister and messenger of the Gospel, Robert Junius, who conquered the colloquial language of the people, prepared catechisms for their instruction, and translated considerable portions of the Holy Scriptures.

The headquarters of these noble men were at Sakam, then a village, now a large city, and zeal, tact and well-directed labour, blessed of God, proved abundantly successful. In 1635 they were honoured to receive into the church of Christ by baptism seven hundred adults. Next year they reported that fifteen ministers would be required to take full advantage of the opening presented by the most inviting field on which they had so hopefully entered. Several missionaries were sent in response to their call. Some, as usual, proved useless; others were highly successful. No fewer than thirty-two Hollanders laboured in Formosa in diffusing the Gospel during the thirty-seven years; and the converts numbered 5,900.

But a dreadful storm of blood and fire broke upon the young Formosan church, which destroyed it root and branch. This was the time of the Tartar invasion of China and the disastrous overthrow of the Ming dynasty. Countless hordes came down upon the defenceless towns and cities. The old order was utterly broken up and it was years before the new order came. Koxinga, a daring pirate chief, who refused to own the new dynasty, resolved to carve out a kingdom for himself in Formosa. He invaded the island with a powerful force, and summoned the Dutch to an immediate surrender under pain of death. The Dutch had a fort for their protection—Zeelandia—by no means a place of strength; and their forces were but small; but with characteristic courage and tenacity of purpose they refused to obey the fatal summons and resolved to stand a siege. For nine long months the deadly struggle lasted. Faithful Hollanders and native Christians scattered throughout the country were treated with barbaric severity; ministers and schoolmasters were put to death, in some cases even crucified, by order of the savage Koxinga.

The story is told of Pastor Hambroek who was seized by Koxinga, and sent to the fort with a message to the besieged, urging them to give up, and threatening if they did not surrender the fort that vengeance swift and horri-

* An account of 'Missionary Success in the Island of Formosa, by Rev. William Campbell, F.R.G.S. of Taiwan-fool. London: Trubner & Co., 1889; 2 vols.: price \$2.